

MKR-SAK 03/01

OPPFØLGING AV SAKER I DE ØKUMENISKE
ORGANISASJONER

Saksbehandler: Generalsekretæren

- Rapport nr. 29/00: Rapport fra møte i Eksekutivkomiteen i Leuenberg kirkefelleskap, Belfast, 15.-17. juni 2000
- Rapport nr. 32/00: Rapport fra møte Porvoo Contact Group, Durham, 5.-8. september 2000
- Norges kristne råd:
Referat fra styremøte 20. september 2000
Referat fra styremøte 23. november 2000
- KEK:
Orientering om Sentralkomitemøtet 16.-22.10.00 i Iasi, Romania

Rapport nr. 40/00: Rapport fra møte i KEKs arbeidsgruppe om menneskerettigheter og religionsfrihet, Geneve 8.-10. september 2000 v/Ingvill T. Plesner

Ecumenical Encounter, Strasbourg, April 2001: Invitation to nominate a youth participant.
- KV:
Rapport nr. 35/00: Report to the Nordic Patners from the WCC Executive Committee meeting in Geneva 26.-29.9.00 v/Anders Gadegaard

Rapport nr. 44/00: Rapport fra møte 03.11.00 i Geneve: Evaluation of Ecumenical News Internatinal (ENI) for the World Council of Churches (WCC) v/ Thor Bjarne Bore: Resten av rapporten kan fås fra MKR-sekretariatet ved henvendelse.

Rapport nr. 1/01: Rapport fra møte i CWME 27.3.-3.4.00v/Tormod Engelsviken (følger vedlagt)

Rapport nr. 2/01: Rapport fra Global Christian Forum 9.-11.09.01 v/Tormod Engelsviken (følger vedlagt)
- LVF:
Rapport nr. 43/00: Rapport fra møte i LVFs Executivkomite 26.-27. november 2000 v/Inger Johanne Wremer

Forbedringsarbeid i KV og LWF

Avtale mellom LVF, STIFT og den norske og svenske regjering

MKR-SAK 03/01

OPPFØLGING AV SAKER I DE ØKUMENISKE ORGANISASJONER

Saksbehandler: Generalsekretæren

I forbindelse med behandlingen av rapporter fra møter i de økumeniske organisasjonene hvor den norske kirke er medlem, ba MKR i sitt møte i september 2000 sekretariatet om å løfte fram de viktigste sakene i disse rapportene. Disse samles i en egen sak som forelegges MKRs møte. Det er dette som her søkes gjort.

Det foreligger rapporter fra vår kirkes representanter i styrende organer samt fra enkelte andre organer i organisasjonene NKR, KEK, LVF, KV og Leuenberg, samt fra Porvoo kontaktgruppe.

1. LEUENBERG

MKR må oppnevne delegasjonen til Leuenbergs generalforsamling i Belfast 19.-25. juni. Generalforsamlingens tema er "Reconciled diversity - og europeiske protestantiske kirkers bidrag". Prof. Turid Karlsen Seim skal holde hovedforedraget over dette tema.

I tillegg til å feire fellesskapet skal generalforsamlingen ellers diskutere læremessige tekster om Kirken og Israel og om Kirken, nasjon og stat, samt velge nytt lederskap.

Den norske kirke er bedt om å sende 2 delegater. Som nytiltrådt medlem i Leuenberg bør vi prioritere dette. Generalforsamlingen kolliderer dessverre i tid med nordisk bispemøte. I konsultasjon med Bispemøtets preses er det klart at det av denne grunn ikke er mulig for noen av våre biskoper å delta. Vår delegasjon bør ledes av en av de valgte lederne i Kirkerådet eller Mellomkirkelig råd. Sekretariatet foreslår at dette er Kirkerådets leder. Den andre delgaten bør være en fagteolog. Det er naturlig at det er Olav Fykse Tveit. Han er i dag representant for de nordiske kirkene i eksekutivkomiteen, og det kan oppstå en situasjon i tiden fram til generalforsamlingen hvor det blir viktig at Fykse Tveit er med og sikrer kontinuitet i eksekutivkomiteen. I så fall må han være en av delegatene. (Han vil i alle fall være til stede i kraft av å være medlem av eksekutivkomiteen i dag).

Når det gjelder spørsmålet om nominasjon til den nordiske plassen i eksekutivkomiteen, trenger de nordiske kirkene mer tid til avklaring. Dette henger blant annet sammen med at den danske folkekirke trolig i løpet av mai slutter seg til Leuenbergfellesskapet med en begrunnelse som er svært lik vår egen kirkes begrunnelse. Spørsmålet om en eventuell re-nominasjon av Fykse Tveit eller ikke må ses også i denne sammenheng. Rådet vil få anledning til å komme tilbake til dette på sitt møte i mai.

Forslag til vedtak:

MKR oppnevner Gunvor Kongsvik og Olav Fykse Tveit som delegater til Leuenberg kirkefellesskaps generalforsamling i Belfast 19.-25. juni 2001

Generalforsamlingstemaet "Forsonet mangfold og de europeiske protestantiske kirkenes bidrag" minner oss om at spørsmålet om "protestantismens bidrag" i dag dukker opp i ulike sammenhenger. Det er særlig fra tysk hold at spørsmålet tematiseres - åpenbart på

bakgrunn av den europeiske katolske "blokk" av ulike EU-prosjekt som f.eks. "A Soul for Europe". I desember 2001 inviterer de tyske lutherske kirkene i VELKD sine nordiske søsterkirker til konferanse (8.-11.12.). Når invitasjonen kommer, vil den være rettet mot kirkenes ledende biskop samt de økumeniske sekretærene. Konferansen planlegges i et tysk-dansk samarbeid. Flere tyske lutherske biskoper ønsker seg inn i Porvoo, men EKD-fellesskapet umuliggjør dette på det nåværende tidspunkt. Dette fellesskapet får igjen stadig mer karakter av "Kirche" og mindre av "Bund" sies det.

På det globale nivå drar LVF og WARC (World Alliance of Reformed Churches) igang planlegging av en studiekonsultasjon om "Church Structures and Globalization: Protestantism in a new cultural/historical Situation". Margunn Sandal deltar i forberedelsesarbeidet.

Forslag til vedtak:

MKR oppnevner Bispemøtets preses og MKR s generalsekretær til deltakelse på VELKD-Norden konferansen i Berlin 8.-11. desember.

2. PORVOO

Rapporten fra kontaktgruppemøtet i Porvoo viser at planleggingen av den neste Porvoo-kirkelederkonferanse er startet og vil finne sted i Estland 7.-12. mars 2002. En kirkelederkonferanse er ett av de møtestedene som Porvoo-avtalen selv skisserer opp. Og dette er den andre konferansen som avholdes. Det er viktig at både MKRs og KR's valgte ledere/medlemmer inngår i delegasjonen sammen med BM's preses, slik at vår doble struktur synliggjøres i slike møter i Porvoo. MKR vil foreta oppnevning på et senere møte i rådet.

Det er laget en "Porvoo bønnebok". Sekretariatet har forsøkt å utfordre domprostene/ domkirkene til å bruke den. Dette har trolig skjedd i meget liten grad i vår kirke. Nå annonseres det en "Porvoo salmebok" med salmer fra det nordiske/baltiske og engelske området. Vi stiller spørsmål ved om dette er veien å gå. I våre menigheter synges det jo nå vitterlig salmer fra kirker langt utover Porvoo-området.

Vi blir bedt om å "halde fram med å endre kyrkjelovene slik at intensjonane i Porvoo-avtalen kan bli oppfylte".

Forslag til vedtak:

MKR ber om å få en presentasjon på sitt møte i mai av hvor arbeidet med å endre vår egen kirkelovgivning i tråd med intensjonene i Porvoo-avtalen står.

3. NORGES KRISTNE RÅD

Fra styrereferatene i NKR er det viktig at rådet merker seg følgende:

- Ordningen med to styrerepresentanter fra vår kirke; en biskop i tillegg til MKR's generalsekretær, fungerer ikke etter intensjonen.
- NKR har tatt initiativ til et nytt nasjonalt økumenisk kirkeledermøte. Utgangspunktet var den økumeniske begivenhet at vest- og østkirkene i 2001 skal feire påske på samme dato (1. påskedag den 15. april). Av praktiske hensyn er møtet nå lagt til 28. mai i tilknytning til representantskapsmøtet i Bibelselskapet - altså **etter** påske. Det ser ut til at det er to hovedtema som kommer opp: Erfaringene med Jubileum 2000 og Misjon i et nytt årtusen.

På det første nasjonale økumeniske kirkeledermøtet var det kun de 11 biskopene som representerte Dnk. Dette oppleves lite tilfredsstillende, og vårt lederforum har bestemt

at vår kirkes gruppe består av Bispemøtets arbeidsutvalg (3), de tre valgte årslederne samt de tre daglige lederne. KR bør drøfte hvordan brevet til menighetene i anledning **felles påskefeiring** kan utnyttes best mulig samt opplegget for vår kirkes planlegging i sakens anledning. En idé er at alle domkirkene utfordres til å finne en måte å markere den felles påskefeiringen på. Det må gjerne variere fra stiftsby til stiftsby, og det må samarbeides med biskopene.

- NKR er ikke tilfreds med hvordan Kirkemøtet markerer at det er en del av et bredt nasjonalt økumenisk fellesskap og vil henvende seg til Kirkerådet i den anledning. Fra MKRs side har vi initiert en intern debatt om hvordan dette kan bedres.
- MKR bør merke seg at styret foreslår at statuttene endres slik at det blir tydelig at ansvaret for å oppnevne medlemssamfunnets representanter til styret ligger hos medlemssamfunnet selv og ikke hos årsmøtet.
- Likeså bør en merke seg at det foregår et arbeid med å omorganisere styrets arbeid slik at flere kirkesamfunn kan få plass i styret.
- NKR er i praksis klar til å søke tilknytning til KV og KEK. Dette er en meget gledelig utvikling. Det ligger an til at NKR får samme status som de andre nordiske nasjonale kirkerådene ("associate council") med rett til å sende representanter til generalforsamling og sentralkomiteemøter. Dette åpner opp for at disse to organisasjonene får flere medspillere i Norge enn de har i dag.

Forslag til vedtak:

MKR hilser velkommen NKRs beslutning om å søke nærmere tilknytning til økumeniske organisasjoner i første rekke KV og KEK.

4. KEK

MKR bør merke seg at KEK i et brev til medlemskirkene nærmest "truer" de kirkene som ikke betaler medlemskontingenten (men som har råd til det), med at de ikke kan påregne å få subsidiert støtte til å delta på neste generalforsamling i Trondheim.

Sentralkomiteemøtet i KEK fastla også den videre prosessen med dokumentet "Charta Ecumenica". Det er oppmuntrende å lese om det store engasjementet som det har vært med å sende inn respons på det første utkastet. MKR har tidligere fått tilsendt de norske og de nordiske svarene som er sendt inn.

Når MKR-møtet holdes, har CEC-CCEE-møtet bestemt hvordan dokumentet skal presenteres og behandles på Ecumenical Encounter i Strasbourg 19.-22. april 2001. Vedlagt invitasjonsbrev viser at Den norske kirke er invitert til å sende en ungdomsrepresentant dit.

Forslag til vedtak:

MKR oppnevner til delegat på Ecumenical Encounter i Strasbourg 19.-22. april 2001.

Det er ellers viktig å merke seg at KEK øker sitt engasjement rundt nasjonale minoriteter i Europa og i særdeleshet Sinti/Roma-folket. Dette gjøres i kunnskap om at det i Norge pågår ulike prosesser mellom storsamfunnet og minoritetene, og at dialogprosessen mellom Den norske kirke og romanifolket samt regjeringens arbeid med Stortingsmelding 15 om nasjonale minoriteter er blant disse. Fra vår side ønskes en sterk deltakelse på en konferanse, og det arbeides også med en søknad til UD om midler til dette.

5. KV

Rapporten fra Anders Gadegaard fra møte i Eksekutivkomiten 26.-29.9.00 er meget informativ. Fra den framheves følgende:

Også KV (liksom LVF) har valgt den forsiktige linjen i etterkant av dokumentet "Dominus Iesus", men "uten å bøye hodet" (generalsekretæren). Dette rådet har vi også gitt vårt eget BM, der noen på et tidspunkt ønsket å heve pennen til motangrep.

Komiteen anbefaler at det etableres en permanent arbeidsgruppe med representanter fra KV, LVF og WARC i forhold til at generalforsamlingene kommer i rekkefølge (LVF 2003, WARC 2004 og KV 2005). Vi som har vært opptatt av mangelfull koordinering av tidligere generalforsamlinger, må aktivt bidra med ideer til denne arbeidsgruppen.

Special Commission opptar naturlig nok mye oppmerksomhet for tiden. Jeg regner med at vi vil få tilsendt en rapport fra Anne Marie Aagaard fra det siste møtet i Kairo i oktober 2000. Man har ifølge den ikke-ortodokse moderator biskop Koppe, vurdert at det var et bra arbeidsmøte. Det er åpenbart at alle ting nå kommer fram på bordet i åpenhet. Hvor det bærer hen er for tidlig å si, men de som tror at KV forblir det samme etter denne prosessen, blir færre og færre.

Eksekutivkomiteen fikk også rapport fra arbeidsgruppen om Global Christian Forum. For første gang ser vi konturene av et slikt forums formål. I det siste møtet var Tormod Engelsviken invitert som representant for de evangelikale. Han vil bli gitt tid i MKR-møtet til å gi en muntlig rapport.

Ellers merker vi oss at generalsekretærens termin er forlenget med ett år og går nå ut 2003. Ett av argumentene har vært at man da får bedre tid til å forberede prosessen med valg av ny generalsekretær. Tradisjonelt oppnevner Sentralkomiteen en såkalt "search committee" som leter etter kandidater og innstiller for valg i sentralkomiteen. Trolig vil en slik komite oppnevnes av sentralkomitemøtet august 2002. Den norske kirke har tilstrekkelig bred erfaring, autoritet og tillit innad i KV til å kunne tilby seg en rolle i arbeidet med å finne fram til gode kandidater.

På møtet i MKR vil det bli gitt en muntlig rapport fra Trond Bakkevig og generalsekretæren fra det på det tidspunkt nylig avsluttede sentralkomitemøte i Berlin 29. januar-6. februar).

6. LVF

Fra eksekutivkomitemøtet kommer tema for neste generalforsamling i Winnipeg, Canada, 22.-31. juli 2003: "For the Healing of the World". - Et noe overraskende valg på bakgrunn av den tunge tradisjon med "Jesus Christ"-relaterte tema. En kan høre noe misnøye fra enkelte kirker over at beslutningen ikke kunne vente til rådsmøtet i Betlehem i juni i år.

MKR bør fastsette en god norsk oversettelse. Sekretariatet foreslår: "For å lege verdens sår". Denne gang er det mindre aktuelt å samordne en nordisk oversettelse fordi man på svensk har ordet "helande" som kan benyttes. Det kan neppe det norske "helbredelse".

Forslag til vedtak:

MKR fastsetter som norsk oversettelse av temaet for LVFs generalforsamling til å lyde: "For å lege verdens sår".

7. Augusta Victoria/Oljeberget

Tre dager før jul forelå endelig en undertegnet avtale mellom den norske og den svenske regjering, LVF, den tyske stiftelse KAVST og Stiftelsen Oljeberget om eiendommen på Oljeberget. Avtalen innebærer at NOK 18 mill. og SEK 10 mill. kan utbetales til LVF på visse betingelser. Midlene betyr at et mer enn 3 år langt arbeid fra vår side med å sikre at

den uhyre strategisk beliggende eiendommen på Oljeberget i Jerusalem ikke deles opp eller selges ut i en politisk situasjon hvor Israel og de palestinske selvstyremyndighetene er i forhandlinger/strid om hvor Oljeberget skal ligge på et framtidig kart - i Israel eller i Palestina -, er brakt vellykket i havn.

MKR generalsekretær har ledet arbeidet gjennom stiftelsen Oljeberget som i og med avtalen har fått nye oppgaver rundt Oljeberget. Avtalen gjøres nå kjent for rådets medlemmer.

Forslag til vedtak:

MKR vil uttrykke glede over det arbeidet som Stiftelsen Oljeberget har gjort for å stabilisere striden om land og eiendom i Jerusalem. Rådet vil uttrykke glede over det gode samarbeidet det har vært med den norske regjering om saken, og ber sekretariatet bringe dette til regjeringens kjennskap.

8. Et notat fra KNs generalsekretær om "Forbedringsarbeid i KV og LVF" er også lagt ut som sakspapir. Det er meget instruktivt og tydeliggjør hvor tett KN er på flere av de viktige prosessene innad i KV og LVF. Dermed tydeliggjøres også viktigheten av en nær kontakt mellom MKR og KN om arbeid i disse økumeniske organisasjonene - basert på samarbeidsavtalen mellom oss. At Den norske kirke - primært via MKR - er oppdragsgiver for KNs brede virksomhet, betyr at rådsmøtene også er et sted å etterspørre KNs prioriteringer inn mot LVF og KV og å gi KN mandat og oppgaver.

MKR-SAK 03/01: OPPFØLGING AV SAKER I DE ØKUMENISKE ORGANISASJONER

Rapport nr. 29/00: Rapport fra møte i Eksekutivkomiteen i Leuenberg kirkefelleskap, Belfast, 15.-17. juni 2000

Fra: Olav Fykse Tveit

Saksbehandler: Generalsekretæren

Det er interessant å merke seg valg av tema for neste års generalforsamling: "Forsonet mangfold og de europeiske protestantiske kirkenes bidrag". Et nærliggende tema å velge sett i lys av de mange kirkeavtalene og læresamtaleprosessene som for tiden preger kontinentet. Å ha et slikt tema med Belfast som kontekst, vil medføre at søkelyset rettes mot kirkenes forsoningsoppdrag i samfunnet.

Det vil være naturlig at TNs arbeid med kompatibilitet mellom de kirkeavtalene som Den norske kirke har undertegnet – dette gjelder spesielt forholdet mellom Porvoo og Leuenberg - ses i denne sammenheng og kan bli en del av vår kirkes forberedelse og innspill til generalforsamlingen.

Som medlemskirke i Leuenberg kirkefelleskap skal den norske kirke for første gang sende en **delegasjon** til generalforsamlingen. I løpet av høsten vil det foreligge mer informasjon om hvordan dette skal skje. Det vil trolig være snakk om to delegater. I tillegg vil Olav Fykse Tveit kunne være deltaker som medlem av eksekutivkomiteen.

For det andre går Olav Fykse Tveits mandat i eksekutivkomiteen ut. Han har vært en nordisk representant for kirker som ikke har vært medlemmer, en slags observatør med mulighet til aktiv deltakelse og medinnflytelse.

Det er grunn til å bringe Fykse Tveit en stor og hjertelig takk for 7 års innsats i Leuenberg. Hans arbeid har vært en av de viktigste forutsetningene for at Den norske kirke har tatt opp igjen spørsmålet om medlemskap og ført denne prosessen til ende i og med vedtaket i KM 1999 og gudstjenestemarkeringen i Molde domkirke i september 2000.

Leuenbergs sekretariat har gitt uttrykk for ønske om fortsatt å ha en nordisk representant i eksekutivkomiteen, og at det er mer naturlig enn noen gang at denne person er fra vår kirke.

Forslag til vedtak:

MKR vil uttrykke en stor takk til Olav Fykse Tveit for hans mangeårige samvittighetsfulle og perspektivrike arbeid som nordisk representant i eksekutivkomiteen i Leuenberg Kirkefelleskap.

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Møte i Eksekutivkomitéen i Leuenberg kyrkjefellesskap, Belfast 15.-17.6.00

1. Dette møtet var ei førebuing til generalforsamlinga som skal vere neste år (19.-25.juni 2001) i Belfast. Tema val vart stadfesta: Reconciled Diversity: The Contributions of the Protestant Churches of Europa. Det gjeld både læresamtalar, kyrkjefellesskap og fellesskap mellom ulike folk, nasjonar etc i Europa. Opplegget for genfors. vert nytt: Fyrst ein dag med rapportar, hovudforedrag og ekskursjonar til institusjonar som driv forsoningsarbeid i Nord-Irland, deretter 2 dagar med "Open Space"-konferansedynamikk for å arbeide med hovudtemaet (ein metodikk som skal gje mykje meir rom for aktiv deltaking, ingen foredrag), deretter 2-3 dagar med arbeidsgrupper og plenumdiskusjonar om planar vidare, val og evaluering av læresamtaleresultat. Eg støtta/arbeidde for å få utnytta at vi er i Belfast (med tanke på å lære om forsoningsarbeid), samt at vi eksperimenterte litt med formen på gen.forsamlinga. Det siste gjekk gjennom etter litt nøling. Turid Karlsen Seim vert spurt om å halde hovudforedrag.
2. Eksekutivkomiteen var glad for at vedtaket på Kyrkjemøtet om tilslutning til LK var gjort kjent gjennom LWF-information service. Det vart sagt at det var viktig for debatten om forholdet til episkopale kyrkjer elles i Europa, og for å vise at Den norske kyrkja hadde arbeid med problematikken, og teke eit klart standpunkt for at kyrkjesamarbeid både med reformerte og anglikanske kyrkjer er mogeleg. Elles var dei framleis taknemlege for arbeidet som var gjort av oss fram mot Kyrkjemøtet sitt vedtak, og president Rusterholz repeterte kor glad han var for opphaldet i Trondheim i november. Dei ser fram til feiringa i Molde i september. Det vert teke kontakt med den danske kyrkja i smaband med turen til Norge i september, for å avklare deira status i høve til Leuenberg. Finnane er også interesserte i å arbeid vidare i ei lita gruppe om dei teologiske problema dei har med Leuenberg.
3. Forholdet til baptistkyrkjene i Europa har vore drøfta i dialog med dei. Det er to typar spørsmål som gjer seg gjeldande i konklusjonen derifrå: a) Teologisk: Kva følger får det at vi ikkje gjensidig anerkjenner dåpen? Kor mykje fellesskap har vi når vi anerkjenner kvarandre som kristne, men ikkje som kyrkjer? Kort sagt: Baptistar vil ha aksjonsfellesskap, Leuenberg er lærebasert kyrkjefellesskap. B) Politisk: Kva vil vi i høve til denne delen av protestantiske kyrkjer i Europa? Er det berre forholdet til "høgkyrkjelege" som er interessant for LK? I Sør- og Aust-Europa er det sett på som eit problem. Konklusjon: Ikkje avvisning av baptistane, samarbeid der det er råd, men heller ikkje kyrkjefellesskap på same måte som med reformerte og metodistar. Den norske kyrkja si markering i stemmeforklaringa til vår tilslutning til Leuenbergkonkordien (vi kan ikkje ha alter- og preikestolfellesskap med kyrkjer som praktiserer gjendåp) vart oppfatta som ei grei klårgjering i denne samanheng, som fleire var glade for.
4. Eit Charta Ecumenica for Europa vart diskutert. To viktige læremessige innvendingar (i tillegg til positiv til haldning til tiltaket) vil eg gjere MKR merksame på: a) Idear om "meir fullkomen einskap" reflekterer ein tankegang som stammar frå Rom meir enn frå CA. Har ein fellesskap om Ord og sakrament, er det teologisk sett

fullkome nok. Poenget er at kyrkjefellesskap som LK kan bli "devaluert" ut frå tanken om at det ikkje er heilt fullkome (les: Ikkje fellesskap om biskopar og suksesjon, evt. Pave). b) Kyrkjesplittinga vert ukritisk definert som synd. Det er lite nyansert og tildels galt å framstille den nødvendige kritikk i reformasjonstida slik.

5. Resultat frå læresamtalegruppene vart drøfta. Dokumentet om "Church and Israel" bør Den norske kyrkja drøfte skikkeleg, det er eit av dei betre om dette temaet (Oskar Skarsaune). Ein jøde (J. Gorsky, prof. i Oxford) som var til stades i Belfast fant dokumentet svært interessant og omfattande, og opna for ein viktig samtale om jødedommens universelle perspektiv, som ein del av Guds fortsatte, universelle plan for heile menneskeætta. Her er teologiske spørsmål som er verdt å drøfte, også utover Leuenberg-samanheng.
6. Det var svært interessant å vere i **Belfast**. Vi fekk møte lokale kyrkjeleiarar, og sjå ein del av det kyrkjelege mangfald i byen (karismatisk kyrkje, Ian Paisleys kyrkje, den store presbyterianske kyrkja sitt hovudkvarter, den anglikanske kyrkja m.m.). Ein elegant guide gjorde det til ei studiereise i nord-irsk soge, politikk, teologi og mentalitet.
7. MKR må drøfte vår representasjon ved genforsamlinga neste år, også med tanke på nordisk representasjon i eksekutivkomiteen.

170800

Olav Fykse Tveit

MELLOMKIRKELIG RÅD

OSLO

08.-09.02.2001

MKR-SAK 03/01: OPPFØLGING AV SAKER I DE ØKUMENISKE ORGANISASJONER

Rapport nr. 32/00: Rapport frå møte Porvoo Contact Group, Durham, 5.-8. september 2000

Fra: Joar Haga

Saksbehandler: Joar Haga

Rapport frå møte i Porvoo Contact Group Durham, 5. – 8. september 2000

I ly av den snart 1000 år gamle katedralen i Durham hadde kontaktpersonane frå Porvoo-kyrkjene sitt årlege møte. Det er ei arbeidsviljug gruppe som ynskjer å finne fram til realistiske løysingar på felles utfordringar. Eg tykkjer det gjer meining i å framheve fylgjande frå sakene som vart handsama:

1. Orientering frå dei einskilde landa

Synoden til den litauiske kyrkja har gjort vedtak om å etablere nærare relasjonar til Missouri Synod i USA. Grunnen til dette var "semje om læremessige og etiske spørsmål" mellom dei to synodene. Gruppa uttrykte undring over eit slikt valg, sidan Missouri er meir kjend for isolasjon enn opning mot andre kyrkjesamfunn.

2. Charta Ecumenica

Dei nordiske kyrkjene var samde om dokumentet sin gode intensjon, men melde kritikk av uklære uttrykk. Finland meinte at ein veksla lov og evangelium, og at ein så gjekk til politiske fraser. Danmark undra seg over at "Wir geben Europa eine Seele"; i sitt einfald trudde dei det var Gud som ga sjel. Dei anglikanske kyrkjene var meir interessert i "cash-value", kva eit slikt dokument vil føre til av reelle kyrkjelege tilnærmingar. Her er målet felles nattverdfeiring og katolsk godkjenning av kyrkjelege ordningar i den anglikanske kyrkja.

3. Utviding av Porvoo-fellesskapet

Biskopen i den lutherske kyrkja i Russland, Georg Kretschmar, hadde gitt uttrykk for ynskje om å slutte seg til Porvoo-fellesskapet. På bakgrunn av denne førespurnaden reflekterte gruppa over ei mogleg utviding. Me drøfta kva Porvoo-avtala skulle tyde for medlemmene, og det vart slått fast at Porvoo ikkje er ein organisatorisk struktur som har ført til einskap. Einskaper mellom kyrkjene eksisterte før avtalen, og avtalen gjev fyrst og framst metodologisk/instrumentelle grep til fordjuping av den allereie foreliggjande einskaper. Det er difor *ingen prinsipiell hindring* for å ta opp nye kyrkjer i Porvoo-fellesskapet, men det er ikkje sikkert at det er like heldig for prosessen. Me vart einige om å vente og sjå til ein konkret søknad låg på bordet.

4. Møte mellom kyrkjeleiarar i Porvoo-fellesskapet

I Estland 7. – 12. mars 2002 vil Porvoo-kyrkjeleiarar på synode- og episkopalt nivå ha eit møte. Viktige tema for drøfting vil vere

- diakoni og teneste
- sekterisme og fordommar
- å tene evangeliet si soge i ei ny tid

Det vil bli lagt vekt på å involvere kyrkjeleiarane med lokale kristne, samt møte med politiske leiarar.

5. Utblikk

Ein vil i framtida særleg vektlegge å la *ungdom* få del i Porvoo-visjonen om fordjuping av fellesskap. Men det er ikkje klar korleis dette skal skje. Dokumentet frå teologikonferansen - som fann stad etter møtet i Contact Group - fanger opp noko av dette, og foreslår konkrete tiltak: Forskingsprosjekt om ungdomskultur, samt utveksling av studentar.

Det vart også ytra ynskje om å styrke informasjonen om Porvoo-fellesskapet som ligg på *internett*, nærare bestemt i ein underkatalog av Svenska kyrkan sin nettstad. Dersom økonomi og ressursar tillet det, vil gruppa opprette ein eigen nettstad.

Ei *salmebok* med salmer frå alle medlemskyrkjene i Porvoo-fellesskapet skal snart bli gitt ut som eit teikn på "fuller visible unity".

Gruppa fann det naudsynt å minna kyrkjene om at Porvoo-avtala legg vekt på "å opprette egnede former for kollegial og konsiliær konsultasjon i sentrale saker som angår tro og kirkeordning, liv og tjeneste" (Fellesutt. 58.B (viii)). Gruppa ber om at kyrkjene held fram med å endre kyrkjelovene, slik at intensjonane i Porvoo-avtala kan bli oppfylte.

Det er også naudsynt å arbeide vidare med uløyste problem, som t.d. at prestar ordinert av ein kvinneleg biskop ikkje kan arbeide i Church of England.

Oslo, 16.09.2000

Joar Haga
førstekonsulent

STYREMØTE I NORGES KRISTNE RÅD DEN 20. SEPTEMBER 2000

Tilstede: Billy Taranger, Marie-Anne Sekkenes, Sveinung Lorentsen, Per Bjørn Halvorsen, Arnfinn Løyning, Odd Hjertås, Stig Utne og Øyvind Helliesen
Meldt forfall: Else-Britt Nilsen, Olav Skjevesland,
Administrasjonen: Ingrid Vad Nilsen, Lars-Erik Nordby. Gro Elin Vinnes deltok på sak 1.18

Billy Taranger innledet møtet med en andakt i kapellet.

Referatsaker:

- 1.14/00 Kontorleie Underhaugsveien 15.**
Det er inngått en leieavtale med huseier. Leieboerne er i dialog med huseier om leieforholdene.
- Vedtak:** **Til etterretning.**
-
- 1.15/00 Rapport om NØFF (Norsk økumenisk prosjekt for freds- og forsoningsarbeid)**
Det er foreløpig ingen bevilgning fra UD
- Vedtak:** **Til etterretning.**
-
- 1.16/00 Kirke 2000**
NKR har i liten grad vært involvert i planleggingen denne gangen.
- Vedtak:** **NKR ønsker å være med i planlegging og gjennomføring av neste konferanse for å ivareta en økumenisk profil.**
-
- 1.17/00 Tiår for å overvinne vold**
NKR er representert i arbeidsgruppen som skal arbeide fram en strategi for det norske, økumeniske arbeidet med tilåret for å overvinne vold. Representantene er Roy Brovoll fra Baptistsamfunnet og Cardula Nordheim fra Den katolske kirke.
Det inviteres til seminar den 12. oktober. Styret bes gjøre dette kjent.
- Vedtak:** **Til etterretning.**

1.18/00 Jubileum 2000.
Gro Elin Vinnes som er ny prosjektleder for Jubileum 2000 i avslutningsfasen, ga en statusrapport.
Fest og Protest er foreløpig solgt i ca 8 000 eksemplarer, konfirmantopplegget "Forbruk og rettferd" er ferdig til bruk. Det arbeides med hefte om hvordan man kan sette opp julekrybber. Dette kommer i oktober. Ungdomsturen til Betlehem med 8 ungdommer fra 4 kirkesamfunn i Borg Bispedømme hadde vært meget vellykket.
Gatekapellideen har hatt bredt gjennomslag, og det arbeides nå med å virkeliggjøre denne flere steder i landet.
Det arbeides med å fremskaffe rapporter og økonomiske oversikter til evalueringsprosessen. Til nå er det omsatt materiell for kr 1,7 millioner. Målet er å tømme lagrene innen rimelig tid. En del priser er derfor nedjustert.

Vedtak: Til etterretning.

1.19/00 Oslo-koalisjonen for religionsfrihet – invitasjon til å underskrive grunnlagsdokument.
Alle trossamfunn vil i løpet av høsten få en henvendelse angående å underskrive Oslo-deklarasjonen.

Vedtak: Styret i Norges kristne råd anbefaler sine medlemssamfunn å undertegne Oslo-deklarasjonen.

1.20/00 Utlån av kirke.
Biskop Stålsetts brev til Den nordiske katolske kirke angående utleie av kirker var sendt ut.

Vedtak: Til orientering.

1.21/00 Møte mellom Kirkens Nødhjelp og Frikirkene
Det ble samtalt om forholdet mellom Kirkens Nødhjelp og Norges kristne råds medlemssamfunn.

Vedtak: Kirkens Nødhjelp inviteres til en samtale i NKRs styre om forholdet mellom Kirkens Nødhjelp og Norges kristne råds medlemssamfunn.

1.22/00 **Arbeidsutvalgsmøte mellom Norges Frikirkeråds og Norges kristne råd.**
Det forelå referat fra felles arbeidsutvalg 9 mai 2000.09.

Vedtak: **Til etterretning.**

1.23/00 **Progresjon i kirke/stat utvalgets arbeid.**
Ingrid Vad Nilsen redegjorde for arbeidet i kirke/stat utvalgets arbeid.
I løpet av høsten legges delrapporter ut på nettet for åpen diskusjon.

Vedtak: **Til orientering.**

1.24/00 **Rapport om aktuelle saker**

1. Norsk Teologisk Samtaleforum.

Hefte om Den nikeske trosbekjennelsen ferdig til trykking i løpet av høsten.

2. Økumeniske familier.

Det inviteres til fagseminar den 24. oktober om vegledning for økumeniske familier.

3. Norsk Økumenisk Forum for Innvandrerspørsmål

Hans Morten Haugen (Dnk) er ny leder for NØFI.

Det arbeides med en konsultasjon om dåp av asylsøkere på oppdrag av NKR og NFR.

4. Katastrofearbeid

Norges kristne råd blir fast representert i Den norske kirkes ressursgruppe for katastrofeberedskap. Det arbeides med å koble forstandere/pastorer/prester til de varslingsrutiner og den kompetanseutvikling som finnes i Dnk.

5. Nordisk Gudstjenesteverksted

NKR var medarrangør sammen med Kirkens Ulandsinformasjon og Mellomkirkelig råd for et nordisk gudstjenesteverksted på Rønningen Folkehøgskole i mai i år.

6. Leuenbergfelleskapet.

NKR var representert ved feiringen av Dnks medlemskap i Leuenbergfelleskapet i Molde den 2. og 3. september i år.

7. Seksuelle overgrep.

Det arbeides med slutføringen av en ny og revidert utgave av vårt hefte om seksuelle overgrep.

8. Ankenemder til Utlendingsdirektoratet.

NKR har skaffet 26 kandidater til medlemmer av ankenemder for avgjørelser tatt av Utlendingsdirektoratet.

9. Baptistsamfunnets landsmøte.

NKR var representert første dag på Baptistsamfunnets landsmøte i Drammen.

10. "Sannheten skal gjøre dere fri."

KUI og NKR har gitt ut en messe fra det sørlige Afrika. Pris kr. 25,00.

11. "Bønner og liturgier fra den verdensvide kirke"

Det er opprettet en arbeidsgruppe som skal samle bønner og liturgier fra den verdensvide kirke i samarbeid med KUI.

Vedtak: Rapportene ble tatt til orientering/etterretning.

Rapporter

2.6/00 **Pastoralbesøk Sudan.**

Det ble lagt fram rapport fra pastoralbesøk fra Sudan til Norge den 22.-26. august.

Vedtak: Rapporten ble tatt til orientering.

2.7/00 **Nordisk økumenisk råds (NER) årsmøte.**

Det forelå rapport fra NERs årsmøte den 18.-20. august på Åkerberg stiftsgård i Skåne.

Vedtak: Rapporten ble tatt til orientering.

2.8/00 **Bibelselskapets representantskap.**

Det forelå rapport fra Bibelselskapets representantskapsmøte den 29. mai i år.

Vedtak: Rapporten ble tatt til orientering.

2.9/00 **Eutanasikonsultasjon.**

NKR var representert ved Kirkerådets Eutanasikonsultasjon den 6. juni 00.

Vedtak: Rapporten ble tatt til orientering.

2.10/00 **Muntlig rapport fra Pastoralbesøk til Rwanda og Burundi.**
Stig Utne rapporterte muntlig fra pastoralbesøk til Rwanda og Burundi.
Skriftlig rapport kommer senere.

Vedtak: Rapporten ble tatt til orientering.

Saker

3.20/00 **Evalueringsrapport av Rådsmøtet/Planer for neste års Rådsmøte.**
Rådsmøtet 2000 ble evaluert.
Neste år vil Frikirkerådet ha sitt rådsmøte den 26. mars og NKR ha sitt den 27. mars.

Vedtak: Det arrangeres en felles nattverdsgudstjeneste og en foredragsdel den 27. mars. Frikirkerådets medlemmer inviteres til å overvære NKRs rådsmøte.
Det arbeides videre med sted og program.

3.21/00 **Søknad om medlemskap fra Karisma Senter.**
Det forelå søknad om medlemskap fra menigheten Karisma Senter i Stavanger.

Vedtak: Menigheten Karisma Senter inviteres til neste styremøte for å presentere sin menighet og samtale om sin søknad.

3.22/00 **Regnskapsrapport. Budsjett 2001 – Overføring av Jubileum 2000 til NKR**
Det ble fremlagt en regnskapsrapport fram til 31/7-00 for NKR.

Vedtak: Regnskapsrapporten tatt til etterretning.

Det ble rapportert om planene for avslutningen av Jubileum 2000 vedtatt av Hovedkomiteen for Jubileum 2000 i juni. Det ble redegjort for hvilke konsekvenser dette får for NKR. Ut fra en analyse av de fremtidige arbeidsoppgavene ble det lagt fram forslag om å ansette kontorleder.

Vedtak: 1. Sekretariatet bes arbeide fram et budsjett for 2001 og en arbeidsfordeling for 2001 inklusiv mulighet for å opprette en stilling som kontorleder. Dette legges frem for styret i et nytt styremøte den 26. september (telefonkonferanse).

2. Arbeidsutvalget supplert med Sveinung Lorentsen, går gjennom administrasjonens lønnplasseringer.

3.23/00

Institusjonsprestinnstillingen

Administrativt-Juridisk utvalg har avsluttet sitt arbeid med Institusjonsprestinnstillingen. Denne ble fremmet for styret.

Vedtak: Institusjonsprestinnstillingen ble mottatt med takk. Det tas kontakt med Bispemøtet i Den norske kirke, Kommunenes Sentralforbund og Kirkedepartementet for å gjøre dem kjent med Institusjonsprestinnstillingen og opprette en dialog om dens forslag for den fremtidige institusjonspresttjeneste.

3. 24/00

Kirkeledermøte/Felles Påskefeiring 2001.

Det er ønskelig at ledersamlingene som ble påbegynt i anledning lederbrevet til menighetene den 1. advent 1999 fortsetter.

Kirkelederne sender brev til menighetene påsken 2001. Denne påsken faller på samme tid i Øst- og Vestkirken.

Vedtak: 1) Norges kristne råd inviterer kirkeledere til et møte i Oslo den 28. mai 2001. Møtetid vil være umiddelbart etter Bibelselskapets representantskapsmøte.
2) Norges kristne råd ønsker å ta initiativ til en økumenisk hilsen i forbindelse med at øst- og vestkirkene i år 2001 feirer påske samtidig. Stig Utne, Olav Skjevesland, Else-Britt Nilsen og Øyvind Helliesen utfordres til å danne en redaksjonsgruppe med gen.sekr. som sekretær. Det forutsettes at kontakten i gruppa kan skje gjennom elektronisk post. Teksten godkjennes av NKR's styre før utsending.

3/25/00

Svar på Charta Oecumencia fra Norges kristne råd

Fellestrådet av de katolske europeiske bispekonferanser og Den europeiske kirkekonferansen har utarbeidet et forslag til et felles dokument for kirkene i Europa. Dette er nå ute til høring. NTSF har utarbeidet forslag til svar fra NKR.

Vedtak: Norges kristne råd avgir høringssvar til Charta Oecumencia i følge det forslag som er utarbeidet av NTSF.

3/26/00

Bønneuken 2001

Det ble lagt fram forslag til tekst for Bønneuken 2001.

Vedtak: Styret takker Bønneuke-utvalget og Marit Rong for arbeidet med oversettelsen av Bønneuken 2001. Styret anbefaler opplegget sendt ut til alle menigheter.

3/27/00

Kirkelig ressurscenter for mishandlede kvinner.

Kirkelig ressurscenter for mishandlede kvinner ønsker driftsavtaler med det enkelte kirkesamfunn.

Vedtak: Administrasjonen samtaler videre med Kirkelig ressurscenter for mishandlede kvinner utfra de signaler som fremkom i styret.

3/28/00

Styremøter høsten 2000 – våren 2001

23. november kl 10-15

21. februar kl 10-16

27. mars kl 9-18

30. mai kl 10-16 (Obs. ny dato)

Billy Taranger
leder

Ingrid Vad Nilsen
generalsekretær

Lars-Erik Nordby
sekretær

REFERAT

Styremøte (telefonmøte) Norges kristne råd 26/9 2000

Til stede:

Billy Taranger, Stig Utne, Odd Hjertås, Arnfinn Løyning, Mari-Anne Sekkenes,
Øyvind Helliesen

Fra sekretariatet: Ingrid Vad Nilsen

Forfall: Olav Skjævesland, Sveinung Lorentsen

Sakspapirer var sendt ut på e-post. Øyvind Helliesen og Mari-Anne Sekkenes hadde ikke mottatt disse.

**SAK 3.28/00 BUDSJETT 2001 / ANSETTELSE AV
KONTORLEDER**

Vedtak:

1. Styret ser behovet for å utvide staben i Norges kristne råd med kontorleder.
2. Gro Elin Vinnes tilbys stillingen som kontorleder i ltr. 32 fra 1.mars 2001.

Budsjettet for 2001 tas opp i sin helhet på styremøtet i november.
Instruks/Arbeidskontrakt for kontorlederstillingen utarbeides av leder og generalsekretær.

Oslo 30.09.2000

Ingrid Vad Nilsen

Norges kristne råd
Styremøte 23.november 2000
Referat

Til stede: Billy Taranger, Stig Utne, Else Britt Nilsen, Sveinung Lorentsen, Arnfinn Løyning, Mari-Anne Sekkenes, Øyvind Helliesen, Odd Hjertås

Forfall: Olav Skjevesland

Møtet åpnet med deltakelse i husandakten på Kirkens hus.

Referatsaker:

1.25/00 Kirkemøtet for Den norske kirke

Billy Taranger deltok på åpningsdagen, det er interessant å være til stede og høre på debatten. Få talere er opptatt av økumeniske forhold til tross for Jubileum 2000 som ble nevnt i lederens tale og fulgt opp av Ole Christian Kvarme. Viktige saker på møtet var vedtaket om etisk handel og et brev til de kristne i Midt Østen (Palestinske områder, Jerusalem og Israel). Stig Utne rapporterte at det arbeides internt i MKR/KR for å synliggjøre det økumeniske fellesskap i Kirkemøtet.

Det ble uttrykt undring over at Kirkens Nødhjelp bare har tatt kontakt med ett kirkesamfunn ang. Etisk handel. Dette er et initiativ alle medlemskirkene ønsker å være tydelig med på.

Vedtak: Det skrives et brev til Kirkerådet med henstilling om at det økumeniske fellesskap som inviteres til Kirkemøtets åpning også må synliggjøres i møtet. Saken om etisk handel tas opp med KN når gen.sekr. inviteres til neste styremøte.

1.26/00 Delrapporter fra Kirke-Stat-utvalget

Delrapporter om økonomi, kirkesyn og en sosiologisk gjennomgang av forholdet mellom Den norske kirke og det norske folk (Forankring og forandring), er utgitt. De er p.t.utsolgt, men ligger på Den norske kirkes nettsider (kirken.no). Det vil komme flere delutredninger i løpet av kort tid, bl.a. om dåpsopplæring, juridiske spørsmål og religionsfrihet.

Det vil bli tatt initiativ til møter med Samarbeidsrådet, NKR og NFR.

Vedtak: Styret takker for orienteringen og ser fram til å bli invitert til et møte ang. disse sakene.

1.27/00 Salmebase

Det vil bli sendt søknad fra NKR og Nasjonalbiblioteket (NB) til Kulturrådet for 2001. NB er aktivt med i dette arbeidet og vi håper nå at prosjektet kan skyte fart. Kirkenes egenandel i arbeidets første fase vil være å stille arbeidskraft til disposisjon for å legge kirkesamfunnets salme/sangbok inn på data.

Vedtak: **Medlemssamfunnene tilskrives om prosjektet og registreringsarbeidet som forventes gjort av det enkelte trossamfunn.**

1.28/00 Aktuell rapport

Lars Erik Nordby er sykemeldt etter bilulykke foreløpig fram til 4.des.

Vedtak: **Styret hilser hjertelig og ønsker fortsatt god bedring! Merarbeid for sekretariatet i forbindelse med sykemeldingen kan godtgjøres i form av overtidsbetaling.**

Leieforhold i Underhaugsveien er ennå ikke endelig avklart. Det pågår samtaler med huseier.

Seminar med familier med ulik kulturell og religiøs bakgrunn går av stabelen 2.des. Det er gjort mye for å finne par i frikirkene, men det finnes ikke mange.

Seminar om dåp av asylsøkere ble avholdt 21.november. Referat blir sendt til medlemssamfunnene. Seminaret var interessant og avklarende.

Den nye feltprosten prioriterer annerledes enn den forrige m.h.t. tilrettelegging av det økumeniske arbeidet.

Vedtak: **Feltprosten inviteres til en samtale i neste styremøte. Nytt brev sendes medlemssamfunn som ikke har svart på henvendelsen ang. kontaktpersoner.**

NØKLØ (komiteen for lokaløkumenikk) skal ha sitt førte møte på lang tid. Det legges nå opp til 2 regionale møter pr. år hvor kirkeledere i regionene inviteres til å dele erfaringer fra lokaløkumenisk arbeid.

I forbindelse med utdeling av Nobels fredspris, arrangeres også i år økumenisk gudstjeneste i Oslo domkirke 10.des. kl.16.45. Trevor Park og Clas Tande arbeider sammen med MKR om gudstjenesten.

Det sendes søknad via Frikirkelig Studieforbund om støtte til å utvikle et økumenisk studiemateriell omkring ulike teologiske spørsmål. Utviklingstilskuddet skal gå til å utvikle utarbeiding av studiemateriell ved hjelp av studieringmetoden. Tiltaket er et samarbeid med Frikirkelig Studieforbund.

Arbeidet med å utvikle et arbeid med fred og forsoning i kirkene går trått. (NØFF-prosjektet) KN har tatt på seg ansvaret med å administrere plattformen for arbeidet, men UD har ennå ikke gitt penger til arbeidet.

1.29/00 "Å tilrettelegge arrangement for fysisk funksjonshemmede"

vedtak: Styret takker for det utsendte heftet fra Dnk, og oppfordrer medlemssamfunnene til å sende dette ut til menighetene. Hefte bestilles direkte fra Dnk.

Rapporter

2.11/00 Rapport fra generalforsamling i Ecumenical Youth Council of Europe

Hannah Chetwynd representerte Norge på generalforsamlingen som først og fremst diskuterte videre framdrift i en situasjon med få medlemmer og høye utgifter i forbindelse med flytting fra Helsinki til Brussel.

vedtak: Rapporten tas til orientering. Det er viktig at rapporter utformes slik at de gir god innføring i saken de omhandler.

Saker

3.28/00 Møte med Arnfinn Clementsen fra Karisma senter

Menigheten har en spesiell historie fordi det var en etablert pinsemenighet (Zion, etablert i 1916) som opplevde fornyelse og ble delt i 1989. 2/3 av menigheten etablerte Karisma senter. Resten er en tradisjonell Pinsemenighet. Fram til 1992 var Karisma senter fortsatt en pinsemenighet. Nå er den en frittstående pinsekarismatisk menighet (Står nær Oslo kristne senter og Levende Ord i Bergen). Menigheten har en pinseteologi, men kjennetegnes ved bruk av andre metoder og strukturer enn tradisjonelle pinsemenigheter, bl.a. ledelsesstruktur. I 1994 bygde menigheten nytt kirkebygg som også huser organisasjonen "Norge tilbake til Gud" – en organisasjon for samfunnsproblemer og bønn. Arbeidet er organisert som en stiftelse med 1200 medlemmer. Det drives lobbyvirksomhet overfor Storting og politikere og informasjon til kristne om samfunnsansvar. I 2001 planlegges 3 ukers bønn og faste før valget. Målet er å demme opp for avkristning og et positivt fokus på ekteskapet, moral og verdier.

Menigheten har 500 medlemmer, driver TV-arbeid og kjennetegnes av et sterkt samfunnsengasjement.

Det drives misjonsvirksomhet i India, Serbia, Pakistan og Kasakhstan.

Menigheten deltar i det lokaløkumeniske arbeidet og det økumeniske engasjement beskrives slik: "Vi er en frittstående menighet, men vi er ikke uavhengig av fellesskap med Kristi legeme i verden."

Vedtak: Styret takker for informasjonen og anbefaler Rådsmøtet å ta Karisma senter opp som medlem i Norges kristne råd.

3.29/00 Regnskapsrapport og budsjett 2001

NKR står oppført med kr. 800.000 i statsstøtte i forslaget til statsbudsjett fra Ap og mellompartiene.

Vedtak: Regnskapsrapporten med forklarende noter tas til etterretning.
Et evt. nytt budsjett for 2001 legges når statsbudsjettet er vedtatt.

3.30/00 Valgregler NKR

Etter et par år med uro omkring valg til styret på rådsmøtet, har Rådsmøtet bedt styret avklare flere forhold omkring valget og særlig om valget til styret skal være et reelt valg på Rådsmøtet eller en oppnevning fra medlemssamfunnene. Det er viktig for styret å understreke at NKR ikke er en organisasjon med tradisjonell demokratisk styreform. NKRs styre skal være en møteplass for medlemssamfunnene. Skal dette fungere, er det viktig at medlemssamfunnene er representert ved sitt lederskap. På denne bakgrunn ønsker styret å foreslå en endring i valgprosedyrene til styret:

Vedtak: Medlemssamfunnene oppnevner sine representanter til styret. Valgkomiteens oppgave blir å nominere kandidater til styreleder vervet og foreslå hvilke medlemssamfunn som skal ha plass i styret i kommende periode.
Det lages forslag til endringer i statuttene som er i tråd med ovennevnte og valgkomiteen informeres.

3.31/00 Kirkefamilieorganisering

Sveriges kristne råd har funnet fram til en måte å organisere arbeidet på der de fleste medlemssamfunn er representert i styret, men hvor et arbeidsutvalg håndterer de fleste forretningsmessige sakene.

Styret ser klare fordeler i en slik modell etter hvert som flere medlemmer kommer til NKR og det er viktig å etablere styret i NKR som et samtaleforum for medlemmene.

Vedtak: Sekretariatet arbeider videre med en kirkefamilieorganisering og en modell for styrearbeidet i NKR i samarbeid med Arnfinn Løyning og Øyvind Helliessen. Arbeidet må se sak 31 og 31/00 i sammenheng og komme med forslag til neste styremøte for behandling i neste års Rådsmøte.

3.32/00 Rådsmøtet 2001

Dagen starter med foredrag med etterfølgende gudstjeneste. Rådsmøtet følger etter lunsj. Møtet holdes på samme hotell som NFR velger for sitt årsmøte.

Vedtak: Det er ønskelig med en katolsk respons etter foredraget. Drøftingssaker for Rådsmøtet blir ny organisering av styrets arbeidsform og "Takt og tonedokumentet". I tillegg søkes formiddagens tema om Misjonsbefalingen inn i vår norske kontekst anno 2001 – å finne sin videreføring i virksomhetsplanen.

3.33/00 Arbeidsplan/Arbeidsfordeling i sekretariatet

Det forelå et forslag til arbeidsfordeling i sekretariatet for 2001.

Vedtak: Arbeidsfordelingen i sekretariatet tatt til etterretning.

3.34/00 Lønnspolitikk og lønns plassering for ansatte i NKR

Saken utsatt.

3.35/00 Relasjoner til KEK, KV og WEF

Det forelå en beskrivelse av dagens situasjon hvor de fleste nasjonale kirkeråd har en affiliert relasjon til de økumeniske organisasjonene. Det vil derfor være ønskelig at NKR får samme status slik at viktig informasjon ikke går oss forbi!

Vedtak: Sekretariatet skaffer til veie informasjon om tilknytningsform og pris for behandling på neste styremøte.

3.36/00 Nvorganisering av NER

De fire generalsekretærene i de nordiske nasjonale kirkerådene har, på oppdrag av styret i NER, utarbeidet et notat med beskrivelse av rådene. I tillegg har man tegnet opp en alternativ organisasjonsmodell for det nordiske samarbeidet som gir de nasjonale rådene en mer sentral plassering i et nordisk nettverk.

Vedtak: Styret har mottatt notatet fra de fire generalsekretærer i de nasjonale kirkeråd i Norden ang. alternativ organisering av det nordiske økumeniske arbeidet. Det er nå gjort et viktig arbeid med å skissere alternative arbeidsmodeller for det nordiske økumeniske arbeidet.

Norges kristne råd ønsker en forenkling av organisasjonsstruktur som fører til et godt nordisk økumenisk arbeid med stor grad av fleksibilitet. Samtidig ønsker vi å styrke de nasjonale kirkerådene og tror at vi i vår nordiske kirkesituasjon kan få et godt arbeid til å fungere ved hjelp av et planmessig samarbeid mellom nasjonale kirkeråd, lutherske folkekirkesekretariater og andre protestantiske, katolske og ortodokse kirker i Norden. Vi ber derfor styret i NER om å arbeide videre med den framlagte modell for nordisk økumenisk samarbeid. Styret ønsker et samarbeid med Den norske kirke i denne saken og ber derfor om at responsen tilbake til NER koordineres med Den norske kirkes behandling og respons. Styret ber også om å få saken tilbake for behandling før neste årsmøte i NER slik at en felles norsk respons kan forberedes.

3.37/00 Kirkeledermøte

Styret drøftet rammene for kirkeledermøtet den 28.mai 2001.

Vedtak: Sekretariatet finner egnet sted for møtet. Det er ønskelig å invitere bredest mulig innenfor lederskapet i medlemssamfunnene og også inkludere de kirker som var med i Lederbrev-prosessen i fjor (som ikke er med i NKR). Styret i NKR innkalles også. Hvert kirkesamfunn betaler for sin egen deltakelse. Tema for møtet blir "Erfaringer fra arbeidet med Jubileum 2000" og hvordan dette kan videreføres lokalt. Ole Christian Kvarme spørres som å innlede med responser fra et par andre kirkesamfunn. Styret tar ansvar for gudstjenesten, en gruppe bestående av Stig Utnem, Odd Hjertås og gen.sekr. utarbeider detaljene.

3.38/00 Påskefeiring 2001 – felles hilsen til menighetene

Det forelå et forslag til innhold fra sekretariatet.

Vedtak: Det arbeides videre med teksten og fader Johannes koples inn i arbeidet. Teksten skal foreligge for vedtak på neste styremøte.

3.39/00 Takt og tone mellom kirkesamfunn

Det forelå et forslag i 11 punkter om den økumeniske forpliktelse NKR-fellesskapet ønsker å ha som plattform for sitt arbeid.

Vedtak: Teksten sendes medlemssamfunnene for uttalelse. Saken tas opp på neste styremøte.

3.40/00 Tiår til overvinnelse av vold

Det har foregått en arbeidsprosess omkring denne saken i regi av Dnk (med økumenisk deltakelse) dette året. Tida er nå kommet for å velge organisasjonsform for tiåret. Det foreligger forslag om at tiåret skal organiseres i NKR.

Vedtak: NKR er villig til å ta på seg et prosjektlederansvar for det økumeniske arbeidet med Tiåret til overvinnelse av vold. Det forutsettes ekstern finansiering og ansettelse av prosjektleder. Inntil dette skjer, vil generalsekretæren være NKRs ansvarlige for framdriften. Styret takker Cordula Nordheim og Roy Brovoll for arbeidet så langt.

3.41/00 Norsk deltakere til Review Conference, Norden-FOCCISA

Norden-FOCCISA-samarbeidet holder Review Conference hvert fjerde år. Deltakere er kirkeledere og beslutningstakere i medlemslandenes kirkeråd. Review Conference holdes neste gang i Finland i juni 2001. Norge skal velge to deltakere i tillegg til gen.sekr. som sitter i Joint Committee.

Vedtak: Ernst Baasland fra Den norske kirke og Liv Berit Carlsen fra Metodistkirken forespørres.

3.42/00 Kirkelig ressurscenter for mishandlede kvinner

Vi har fått nytt tilbud fra Ressurscenteret ang. pris på avtaler med kirkesamfunnene. Prisen er satt ned til kr. 10.000 med mulighet for individuell drøfting av avtaler.

Vedtak: Styret anbefaler medlemssamfunnene å inngå avtale med Ressurscenteret om bruk av senterets tjenester. Ressurscenteret oppfordres om å tilskrive medlemssamfunnene direkte.

3.43/00 Presentasjon av "Alteret ut til folket" (brygge-kapell)

Bernt Christensen fra Tønsberg informerte om Bryggekappell-ideen. Han er lønnet av KUFs Særfondsmidler for å arbeide med denne ideen, men har ingen driftsmidler. Jubileum 2000 har støttet arbeidet i prosjektperioden. Det er nå behov for et nettverk blant de steder som har etablert slike kapell.

Vedtak: Styret takker for orienteringen

Møteplan våren 2001:

Styremøte 21. februar kl.9:30-16

Rådsmøte 27.mars kl.9-18

Kirkeldermøte 28.mai kl. 17-22

Styremøte 30.mai kl.9:30-16

Oslo, 27.11.2000


Ingrid Vad Nilsen

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

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD	
04 DES. 2000	
Til:	A.M.H.
J.nr.:	97/96-13
Arkiv nr.:	761.5



J:50

To the *t.e. 4/12-00. S. 4*
MEMBER CHURCHES
and
ASSOCIATED ORGANIZATIONS
of the
CONFERENCE OF
EUROPEAN CHURCHES

Geneva, 24 November 2000

Dear Friends,
Dear Sisters and Brothers,

This letter comes to you with warm greetings from all the CEC staff. In gratitude, we bear in mind not only the sense of continuing mutual support which we have through our fellowship with you in Christ, but also the approach of the season of Advent. To Christians of many traditions, the lighting of candles in the darkness is one of the most potent symbols of our faith: the assurance that through the coming of Christ the world is given an unquenchable hope, for "The light shines in the darkness, and the darkness has never overcome it" (John 1.5). May our life in CEC enable us to see more of that light - and in turn to light more candles of hope for our world.

A main purpose of this letter and enclosures is to share with you some decisions and outcomes of the recent meeting of the CEC Central Committee which took place in Iasi, Romania, 16-22 October 2000. In Iasi we enjoyed most generous hospitality extended by our host, His Eminence Metropolitan Daniel of Moldavia and Bucovina, and greatly appreciated the opportunities not only of sharing in the liturgical life of this significant Orthodox centre of pilgrimage but of seeing at first-hand the new and encouraging developments in pastoral ministry and theological education which are taking place there. It was very good also to have contacts with our other member churches in Romania, with the Baptist community in Iasi and with the Evangelical Alliance.

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May I particularly bring to your attention the following items from Central Committee:

1. *The next CEC Assembly*

This was the item on which most time was spent both in plenary and working-group sessions. Central Committee accepted with much gratitude an invitation from the Church of Norway to hold the next (12th) CEC Assembly in Trondheim, Norway, 3-9 September 2003. This is conditional on satisfactory financial arrangements being negotiated with the Church of Norway and the Norwegian government, and it is hoped that these will be confirmed very shortly.

The *theme* of the Assembly will be: **Jesus Christ Heals and Reconciles: Our Witness in Europe.**

2. *Finances*

Closely connected with discussion of the Assembly was the matter of finances. It was agreed to adopt the same quota system of church representation as at the last Assembly. However, much concern was expressed at the fact that if the rules currently being applied on churches which do not pay their minimum annual contribution were to be applied for the assembly, the Assembly would be exceedingly small and unrepresentative. A letter will therefore soon be sent to all CEC member churches from the General Secretary and Secretary for Finance and Administration, pointing out the serious need for all churches to meet at least their minimum obligation for an annual contribution, and informing them of other financial matters. Central Committee in 2001 will consider abandoning the rules for the 12th Assembly, but at the same time churches will be asked to meet the obligation to support CEC financially, which is part of the agreement into which they entered on joining CEC. In fact it is encouraging that the proportion of churches meeting these obligations is rising. If all churches did so, the financial constraints on CEC would be largely eased.

3. *Membership*

Central Committee accepted into membership The Presbyterian Church of Wales. You will find enclosed (*Appendix 1*) the official letter notifying CEC Member Churches of the Central Committee's acceptance of that application.

At the same time, it was agreed to set up a working group to examine the basis of membership of CEC, in the light of the number of smaller churches applying for membership, and also the cases where an application is received from a national church body which is already represented in CEC by its international organisation.

4. Staffing

For the post of Secretary for Communications and Information Central Committee gladly agreed to the appointment of Revd Luca Negro to succeed Mr Robin Gurney who will be retiring towards the end of 2001. Luca Negro is Italian, a member of the Waldensian and Baptist communities and is at present General Secretary of the Italian Federation of Protestant Churches (FCEI). He will bring much expertise in journalism and media relations together with a rich experience of ecumenical life at both the national and international level. Also, it is very good that after several years the south of Europe will once again be represented on the CEC staff team.

Regarding the post of Secretary for Finance and Administration, which will fall vacant with the retirement of Mr Hans Schmocker, the recruiting process had not proceeded quite far enough by the time of the Central Committee meeting to enable a recommendation to be presented. However, the matter was remitted to the Presidium and an announcement will shortly be made on this appointment.

5. Public Issues

Three statements on contemporary European matters were agreed to by Central Committee and are included in this mailing:

- (a) Recommendations on Sinti and Roma
(Appendix 2)
- (b) Recommendation on Migration and Asylum Policies
(Appendix 2)
- (c) Statement to the CEC member churches and the Government of the Federal Republic of Yugoslavia
(Appendix 3)

The statements a. and b. were based on proposals presented by the Churches' Commission on Migrants in Europe (CCME). We ask that all CEC member churches and Associated Organisations give urgent attention to actions by which the statements can be followed up in their national contexts. The Statement on Yugoslavia has been sent to the CEC member churches there, and also to the new President of the Federal Republic of Yugoslavia, His Excellency Mr Vojislav Kostunica.

6. Vatican Declaration "Dominus Iesus"

Central Committee received a discussion paper on this document, prepared by the General Secretary, and requested that it be circulated to the CEC membership (see Appendix 4: "Dominus Iesus: A Discussion Paper"). You will see that in the introduction to the discussion paper CEC member churches are invited to report on any ways in which the publication of *Dominus Iesus* is affecting their relations with the Roman Catholic Church, and ecumenical relations in general. A number

of other recommendations were passed, requesting discussion with CCEE on the possible implications of the declaration for CEC-CCEE joint activity including the Charta Ecumenica and the European Ecumenical Encounter in Strasbourg in 2001, and requesting that CEC explore with CCEE and other organisations the desirability of an inclusive European discussion on ecumenical dialogue today.

7. *“Charta Ecumenica” and European Ecumenical Encounter 2001*

Reports on Charta Ecumenica and the European Ecumenical Encounter to take place in Strasbourg, 18-22 April 2001, were received. Following responses from many churches and organisations, a second draft of the Charta is being prepared and will be presented to the CEC-CCEE Joint Committee at its meeting in Porto, Portugal, 26-29 January 2001. Great interest has been shown in the Charta in many quarters, and the joint drafting committee has been given a hard but rewarding task in trying to take account of the many constructively critical comments and suggestions. The CEC-CCEE Joint Committee will make the final decision on how the Charta will be presented and dealt with at the Ecumenical Encounter in Strasbourg.

8. *Europe Day*

A whole day was devoted by Central Committee to the theme: **The role of the churches in the process of European integration - Search for common European values.** Excellent presentations were made by two guest speakers: Mr Theo Junkers, Director at the European Parliament, and Mr Mihai Razvan Ungureanu, State Secretary in the Romanian Ministry of Foreign Affairs. Responses were made by two Central Committee members, OKRin Antje Heider-Rottwilm and Professor Alexandros Papaderos, and work continued both in plenary and in groups. This was felt to be a most worthwhile part of our agenda. Documentation and reports from the session are being prepared and will be available in due course.

Your attention is also drawn to the following items in this mailing:

The reports of two important consultations held in 1999:

- the Seminar on Education and Further Training in the Area of Ecumenism (Durau, Romania, 16-23 August 1999) (*Appendix 5*); and
- the Europe Mission Conference “Living the Story of Christ - Mission in Europe Today” (Amersfoort, Netherlands, 26-31 October 1999) (*Appendix 6*).

The report from another significant consultation on mission. **Giving an Account of the Hope - the Common Calling of the European Churches to Mission** (Bad Herrenalb, Germany, 13-17 March 2000) will soon be available also.

A letter of Invitation to the Assembly of the European Christian Environmental Network to take place in Raubichi (near Minsk), 26-31 May 2001 (*Appendix 7*). Would you please ensure that this reaches the appropriate person or department in your church/organisation.

I hope that all this information signals that CEC is maintaining a high level of ecumenical activity and is seeking to fulfil the mandate given by its membership. As we are already starting to look towards the next Assembly, it is worth also saying that integral to the preparations for that event will be a process of evaluation of the work we have been doing since Graz 1997, and in that evaluation and discernment of signposts for the future your participation will likewise be appreciated

Finally, on a personal note, may I repeat my deep appreciation for all the prayers and thoughts from so many people in the CEC family, on behalf of my own health situation. By the end of November I shall have completed the six-month programme of chemotherapy. Apart from the weeks of treatment I have been able to work more or less full-time since the end of the summer, and now look forward to complete restoration of strength in the new year.

For now, I wish you every blessing in your continued work, and joyous celebrations of Advent and Christmas.

Yours in Christ,



Keith Clements
General Secretary

Enclosures: mentioned (7).

Copies: CEC General Mailing lists.

Id.MC24112000e

Rapport nr. 40/00

Rapport til Menneskerettighetsutvalget og KISP i Mellomkirkelig råd fra Ingvill T. Plesner

Møte i KEKs arbeidsgruppe om menneskerettigheter og religionsfrihet

Geneve 8 – 10 september 2000

MØTE	
MELLOMKIRKELIG RÅD	
SAMISK KIRKERÅD	
29 NOV. 2000	
Til:	HMH
J.nr.:	00/89-3
Arkiv nr.:	701.31

1. Organisering

Arbeidsgruppen er opprettet av KEK (Konferansen av europeiske kirker), og fungerer som et utvalg under KEKs "Church and society commission". Gruppen består av representanter for ulike kristne kirkesamfunn i øst- og vesteuropeiske land, og har som et av sine hovedmål å ta del i og gi innspill til menneskerettighetsarbeidet i KEK og i de enkelte medlemskirker. Religionsfrihet er løftet fram som et særlig viktig tema i gruppens mandat. Arbeidsgruppen hadde sitt første møte 10-12 desember 1999, og laget da en arbeidsplan der også tema som militærnekting, nasjonale minoriteter og Roma/Sinti ble løftet fram (jf. referatet mitt fra det første møtet).

2. Religionsfrihet

På det første møtet (desember 1999) ble det opprettet et underutvalg som skulle arbeide særlig med religionsfrihetsproblematikken. I tiden fram mot vårt andre møte (september 2000), sendte medlemmer i underutvalget innspill til Rüdiger Noll (Geneve-kontoret) der vi skisserte det vi så som hovedutfordringer for religionsfriheten i europeiske land, og ga innspill til tema som burde drøftes. Målet var å sette i gang en prosess som ville kunne involvere medlemskirkene, for eksempel i form av en konsultasjon eller en konferanse. Blant temaene som ble tatt opp i notatene var

- religionsfrihet og nasjonal lovgivning
- kirke og stat
- etablerte og større kirker vs. nyetablerte og mindre kirker / trossamfunn
- religionsundervisning og toleranse
- religion, konflikt og dialog

På septembermøtet kom vi fram til at vi ønsket å arrangere to konferanser med søkelys på noen av disse temaene. Det ble foreslått at den ene konferansen kunne ha som målgruppe de som allerede arbeider noe med religionsfrihetsspørsmål, mens den andre kunne sikte bredere og ha som mål å involvere et bredt spekter av mennesker som er involvert i medlemskirkenes arbeid. Det er stilt midler til disposisjon for to konsultasjoner om religionsfrihet i 2001/2002; en i samarbeid med Kirkenes verdensråd og en i samarbeid med Nordisk økumenisk råd (NØR). Konsultasjonene vil kunne sees som en videreføring av drøftingen på KEKs konsulasjon om kirke/stat-forhold i Tsjekia i 1997. Mellomkirkelig råd (v/Hans Morten Haugen, blant annet) er allerede noe involvert i planleggingsarbeidet fram mot NØR-konferansen. Ettersom religionsfrihet står oppført som et viktig tema på menneskerettighets-utvalgets arbeidsplan for 2001, er det naturlig at utvalget også følger med i og evt. kommer med innspill i planleggingen av denne konferansen.

Religionsfrihetens korporative dimensjon

Flere pågående politiske prosesser i Europa aktualiserer spørsmålet om hvordan religionsfrihetens rekkevidde skal forstås og defineres gjennom allmen lovgivning. Særlig ble spørsmålet om trossamfunnenes rettigheter som en del eller følge av den individuelle religionsfrihet drøftet på møtet:

- Arbeidsgruppen hadde før møtet fått tilsendt kopi av brev KEK (v/Keith Jenkins) hadde sendt til medlemskirker for å oppfordre til at kirkene engasjerer seg i den nasjonale behandlingen av EUs forslag til ny anti-diskrimineringslovgivning. Selv om KEK støtter hovedtrekk i forslaget, er det særlig på ett punkt trolig at de nye bestemmelsene kan innskrenke den rett kirkene har i mange land til å stille krav til enkelte grupper av ansattes lojalitet i forhold til kirkens eller de kirkelige institusjonenes bekjennelsesgrunnlag.
- Et lignende forslag om forbud mot diskriminering på grunnlag av religion etc inngår i forslaget til tilleggsprotokoll (12) til artikkel 14 i EMK om likebehandling/ikke-diskriminering som også ble sendt ut i forkant av møtet. Dersom ikke-diskrimineringsprinsippet gjennom en tilleggsprotokoll slik får en selvstendig status (og ikke lenger bare knyttes til de ulike rettigheter i konvensjonen), kan dette på sikt gi grunnlag for endringer i rettspraksis ved MR-domstolen på dette området. Dette vil blant annet kunne medføre at den form for unntaksbestemmelser vi i Norge har i likestillingsloven (§2) og arbeidsmiljøloven (§55A) for tros- og livssynssamfunn kan bli vanskelig å opprettholde.
- På møtet ble religionsfrihetens kollektive og korporative dimensjon også drøftet i forbindelse med gjennomgangen av utkastet til et "grunnrettscharter" for EU. Særlig var spørsmålet om trossamfunnenes selvstendighet og frihet i forhold til staten aktuelt, siden charteret legger opp til sikring først og fremst av religionsfrihetens individuelle dimensjon (jf. punkt 4 under om charteret).

3. EUs grunnrettscharter ("European Union's Charter of Fundamental Rights)

Ideen om et rettighetscharter for EU-borgere ble lagt fram av EU-kommisjonen sommeren 1999. Et utkast til et slikt charter ble sendt ut på høring vinteren 2000. Noen medlemmer av arbeidsgruppen deltok – sammen med medlemmer fra to av KEKs andre arbeidsgrupper (om hhv. EU-lovgivning og EU-integrasjon) – på et møte med "Forward Studies Unit of the European Commission" i februar 2000 der charteret ble drøftet. Førsteutkastet til charteret ble også diskutert i KEKs Church and Society Commission etter dette møtet.

KEK ga en uttalelse om charteret der de blant annet pekte på faren for at charteret begrenset rettighetene til EU-borgere, og foreslo at de skulle gjelde likt for alle mennesker som befinner seg på EU-territorium. KEK understreket også faren for at et slikt charter kan komme til å "konkurrere" med Den europeiske menneskerettighetskonvensjonen (EMK) av 1950, og dermed undergrave det rettighetsvernet denne konvensjonen og klagesystemet med domstolen i Strasbourg representerer. For å unngå en slik utilsiktet virkning foreslår KEK at EUs rettighetscharter hovedsakelig sikter mot å EU-institusjonenes virksomhet og implementeringen av EU-politikk i medlemslandene.

EU la fram et nytt utkast til charter 28. juli 2000, og sendte det ut på ny høring før charteret skal vedtas i desember 2000. Dette utkastet ble drøftet av arbeidsgruppen på septembermøtet vårt. Vi utformet blant annet et forslag til endringer i artikkelen om samvittighets- og

religionsfrihet fordi forslaget fra EU ikke viser til religionsfrihetens korporative dimensjon (trossamfunnenes rettigheter og friheter) som blant annet er anerkjent gjennom rettspraksis knyttet til EMKs artikkel 9. Forslaget samordnes med KEKs øvrige innspill til EU i denne saken. (For de som skulle være interessert i den videre utviklingen av dette charteret, kan jeg vise til EUs web-adresse; www.europa.eu.int).

4. Militærnekting

Til grunn for diskusjonene lå blant annet følgende dokumenter (som jeg har dersom noen er interessert i kopi):

- utdrag om lover og praksis for militærnekting i ulike land hentet fra rapporten til FNs Spesialrapportør mot religiøs intoleranse (2000)
- dokument fra Europarådet med resultatene fra et komparativt studie om vilkår for samvittighetsfrihet og militærnekting i medlemslandene (1999)
- rapport med informasjon om NGOers og internasjonale organers arbeid for militærnekting som menneskerettighet, utgitt av Kvekernes FN-kontor (2000)
- rapport fra konferanse om militærnekting og siviltjeneste utgitt av KEK (1996)

Også på dette møtet ble drøftingen av menneskerettslige utfordringer og kirkelig engasjement når det gjelder militærnekting preget av at ett av gruppens medlemmer (fra Hellas) ikke er enig i at militærnekting handler om en menneskerettighet. Andre i gruppen viste blant annet til uttalelser fra FNs menneskerettighetskomite og en resolusjon fra FNs menneskerettighetskommisjon bekrefter at retten til å nekte militærtjeneste kan beskyttes av retten til samvittighets- og religionsfrihet (jf. art. 18 i Konvensjonen om sivile og politiske rettigheter av 1966). Flertallet i arbeidsgruppen ønsker at KEK utformer og sender ut et "discussion paper" og/eller informasjonsbrosjyre til medlemskirkeene om retten til militærnekting på samvittighetsgrunnlag.

5. Nasjonale minoriteter og Roma/Sinti

På forrige møte ba arbeidsgruppen sekretariatet om å utarbeide en informasjonsbrosjyre om nasjonale minoriteter som kan sendes ut til medlemskirkeene. Richard Fischer (Strasbourgkontoret) hadde laget et utkast som ble diskutert på dette møtet. Heftet vil bli ferdigstilt på bakgrunn av innspillene fra medlemmer i arbeidsgruppen. Vi hadde også på forrige møte besluttet å arrangere en konferanse for de europeiske kirker om nasjonale minoriteter. Da denne ideen ble lagt fram for de nasjonale kirkerådene, ble det klart at de synes forholdene for Roma/Sinti er et mer aktuelt tema for en konferanse på grunn av deres utsatte situasjon i ulike europeiske land. På årets møte arbeidet vi videre med ideen om en slik konferanse med fokus på Roma/Sinti, med vekt på situasjonen i øst-europeiske land. Konferansen vil bli arrangert i løpet av 2001 i samarbeid med blant annet CCME (Churches Commission for Migrants in Europe).

Selv om det er den aktuelle situasjonen for Roma/Sinti, med fokus på både sosiale forhold, diskriminering og forfølgelse som vil være et hovedtema på konferansen, nevnte jeg for arbeidsgruppen de erfaringene vi har i Norge med dialog og forsoningsarbeid mellom Den norske kirke og ulike nasjonale/etniske minoriteter. Dette vakte stor interesse. De norske erfaringene (også i lys av årets Kirkemøte) bør kunne spille en viktig rolle i det videre arbeidet med denne problematikken på europeisk nivå når den planlagte konferansen skal følges opp i dialog med ulike medlemskirker.

6. Europarådet, OSSE etc

På møtet ble det orientert om enkelte aktuelle saker i KEKs arbeid over ulike internasjonale organer, blant annet i forhold til Europarådet og OSSE. Det ble også gitt en orientering om framdriften i arbeidet med "menneskerettighetsundervisningen" KEK og LVF driver i forbindelse med OSSEs "Human Dimension Implementation Meeting" (i Warszawa oktober 2000). Representanter for ulike medlemskirker i østeuropeiske land får skoloring i menneskerettigheter og menneskerettighetsarbeid gjennom deltakelse i workshops forut for og under OSSE-møtet. Deltakerne er sentrale i MR-arbeidet i sine kirker, og intensjonen er at de gjennom deltakelse i dette programmet skal få kunnskap de kan formidle videre og benytte seg av i dette arbeidet. Arbeidsgruppen har gått inn for videreføring av dette MRU-programmet.

7. Menneskerettighetsundervisning og "menneskerettighetskultur" i kirkene

Kirkenes engasjement for menneskerettigheter retter også et nødvendig søkelys mot hvordan vi ivaretar enkeltmenneskers rettigheter og respekterer menneskeverdet gjennom vårt eget arbeid som kirke og ikke minst innad i kirken på ulike plan. Dette temaet ble drøftet i arbeidsgruppen. Blant annet ble behovet for økt kunnskap og bevissthet om menneskerettighetene blant kirkemedlemmer undertreket. Det er en utfordring for oss i Norge å initiere prosesser som fremmer en åpen debatt og økt kunnskap om menneskerettigheter blant kirkens medlemmer. Menneskerettighetsutvalget har tidligere sendt ut et brev til kirkelige utdanningsinstitusjoner der vi pekte på behovet for økt fokus på menneskerettigheter i utdanningen. Vi har også tatt initiativet til et undervisningsopplegg for konfirmanter ("Angår det oss?") og en debattbok om menneskerettigheter ("Håp for verden").

Oppfølging av denne type tiltak kunne for eksempel kobles til arbeidet fram mot konferansen om religionsundervisning og toleranse som arrangeres av blant annet FNs spesialrapportør mot religiøs diskriminering etc. høsten 2001 i Spania, og der også Oslo-koalisjonen for religions- og livssynsfrihet er involvert. Både innad i kirken og i samfunnet for øvrig er det viktig med økt kunnskap og bevissthet om *religionsfrihet* generelt og om betydningen av *toleranse* spesielt. Det er naturlig at disse temaene er viktige elementer i en videre kirkelig satsning på menneskerettighetsundervisning, både i kirkelig sammenheng og eventuelt i samarbeid med ulike utdanningsinstitusjoner.

* * *

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



Keri → OST V
GKR V

jeg har tenkt meg at vi
moment Einar A.W.
(sent. om kl. 11 - under 30 år)

Mr. Stig Utne
Church of Norway Council of
Ecumenical and International
Relations
P.O. Box 5816 Majorstua
NO-0308 Oslo

Fax: +47-22/93 28 28

12 December 2000

Ecumenical Encounter, Strasbourg, April 2001: Invitation to nominate a youth participant

Dear Stig,

First I bring warm greetings to you on behalf of the Conference of European Churches (CEC).

I am writing now to invite your Church to nominate a young person to participation in a forthcoming event being planned by CEC and the Council of European Bishops' Conferences (CCEE), which in many ways will be an important follow-up to the Second European Ecumenical Assembly held at Graz in 1997. Over the years CEC and CCEE have held a series of 'Ecumenical Encounters' on themes central to the common Christian mission in Europe. These have typically consisted of a meeting between the CEC Central Committee, the Council of CCEE (i.e. the presidents of all Catholic Bishops' Conferences in Europe) and a number of advisers. The next Ecumenical Encounter is being planned for 2001 and will take place in Strasbourg. In several ways, however, it will be rather different from previous such events. It will take place **19-22 April 2001**, that is, immediately following Easter which in that year will be celebrated on the same Sunday by the eastern and western churches and which will therefore have unusual significance as a symbol of Christian unity at the start of the new millennium. We had originally hoped that the event would take place in Thessaloniki, Greece, in view of its rich historical associations with the life and mission of St Paul and his bringing of the gospel to Europe. Internal circumstances in Greece have unfortunately now made that impossible, and hence the move to Strasbourg instead.

In fact Strasbourg, with its long historical significance for both Catholics and Protestants (and today with Orthodox communities as well), together with its own experiences of conflict and reconciliation over the past 130 years, not to mention its now being the seat of the Council of Europe and the European Parliament, will provide a most appropriate venue for a pan-European ecumenical event.

Next, the participants in the Encounter will this time comprise not only the CEC Central Committee and the Council of CCEE, but a number of other distinguished leaders of Christian confessions in Europe and, moreover, an equal number of young people (that is, under 30 years of age), making for a gathering of about 200 persons (100 'church leaders', 100 'youth'). Your church is invited to nominate one of these youth participants.

-2-

The theme will be the risen Lord's words 'I am with you always, to the end of the world'. The object is to create an event in which there will be encounter not only between the confessions, but between the generations also, as they share together in prayer, Bible study, personal testimony and reflection on a vision of the future for Christian faith in the Europe of the new millennium.

In this way an attempt will be made to follow up one of the recommendations from Graz, that CEC and CCEE together should seek to ensure the handing on of the ecumenical vision to the new generation. The daily programme will include Bible study, prayer and worship, some plenary presentations, cultural events and - central to it all - encounters in small groups for sharing of personal stories of faith and vision between older and younger participants of different confessions and from various parts of Europe.

The climax of the Encounter will come on the Sunday morning when, after worship in local churches, participants will gather for a closing celebration which will include the presentation of the 'Charta Oecumenica' by the Presidents of CEC and CCEE, HE Metropolitan Jérémie Caligiorgis and HE Cardinal Vlk respectively. The 'Charta', which fulfils another of the recommendations from Graz, will be a declaration of common commitments for the churches of Europe, their relationships to one another and their service and witness to European society. The first draft has been in process of discussion and comment by the member churches of CEC and CCEE for over a year, and the re-drafting in the light of those responses is now under way.

The Ecumenical Encounter 2001 therefore promises to be a most significant event for the future of ecumenical life and witness in Europe. The heart of the event will be the bringing together in personal encounter church leaders of international stature and younger people on an equal basis and in a way perhaps never before attempted. We are hoping also that the Encounter can be accompanied by similar and parallel events at national and local levels across Europe.

It is our sincere hope that you will be able to give this invitation your kindest consideration. Would you please note the following:

Age of participants

As stated earlier, by 'youth' is understood persons under 30 years of age.

Profile of youth participants

We expect youth participants to be those who manifest:

- an interest in learning about the wider Christian and European scene;
- a capacity to relate readily to others in a new and "foreign" context;
- an ability to communicate effectively on their experiences to their home constituencies afterwards.

Preparatory youth programme

For the youth participants, a special *preparatory programme* is also being organised, 17-19 April. Youth participants should therefore expect to arrive in Strasbourg 17 April, and depart on the afternoon of 22 April. Moreover, there will be an option for any who wish to arrive in Strasbourg in time for the Easter weekend to be hosted by families and to share in Easter celebrations in local parishes and congregations.

-3-

Gender balance

In the interests of reaching as close a balance as possible between women and men participants, we ask that in the case of your church you give serious consideration to nominating a young woman.

Language

The Encounter will be conducted in English, French and German, with simultaneous translation wherever possible. Participants should therefore have competence in at least one of these languages.

Costs

We are asking that wherever possible, a church should meet the costs (travel, accommodation etc) for the person whom it nominates. The cost of accommodation of a youth participant for the period of the pre-Encounter Youth Programme and the Encounter itself, will amount to CHF 400. Consideration will be given by CEC to requests for financial help if there is extreme need for assistance.

Nominating procedure

I will be grateful to receive your nomination if possible by 25 January 2001 together with the following details:

NAME AND FORENAME
MALE/FEMALE
AGE
ADDRESS
TELEPHONE, FAX, E-MAIL

We would also like confirmation if your church is able to meet the nominee's costs.

We will then liaise directly with the person concerned to complete the registration, supply further information and where necessary facilitate visa applications etc.

I hope therefore that serious consideration can be given to this invitation, and I look forward to hearing from you soon.

With my prayers and good wishes,

Yours in Christ,



Revd Dr Keith Clements
General Secretary

*Report to the Nordic partners
from the WCC Executive Committee meeting
in Geneva 26.-29.9.2000.*

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- Agenda:
1. General Secretary's report
 2. Programme reports
 3. Membership report
 4. The joint staffworkinggroup WCC/LWF
 5. The joint consultative group WCC/Pentecostals
 6. The Special Commission
 7. Preparations for Central Committee 2001
 8. The Forum
 9. Report on ACT
 10. Financial report
 11. Any other business

The Executive Committee (ExC) met for the first time at the Ecumenical Centre itself which was preferable to Bossey because of the much better possibilities to make use of the breaks to establish contacts with the staff. This time the ExC-members were offered considerably improved conditions for preparation, while the minutes from the last meeting were received at an early stage, and the programme reports together with many other papers were written and distributed several weeks before the meeting. It is encouraging that our critical remarks last time have had such immediate effects.

Both the morning prayer and the ExC meeting itself began with a remembrance of Marvin van Elderen who suddenly and unexpectedly passed away early this summer. He was a highly admired and respected colleague in the Communication cluster and will be missed seriously.

1. General Secretary's (GS) report

(I will refer only to matters here that are not mentioned later)

General remarks: The Secretariat is in a new and different mood now, the GS stated. The preliminary uncertainties after implementation of the new structures and the cross-team working methods have disappeared and "now we are in business", acting on the decisions of Harare. The inhouse institutional development continues (IT, Communication, Human Resources Strategy) including a rather extensive replacement of staff. It is regarded as a healthy development of the secretariat that there is a certain turnover of staff in order to bring new young dedicated people into the staff and securing that the remaining people will have the chance to obtain new challenges in new positions so that they don't get stuck in permanent positions.

All Commissions and Advisory Groups have now met and advised on the direction for the running three year plan (2000-02). A detailed initial plan for 2001 was presented for a range of donor agencies and funding partners at a WCC internal Round Table in spring this year - much earlier than usual. This was seen as a remarkable improvement due to the institutional development process. GS suggested that such a RT should become a regular part of the annual planning. - My personal comment to this (which I chose not to give during the meeting, but certainly will follow up on at the next ExC/CC-meeting in Berlin/Potsdam) to this development is, that it is unclear how this RT relates to the work of the Programme Committee (PC). It seems to me as if the influential decisions on the programmatic work are taken rather on these RT's than in the PC and it is being executed in an almost traditional pledges-system where the WCC presents an annual, or three-annual, working plan composed of the various wishes of the different teams and clusters. This system risks to have the same weaknesses as before the attempts of the Harare Assembly and the following CC-meeting to prioritize and set up guidelines for the programmatic work of the WCC, namely that the strategy and prioritisation is directed primarily by the amount

of money it has been possible to raise for the individual programmes. It is of course unavoidable that the funding conditions will and must make an influence on the programmes of the WCC, but it is unfortunate if it is at the expense of a direct influence on programme priorities from the WCC constituency. In my opinion the PC must look into this relation on their next meeting in Berlin. Personally, I am afraid that the PC will not be the tool as expected to secure a visible prioritization and strategization of the entire WCC programmatic efforts as long as it meets only every 18 months and is of a size as the present. It is simply not workable with such a huge committee and it is much too costly to meet as often as is required if the work should be performed as conceived. – I hope that this will be discussed when we expectedly meet prior to the CC in Potsdam.

Specified issues: a. The Special Commission (SC). The work has crystallized into two main areas of concern: Those issues which relate to structural, decisionmaking processes including the question of the implications of membership, and those relating to theological, ecclesial and ethical differences among the churches. While the first ones can be addressed and hopefully even solved within a limited time, there is no reasonable expectation that the latter can likewise. When the CC receives the final report of the SC to its meeting in 2002 it is therefore fair to expect proposals to solutions on the first matters and proposals for a continuation of the discussions on the latter matters.

b. The relation to the Roman Catholic Church. The recent published statement of the pontifical Congregation of the Doctrine of the Faith, headed by kardinal Ratzinger, called *Dominus Jesus*, has caused a real drawback in the ecumenical relations, because recognition of any kind of churches or churchlike bodies outside the Roman Catholic church is completely nonexistent in this declaration. Compared to efforts and works carried by the pontifical council on church unity, led by kardinal Cassidy, such as the Joint Declaration on Justification by Faith, there is a complete contradiction not only in language but also in tone. The WCC has reacted cautiously to this statement "*Dominus Jesus*", without immediately closing the doors to the Vatican, but on the other hand certainly not headbowing in the attitude, the GS said. The statement simply ignores what has happened on the ecumenical scene since the second Vatican council, and if we were going again to discuss at these premises too much would be lost. Therefore it is better not to react too aggressively.

c. The interreligious dialogues have received renewed focus. A couple of larger public events have been held with the participation of the WCC, and a consultation for minority churches confronted with a vast majority of muslim inhabitants took place in order to discuss common experiences, difficulties and problems.

2. Programme Reports

Each Director of the Clusters presented the reports with their additional remarks.

a. Cluster on Relations

1. Church and Ecumenical Relations

The activities derive from three constitutional priorities which have emerged from the CUV-process: "Strengthening and deepening the fellowship", "Broadening and nurturing relations with REO's, NCC's, CWC's and with non-member churches", and "Promoting the coherence of the Ecumenical Movement". A long list of visits, conferences and meetings were presented, and the question is how the limited number of staff for this enterprise can prioritise among the many requests from member churches and others, and even more important: How to evaluate the impact of the attempts to strengthen the relations.

2. Interreligious relations and dialogue

The activities can likewise be summarised under three headlines: "Bilateral relations between Christians and people of other faiths", "Reflection on religious plurality" and "Exploring issues of indigenous beliefs and traditional spirituality". Christian-Muslim initiatives have been essentially devoted to deal with inter-communal tensions in the Middle East, on the Balkans and in Nigeria. Further developments are expected in Indonesia and Sudan later in the year. A special focus has

been on establishing an interreligious network on Children's issues in close cooperation with the Buddhist Agriatou Foundation.

3. Regional relations and ecumenical sharing

Four programmatic directions have been identified and affirmed by the Advisory Group as they met in March: a. Equipping churches and ecum. org's for diachony, b. Facilitating and coordinating the regional platforms: The Round Tables structure, c. Supporting the efforts by churches and ecum. org's to empower local communities, and d. Upholding the regional perspectives in the WCC programmes, the most significant example being the attempt to let the Decade to Overcome Violence be owned and carried by the regions themselves.

4. International relations

The programmes of this team are naturally enough widely dependent on the various political crisis and conflicts in the world. The working methodology has been improved especially in the fields of involving a broader pool of human and financial resources and the sharing of information more broadly through the "advocacy alert network". The team operates with five major priorities: a. Human rights and in particular religious freedom, b. the rights of the uprooted people, c. peace building and disarmament, d. conflict resolution, and e. presence at the UN.

b. Cluster on Issues and Themes

The cluster is divided into the following teams: Faith and Order, Education and Ecumenical Formation, Mission and Evangelism, Justice Peace and Creation. Through most of the activities the theme of "life-centered ethic" runs as a consequence of the Harare decision on the theme "Caring for life". Other issues that for the time being are prioritised for further discussion and consideration in the cluster are: Ecumenical formation of church leaders in order to meet the tendency to denominational centeredness, Mutuality in partnership (the issue was also put in this way during the explanation: What is the meaning of partnership in an ecumenical cooperation in comparison with many other's use of the same and now very popular concept?), Dialogue with the Bretton Woods Institutions, the Challenge of the emerging forms of xenophobia in Europe, Ecumenism and post-modernism. Ecclesiology and Mission is a main issue for both Faith and Order and the Mission and Evangelism-team and is an example of the integration of issues and themes between the different teams. The JPC-team is concentrating on these seven issues: Economic justice, Combating racism, Peace concerns, Ecology, Ecumenical social thought, Indigenous Peoples Programme, The Ecumenical Disabilities Advocacy Network (a personal remark: "concentrating" is indeed not the appropriate word for this cluster - it is apparently what still is lacking. With the definition of such allembicing issues and themes almost everything is still possible within this department.)

c. Cluster on Communications

The Cluster presented a fairly long list of recent publications and gave a status of the present level of activities (Web-office, Visual-arts, Media-relations, ...). The sudden death of Marlin van Elderen has deeply affected the Cluster and its work. It will be hard to replace Marlin. A new role description will be presented for approval to the CC, and hopefully a successor will be in place medio 2001.

3. Membership Report

A discussion paper on the Membership issue prepared by Hubert van Beek was presented to the ExC. The paper carefully describes the present model of membership as it was constructed in the early days of the WCC (described by Visser't Hooft in "The Genesis and Formation of the WCC"). From the beginning two approaches were dominant: One based on regional representation and another on confessional representation. An agreement was obtained to create a system where both factors were taken into consideration. But the question is whether this synthesis today really suits its purpose.

The growth in numbers of member-churches has aggravated the Orthodox minority position and will continue to do so in the present structure. And there is a recognition that the fellowship is not complete without the Roman Catholic Church and the Evangelical and Pentecostal churches, the paper argues. In addition the matter of membership contributions and financial responsibilities related to membership shows clearly that a large number of memberchurches do not themselves feel responsible for the WCC.

In its discussion on the membership issue, the Sub-Committee I of the SC has come to the conclusion that the churches should continue to hold membership as per current rules, but belonging to a "family, affinity, group.." that will bring common concerns to the Council and work together to achieve joint representation. Sub-Committee IV, on the other hand, has stated that WCC cannot for very much longer continue to maintain a model based solely on member churches each in its own right. The paper presented follows the last line assuming that "The principle of membership based on individual, autonomous churches seem to begin contradicting the very purpose of the Council". The paper suggests another review of the entire issue including the ecclesial criteria for membership.

Several voices were raised on this issue at the ExC.. Some were hesitant to support a new confessionally based membership system which would again led to renewed confessionalism. Others pointed to the fact of the ecclesial value for many churches of being a member of the WCC.

ExC-decisions/recommendations:

- a) the paper on Membership and the comments made in the ExC be shared with the Special Comm.;
- b) the ExC at its next meeting set up a special group to study the issue of membership and to propose actions for implementation by the CC; this group should work in close connection with the SC and other Commissions and Advisory Groups;
- c) the staff be asked to bring a proposal for the composition and the mandate of the group to the next meeting of the ExC;
- d) the SC be informed of the decision to set up the group and be invited to share its comments and suggestions with the ExC.

The SC should continue to explore the ecclesial implications of membership.

4. Report on the WCC/LWF staffworkinggroup

A comprehensive report was presented with the results of the exploration of possible areas of cooperation between WCC and LWF. The areas are many, but so far little result has been achieved. As it is clear now the LWF is planning the next Assembly without any coordination with the WCC or others, even it was the suggestion of the LWF to initiate a cooperation on Assemblies. Also in practical and logistical areas such as IT, Library etc. there is room for improved cooperation.

ExC-decisions/recommendations:

With regard to the situation of three consecutive assemblies in 2003 (LWF), 2004 (WARC) and 2005 (WCC), the ExC underlined the desirability, but also the difficulty, of coordinating the themes of these assemblies. It felt that the efforts to avoid a similar situation in the future should be continued. Furthermore the ExC recommended the staff to

- a) urge the formation of a permanent LWF-WARC-WCC Staff Working Group
- b) propose the following elements for the mandate of this Group: to consider possibilities of closer cooperation in the area of strategic objectives of institutional development (human resources, management, information technology); to encourage programmatic cooperation between the organizations and identify new areas of such cooperation; and finally to explore further the possibilities of coordinating assemblies and of moving towards the holding of common assemblies.

2. The joint consultative group WCC/Pentecostals

The group met for the first time since Harare in June this year in France. The meeting was attended by 20 members of the group: 10 appointed by the CC and 10 from the Pentecostal Churches. The group defined its purpose under the following headlines:

- To search for better ways of understanding one another
- To look for new opportunities for mutual learning and action
- To share our experience of Christian witness with one another
- To discuss our challenges with the hope of moving beyond them
- To share what we learn with our respective churches –

This all together leading to the affirmation of the common life in the Spirit.

Next time the group will try to narrow its agenda for the next few years of work. The main topic for the next meeting will be the question of perception: How do Pentecostals perceive the WCC, the member churches and the entire ecumenical movement, and how do the WCC and the member churches perceive Pentecostals and the Pentecostal movement?

The Next meeting will be held in June 2001 in Ecuador.

ExC-decisions/recommendations:

The ExC highlighted the importance of the participation of the Pentecostal member churches of the Council in this process, and of ways to communicate to the member churches the information on the growing dialogue between the WCC and Pentecostals. In this respect the issue of involving the 'evangelical' and 'charismatic' sectors in the member churches was also brought up. The ExC affirmed the statement of purpose as formulated by the Joint Consultative Group at its first meeting, and asked the staff to keep the ExC informed about future developments regarding the agenda of the JCGP.

6. Preparations for Central Committee 2001

The meeting will be held in Potsdam, some 30 km.s from Berlin at the Dorint Hotel Sanssouci, while the Progr.Comm. will meet prior to this (25.-27.1.) and likewise the ExC (26.-27.) and the Finance Comm. (27.) in Berlin at the Dietrich Bonhoeffer Haus. Again there will be a number of Padares, primarily with the themes: Decade to Overcome Violence (which will be launched at a public event on Sunday the 4th in Berlin), Globalisation and economy, Europe, orthodox relations, Relations with the Pentecostals, Communication, Mission, Advocacy, Inter-faith dialogue, ecumenical formation.

7. Towards the Second Plenary of the Special Commission

When I write this, members of The SC are planning to leave for Cairo for the second SC-meeting where the interim report for the CC-meeting in Postdam will be finalised.

Expectations: The work of the SC will continue under the pressure of high expectations from the whole process. Not only some member churches openly and officially declared the importance they assign to the process, but also the reports so far submitted seem to be raising similar expectations. The WCC should be prepared to receive different types of reaction as the result of the process is shared.

Structural/institutional matters: Almost all reports include a strong plea that the CC should explore the potential of a decision-making model based on consensus. Furthermore, the reports reflect on the way the Council's agenda is prepared and the relations between decision-making bodies and staff. They also raise questions about existing models of ecumenical structures, and explore new structural models. Some of the reconimendations are attempting at reforming the existing structures, and others are suggesting new models

Fundamental theological/ecclesiological matters: There is no doubt that exploring the areas around the baptismal unity and the Council's trinitarian basis, as well as going back to the understanding of the church and its unity is legitimate for the SC. This leads to a basic question: What can be done so that these theological and ecclesiological matters be responsibly treated within the limited period of the mandate offered to the Special Commission?

It is probably not in the content, but rather on the level of methodologies where

the most pertinent questions will be raised and discussed by the next Plenary of the SC.

ExC-decisions/recommendations:

The Special Commission should be encouraged to assess itself what it could achieve within the time-frame given to it and how best it could bring its mandate to a preliminary conclusion in 2002.

8. The Global Christian Forum

The Continuation Committee on the Forum Proposal met in September in Pasadena, USA.

The enthusiasm about this meeting was rather high, and as a result of the meeting a Communique was sent to the press:

GLOBAL CHRISTIAN FORUM

“Thirty representatives from throughout the world gathered from 9-11 September 2000 at Fuller Theological Seminary, Pasadena, California, to explore the idea of a Global Christian Forum that would include a wide spectrum of churches and organisations. Those present came from Orthodox, Roman Catholic, Anglican, Reformation Protestant, Pentecostal and Evangelical churches as well as Christian networks and para-church organisations.

The discussions at the meeting explored ways to go beyond the present ecumenical structures so that churches from a wider range of traditions may have a common space to discuss issues of mutual concern. Papers were presented on the history of inter-church relations from Evangelical, Orthodox, Pentecostal, Anglican, Protestant and Roman Catholic perspectives. The realities of regional challenges were presented by representatives from Africa, Asia, the Caribbean, Europe, the Middle East and North America. Hopes and expectations of churches organised on the world-level, as well as traditional state churches and independent or free churches were openly and frankly discussed.

The representatives agreed on the possible contours of a future Forum that would include the following purposes: To deepen our commitment to God’s mission in the world; to pursue principles and practices that would enable us to handle our Christian differences and distinctives creatively and peaceably; to engage in theological reflection in areas of common concern; to strengthen the wholeness of the church by encouraging communication and cooperation; and to foster relationships that may lead to common witness.

Further work on the proposal will be carried out by the Continuation Committee over the next few months.

The meeting was marked by an atmosphere of mutual partnership, trust and consensus building and was undergirded by warm and deep fellowship.”

This Communique was met with a fairly strong criticism from several ExC-members because it went far beyond the mandate of the Continuation Committee only to explore the possibilities of a Forum and not practically to establish one. In a German newspaper this Communique led to the headlines that a new Global Ecumenical Forum was established to replace the WCC!

ExC-decisions/recommendations:

The ExC a. affirmed the efforts made by the Continuation Committee to involve Evangelical and Pentecostal constituencies in the consultative process on the Forum proposal; b. affirmed that the process towards a future Forum is not meant to replace the WCC with another ecumenical structure or to multiply global ecumenical structures; c. encourages the Continuation Committee to review the Forum proposal in light of the consultative process so far and to consider next steps to be taken; d. asked staff to report at the next meeting of the ExC on the work of the Continuation Committee.

9. Developments within ACT

In its meeting in January 2000 the ACT Emergency Committee established a Working Group (WG), mandated to look into 3 issues: 1) The ACT founding documents from 1995, for possible revision, 2) the ACT governance structure, also for possible changes, and 3) ACT performance in the field.

The following formulation is being proposed as a revised AGT Mission Statement: *ACT works*

to save lives and support people in emergencies world wide by mobilizing all available local and international church resources, called to a common witness and task of responding to humanitarian need through coordinated emergency response. ACT is a humanitarian aid alliance organizationally based in the WCC and LWF.

Today the governance structure is based on a 50/50 representative balance between WCC and LWF. There are proposed changes to make this a little more dynamic and flexible. ACT Ex.Com. is proposed increased to 8 members. Instead of 2 co-moderators it is proposed to have one Chair and one Vice-Chair, functioning both in the EmCom and the ExCom.. The Directors of WCC Cluster on Relations and LWF World Service will still be ex officio members of both committees. But their role in the management is proposed terminated, and the ACT Coordinator position upgraded to Director.

A special paper on "Ecumenical discipline" has been written. Here it is recommended that ACT ExCom, based on certain criteria and an agreed procedure, is given the authority to take the final decision on who are going to be implementing on behalf of the ACT alliance in a given emergency.

The name Action by Churches Together (ACT) and logo is recognized to be a very good branding of ecumenical response, activities done by churches together. Consequently the name and logo have been proposed/requested used outside the ecumenical response to emergencies, both for similar geographical limited organizations, as well as other thematic responses. ACT ExCom in its latest meeting discussed the issue, and decided to request WCC to conduct a study of the legal, ecumenical and other possible implications of using the name and logo for other ecumenical work. It is hoped that this study will be finalized by May 2001.

We see a vast expansion of the ACT response. Not only in number of appeals for funds in emergencies, but in appeals funding targets (1998 US \$ 78 mill., 1999 US \$ 140 mill., and so far 2000 US \$ 160 mill.) and in funds raised (1998 US \$ 66 mill., 1999 US \$ 91 mill., and so far 2000 US \$ 78 mill.).

Issues for further discussion and elaboration are: The repeated problem of the transition from relief/reconstruction to sustainable long term development. For various reasons fundraising for rehabilitation, and smoothening out the transition phase into development, is very difficult. Another important issue up for discussion, and hopefully implementation shortly, is: Rapid Response teams and specialization within ACT.

10. Financial report

As per August 31st a deficit for the year 2000 of 778.000 CHF is forecasted. At the latest ExC-meeting it was decided that a deficit for the year that exceeded 50.000 CHF was not acceptable.

ExC-decisions/recommendations:

Additional efforts should be taken to address the imbalance between designated and undesignated contributions which leads to a shortfall of income for administrative costs. The staff has taken much effort to reach the goal of a maximum deficit of CHF 50.000, and is encouraged to bring the result of the year as near to this goal as possible.

(It was decided not to cut the budgets, because it would send a wrong signal now when increased efforts are made to raise the income among both the memberchurches and the external donors.)

Concerning the work towards a more pro-active method of incorporating ethical approaches to the current investment guidelines new agreements with the two banks that invest the general Funds and the endowments funds have been established. There was great satisfaction with especially one of the banks which perform "ethical screenings" of the companies. And the staff was encouraged to continue to improve this kind of investment policy.

11. Any other business

In a closed session the ExC-members were presented a paper by the moderator (Aram I) arguing for a one year extension of the contract with the WCC GS Dr. Konrad Raiser. The period of service for raiser ends with the year 2002. The three main arguments were: the first full report of

the SC can be finalised within this period of time, the theme and venue for the next assembly could also be in place before the retirement of Dr. Raiser and thirdly there would be more time for a thorough consideration of the procedures for election of a new GS.

The arguments were not really discussed, but it was soon obvious from the contributions among the ExC-members that the proposal was widely supported and it will be brought to the CC-meeting for decision.

I must say that personally I am not against the content of the decision, but I do disagree with the way the decision was taken: The ExC-members were not given any time for consideration or preparation for this suggestion, and from various exchanges of words with staffpersons it was already well known that this extension would be proposed.

The procedures for the election of the new GS and for nomination of a Selection Committee will be considered at the ExC-meeting following the CC-meeting in Potsdam. The timetable will then be: Selection Committee starts to work medio 2002, GS will be elected August 2003, GS takes office January 2004.

Copenhagen, October 19th, 2000
Anders Gadegaard

J: SUT
kopi LJD

Rapport nr. 44100

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD
14 DES. 2000
SV
J.nr.: 00/254-2
Arkivnr.: 617.2

Rapport fra møte 3111-00 i Genève
EVALUATION OF ECUMENICAL NEWS INTERNATIONAL (ENI)

FOR THE WORLD COUNCIL OF CHURCHES (WCC), NOVEMBER 2000
of Thor Bjarne Bore, styremedlem i ENI

Mandate: To undertake an evaluation of ENI for WCC, conscious that an ecumenical team conducted an evaluation of ENI for the Lutheran World Federation (LWF) which was completed in May 1999.

The WCC evaluators will ask questions and do analysis relevant to the specific context and needs of WCC and how ENI fits within the WCC communications mandate.

The evaluation was requested by the Staff Leadership Group (SLG) of WCC at the end of the first six years of ENI's operation. The evaluation team was requested to assess whether ENI is fulfilling the mandate set for it when it was established and whether it meets the needs of the current WCC communication strategy.

Evaluation Team: Hugh McCullum, Zimbabwe; Suecia Mendez, Cuba; James Solheim, U.S.A.
WCC Communications resource persons: Kristine Greenaway, Libby Visinand.
ENI contact persons: Stephen Brown, Edmund Doogue.

Methodology: Two conference calls were held with team members and WCC contact persons.
Assignments: to ask a set of agreed-upon questions by e-mail primarily and telephone as required.
Interviews were held separately with the two ENI staff listed above. Some difficulty was encountered in making contacts especially in Africa, Asia, the Middle East, Pacific and parts of Europe. These were eventually overcome through a variety of means but did delay the final draft of the report. Reports were e-mailed to the report writer (McCullum) and presented in draft form to the Communication Director. Further work was done in consultation with her and a final report prepared.

The broad areas of discussion with ENI users included:

- Length of time you have used ENI?
- Frequency of use of ENI stories on average?
- A change noted in pattern of your usage? If so why and when?
- What topics are of most interest to your programme(s) or publication(s)?
- What is your reader, listener, viewer response to ENI stories?
- What do you most value about the ENI service?
- What improvements would you recommend?
- Are there aspects of ENI which are unique among those news agencies to whom you subscribe or receive?
- What is your target market?

These points were guidelines and in many instances led to wider discussions or different queries.

Lutheran World Federation Evaluation: While we do not wish to repeat the 1999 LWF paper, certain elements of their evaluation are instructive and are inserted here as background:

RAPPORT FRA MØTE I CWME

27.3-3.4.2000

ved

Tormod Engelsviken

Det første møtet i den nyvalgte Commission on World Mission and Evangelism (CWME) ble holdt i Morges, Sveits, 27.3-3.4.2000. På grunn av biskop Tutus besøk til Norge, måtte jeg reise tilbake til Norge om kvelden 31. mars og fikk derfor ikke med meg møtene de siste to dager. Dette var nokså beklagelig fordi noen av de viktigste valg og vedtak ble gjort på slutten av konferansen.

Generell vurdering

CWME blir opprettholdt som kommisjon etter en del usikkerhet mht. dens fortsatte eksistens. Dette vurderer jeg som meget verdifullt fordi det innebærer at tradisjonen siden integrasjonen av det internasjonale misjonsrådet (IMC) i KV i New Delhi i 1961 føres videre med vektlegging av misjon som en viktig og integrert del av KVs virksomhet. Nye vedtekter (by-laws) for CWME ble vedtatt av KVs sentralkomite i september 1999. Disse ble så formelt vedtatt av CWME som hadde fått delegert denne myndighet fra CWME-konferansen i Salvador.

Det har også skjedd en fornyelse av det teamet som arbeider for CWME i Geneve, og den nye lederen er sveitseren Jacques Matthey. Han er en meget positiv og samarbeidsvillig leder som utvilsomt har evnen til å bygge broer i ulike retninger.

Den nyvalgte leder (moderator) av CWME (valgt av Sentralkomiteen) er den britiske baptisten Ruth Bottoms. Hun har erfaring fra tidligere i CWME og gjorde et meget fordelaktig inntrykk. Hun forente fasthet og lydhørhet. Nytt i denne CWME er bl.a. sammensetningen. Noen representerer "affiliated bodies", noen medlemskirker, og noen det som kalles "a wider constituency". Til de siste hører tre medlemmer fra den romersk-katolske kirke og tre medlemmer fra den evangelikale bevegelse som alle er fullverdige medlemmer av kommisjonen. Jeg er altså en av dem som representerer den evangelikale bevegelse (samtidig som jeg selvsagt representerer Den norske kirke). Det er to øvrige nordiske medlemmer/rådgivere er Anna Ljung Hansson (medlem) fra Sverige og Arne Fritzon (rådgiver, disabilities network), også fra Sverige.

Møtet ble i stor grad preget av at det var det første møtet der deltakerne trengte tid til å bli kjent og til å finne fram til en arbeidsform. De ulike syn som nok er representert i kommisjonen, kom derfor ikke sterkt til uttrykk på dette møtet. Valget av nestleder (vice-moderator) ble likevel relativt spenningsfylt ved at det ble en konkurranse mellom ulike representanter for de ortodokse kirkene. Til slutt ble George Mathew fra India valgt. Av viktige saker som ble drøftet og vedtatt, kan jeg nevne følgende:

Verdensmisjonskonferanse

Det ble vedtatt å gå inn for å avholde en verdensmisjonskonferanse i 2003 eller tidlig 2004. Dette er jo en tradisjon som går tilbake til integrasjonen. Det synes tydelig at temaet "globalisering" vil stå sentralt, og *et foreløpig* forslag til tema er "Global Christian mission witnessing to the gospel of love and life in a globalized world". Man vurderte også denne konferansen som en mulig del av en prosess som fører fram til en stor misjonskonferanse i 2010, hundre år etter den berømte konferansen i Edinburgh 1910. Av mulige konferansesteder som ble drøftet, var India, Sørøst-Asia og Midtøsten. Planene for en slik

konferanse er i et meget tidlig stadium og er avhengige av godkjennelse fra Sentralkomiteen. Vi bør komme tilbake til behovet for regionale og nasjonale forberedelser til en slik konferanse og mulig input til temavalg og program.

Prioriteringer

Målsettingen for det teamet som arbeider for CWME, ble formulert på følgende vis: "To work with the churches, ecumenical partners and mission agencies for a deeper understanding of God's mission in our world today and a stronger commitment to participating together in common witness to it." Dernest ble det satt opp fem prioriterte områder :

Helse, helbredelse og helhet. Dette er et eget program innen CWME som har inkorporert den tidligere Medical Commission. CWME fikk en innføring i hva som gjøres når det gjelder HIV/AIDS.

Dernest ble misjon som solidaritet med fattige og marginaliserte prioritert. Dette er også et eget program kalt "Urban and Rural Mission". Det har et sterkt sosial-etisk fokus, og vil ut fra en vanlig norsk misjonsforståelse ikke forbindes særlig klart med misjon. En global arbeidsgruppe som møtes årlig, leder dette arbeidet.

Deretter ble følgende saksområder prioritert: Fremme økumeniske misjonsstudier, fremme dialog og evangelisering, fremme misjonspraksis i relasjoner. Spesielt ønsket kommisjonen "å fremme refleksjon over autentisk evangelisering og større engasjement i dens praktisering". Dette er et område hvor de ulike syn innen CWME på hva misjon og evangelisering er og bør være, nok vil komme sterkere til uttrykk etter hvert. Et eget dokument "From Vision to Action" ble lagt fram og fikk i hovedsak tilslutning fra kommisjonen.

International Review of Mission

Tidsskriftet redigeres av Jacques Matthey. Det vil bli etablert en egen rådgivningsgruppe for redaktøren. CWME fastla også den redaksjonelle policyen på grunnlag av et notat fra redaktøren.

Mission and Evangelism in Unity

Kommisjonen vedtok dokumentet som et studiedokument og anbefalte det for medlemskirkene og tilsluttede organisasjonér (affiliated bodies) som en verdifull ressurs for studium og refleksjon. Svar fra disse vil indikere hvordan dette dokumentet kan føres videre til en fremtidig misjonskonferanse. Jeg arbeider selv med en analyse av dette dokumentet og MKR burde antakelig på et eller annet vis følge opp dette dokumentet med sikte på en respons tilbake til KV.

Evangelisering

Det ble gitt tre presentasjoner om evangelisering ut fra ulike kontekster; en fra professor Violeta Rocha fra Nicaragua, en fra Dr. George Mathew, India og en fra undertegnede. Det var en ubesatt stilling når det gjelder evangelisering i teamet etter at Ana Langerak slutter sommeren 2000. Denne stillingen er senere besatt, og det vil bli spennende å se hvilken profil arbeidet med evangelisering vil få.

Det neste møte i kommisjonen vil bli avholdt i september 2001 i Chicago-området.

RAPPORT FRA GLOBAL CHRISTIAN FORUM 9.-11. SEPTEMBER 2000

ved
Tormod Engelsviken

Global Christian Forum har sin bakgrunn i et initiativ som ble tatt innenfor Kirkenes Verdensråd med sikte på å etablere et videre forum enn det som KVs medlemskirker utgjør, for å drøfte spørsmål av felles interesse. Jeg regner med at en nøyere redegjørelse for ideens bakgrunn og hensikt kan gis av Trond Bakkevig o.a. som har vært involvert i de drøftinger som har skjedd i KV-sammenhenger om saken.

Møtet i det som etter hvert ble kalt Global Christian Forum, fant sted på Fuller Theological Seminary, Pasadena, California. Invitasjonen ble sendt ut av Hubert van Beek som arbeider i KVs hovedkvarter i Geneve, med støtte fra pinsevennen Dr. Cecil M. Robeck som har vært aktiv som liaison mellom den økumeniske bevegelse og pinsebevegelsen. Også Dr. George Vandervelde som er med i World Evangelical Fellowship og som representerer de evangelikale i CWME spiller en sentral rolle i dette arbeidet.

Konferansen i Pasadena var relativt liten, men den hadde bred representasjon. Deltakerlisten inkluderte representanter for de protestantiske og ortodokse medlemskirkene i KV, den romersk-katolske kirke, den evangelikale bevegelse (Lausanne-bevegelsen og World Evangelical Fellowship), bl. a. representert ved lederen for WEF Theological Commission, og for de klassiske pinsevennene.

Det vedlagte kommunikeet gir et nokså dekkende uttrykk for det som ble oppnådd på møtet. Det er verdt å merke seg følgende:

Det var viktig for deltakerne at alle representantene skulle møtes på like linje. Man ønsket derfor ikke at et eventuelt forum skal drives i KV-regi. Det ble derfor nedsatt en uavhengig fortsettelseskomite. Det var nok en viss frykt blant noen om at dette kunne være en strategi for på sikt å utvide KVs medlemsgrunnlag. For at det skal lykkes å samle et forum av så ulike retninger innen for kristenheten i dag, må alle aktørene stille med samme utgangspunkt og på like vilkår.

Det var også viktig at dette skulle være et forum for å etablere relasjoner og føre samtaler, men ikke et forum som forutsetter enighet, tar sikte på å avgi felles uttalelser eller gjennomføre felles program.

Det var et bemerkelsesverdig fravær av mistanke og motvilje blant deltakerne. Møtet ble gjennomført i en sterk atmosfære av fellesskap og gjensidig respekt.

Det store spørsmål er om de som møtte, spesielt på vegne av de evangelikale og pinsebevegelsen, har en slik status og innflytelse innen sine respektive bevegelser at de kan sies å være representative. Både når det gjelder Vandervelde og Robeck er deres stillinger innen henholdsvis WEF og pinsebevegelsen heller marginale, noe Robeck selv var den første til å innrømme. Selv om altså alle som var til stede, gikk inn for å etablere et slikt forum, gjenstår spørsmålet om de evangelikale og pinsevennene vil være i stand til å møte. Mye vil avhenge av hvilke personer som er involvert i planlegging og gjennomføring, og hvordan formålet og premissene for deltakelse blir presentert.

Personlig vil jeg ønske at dette forumet blir til virkelighet. Vi trenger et sted hvor alle kristne kan møtes på tvers av skillelinjene for å samtale om spørsmål av felles interesse, både det som samler og det som skiller. I lys av den sterke vekst som finner sted både blant evangelikale og pinsevenner/ karismatikere, særlig i den ikke-vestlige verden, er det klart at et virkelig økumenisk fellesskap også må inkludere dem. Slik jeg ser det, bør MKR etter å ha erfart hva som skjer i denne sak på Sentralkomiteens møte i 2001, arbeide for å virkeliggjøre et slikt forum.


Communique: GLOBAL CHRISTIAN FORUM

Thirty representatives from throughout the world gathered from 9-11 September 2000 at Fuller Theological Seminary, Pasadena, California, to explore the idea of a Global Christian Forum that would include a wide spectrum of churches and organisations. Those present came from Orthodox, Roman Catholic, Anglican, Reformation Protestant, Pentecostal and Evangelical churches as well as Christian networks and para-church organisations.

Although the idea of such a Forum originally arose in conversations within the World Council of Churches, the development of a proposal is now under the leadership of an independent continuation committee. The discussions at the meeting explored ways to go beyond the present ecumenical structures so that churches from a wider range of traditions may have a common space to discuss issues of mutual concern.

Papers were presented on the history of inter-church relations from Evangelical, Orthodox, Pentecostal, Anglican, Protestant and Roman Catholic perspectives. The realities of regional challenges were presented by representatives from Africa, Asia, Caribbean, Europe, Middle East and North America. Hopes and expectations of churches organised on the world-level, as well as traditional state churches and independent or free churches were openly and frankly discussed.

The representatives agreed on the possible contours of a future Forum that would include the following purposes:

- 1 In the spirit of John 17:21 "that all of them may be one...so that the world may believe that you have sent me" and because of our common faith in a reconciling God (II Cor. 5: 18 - 21), the forum is intended:
- 2 To deepen our commitment to God's mission in the world;
- 3 To enhance our understanding of contemporary expressions of Christian mission (Matt.28: 19, 20, Matt. 22: 37 - 39, John 20:21 and Acts 1:8);
- 4 To pursue principles and practices that would enable us to 
- 5 To engage in theological reflection in areas of common concern handle our Christian differences and distinctives creatively and peaceably;
- 6 To strengthen the wholeness of the church by encouraging communication and cooperation;
- 7 To foster relationships that may lead to common witness.

Further work on the proposal will be carried out by the continuation committee over the next few months.

The meeting was marked by an atmosphere of mutual partnership, trust and consensus building and was undergirded by warm and deep fellowship.

Pasadena California

11 September 2000

For further information, contact Rev. Dr Cecil M. Robeck, Jr (cmrobeck@fuller.edu),
Dr George Vandervelde (george.vandervelde@utoreonto.ca) Mr Hubert van Beek
(hvb@capp.ch).

**RAPPORT FRA
SENTRALKOMITEMØTE I KIRKENES VERDENSRAÐ
29. JANUAR-6. FEBRUAR 2001 I BERLIN
V/TROND BAKKEVIG OG GENERALSEKRETÆREN**

Rapport nr. 03/01

Norske deltakere

Bakkevig og Utnem var til stede under hele møtet.

Under lanseringen av det økumeniske tiåret mot vold 2.-4. februar var Stein Villumstad, KN, Gunnar Westermoen fra Kirkeinfo og Knut Refsdal fra NKR tilstede

Bakkevig ledet arbeidet i Public Issue komiteen

Generalsekretæren deltok som observatør i Policy Reference komite II som har ansvar for å fange opp de bredere, underliggende tema og å søke å formulere dem med henblikk på fremtiden og senere eventuelle programformuleringer. Han deltok også noe i Policy Reference komite I som drøftet Special Commission, Global Forum og relasjonene med katolikkene, de evangelikale og pinsevevne.

Kun et utvalg av dokumenter vedlegges denne rapporten.

- Generalsekretærens tale
- Interimrapporten fra Special Commission
- The Protection of endangered Populations in Situations of armed Violence: Toward an ecumenical ethical Approach
- Minute on the Situation in the Holy Land after the Outbreak of the Second Palestinian Uprising.

Resten av dokumentene kan fås ved henvendelse til MKR sekretariat.

Møtets kontekst

Det var ventet at den tyske konteksten kom til å prege Sentralkomitemøtet. Til EKD's ros må det sies at de hadde klart å mobilisere stor interesse for møtet. Både Berlin/Brandenburg-president Manfred Stolpe og forbundsresident Johannes Rau (for øvrig begge framtrepende deltakere i det kirkelige liv) talte til møtet. Og tyske TV-stasjoner brakte reportasje fra møtet. Særlig var interessen stor for lanseringen av Tiåret mot vold. Gudstjenesten i Gedactniskirche ble overført direkte på TV.

Som et dystert bakteppe til møtet ble afrikanske delegater frarådet å gå alene på gaten i Potsdam, og politiet overvåket arrangementene og sørget for eskorte til og fra konferansesenteret på grunn av frykt for rasistisk og nynazistisk virksomhet i Tyskland.

Å la den lokale/regionale kontekst få prege møtene i Sentralkomiteen er noe av poenget med å flytte dem rundt i ulike regioner. Dette var for øvrig den opprinnelige tradisjon helt fram til 90-tallet da økonomien tvang organisasjonene til å legge møtene til Genève. Møtet i Berlin tydeliggjorde hva som er verdien i den opprinnelige tradisjon. Det ble bestemt at man skal undersøke muligheten for å legge et av de kommende sentralkomitemøtene til et ortodoks land.

På den annen side er det grunn til å si at den tyske virkelighet tidvis overskygget det mer pan-europeiske perspektiv. Dette ble kommentert av flere både i plenumsseksjonen om Europa, om kirken i det sekulære samfunn og - i noe mindre grad - i plenumsseksjonen om Tiåret.

Sentralkomiteens arbeidsmåte

Sentralkomiteen utprøvde en ny måte å arbeide på med bruk av mindre rundebord (6-8 ved hvert bord) i selve plenumssalen. Initiativet har flere gode formål og ett av dem er å legge til rette for en tydeligere ”konsensus-kultur” i beslutningsarbeidet i sentralkomiteen. Her er man inspirert av erfaringene i Special Commission. Flere beslutninger ble tatt etter kortere rådslagning rundt bordene, og man søkte å begrense den individualistiske måten å avgi stemme på. Alt i alt bidro nok rundebordene til en mer avslappet tone i plenum, og metoden fikk en overveiende god evaluering på slutten av møtet.

Sentralkomiteen gikk denne gang videre på metoden med å ha regionale tematiske plenumssamlinger. Denne gang var det naturlig nok Europa som var tema. Etter vår mening var det et forminsket Europa som framsto, og man kunne f.eks. lagt større vekt på å gi rom for den ortodokse bekymringen over stadig å være marginalisert i Europa. Den sentrale øst-vest-aksen i Europa ble for dominerende, og utkantene - også det nordlige Europa - falt fort ut av fokus.

Man hadde denne gang også et plenum om økonomi hvor særtrekkene ved den globaliserte økonomi kom i fokus. Dette plenum ble det minst vellykkede etter vår mening. Det ser ut til å være svært vanskelig i KV å drøfte dette viktige temaet uten at det fort får karakter av det politisk korrekte og av mer slagordpregede posisjoner. Å komme over i strategier for endringer av de økonomiske institusjoner og mekanismer er vanskeligere. Men fra komiteearbeidet kom det en anbefaling om at KV må få en mer permanent, institusjonell kontakt med globale institusjoner som Verdensbanken og Det internasjonale pengefondet.

Denne gang var en hel dag avsatt til Padare. Denne ”workshop”-metoden er tydeligvis kommet for å bli, og var denne gang konsentrert om få tema med de muligheter for å gå i dybden som det gir. På grunn av plasseringen til slutten av møtet var det ikke mulig å få til noen forbindelse mellom viktige Padare-tema som f.eks. HIV/AIDS og sentralkomiteens arbeid. Den norske gruppen fordelte sin deltakelse så bredt som mulig, og ikke minst Knut Refsdal fikk mange impulser med seg tilbake til Tiåret mot vold i Norge. Selv deltok jeg på et Padare som samtalte om en idé fra Church of Scotland om hvorvidt det er interesse for å starte planleggingen av en 100-årsmarkering for den store Edinburg-konferansen i 2010 med misjon og enhetsarbeid som hovedtematikk.

Programkomiteen i den nye strukturen

Denne komiteen er en nyskaping i KV og var ”oppe til eksamen for første gang”. Medlemmene av komiteen var selv de første til å uttrykke noe frustrasjon over manglende arbeidsbetingelser for fullt ut å kunne gjøre jobben. Komiteens rapport ble utgangspunkt for mange kritiske spørsmål, og mange etterlyste en klar grenseoppgang mellom Sentralkomiteen, Eksekutivkomiteen og Programkomiteen. På papiret er det klart at det er programkomiteens ansvar å foreslå oppstart og nedleggelse av programmer og arbeid overfor Sentralkomiteen.

I tillegg kommer både staben, kommisjonene, rådgivingsgruppene og Round Table hvor KVs finansieringsorganisasjoner møter (Den norske kirke representert ved KN), og hvor det i realiteten legges programmatisk føringer for arbeidet som programkomiteen har vanskelig for å endre på. Spørsmålet er om det er praktisk mulig for komiteen å fungere etter intensjonen. Dette handler blant annet om noe så prosaisk som riktig timing for møtene i forhold til de prosessene som hele tiden pågår i sekretariatet. Dette gangen hadde man ikke hatt møte på riktig tidspunkt, og spørsmålet om komiteen er tilhører eller planlegger ble stilt av vår representant og bekreftet som gjenkjennende av mange.

Det blir viktig å finne en måte å få dette komplekse bildet til å fungere.

Special Commission

Gjennom rapporter til plenum fra begge formennene i kommisjonen kunne de begge bekrefte at man i dette arbeidet både har funnet en åpen tone og en måte å organisere arbeidet på som fungerer godt i forhold til å frambringe et resultat. Kommisjonens arbeid har også innvirkning på temperaturen i debattene i plenum som denne gang var uten de store utbruddene. Alle vet at det virkelige arbeidet skjer et annet sted. På denne bakgrunn blir det viktig at tidsplanen holder; nemlig å ferdigstille en rapport til oppdragsgiver som er Sentralkomiteen på det neste møte i september 2002.

I lys av dette er det derfor avtalt allerede nå at de nordiske representantene i Sentralkomiteen må møtes i juni 2002 for å klargjøre de nordiske kirkenes posisjon. MKR må forberede seg på å drøfte de endelige forslag på sitt møte i mai 2002.

Global Forum

Ideen om å danne et såkalt Globalt Forum kommer også fra generalforsamlingen i Harare, og KV har ansvaret for å undersøke realismen og mulige begrensninger i forhold til ideen. Fordi ideen - så langt - ikke har fått den helt store interesse, ser ikke dette ut til å være gitt høy prioritet i sekretariatet. Det er særlig på evangelikalsk og katolsk side man er spørrende og nølende. Samtidig henger mangel på framgang også sammen med at Forums-tanken til en viss grad er avhengig av hvordan utfallet av Special Commissions anbefalinger blir. En kunne høre flere spørre om det globale nivå er det rette sted å starte en slik nyskapende prosess. Kanskje er det regionale, nasjonale nivå bedre egnet. (Parentes bemerket kan vi si at det norske kirkelederbrev-initiativet i "Jubileum 2000" var et norsk initiativ i "Forum-tankens ånd.")

Sentralt i rapporten om Globalt Forum står konsultasjonen på Fuller Theological Seminary i USA i desember 2000 og kommunikeet derfra. På denne konsultasjonen deltok Tormod Engelsviken - se hans rapport fra møtet. Den norske kirke blir regnet som en kirke som har uttrykt interesse for ideen.

Forslaget om å møtes igjen på Fuller i desember i år ble anbefalt, ~~dog ikke uten debatt~~.

Bruk av væpnet makt i internasjonale konflikter

Et lengre dokument var utsendt til sentralkomiteen på forhånd og lå til behandling (for adoption) under møtet. Dokumentet er resultat av en lengre konsultasjonsprosess med involverte kirker og organisasjoner. Også representanter for vår kirke har deltatt i denne rådslagningen ved ulike anledninger.

Allerede under debatten etter formannens tale (som i sin helhet var viet Tiåret) var det klart at spørsmålet om bruk av væpnet intervensjon som en siste utveg er et punkt hvor ulike kirker står sterkt på sine forskjellige standpunkt. Bakkevig fikk dermed som leder av komiteen en vanskelig oppgave med å forsøke å finne en veg ut av dette.

Det vedlagte dokument ble vedtatt av Sentralkomiteen for oversendelse til kirkene. Om første del er det bred enighet. Om annen del gjenstår det en del fundamental uenighet. Det var imidlertid flertall for å la denne delen som nå heter "Considerations and criteria for discussions .." følge hoveddokumentet når generalsekretæren sender det ut til kirkene for videre studium, refleksjon og bruk i sin sammenheng. KV har gjennom denne behandlingsmåten ikke vedtatt noe policy statement om dette tema, men formet et dokument som man håper kan sørge for at den fortsatte samtalen i kirken, mellom kirkene og mellom kirker og regjeringer om et særdeles aktuelt tema får fortsette.

KVs finanser

Sentralkomiteen godkjente det økonomiske resultat for 1999 med et positivt resultat på ca. CHF 900.000. De foreløpige resultat for 2000 viser et underskudd på CHF 750.000. Underskuddet dekkes gjennom overføring fra KVs reserver. Budsjettet for inneværende år viser at en styrer etter et budsjettunderskudd på CHF 1,5 mill og er innstilt på å bruke ytterligere reserver for å balansere budsjettet. Finanskomiteens sa tydelig fra om at dette var et dristig prosjekt, men at man anbefalte det ut ifra antakelser om at det i løpet av den kommende treårsperiode var mulig å få inn betydelig økte inntekter via nye finansieringskilder. Sentralkomiteen ble ikke gjort kjent med hva dette innebærer, men det skal blant annet være kontakter med amerikanske stiftelser.

Sentralkomiteen ga også sin støtte til kampanjen for å nå CHF 10 mill. i medlemskontingent innen neste generalforsamling og anbefalte at det opprettes regionale rådgivingsgrupper for å bistå i dette. MKR bør være forberedt på at vi kan bli bedt om å gå inn i den europeiske gruppen.

Diverse

- Generalsekretærens arbeidskontrakt er forlenget med ett år og går nå ut i slutten av 2003. Forlengelsen skjedde etter et langt møte i lukket sesjon.
- Generalforsamlingen skal finne sted først i 2006.
- Den neste misjonskonferansen planlegges i slutten av 2004/2005. Det kom opp et forslag om å samordne dette med Globalt Forumsprosessen fra grupper som ønsker maksimal bredde i misjonskonferansene. Det som vanskeliggjør en slik tanke er at CWME er et KV-forum hvor KV er drivkraften, mens man ikke har den rollen i Globalt Forum-prosessen. CWME moderator uttrykte seg klart mot en slik kopling .

Sentralkomiteen uttrykte sterk frustrasjon over utviklingen i det internasjonale samfunns behandling av klimaspørsmålet. Medlemskirkeres engasjement overfor sine regjeringer blir løftet fram som et håpstejn, og her er Den norske kirkes engasjement medregnet. KISPs uttalelsen fra høsten 2000 er oversatt og oversendt KV.

Nordisk koordinering

Det var to koordineringsmøter på nordisk basis. (Denne gang var det for øvrig ingen som tok initiativ til et møte med Porvookirkenes representanter slik tradisjonen er blitt). Man er enige om at vi vil starte en klargjøringsprosess for eget vedkommende rundt hvilke kriterier vi ønsker skal legges til grunn i søk etter en ny generalsekretær. Dette arbeidet ledes fra Danmark og eksekutivkomiteens medlem Anders Gadegaard. Dette skal brukes til nordisk strategi rundt arbeidet med å utpeke den såkalte "Search Committee" på neste møte i sentralkomiteen som blir september 2002.

For Action

Embargoed against delivery

REPORT OF THE GENERAL SECRETARY

1. Once again, I add my words of welcome to those of the Moderator. This time I have the particular pleasure of welcoming you to my own country and to its re-united capital, Berlin. Even though, for practical reasons, our meeting is being held at Potsdam, we are conscious of the fact that the setting is marked by the particular role of Berlin for Germany and Europe as a whole. When we met in Geneva sixteen months ago, the invitation to hold the next meeting of the Central Committee in Berlin was only intimated by Bishop Huber, the Bishop of the regional Church in Berlin and Brandenburg. After careful explorations and the decision of the Council of the Evangelical Church in Germany to support this invitation with a generous special financial contribution, the Executive Committee gratefully accepted.

2. Since then, much work has been done here in Potsdam and Berlin as well as in Geneva to prepare for this meeting. We are grateful to our hosts for their warm welcome. This meeting of the Central Committee has generated considerable interest locally in Berlin, Potsdam and beyond as you will have realized already at the opening service yesterday, which was prepared and led by representatives of the German national ecumenical body, and at the subsequent reception. Our morning worship in the coming days will be led by representatives of the Christian churches in and around Berlin, forming the Ecumenical Council of Berlin and Brandenburg. There will be many opportunities during our programme to meet with and to hear representatives of church life and political leaders of Germany. These encounters will hopefully give you an impression of life in this country ten years after its unification and of the ecumenical activities of the German churches.

3. In presenting my report to you I shall first dwell on the context of our meeting. It invites us to reflect on the significance of our coming to the re-united capital of Germany which is no longer the symbol of division but of the beginning process of reconciliation in Europe. This provides a new perspective on the period of the "Cold War" and can inspire our reflections on overcoming violence. I shall then refer to some developments in the life of the WCC since our last meeting in 1999. In the concluding section I want to use the emphasis on "Being Church" from the report of the Programme Committee at our last meeting to reflect on the ecclesial identity of conciliar ecumenical bodies.

I. The Context

4. This is of course not the first time that a Central Committee of the WCC meets in Germany. But for many, if not the majority, of you it will be your first trip to this country and to Berlin. Recalling the three earlier occasions when the Central Committee met in Germany may help to introduce you

to the context of our meeting which has been interwoven in so many ways with the life of the WCC during these past decades.

5. Since the inaugural Assembly of the WCC in Amsterdam in 1948, ecumenical developments in the following forty years have been deeply marked by the ideological and military bloc confrontation of the Cold War, symbolized by the so-called “iron curtain” running right through Germany. Nowhere, this history has been reflected and experienced as dramatically as in the divided city of Berlin. For decades, the German churches in East and West were the only institutions bridging this dividing line, and their special relationship continued even after the establishment of the Berlin Wall in 1961. The links of the WCC with the churches in the two German states became a testing ground for the resolve of the ecumenical movement to overcome the confrontational spirit of the Cold War and to act as a bridge-builder.

6. The earlier meetings of the Central Committee in Germany reveal therefore something of the tensions and ambiguities associated with this situation. In 1974, the Central Committee met in Berlin (West) for the first time. This was the official designation of the political entity of the western part of the divided city, the status of which was the subject of contentious discussions among the four powers which still held ultimate authority over the city according to international law. The coming of the Central Committee to Berlin required delicate negotiations. It caused the GDR government authorities considerable headache. It reflects the political realities of the divided Germany that, at the beginning of the same year, a meeting of the Executive Committee of the WCC was held in Bad Saarow, east of Berlin, at the invitation of the Federation of Evangelical Churches in the GDR. A recent evaluation of the materials from the state archives of the former GDR reveals how intensely both meetings in Berlin and Bad Saarow were being observed and what efforts were made to exercise political influence. None of this is of course reflected in the minutes of the Central Committee which deal especially with difficult decisions regarding the relocation of the Fifth Assembly of the WCC from Jakarta to Nairobi. From another perspective, the meeting in Berlin will be remembered as the occasion to consider and agree on the continuation of the Programme to Combat Racism which had become a very controversial issue within and between the churches in the two German states.

7. Seven years later, the Central Committee again met in Germany, this time in Dresden, on the invitation of the Federation of Evangelical Churches in the GDR. Only once before, i.e. in 1956 at Galyatető in Hungary, had the Central Committee met in one of the communist-ruled countries in Central and Eastern Europe. The minutes of the meeting, recording the greetings from church and government representatives in the GDR and summarizing the reports of the Moderator and the General Secretary, reflect the awareness of the special occasion. Only between the lines and particularly in a public statement on “Increased Threats to Peace and the Tasks of the Churches”¹ do the minutes acknowledge the intense discussion among the churches of the country about their responsibility for peace and in particular for the recognition of an alternative to military service in the form of a “social peace service”. The discussions at Dresden became one of the sources of the conciliar process for Justice, Peace and the Integrity of Creation, initiated by the Vancouver Assembly. Others will remember the Central Committee in Dresden for the discussion of the report and recommendations from the Sheffield Consultation on the Community of Women and Men in the Church, which had taken place shortly before.

8. Again seven years later, the Central Committee met in Germany once more, this time in Hanover in the Federal Republic of Germany, the city in which the Evangelical Church in Germany has its

¹ Minutes CC 1981, 85ff

central offices. In comparison with the two previous meetings, the particular situation of the divided Germany did not feature specifically in the discussions. However, the meeting which marked the 40th anniversary of the Amsterdam Assembly and devoted major attention to the theme and programme of the Seventh Assembly of the WCC, noted the first signs of the forthcoming changes in Europe. In a "Statement on Some New Developments in International Relations"² it expressed its satisfaction "that there appears to be the beginning of a new international climate for which the churches have been praying and working for a long time. While undue optimism may not be called for, the signs of hope are encouraging"³. In particular, the Central Committee felt that special attention should be given "to the study and examination of new developments in Marxist-led societies, especially economic and political changes and possible fresh approaches to ideological and philosophical issues. These developments have profound implications for the life and witness of the churches in these societies and the ecumenical community"⁴. In the discussion, reference was made in particular to the changes taking place in the USSR, while there was some division of opinion how to respond to the situation in Romania.

9. Now we meet in Germany for the fourth time. The twelve years since the meeting in Hanover have seen dramatic changes in Europe and the world at large which are very tangibly reflected here in Berlin. The wall which divided the city for 28 years has disappeared. Germany is united and the process of healing the division of Europe is gaining momentum, following enactment in 1991 of the Paris Charter for Europe which sealed the end of the Cold War. What were signs of hope in 1988 have become a dynamic new reality which poses fresh and bewildering challenges to the churches. As we reflect about the new reality in Europe today, we are mindful, however, of the continuing division of Korea, of Cyprus and of the situation of conflict over Jerusalem. These concerns were on the agenda of the first meeting in Berlin in 1974 and have called for ecumenical attention ever since.

10. The post-war division of Germany and of Europe had not only established an ideological frontier, but had truncated the historical memory of the peoples concerned. The Cold War had turned this separation into a militant antagonism. Since 1990, Germany and Europe as a whole are confronted with the challenge to reappropriate the suppressed and alien part of their own history and identity. For Germany, both Potsdam and the re-united Berlin stand for significant phases of national history which await reappropriation. Potsdam – residence of the Prussian kings – has been a symbol both of military discipline and of tolerance as exemplified by the French, Bohemian, Dutch or Russian colonies established since the 18th century. Berlin, since 1871 the capital of the new German empire, has been a symbol both of the most creative and most destructive features of modern German history. On Sunday, 4 February, we will be invited in connection with the launch of the Decade to Overcome Violence to engage in a brief pilgrimage of commemoration in order to become sensitive to the task of bringing together the fragments of history which is the common challenge for the European people today.

11. Today, Berlin is again the capital of Germany and since last year the seat of the government. The transition has taken place without major problems and the process of unification of the country has been completed at least on the political level. But the divided mentalities and identities of the last forty years cannot easily be merged. This is the task of Europe as a whole. Berlin is closer to Poland and the Czech Republic than to France or the United Kingdom. Therefore, Potsdam and Berlin are the proper places for the proposed regional focus on Europe at this meeting of the Central Committee. The Executive Committee has proposed "reconciliation, truth and justice" as the overall theme for this process of sharing and reflection which will seek to highlight Christian historical

² Minutes CC 1988, 47ff

³ *ibid*, 47

⁴ *ibid*, 93

experiences and contemporary responses in Europe. We will hear testimonies about the experience of Christians and churches with the legacy of Nazism and fascism, with the struggle against racism and discrimination, with divided memories and the search for truth in post-communist societies, with contemporary situations of violence, healing and reconciliation. The common questions in these exchanges will be: When does the pursuit of truth become the enemy of reconciliation? Whose memories, experiences or written records control the story that we tell about ourselves and others? How does the Christian faith affect our understanding of justice as retributive or restorative? How can churches be liberated from being part of the problem and learn to become part of the solution? These questions have also been the concern of churches in South Africa, Argentina, Chile, Guatemala and El Salvador. Their experience with truth commissions may be of significance for Europe as well, as it struggles with the legacy of the Cold War.

12. There are few places in Europe where the legacy of the Cold War is as present as it is in Berlin. Therefore, in this context the search for truth and the effort to reconcile memories is not a purely intellectual exercise, but rather a vital necessity to establish a sustainable basis for life in community. Together with the whole of society, it also concerns in a particular way also the churches and their role during the period of the Cold War. The immediate tasks of responding to the political, economic and structural changes which followed the end of communist rule in Central and Eastern Europe have left little time and space to listen to and appreciate the different memories and forms of Christian witness in a divided Europe. Not only in Germany, but in Europe as a whole, the Western perspective and experience seems to have become the norm, and there is little willingness to see Europe and the role of the churches through the eyes of Central and Eastern Europe. It is true that the churches there have regained their freedom, but they now realize the extent to which secularization has progressed during the period of communist rule. How should they define their position in negotiations with the new governments regarding legal or constitutional guarantees of religious liberty, Christian education in schools, restitution of church property, etc.? They had to learn to live without privileges as a church in an ideological diaspora. What is the value of that experience today? They had to come to terms with the realities of state socialism and its omnipresent system of control without any realistic hope for change. What can they share about defending the integrity of the church in a hostile environment?

13. And what has been the role of the ecumenical organizations during this long period of the Cold War? In view of a situation of ideological confrontation and self-isolation of the communist part of Europe, the establishment of ecumenical relations had become a survival issue for many of the churches in Central and Eastern Europe. Was the price paid for establishing and maintaining ecumenical relationships through the World Council, the Conference of European Churches and the Christian Peace Conference too high? Should the voice of those who have become "dissidents" in their respective churches and societies have been heard, acknowledged and supported more clearly?

14. It should not come as a surprise that these questions are being asked with special urgency here in Germany, and that they are also being addressed to the WCC. This is partly due to the special circumstances which have made the materials from the state archives of the former GDR widely accessible also for historical research. Last year, a voluminous study was published in Germany dealing with the World Council, the American churches and the Christian Peace Conference during the Cold War period. Its very critical analysis of the policies and initiatives of the WCC has provoked thoughtful reactions by engaged church leaders in East and West, including a detailed response by the former Moderator of the Central Committee, Bishop Dr. Heinz Joachim Held. The central focus of the analysis has been the attitude of the ecumenical organizations regarding the violation of human rights and specifically of religious liberty in the countries of Central and Eastern Europe. This is a legitimate perspective which is being reinforced in the dialogue with former

dissidents, like members of the Charter 77 in the Czech Republic. It is however not the only perspective for an analysis of this period of history of church and society in Europe. One might reflect on the question how much the churches, with their witness for peace with justice, have contributed to the non-violent revolution which took place in Central and Eastern Europe. What can we learn from this experience for the present commitment of the ecumenical movement to overcome violence? It has become obvious that the re-reading of this crucial period of history is an essential step, both for the European context and for the ecumenical movement, in the ongoing process of reconciling memories and linking again the separated parts of Europe. The WCC as well as the Conference of European Churches are committed to this effort. We hope that this meeting of the Central Committee will provide new insight and make visible the importance of this process for the ecumenical movement worldwide.

15. But the question of reconciliation, truth and justice and the task of reconciling memories arises not only with regard to Europe's troubled past. It also concerns our response to the tensions and antagonisms in Europe today. The further unfolding of the changes in Europe after 1990 has frequently taken a violent turn as in the breakup of the former Soviet Union, especially in the Caucasus region, and in the wars between the different ethnic and religious communities in the former Yugoslavia. In their responses, the churches were caught in deep controversy, sometimes reproducing the divisions of the Cold War period. New manifestations of racism, anti-semitism and aggressive xenophobia have arisen in many of the European countries, both West and East. We are still confronted with an exclusivist, defensive or confrontational mentality which projects enemy images and responds with intolerance to what is alien and strange in an increasingly pluralistic and multi-cultural context. Several Padare sessions during this meeting will address these new situations of conflict in Germany and in Europe at large and outline the response of the churches. This will provide opportunities to establish the linkage to situations of racial, ethnic or national conflicts in other regions.

16. It should be clear from these observations about the context of our meeting that the challenges to Christian witness here and in the European region at large are of significance for the ecumenical movement as a whole. It is appropriate, therefore, that the launch of the Decade to Overcome Violence should take place in this context. The synods of the Evangelical Church in Berlin and Brandenburg and of the Evangelical Church in Germany as well as the Council of Churches in Germany have welcomed the Decade and taken active measures of support. Bishop Huber, in a pastoral letter looking forward to this meeting of the Central Committee, has pointed to the significance of the fact that the launching of the Decade will take place on the day when Dietrich Bonhoeffer would have celebrated his 95th birthday. The name of Dietrich Bonhoeffer is not only intimately linked with Berlin and this context of our meeting; he has in addition become an ecumenical prophet for peace and reconciliation, truth and justice. In the spirit of Bonhoeffer, Bishop Huber writes, "we are called again today in this city and in this country, even though under different conditions, to hold back the arm of the perpetrators of violence, to stand up against contempt of human dignity and organized brutality and become advocates of those living under the threat of violence. The Decade will help us in the effort of overcoming violence as it does help many people all over the world in their every-day conflicts."

II. Some Developments in the Life of the WCC

17. More than two years have passed since the Assembly at Harare. In 1999, the agenda of this newly constituted Central Committee was marked by the evaluation of the Assembly and the determination of the programme perspectives for the seven-year period ahead. On the recommendation of the Programme Committee, the Central Committee agreed to adopt a

framework for the Council's work grouped around four broad concerns: (1) Being Church; (2) Caring for Life; (3) Ministry of Reconciliation; and (4) Common Witness and Service amidst Globalization. The Central Committee also appointed the membership of the commissions and advisory groups for the different areas of activity and took note of the main elements of a three-year plan of work up to the Central Committee in 2002. Since then, all the commissions and advisory groups have held their first meetings; they have considered and refined the proposed activity plans. These have subsequently been integrated into a comprehensive planning document "From Vision to Action" which has served as a basis for negotiations with funding partners and as the frame of reference for initiating and monitoring the work of the teams and clusters.

18. In preparation for this meeting, you have received a "Report of the Officers" (Doc. GS 1.1) summarizing the main actions and decisions taken by the Executive Committee at its two meetings in March and September 2000, and by the Officers at their intermediate meetings in December 1999 as well as June and November 2000. The detailed activity reports have been submitted to the Programme Committee which met for three days prior to our meeting as Central Committee. It will bring an initial report to you tomorrow afternoon. The preparatory documents have also included an overview of the financial situation (Doc. FSA 1) and an account of actions and initiatives in the area of Public Issues (Doc. PI 1). Assuming, therefore, that you are familiar with the main developments in the life of the WCC during these past sixteen months as presented in the above-mentioned reports, I shall limit myself to highlighting a few features which merit your attention.

19. Let me begin once again with the evaluation of the Assembly. The Central Committee in 1999 decided "to request the General Secretary to initiate a process of reflection on the nature and purpose of the assembly against the background of the considerations arising from the CUV process and the Harare Assembly, and to bring a report to the Central Committee in 2001"⁵. This process of reflection was to involve a wide constituency, including Assembly delegates not serving presently on the Central Committee. Due to other more immediate concerns, it has so far not been possible to initiate such a wide-ranging process of reflection. In addition, internal discussions in the Staff Leadership Group led to the conclusion that the reflection should go beyond reviewing the process, shape and style of work of assemblies; rather, it should aim at reviewing the entire governing structure of the WCC in the light of the CUV emphasis on the WCC as a "fellowship of churches". Very little attention has so far been given to the implications of the CUV process for the constitutional framework and the governing structures of the WCC. These have remained essentially unchanged since the early days of the WCC.

20. The need for such re-assessment has also been confirmed through the work of the Special Commission and the exchange with ecumenical partner organizations, in particular Regional Ecumenical Organizations and Christian World Communions. Drawing on insights gained in these different contexts, a discussion paper with "Considerations regarding WCC Governing Structure" has been prepared which was initially presented to the Officers and, after revision, then shared with the Executive Committee. With the comments and advice provided by the Executive Committee, the matter will be considered further in Policy Reference Committee III, which will bring recommendations later in our meeting about how to continue this process of reflection. The main question emerging from the critical analysis of the governing structure of the WCC concerns the weight which has traditionally been given to the "legislative function" of maintaining the WCC as an institution. The CUV document, on the other hand, called for a form of governance which would give "priority to reflection and deliberation on the key issues facing the churches in the world"⁶ and

⁵ Minutes CC 1999, 27

⁶ CUV Policy Statement, 3.15.2

would stimulate the member churches and their leaders “to act ecumenically in their local contexts, rather than perpetuating an impression of the WCC and the ecumenical movement as something apart from and outside of the churches”⁷. In fact, the affirmation of the WCC as a “fellowship of churches” remains weak as long as it is not sustained by a praxis of genuine fellowship between the member churches “in each place”. The consequences of the CUV document still need to be spelled out for the governing structures of the WCC, and it is my hope that this Central Committee will give the necessary advice on how to accomplish this task.

21. In addition to affirming the nature of the WCC as a “fellowship of churches”, the CUV document underlined the task of the Council to maintain the “coherence of the one ecumenical movement in its diverse manifestations”⁸. The final chapter of the CUV document therefore dealt with “relationships with partners in the ecumenical movement, churches outside of WCC membership and other bodies”. This has become an area of intense activity since the last meeting of the Central Committee. Detailed reports will be presented to Policy Reference Committee I regarding the work of the Joint Working Group with the Roman Catholic Church, which has held its first meeting after the Assembly in Antelias in May 2000, focusing among other things on the “nature of ecumenical dialogue”; on the first meeting of the newly constituted Joint Consultative Group with the Pentecostal Community worldwide; on the Liaison Group with the LWF (and WARC); on progress in exploring the proposal of a “Forum of Christian Churches and Ecumenical Organizations” (cf. Doc. REL 2) as well as on the Special Commission (cf. Doc. GS 4). I shall come back to the interim report of the Special Commission a little later.

22. In this context, however, I want to mention one initiative which may prepare the way for a new form of relationships and cooperation with ecumenical partners, i.e. the founding in December 2000 of the “Ecumenical Advocacy Alliance”. This Alliance, which is being coordinated by the WCC, brings together in a unique framework of cooperation the Regional Ecumenical Organizations and fellowships, church agencies, particularly in the North, specialized networks in the South, Christian World Communions, international ecumenical and Roman Catholic organizations. It is intended as a “flexible and open instrument enabling participating organizations from the broad ecumenical family to work strategically on priorities identified as common to our witness and work” (final communiqué). The founding meeting selected two priority areas for attention in the next years: (1) global economic justice with a focus on global trade, and (2) ethics of life with a focus on HIV/AIDS. Of course, advocacy and prophetic action have always been part of the stated objectives and activities of the WCC and other partners in the Alliance. What is new is the resolve to strengthen the prophetic voice and the impact of ecumenical witness on the crucial social, political and economic issues of the day by pooling the resources and experiences of partner bodies in the ecumenical movement.

23. In many ways, the project of the Alliance is a response to the new situation created by the process of globalization. In order to address global structures and processes of decision-making, the ecumenical partners have to go beyond the limitations of their particular constituencies and their established ways of working and seek to create an effective framework of cooperation and mutual support. The Alliance represents the endeavour to create an open ecumenical space in which all partners in the ecumenical movement can participate equally. It departs from the institutional logic of most of the ecumenical organizations based on formal membership of churches or communities and instead seeks to encourage voluntary participation based on the commitment to certain issues. The Alliance might thus provide a new model of ecumenical cooperation and could become the

⁷ *ibid*, 3.15.5

⁸ Constitution, Art. III

source of new inspiration and encouragement, showing that the ecumenical movement has the potential of shaping an alternative to the process of globalization based on solidarity and cooperation rather than on competition and confrontation. The WCC efforts to address the issues of economic globalization will be the focus of a special plenary session tomorrow.

24. The founding of the Alliance is only one response to the need to develop new ecumenical responses to the evolving global situation. Two other examples should at least be mentioned briefly. In June of last year, a special session of the UN General Assembly was held in Geneva to follow up the 1995 World Summit on Social Development in Copenhagen. The WCC was actively involved in accompanying and monitoring this event through a large ecumenical team. The potential role of the WCC among other international NGOs and organizations of civil society on the global level was highlighted when our Open Letter to the Secretary General of the United Nations raised critical questions about his unqualified support of the document "A Better World for All" which presented the positions of the international financial institutions and their views on social development. Since then, the WCC has been solicited from different sides, including the International Monetary Fund and the World Economic Forum, to join discussions about the ethical issues and a framework of common values which could provide orientation for the process of globalization. A similar initiative has been the Millennium World Peace Summit of Religious and Spiritual Leaders which was held in August of last year at the seat of the United Nations in New York following a proposal of the UN Secretary General. Apart from a declaration of common commitment to peace, the summit did not produce any specific results, but was a further indication that the process of globalization raises new questions about the role of religion and religious communities in public life and about the purposes of interreligious dialogue.

25. Apart from focusing on the ministry of *reconciliation* and witness and service amidst *globalization*; the report of the Programme Committee in 1999 suggested *caring for life* as an overall theme for the Council's work. The report called special attention "to the spiritual dimensions of caring for life, particularly as these relate to ethical questions arising from bio-technology, birth control, abortion, and human sexuality"⁹. Specific reference is then made to the section on "Human Sexuality" in the Programme Guidelines Committee report of the Harare Assembly which suggested that an ecumenical approach to issues of human sexuality should establish a linkage between Christian anthropology, biblical hermeneutics, ethics and cultural analysis. In pursuit of these suggestions a tentative process of reflection has begun under the guidance of a small Reference Group on Human Sexuality with Dr. Erlinda Senturias, the former Director of the Christian Medical Commission, serving as Moderator. It is recognized that any ecumenical approach to the question of human sexuality must bring together the perspective and competencies of different WCC teams and programmes, including Faith and Order with its emphasis on theological anthropology, Justice, Peace, Creation with the Decade to Overcome Violence, Mission and Evangelism with its focus on HIV/AIDS, Education and Ecumenical Formation and also the Ecumenical Institute at Bossey which has initiated a series of seminars on human sexuality. Out of these different teams and programme areas, a staff group has been formed which is coordinating the process. The Reference Group has held a first meeting in November of last year and has developed a plan of work which, in the first phase, focuses on an effort to gather and analyse official church statements on sexuality together with their supporting study documents. The plan further includes the preparation of a study guide booklet as well as surveying of theological, social, scientific and bio-medical literature on human sexuality so that annotated bibliographies can be established. Members of the Reference Group and the participants in the Bossey seminar which immediately preceded its meeting were conscious of the fact that any discussion on human sexuality needed to be

⁹ Minutes CC 1999, 91

approached with great care and humility. It is hoped that the World Council can offer a safe ecumenical space where a new quality of ecumenical dialogue can be developed.

III. Being Church in Conciliar Fellowship

26. You may have noticed that I have been referring to the four broad concerns identified by the Programme Committee as a framework for my reporting. In this light, I want to group the final part of my report around the theme of *Being Church*. Here my interest is to draw attention to some major developments among member churches and ecumenical partner bodies and to consider their significance for the WCC. I am referring to the work of the Special Commission on Orthodox Participation in the WCC, but also to the declaration on "Basic Principles of the Attitude of the Russian Orthodox Church towards other Christian Confessions" adopted by the Jubilee Bishops' Council on 14 August 2000, to the declaration "Dominus Iesus" which was released by the Vatican Congregation for the Doctrine of the Faith on 5 September 2000, and also to discussions with and among many of our partner organizations on the national or regional level about the ecclesial identity of conciliar bodies, most notably discussions at the recent General Assembly of the NCCCUSA. It appears to me that these developments reinforce the proposal by the Programme Committee to consider *Being Church* as an overarching issue for the period ahead. This proposal has meanwhile been taken up in the form of a study process on "New Ways of Being Church: Women's Perspectives", as well as in the revision of the draft statement of the Faith and Order Commission on "The Nature and Purpose of the Church".

27. In proposing this emphasis, the Programme Committee drew on the report of the Programme Guidelines Committee of the Harare Assembly which mentioned the development of "an ecumenism of the heart" and the search for "inclusive community"¹⁰ among the overall themes around which the work of the WCC should be integrated. As you may recall, the Programme Guidelines Committee concluded its report with a paragraph on "A Framework and Focus for the Council's Future Work". There it said:

"The Common Understanding and Vision process calls the World Council of Churches decisively to deepen, as well as broaden, the fellowship which we share as churches. Our witness and service in the world, now needed ever more urgently, depend upon strengthening spiritually our bonds of commitment and accountability. We must, as we have promised at Harare, 'build together'.

To do so in the period following the eighth assembly and as we enter the 21st century, the WCC's fellowship must directly engage each member church around four questions central to the purposes of the World Council of Churches:

- How do we as churches engage together in mission and evangelism in the midst of a highly pluralistic world?
- How do we understand baptism as a foundation for the life in community to which we are called to share together?
- How do we offer together our resources, witness and action for the sake of the world's very future?
- How do we walk together on the path towards visible unity?

Before we meet again in assembly, the life of each member church must be addressed ecumenically with these four questions. Our shared responses will build our common life and empower our witness in the world. No task is more important than this. All the WCC's work should be focused by these four concerns."¹¹

Our own Programme Committee, in interpreting its emphasis on *Being Church*, explicitly refers to these four questions and adds: "Given the different ecclesiologies within the WCC, the search for the oneness of the church and the quest for a more visible unity remains at the heart of the life of the

¹⁰ Together on the Way, 143f

¹¹ *ibid*, 148-49

Council and needs to be discussed by member churches in each region of the world.”¹² It then refers specifically to the search for inclusive community and affirms its conviction that the WCC should encourage and support ‘safe arenas for dialogue’. It underlines in particular the challenge which an emphasis on inclusive community poses to churches which are divided by racial and/or ethnic identity and points to the relevant studies undertaken by the Faith and Order Commission. The paragraph ends with an emphasis on the continuing need for ecumenical formation.

28. Being church means being in relationship. This is true in the life of each local church as well as between them. In order to be truly church, the churches need each other. Being in fellowship is constitutive for being church. This affirmation which provides the fundamental rationale for the fellowship of churches in the ecumenical movement has found expression in the well-known New Delhi statement on unity speaking of the “fully committed fellowship”. Since then it has been progressively unfolded through an ecclesiology of *koinonia* (communion) as well as the rediscovery of conciliarity as a basic dimension of being church. A mature expression is found in the declaration of the Canberra Assembly on “The Unity of the Church as *Koinonia*: Gift and Calling” which says: “The goal of the search for full communion is realized when all the churches are able to recognize in one another the one, holy, catholic and apostolic church in its fullness. This full communion will be expressed on the local and the universal levels through conciliar forms of life and action. In such communion churches are bound in all aspects of their life together at all levels in confessing the one faith and engaging in worship and witness, deliberation and action.”¹³

29. However, it is precisely at this point that we encounter the greatest challenge to our work in the WCC and other conciliar bodies. On the one hand, we have the official positions of the Roman Catholic Church and of the Russian Orthodox Church, the largest of our Orthodox member churches, who both consider their own communion to be the one, holy, catholic and apostolic church as established by our Lord and Saviour himself. They both declare that in faithfulness to the apostolic tradition they cannot recognize in other churches the one, holy, catholic and apostolic church even though they consider the restoration of the unity of the church a gospel imperative and are prepared to acknowledge that a certain incomplete fellowship exists with the separated communities which, in the words of the Bishops’ Council of the Russian Orthodox Church, “serves as the pledge of a return to unity in the church, to catholic fullness and oneness”. On the other hand, we have the large majority of member churches who are constituted as one of the denominations in the Protestant tradition. They have no basic difficulty in recognizing each other as churches, but their attachment to denominational autonomy and/or confessional integrity stands in tension with the affirmation of the catholicity of the church. While they have increasingly opened themselves for the call to ecumenical fellowship with other churches, their being part of this fellowship does not fundamentally affect their “being church”.

30. Conciliar ecumenical bodies, i.e. Councils or Conferences of Churches, find themselves between these two poles: the demanding Catholic and Orthodox ecclesiology, on the one hand, and the situation of denominational pluralism among the Protestant churches, on the other. Councils of Churches, like the WCC, reflect in their structures and ways of working the ethos of historic Protestant denominations. This means that they have been largely functional agencies of service and church cooperation, which today have to compete with secular, non-governmental organizations. These often can render a more professional and effective service and thus attract funding even from sources which traditionally supported conciliar ecumenical bodies. With the increasing spread of Evangelical and Pentecostal communities which adapt more easily to the competitive dynamics of

¹² Minutes CC 1999, 91

¹³ Signs of the Spirit, 173

civil society than the structured denominations, members of conciliar bodies often reduce their commitment to simple co-existence and concentrate energies on strengthening their denominational identity. For many Protestant denominations, being members of a conciliar body and thus nominally in fellowship with each other, unfortunately does not mean that they will “act together in all matters except those in which deep differences of conviction compel them to act separately” (Lund principle). These admittedly brief and general observations could be supported by reports from countless dialogues and exchanges with the responsible leaders of National Councils of Churches and Regional Ecumenical Organizations.

31. The other challenge to conciliar ecumenism comes from Orthodox and Roman Catholic churches. I shall concentrate in this context on the Special Commission on Orthodox Participation and its critical analysis of the structures, working methodologies and ethos of the WCC. As you know from the interim report of the Special Commission (Doc. GS 4), it has grouped its critical analysis around five clusters of concerns: “Issues related to membership; a review of decision-making processes; worship/common prayer; ecclesiological issues; and developing ecumenical methodologies for approaching social and ethical issues” (see para. 2.8). There is no need for me at this point to summarize the main thrust of the interim report of the Special Commission which is in your hands. Admittedly, the observations are tentative and need to be developed further. Underlying the proposals of the Special Commission, in particular in the first three clusters of concerns, is a basic challenge to the ethos of Protestant denominationalism and its reflection in the structures and working styles of the WCC.

32. It is therefore of particular significance that the interim report of the Special Commission in a section on “ecclesiology” gives its understanding of what it means to be church in conciliar fellowship. “Joining a council of churches means accepting the challenge to give account to each other of being church and to articulate what is meant by the visible unity of the Church” (para. 6.1). This affirmation is then being applied to the internal contradictions of conciliar ecumenism. The Commission addresses the churches belonging to the Orthodox families with the question: “Is there a space for other ‘churches’ in Orthodox ecclesiology? How would this space and its limits be described?” (para. 6.2) This is precisely the ecclesiological challenge which the existence of the WCC as a fellowship of churches poses to its member churches: Does the fellowship of churches in this Council have any significance beyond its pragmatic value of furthering cooperation? In what sense can we continue to speak of a “fellowship of churches” as long as the ecclesial quality of the separated communities is uncertain? On the other hand, the same paragraph challenges the churches within the tradition of the Reformation with the penetrating question: “How does your church understand, maintain and express your belonging to the One, Holy, Catholic and Apostolic Church?” Even though the question does not make explicit reference to the denominational self-understanding of Protestant churches, this is precisely the thrust of the question: How can a genuine understanding of the catholicity of the church be recuperated against the background of Protestant denominationalism? It is no surprise that the Special Commission, in line with Orthodox convictions, does not claim any ecclesiological significance for the WCC or any other Council of Churches as an institution. But it is equally clear that the churches must not expect a Council of Churches to do and accomplish what only the churches in fellowship with one another can do. Being church in conciliar fellowship means to accept a commitment to one another in the centre of ecclesial identity. This distinction between the Council as an organization and the churches in fellowship with one another is important and needs to be spelled out more fully and intentionally (cf. para 8.2).

33. The interim report of the Special Commission therefore confirms from a very different perspective the conclusions emerging in dialogues with Regional Ecumenical Organizations and

National Councils about a critical re-assessment of conciliar ecumenism at the beginning of the 21st century. From both sides, there is the urgent call to clarify and strengthen the ecclesial identity of conciliar bodies and thus to draw a clear line of distinction over against the wide-ranging spectrum of non-governmental organizations and other initiatives in civil society. The same experiences consistently point to the local level as the decisive context for *Being Church*.

34. Many of the conciliar ecumenical partner bodies of the WCC are engaged in difficult debates whether to give priority to a deepening of existing links of fellowship or to a widening of the scope to include communities which have so far been outside the organized ecumenical movement. On the one hand, there is the conviction that the sense of mutual obligation and accountability in ecumenical fellowship needs to be strengthened and that the members of conciliar bodies need to recognize each other as churches. On the other hand, there is the conviction that conciliar fellowship must not become exclusive and provide space for the participation of all who are prepared to join the search for unity. The Special Commission does not directly address this tension, but if one follows the final section of the interim report on "The Future Shape of the Council", it seems clear that the Commission would not consider deepening and widening the fellowship as mutually exclusive alternatives. Rather, the Commission "envisions a Council that will hold churches together in an ecumenical space where trust can be built, (and) where churches can test and develop their readings of the world, their own social practices, and their liturgical and doctrinal traditions while facing each other and deepening their encounter with each other" (para. 8.4).

35. It is the metaphor of an *ecumenical space* around which this vision has begun to crystallize. It should be a *safe* space which allows for open discussion where all can get a hearing and where the search for a common mind can take place without the pressure to win an argument or a vote. It should be a *sacred* or *spiritual* space which is continuously being reconstituted and protected through common prayer and worship and which acknowledges that fellowship is based on the gift of communion offered by God in Christ and mediated to us through a continuous process of tradition and reception. It should finally be a *sustainable* space with structures of governance which are open and flexible, while they protect the integrity of the ecumenical space, and with a praxis of education and formation which continuously reconstitutes new generations of leadership. If the Special Commission and, with its help, the Central Committee and eventually the member churches succeed in spelling out this vision more fully, they will not only revitalize the life of the World Council of Churches but provide new inspiration for being church in conciliar fellowship.

For Action / Embargoed against delivery

**INTERIM REPORT OF THE
SPECIAL COMMISSION ON ORTHODOX PARTICIPATION IN THE WCC**

1. Inaugural meeting

1.1 The Special Commission on Orthodox Participation in the World Council of Churches is composed of thirty representatives from the Orthodox churches and thirty from the other member churches of the Council. Co-moderated by Metropolitan Chrysostomos of Ephesus (Ecumenical Patriarchate) and Bishop Rolf Koppe (Evangelical Church in Germany), the Special Commission had its inaugural meeting at Morges, Switzerland, 6-8 December 1999 which was addressed by both the Moderator of the Central Committee and the General Secretary of the WCC. Catholicos Aram I of the Armenian Apostolic Church (Cilicia) underscored that "the Orthodox presence in the WCC has enlarged the scope of the Council's life and witness" and that the Orthodox churches in turn have been enriched by their ecumenical involvement. The General Secretary, Dr Konrad Raiser, noted that the Council in establishing the Special Commission had for the first time set up a body "with equal participation from the Orthodox Churches and other member churches in the WCC": "never before in its 50 years history has the WCC taken its Orthodox member churches so seriously as with this decision".

1.2 The mandate of the Special Commission is first "to study and analyze the whole spectrum of issues related to Orthodox participation in the WCC" and, secondly, "to make proposals concerning the necessary changes in structure, style and ethos of the Council" to the WCC Central Committee.

1.3 At its first meeting in Morges it received a paper from Metropolitan Chrysostomos of Ephesus, entitled *Preliminary Orthodox Proposals for an Unimpeded Participation in the WCC*. The Commission identified four issues of special concern and named sub-committees to explore each of these:

- the organization of the WCC;
- the style and ethos of our life together in the WCC;
- theological convergences and differences between Orthodox and other traditions in the WCC;
- existing models and new proposals for a structural framework for the WCC that would make possible meaningful participation by Orthodox churches.

1.4 Sub-committees I and IV met in Damascus, Syria, Sub-committee II at Vilemov in the Czech Republic and Sub-committee III in Crete, Greece.

2. Second plenary meeting

2.1 The Commission's second plenary meeting was held at St Mark's Center in Cairo, 23-25 October 2000, at the gracious invitation of the Coptic Orthodox Church. It was therefore a special pleasure to be welcomed to the city by Pope Shenouda III. In a clear and robust exposition, Pope Shenouda indicated some of the difficulties that the Orthodox in general, and the faithful of his own church in particular, encountered through belonging to the WCC. He focused his remarks in particular on issues which threatened the unity and the fellowship of the churches, such as homosexuality, the ordination of women, and the use of inclusive language in speaking about God.

2.2 Bishop Rolf Koppe thanked Pope Shenouda for the hospitality of the Coptic Orthodox Church and for finding time personally to share in the work of the Commission. His remarks were warmly endorsed by Metr. Gennadios of Sassima acting for Metr. Chrysostomos of Ephesus who was absent.

2.3 Hegoumen Hilarion presented a resume on the Russian Orthodox Churches' recently adopted statement on *The Basic Principles of the Attitude of the Russian Orthodox Church to other Christian Confessions*. He indicated why this statement had been produced at this time, its significance both for communication within the Russian Orthodox Church, and for other Christian churches to understand the basis on which the Russian Orthodox Church is involved in various inter-Christian activities.

2.4 Metropolitan Irenej from the Serbian Orthodox Church reviewed political changes in his country and paid tribute to the Christian faith and commitment of the new president. He spoke appreciatively of the balanced approaches taken by the WCC and CEC with regard to the past events in his country, especially when some agencies, or even church figures, adopted a less even-handed approach. He also expressed his gratitude to churches and ecumenical organizations which had provided help and assistance in such difficult times.

2.5 The meeting of the Commission in Cairo overlapped with the meeting of the Arab Summit in the same city. Mr Gabriel Habib helpfully analyzed the very difficult situation which was the immediate context for that meeting, and in particular drew attention to attempts to move the Arab-Israeli conflict from the political to the religious arena.

2.6 The observers from the Orthodox Church in Georgia who were present both at Morges and Cairo explained the impossibility for the Georgian Church to pray in common with other Christians, because of theological and ecclesiological reasons.

2.7 The Commission received extensive reports and by consensus the recommendations from each of the sub-committees together with reflections on these from separate preliminary meetings of the two constituencies within the Special Commission.

2.8 It was pleased to note remarkable convergence, which enabled it take its work forward by focusing on five clusters of concerns:

- issues related to membership
- a review of decision-making processes
- worship/common prayer
- ecclesiological issues
- developing ecumenical methodologies for approaching social and ethical issues.

2.9 Beyond these discussions it was necessary to address the vital question: *What kind of Council does the ecumenical movement need to work towards in the future in the light of the acceptance by Harare of the CUV documentation?* More than 50 years of being together should not be lost but fed into future proposals for the ecumenical movement. Much had been learned in these years and the churches enriched by sharing together in the common journey towards Christian unity. Appreciation of this fellowship underlined an intention to stay together and work more intensively for fulfilling the common calling.

3. Membership

3.1 The Commission took account of the discussion paper on membership which was adopted by the Executive Committee, and of the decision to appoint a group to further reflection on membership. In accordance with the decision of the Executive Committee, this group is to include members of the Special Commission and the Special Commission should be kept informed of the work of the group. The Commission commended to the group the relevant parts of the reports of the sub-committees on the issue of membership.

3.2 The following issues and considerations are forwarded for its careful judgement:

3.2.1 The need for member churches to re-affirm their subscription to the Basis of the WCC in its Christological and Trinitarian dimensions.

3.2.2 The need for those applying for membership to subscribe to the Basis of the WCC in its Christological and Trinitarian dimensions, and to share with the Council the ecclesial character of their church.

3.2.3 Members of the governing body as well as members of staff should be involved in the preliminary investigation of applications from those seeking membership.

3.2.4 Present procedures for accepting new member churches into the WCC noting the comments of the group that discussed this in the Cairo meeting.

3.2.5 The exploration of a category of observers status for churches wishing a looser association with the Council. Such an exploration should embrace a consideration of the rights and obligations of churches opting for this category.

3.2.6 The exploration of a membership category of families of churches.

3.3 Membership of the Council necessarily entails commitment, accountability and responsibility (including financial contributions and hospitality).

4. Decision-Making Process

4.1 It was agreed that the consensus method of reaching decisions be used wherever possible since it avoided confrontational stances and allowed issues to be explored in the Council. The search was for a common mind on a given issue, trying to reach the greatest possible agreement, but the securing of a consensus could be a lengthy process.

4.2 Part of the process was ensuring that there was widespread agreement about issues to be discussed in a given context. The agenda of the WCC should arise from priorities set by the churches (bottom-up), rather than being developed top-down.

4.3 Methods of decision-making in small groups representing a single culture and whose members enjoyed some familiarity with one another could not necessarily be transposed on to a world canvas.

4.4 Consensus does not mean unanimity, nor does it grant to any group in the Council the automatic right to exercise a veto.

4.5 Rather than adopting a procedure which allowed for the transfer from a consensus to a voting mode of proceeding, the method of decision-making, appropriate to the matter in hand, should be predetermined, e.g. matters of finance, administration and appointment are best resolved by voting whereas matters of doctrine, social, ethical and political judgement should be decided by consensus. Some issues spanned different categories – e.g. a new program would need the vote of the funding stream, and the ending of an existing program could be because funding was failing.

4.6 Some problems arise from last minute amendments arising from the floor. Documents need to be circulated to such a schedule that allows for the orderly submission of amendments so that these may be scrutinized and evaluated before a final text is adopted.

4.7 The adoption of some form of Parity Committee (elsewhere referred to as a Business Committee) to serve all major WCC events needed exploration. Some conceived this as an additional layer of government directly elected by the churches (including, some argued, non-member churches). Others believed this to be dangerous, and preferred a committee elected from the membership of the Central Committee or the Executive, with an advisory function. All agreed it should have equal membership from Orthodox and non-Orthodox. Its main function would be to monitor agendas and decide on modes of decision-making.

4.8 A more radical variant of this proposal was to establish an equal membership Standing Joint Commission on the completion of the work of the Special Commission. It should have its own secretariat and be serviced by co-moderators from each of the main families.

4.9 The issue of constituting quorums within “families of churches” should be investigated, with the appointment of proxies allowed at all level of governance. Further exploration needs to be given to what might be the function of qualified majority voting, a term which needs careful definition, in future decision-making.

4.10 The Orthodox were not the only group likely to find themselves in a minority position. There were other groups who were also in a permanent minority.

4.11 Minorities had a right to have their reasoned opposition to a policy recorded and had a right for their conscientious objections to be respected.

4.12 The possibility of membership of governing bodies being established through the exercise of a family nomination process should receive further consideration though there were clearly problems of coercing members to identify with a given grouping. Such a methodology might also exaggerate the partisanship of a given family rather than reducing the significance of differences between different denominational traditions.

4.13 Some observed that distancing membership of governing bodies from those who held significant office in their own churches could put communications with the churches at risk. The extent to which members of the Central Committee represented their own churches, or had wider representative responsibilities was also raised, and it was noted that many smaller churches rarely if ever had a member on the Central Committee. It had to be remembered that the WCC was a council of churches rather than a global forum of the whole people of God.

4.14 Arguments were rehearsed in favor of a much smaller assembly, partly in terms of fewer voting members, but also by exercising more rigorous discipline on the number of other attendants.

4.15 A specialized group was needed to look at possible new rules of procedures for decision-making and bring proposals to the next plenary of the Special Commission.

5. Worship/Common Prayer

5.1 The positive witness of past practice needed to be taken into account:

- Fifty years experience together of common prayer.
- This has resulted in Christians in the western tradition adopting aspects of Orthodox worship and Orthodox employing some emphases of the worship of other Christian traditions without compromise.
- In practice Orthodox and Christians of other traditions attended each others' worship, although for the Orthodox this is done within the principle of "*economia*".

5.2 Two problematics are to be identified:

- Issues of heresy and *economia*: it is questioned whether ancient canons relating to heresy could be directly applied to relationships with contemporary Christians confessing the Trinitarian faith and the divinity of Jesus Christ, whilst acknowledging that some did make this connection. Others held that the principle of *economia* can be applied to the issue of common prayer.
- It is to be suggested that the basis for common prayer "requires recognition of an already existing degree of unity" and some questioned whether that existed.

5.3 In the light of those considerations it is suggested:

- Life together in the WCC requires prayer together which can become a symbol of visible unity, liberating those involved from misconceptions and misunderstandings enabling them to discover each other.
- The term "common prayer" is to be preferred to "worship" in order to avoid implications concerning ritual.
- In style and character "common prayer" must avoid syncretistic elements and the use of inclusive language in relation to God.
- Common prayer should focus on the search for unity and should contain Trinitarian and eschatological dimensions and symbolism.
- Such prayer should arise out of the living liturgical traditions of WCC member churches.
- Efforts for maximum comprehensibility of common prayer should be made and the meaning of any symbols featuring in the service be explained.

5.4 For every major event or gathering, a committee of equal members of representatives of Orthodox and other member churches of the Council should be formed to prepare common prayer for that event or gathering. It was noted that for other events guidelines as to good practice already existed.

5.5 It is proposed that a group of experts further study these matters and present their final formulations to the Special Commission.

6. Ecclesiology

6.1 Joining a council of churches means accepting the challenge to give account to each other of being church and to articulate what is meant by the visible unity of the Church.

6.2 At this particular time, where dissatisfaction with the life of the WCC has led to the formation of a Special Commission, these ecclesiological endeavors should, especially within the Orthodox families, pay attention to the question: is there a space for other "churches" in Orthodox ecclesiology? How would this space and its limits be described?

6.3 For the churches within the tradition of the Reformation the challenges emerging from the formation of a Special Commission entail the question: How does your church understand, maintain and express your belonging to the One, Holy, Catholic and Apostolic Church?

6.4 These questions should be given to a representative from each tradition in order to have them interpreted for the next meeting of the Special Commission. The group anticipates that these investigations will take note of the work on ecclesiology being undertaken by the Faith and Order Commission.

7. Methodology in Approaching Social and Ethical Issues

7.1 Exploration of social and ethical issues raised in contemporary situations must be rooted in particular ways of linking Scripture and Tradition, liturgical practice, theological reflection, assessment of the issues of world and humanity, and the formulations of moral judgement.

7.2 Each church has the privilege and the burden to shape its moral teaching, both in cases where it is possible to draw on the church's tradition, and in cases where new questions arise for which there are no models found within the tradition.

7.3 There are in the present historical situation mounting pressures on the churches from institutions and secular leadership to provide them with general solutions to isolated moral questions. The world has lost its bearings, and there is no agreement among people on the moral good, leading to pressures on churches to provide remedies for the moral ills of the world. This situation becomes aggravated when, and if, member churches transfer the demands for general solutions to moral matters to the WCC.

7.4 In the search for articulation of moral judgement and for formation of credible moral life within specific Christian churches, a church might ask for assistance from the fellowship of churches in the WCC.

7.5 Such assistance may be provided in different ways. The WCC can and should help with providing material and theological analyses that might help a church to articulate and sustain its moral teaching.

7.6 The WCC needs to develop procedures for dealing with social and ethical questions which are made the subject of common deliberation at the request of a member church. Mechanisms are needed for screening such questions, and procedures for such discussions as might help find a common mind on approaching moral issues rather than causing divisions.

7.7 The group recommends that the WCC "household" gather and make available to the next meeting of the Special Commission the existent documents on procedures for selecting themes for common deliberation in order that they may be brought up to date.

8. The Future Shape of the Council

8.1 The Council appears stuck in a certain institutional logic, notwithstanding the revision of Article III of the Constitution which, after Harare, refers to the churches calling *each other* to the goal of visible unity.

8.2 The *member churches* are the subject of the quest for visible unity, not the Council.
 The *member churches* teach and make doctrinal and ethical decisions, not the Council.
 The *member churches* proclaim doctrinal consensus, not the Council.
 The *member churches* commit themselves to pray for unity and to engage in an encounter that aims at finding language for resonances of the common Christian faith in other church traditions,
 and the *member churches* are responsible for developing and nurturing the sensitivities and the language that will allow them to sustain a dialogue with each other.

8.3 In a brutally divided world, churches have developed different ecclesial cultures, but by accepting the disciplines of the fellowship of the World Council of Churches they are called to acknowledge the necessity to witness to their Christian faith – to unity in Christ and to a community with no other limits than the whole human race.

8.4 The *Commission* envisions a Council that will hold churches together in an ecumenical space

- where trust can be built,
- where churches can test and develop their readings of the world, their own social practices, and their liturgical and doctrinal traditions while facing each other and deepening their encounter with each other.

8.5 It envisions a Council

- where churches freely will create networks for advocacy and diaconical services and make also their material resources available to each other.

8.6 It envisions a Council

- where churches through bilateral and multilateral dialogues will continue to break down the barriers that hinder them in recognizing each other as *churches* sharing one faith, one eucharistic body and one baptism for the remission of sins.

9. Further actions

The Commission plans to meet in plenary session in November 2001 and in late May 2002 and intends to prepare for these meetings by intensive work in small groups to sharpen proposals for its final report to the Central Committee in September 2002.

For Action

**THE PROTECTION OF ENDANGERED POPULATIONS
IN SITUATIONS OF ARMED VIOLENCE:
TOWARD AN ECUMENICAL ETHICAL APPROACH**

Introduction

At its last meeting, the Central Committee (September 1999) adopted a “Memorandum and Recommendations on International Security and Response to Armed Conflict” that called for new approaches to international peace and security in the post-Cold War world and highlighted some of the dilemmas around “humanitarian intervention” raised especially by the Kosovo experience. The Central Committee called on the WCC General Secretary to:

Facilitate a study, in consultation and cooperation with church-related and other humanitarian agencies, and with competent research institutes, to be presented to the Central Committee on the ethics of so-called “humanitarian intervention,” taking into account the legitimate right of states to be free of undue interference in their internal affairs and the moral obligation of the international community to respond when states are unwilling or incapable of guaranteeing respect for human rights and peace within their own borders.

The question of so-called “humanitarian intervention” became a topic of serious international concern in the early 1990’s when access by humanitarian organizations to populations in dire humanitarian need was blocked for political reasons in several places, notably Southern Sudan and northern Iraq, by ruling political authorities. This gave rise to many scholarly studies and to debate in United Nations circles, where a new post of Under-Secretary General for Humanitarian Affairs was created.

The issue was highlighted by later military interventions in places like Somalia, Bosnia-Herzegovina and later in Kosovo that were sometimes justified as necessary for “humanitarian reasons.”

Church and ecumenical debates on these questions during the last decade of the 20th century that risked being divisive of the fellowship, frequently along the lines of theological perspectives about the degree to which Christians can accept the use of armed force in any circumstance. Yet churches were being sought as partners in dialogue by government and international policy-makers seeking accompaniment as they too wrestled with the moral, ethical and even theological questions involved.

These issues are complicated, reflecting the new moral and ethical dilemmas with which the world and the ecumenical movement have increasingly been confronted since the end of the Cold War. The Commission of the Churches on International Affairs (CCIA), that was charged with carrying out the study requested by the Central Committee, immersed itself in these complexities and produced a draft of the attached document. This was significantly revised by the Central Committee at its meeting in Potsdam, Germany (January-February 2001), where it was also launching the Decade to Overcome Violence. It understood that efforts to overcome violence are done in a violent world where populations are endangered even as these discussions are going on. The debate on the draft again revealed clearly the different theological perspectives among member churches with respect to violence and non-violence.

Members of the Central Committee were invited to submit this draft to the responsible policy bodies of their churches for further dialogue and reflection before the meeting and to submit their reactions and those of their churches to the Central Committee in the hope that a formulation might be found which could be adopted by consensus.

Such a consensus could not be found, however. The differences of perspectives among Christians with respect to the use of armed force – described in more detail below – continue. On the substance of the concern to protect populations caught in situations of armed violence described in the following background document there was broad agreement. In addition, the Central Committee reviewed and refined further a set of criteria and guidelines for the protection of endangered populations in situations of armed violence. On these, some differences remain. The Central Committee agreed however to circulate them together with the background document to the churches once again for further study, reflection and use – as they may deem appropriate – in their continuing dialogues with policy-makers, governments, international organizations, research bodies, peace initiative groups and civil society at large. The Central Committee asked that the results of these studies, reflections and dialogues be shared with the CCIA and that it bring back a refined document for consideration by the Central Committee at a later date.

BACKGROUND TO THE ECUMENICAL CONCERN

1. The moral obligation of the international community to protect the lives of civilian populations that are at risk in situations where their government is unable or unwilling to act has long been widely accepted in and beyond the ecumenical movement, and questions of Christian responsibility in humanitarian crises have often been the subject of reflection, discussion, and prayer among churches. However, since the end of the Cold War, the practice of what was called "humanitarian intervention" has given rise to an often-heated international debate. The WCC Eighth Assembly (Harare 1998) affirmed

the emphasis of the Gospel on the value of all human beings in the sight of God, on the atoning and redeeming work of Christ that has given every person true dignity, on love as the motive for action, and on love for one's neighbors as the practical expression of active faith in Christ. We are members one of another, and when one suffers all are hurt. This is the responsibility Christians bear to ensure the human rights of every person.

2. The Central Committee agreed in 1992 "that active non-violent action be affirmed as a clear emphasis in programmes and projects related to conflict resolution." It called upon the WCC, "through a study and reflection process, (to) clarify to what extent the fellowship (*koinonia*) of the World Council is called into question when churches fail to categorically condemn any systematic violation of human rights that takes place in their country."

3. A study document entitled, "Overcoming the Spirit, Logic and Practice of War," responding to this request was presented to the Central Committee at its meeting in Johannesburg, 1994.¹ It noted that the 1992 decision that had been reached following a Central Committee debate on the conflict in the former Yugoslavia:

restated one of the oldest concerns of the ecumenical movement, one which has been formulated in different ways according to changing historical contexts.

The most often quoted version, is the affirmation by the First Assembly (Amsterdam 1948), which held that

War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man.

A decade earlier, the Oxford Conference on Church, Community and State (1937) had said, on the eve of the Second World War,

If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's name be hallowed, His Kingdom come, and His Will be done, in both, or all, the warring nations.

4. The perspectives of Christians on matters of war and the use of armed force differ radically, and have time and again threatened the unity of the Church. The document cited above described the dilemma.

¹ Doc. C-11, Unit III Committee, WCC Central Committee, Johannesburg, 1994

In 1948, no agreement was possible on how to answer this question. The most the Assembly could do was to restate the opposing positions as they had been outlined at Oxford:

- (1) There are those who hold that, even though entering a war may be a Christian's duty in particular circumstances, modern warfare, with its mass destruction, can never be an act of justice.
- (2) In the absence of impartial supranational institutions, there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary.
- (3) Others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God, and they desire that the Church should speak to the same effect.

The (First) Assembly went on to describe the dilemma in terms which apply to the debate as much today as it they did at the founding of the WCC:

We must frankly acknowledge our deep sense of perplexity in the face of these conflicting opinions, and urge upon all Christians the duty of wrestling continuously with the difficulties they raise and of praying humbly for God's guidance. We believe there is a special call to theologians to consider the theological problems involved. In the meantime, the churches must continue to hold within their full fellowship all who sincerely profess such viewpoints as those set out above and are prepared to submit themselves to the will of God in the light of such guidance as may be vouchsafed to them.

5. Against this background, the Central Committee created the Program to Overcome Violence in 1994 as a way for Christians and churches with such varied theological views to join together to seek to counter the rising tide of violence at all levels of contemporary society and promote a global culture of peace.

6. During the decade of the 1990's WCC Assemblies and the Central Committee repeatedly debated the appropriate Christian response to violent conflicts, and they condemned both the use of disproportionate armed force intended to control some such conflicts and the failure of the international community in others, like Rwanda, to protect populations in the face of predictable massive violence. It has drawn attention to the need to respond to emerging crisis at the earliest possible stages when non-violent action can be most effective in addressing the root causes of conflict.

7. In response to questions raised at the Central Committee in 1994 about whether, and under what conditions, the use of coercion is an acceptable tool to enforce human rights and the international rule of law in violent or potentially violent situations, the CCIA prepared for the Central Committee in 1995 a "Memorandum and Recommendations on the Application of Sanctions" and it adopted a set of "Criteria for Determining the Applicability and Effectiveness of Sanctions."

8. In September 1999 the Central Committee adopted a "Memorandum and Recommendations on International Security and Response to Armed Conflict" that called for new approaches to international peace and security in the post-Cold War world and highlighted some of the dilemmas around "humanitarian intervention" raised especially by the Kosovo experience. The Central Committee called on the WCC General Secretary to:

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9. A study process was initiated to clarify the issues and to develop guidelines to assist the churches. A background paper was prepared and widely circulated for comment. It was discussed by the Commission of the Churches on International Affairs (CCIA) in January 2000, and in a revised form it served as the basis for discussions in an ecumenical seminar hosted by the Ecumenical Institute at Bossey in April 2000. Participants in the seminar came from all regions and included specialists in humanitarian response, international law, human rights, ethics and theology, including representatives of churches whose countries have been affected in one way or another by recent interventions. Together with staff of the WCC and the Lutheran World Federation, participants reflected from an ethical perspective on the responsibility of the international community to protect populations at risk within the borders of sovereign states. The extensive report of that consultation was again widely circulated for response and comment to member churches and WCC-related agencies. Finally, the document was refined by a specialized CCIA reference group for presentation to the Central Committee for consideration as a companion document to the one adopted on sanctions in 1995.

10. Almost simultaneously with the completion of this document, the report of the Panel on United Nations Peace Operations (popularly known as the "Brahimi Report")² was presented to the UN Security Council and was considered in the 2000 Millennium General Assembly in New York. This landmark study offered not only a serious critique of UN peacekeeping, but made innovative suggestions for improvements that closely paralleled the conclusions of the WCC document. Subsequently, Canadian Minister of Foreign Affairs, Lloyd Axworthy, took the initiative to form a high-level panel to study further these issues, and invited the WCC to cooperate with it, providing its particular moral and ethical perspectives.

Re-shaping the debate

11. In calling for the present study, the Central Committee expressed its skepticism about the term by referring to "so-called 'humanitarian intervention'." The consultative process showed that others are equally wary of this term. Many participants in the study process were hesitant to discuss the "ethics of 'humanitarian intervention'." For them, the most important contribution of the churches was to help re-shape and clarify the terms of the debate in a way that would emphasize the fundamental ethical issues at stake.

12. Historically, and especially since 1991, intervening powers have often used the term *humanitarian* to characterize their motivations and to justify their actions. In fact, as repeated WCC Central Committee documents have argued, the motives for most interventions are at best mixed and often more in the self-interests of the intervening powers than of the endangered populations they purport to rescue.

² Report of the Panel on United Nations Peace Operations, United Nations, Doc. A/55/305 or S/2000/809

13. The decision of Gulf Coalition Forces led by the USA to extend their operations to the Kurdish areas of Northern Iraq for "humanitarian reasons" raised doubts about the distinction between military strategic interests and the legitimate needs of the population at risk. This was followed almost immediately by the "humanitarian intervention" in Somalia that cut short UN-sponsored mediation efforts. The debate became more critical still when the UN peacekeeping force in Rwanda was withdrawn in 1994, abandoning the population to the forces of genocide. The often unequal protection offered civilians during the war in Bosnia-Herzegovina, and the spectacular NATO intervention in the case of Kosovo added fuel to the fire.

14. The word "humanitarian" has a special place in international humanitarian law which conveys the attributes of universality, independence, impartiality, and humanity. It is important to recall that the evolution of the humanitarian ideal did not happen overnight. In fact, over a hundred years passed between the time Henri Dunant saw the need for an impartial humanitarian response on the battlefields of Solferino and subsequently founded the Red Cross that codified basic principles of humanitarian action. Humanitarian assistance is to be extended to people solely on the basis of need, irrespective of religion, ethnicity, class, nationality or political opinion. Especially in today's world of highly politicized actions, the idea that meeting humanitarian needs should be a priority is an ideal which needs to be preserved and protected from casual or self-serving usage.

15. The term *intervention* also has varying connotations. In some contexts when people think of "intervention" they have in mind the actions of international financial institutions, transnational corporations and powerful states that intervene at will in the internal affairs of weaker sovereign nations, often against the interests of the people. Others think of the military "interventions" of dominant foreign powers which overthrow elected governments or interrupt popular democratic processes. In some other contexts, "intervention" has the positive connotation of liberation or national salvation for civilian populations under siege or caught in brutal civil conflicts.

16. Thus for most churches the juxtaposition of the words "humanitarian" and "intervention" provokes unease, since in practice it too often represents a contradiction between humanitarian principles of compassion and the use of lethal military force.

17. What is the appropriate response of the international community to conflict situations in which whole populations are at risk and their governments are either unable or unwilling to protect them? For the churches in the ecumenical movement, the international community has a responsibility for conflict-prevention, peace-building, conflict-resolution and reconciliation. The decision to use of armed force to respond to situations in which large numbers of people are endangered very often signals a failure of the international community to take necessary preventive actions in response to early warnings of crisis.

18. Rather than using the term "humanitarian intervention," discussions within the World Council of Churches suggest the alternative: "the protection of endangered populations in situations of armed violence."

19. Actions to this end must be planned and carried out as part of a long-range strategy that moves from local conflict transformation efforts to the use of diplomatic pressure, economic sanctions, and the deployment of an international protection force. The "Brahimi Report" represents a significant corrective to much of current peacekeeping practice, highlighting preventive action and peace-building and "a doctrinal shift in the use of civilian police and related rule of law elements in peace operations that emphasizes a team approach to upholding the rule of law and respect for human rights and helping communities coming out of a conflict to achieve national reconciliation; ... disarmament, demobilization, and reintegration programmes." The report

identifies the need, however, for a peacekeeping doctrine and well-defined mandates in which the “consent of the local parties, impartiality and the use of force only in self-defense should remain the bedrock principles.” The report recommends that forces deployed should “be capable of defending themselves, other mission components and the mission’s mandate. Rules of engagement should be sufficiently robust and not force United Nations contingents to cede the initiative to their attackers.”³

20. The protection of endangered populations in situations of armed violence often requires “robust” action to stop atrocities and restore the rule of law, but then move beyond this to rehabilitate the physical, political and civil infrastructures of the country; set up peace-building and conflict-resolution mechanisms and make provisions for the reconciliation of society. It must also be understood that different organizations and personnel will be required to implement the different phases of the process.

The responsibility of the international community for prevention of violent conflict

21. First and foremost, the international community (governments, intergovernmental organizations, international financial institutions, transnational corporations, the mass media and civil society) has a responsibility to address the causes which lead to violent conflict. It must take timely, effective action when conflicts do emerge in order to prevent their escalation. Churches are often particularly well-placed to read the danger signals in their communities and to call for appropriate action before conflicts become violent. In some cases, these early warnings lead to effective preventive action by the churches or the broader international community. Too often, however, the international community – and the churches – fail to take effective action during the period in which conflicts are most susceptible to transformation through non-violent means. Churches often speak therefore of *kairos* – the recognition that a particular historical moment has come when faith compels Christians to action.

22. Through the World Council of Churches’ Program to Overcome Violence, churches have developed a greater awareness that conflict-prevention goes hand in hand with building cultures of peace in which *metanoia* – a change of heart – and reconciliation efforts contribute to conflict transformation, the Christian’s preferred alternative to the *lex talionis* – an eye for an eye, a tooth for a tooth. This approach involves long-term commitments to things like community-building, peace education, civic education, election monitoring, inter-faith dialogue and human rights awareness-raising where the churches can and must play a particularly active role.

Impunity, Truth and Reconciliation

23. Post-conflict responsibilities of the international community include efforts to prevent the resurgence of conflicts and to ensure peace and stability in countries which have experienced the trauma of war. Again here, churches are often well-placed to monitor the implementation of peace accords and to alert the wider international community when problems arise.

24. In the post-conflict period, the challenge remains of overcoming impunity by bringing perpetrators of violence to justice. Not only is there a need to hold individual leaders accountable, but also to develop structures, such as the International Criminal Court, to uphold the principle and practice of accountability. The churches, together with other members of civil society, can play major roles in this complex and often painful process, as shown by the pioneering work of South Africa’s Truth and Reconciliation Commission and efforts to hold Chilean General Augusto

³ Brahimi report, p.x

Pinochet accountable for the crimes committed under his leadership. The churches have a pastoral responsibility to help the healing processes in their communities by encouraging people to share their memories, by working to build a collective history of a conflict and by preaching forgiveness and reconciliation. WCC studies in recent years have shown how essential this work is to the process leading to reconciliation. This is reflected in the priority the Central Committee has given to the role of the churches in reconciliation in making it one of the major emphases of the Decade to Overcome Violence.

25. Once a peace agreement has been signed and once the television cameras have moved on to other crises, there is a tendency for the international community – and the churches – to pay less attention to post-conflict situations. Yet, peace is a fragile process which requires sustained attention and nurturing to flourish and grow. When there are inequities in the implementation of peace accords and when genuine reconciliation does not take place, the seeds of future conflicts are sown. Reconciliation is thus both a means of preventing further violence and the basis for the construction of societies in which only non-violent means are used to resolve the inevitable conflicts which arise between social groups.

When prevention fails

26. However, in a sinful world with a propensity to violence, even the best efforts of the churches and the international community are likely to be inadequate to prevent some violent crises. In such cases, a range of non-violent responses to armed conflict are available and need to be tried:

fact-finding missions, diplomacy and offering their good offices; provision of humanitarian assistance in a way that can build confidence between parties; protection of human rights through a variety of mechanisms including the appointment of special reporters and the provision of technical services;

pastoral delegations, information sharing from the affected regions, public statements to clarify the nature of the conflict, maintaining an international presence to help protect populations at risk, advocating at various levels for peaceful resolution, and bringing churches and other religious communities from different sides of a conflict together to provide a common witness for peace.

27. When a government rejects all efforts of help to assist in the resolution of a conflict or refuses to comply with decisions of the competent international bodies like the UN Security Council, sanctions may be appropriately applied under Art. 41 of the United Nations Charter that “may include complete or partial interruption of economic relations and of rail, sea, air, postal, telegraphic, radio and other means of communication, and the severance of diplomatic relations.” In its 1995 document on sanctions to which reference was made above, the Central Committee said:

Sanctions are a valuable tool available to enforce international law and to bring about the peaceful resolution of disputes...

(D)diplomatic sanctions (have) a long tradition in the history of international relations. They include the recognition or non-recognition of another sovereign state, or the suspension of such diplomatic relations as a means of expressing displeasure with the behavior of the other. Diplomatic measures may include a strong inducement for a state to correct its behavior through the offer of recognition or the extension of greater privileges...

Economic sanctions are generally taken to include such things as restrictions on international travel and communication; trade, commerce, foreign investment, and other areas of finance; restrictions on access to certain goods, like arms and strategic materials; and cultural exchange. Diplomatic sanctions themselves also frequently have an economic effect.

28. Consistently applied, this range of non-violent actions moving from the least intrusive to the most coercive should be sufficient to deal with most situations which threaten the lives or well being of the civilian population. In practice, however, the international community has seldom been capable of such consistency. Early warning indicators sometimes fail to convey the urgency of the situation, but more often, early warning signs are either ignored or unheeded by an international community already over-burdened by an unprecedented number of complex internal conflicts. Many governments refuse to engage in negotiations to end a conflict and are unwilling to allow the international community to assist populations at risk within their borders. In a growing number of cases, states have collapsed and are no longer capable of offering protection. Too often, a failure to reconcile differences in post-conflict situations leads to renewed outbreaks of violence. In such cases, the international community has a right – or even a duty – to take decided steps to protect and assist people at risk.

Sovereignty and International Law

29. This may require intervention in the internal affairs of a sovereign nation. Basic principles of international law and human rights strictly limit this.

30. The principle of national sovereignty has been the cornerstone of the international system since the Treaty of Westphalia in 1648. Nevertheless, there is a long history of military powers justifying their military intervention in the internal affairs of other countries on the grounds of “humanitarian” concern. Conscious of this and against the background of two devastating world wars, the framers of the United Nations Charter sought to protect weaker states from aggression by including the principle of non-intervention in the internal affairs of a sovereign state. Newly independent states jealously guarded this principle as a safeguard to reduce the possibilities of further interventions by former colonial or neo-colonial powers.

31. Article 2 (7) of the Charter precludes any intervention by the United Nations “in matters which are essentially within the jurisdiction of any state.” The only exceptions are the one included in Article 51 which allows for the use of force in individual or collective self-defense, and those listed under Chapter VII that allow the use of force under strictly limited conditions to maintain or restore international peace and security.

32. The ecumenical movement has consistently defended these principles over the years, believing that the integrity of states and their territory is essential to peace and security. The fundamental right of states to preserve their integrity and defend themselves is an essential bedrock of the international legal system which must be preserved. This right is being challenged today by one of the negative impacts of globalization, namely the weakening of the capacity of many states to resist undue external intervention in the internal affairs of their peoples.

33. There have been several cases in the past decade where the UN Security Council has justified intervention based on the argument that serious breaches of human rights committed by a state against its own citizens constituted a threat to peace (Res 688/91). In Resolution 794 of 3 December 1992, it held that “the magnitude of the human tragedy caused by the conflict” in Somalia constituted a threat to peace within the meaning of Article 39 of the Charter. Again in

Resolution 841 of 16 June 1993 the Security Council ruled in the case of Haiti that a form of government irreconcilable with democratic principles represented a threat to peace under Article 39.

34. Though the Security Council twice found that the situation in Kosovo constituted a threat to peace, it did not authorize military action. Nevertheless, NATO used military force against the Federal Republic of Yugoslavia in 1999 and justified its use on “humanitarian” grounds as necessary to protect the rights of threatened minorities in the province of Kosovo. The WCC and many of its member churches and related Christian World Communion bodies vigorously protested these actions that they regarded to be in violation of the intention of the UN Charter.

35. Recent responses to humanitarian crises – both action and inaction -- raise many questions, both for international law and for the broader moral imperative. UN Secretary-General Kofi Annan underlined this central dilemma, using concrete examples, in his address to the UN General Assembly in September 1999:

To those for whom the greatest threat to the future of international order is the use of force in the absence of a Security Council mandate, one might ask – not in the context of Kosovo – but in the context of Rwanda: If, in those dark days and hours leading up to the genocide, a coalition of States had been prepared to act in defense of the Tutsi population, but did not receive prompt Council authorization, should such a coalition have stood aside and allowed the horror to unfold?

To those for whom the Kosovo action heralded a new era when States and groups of States can take military action outside the established mechanisms for enforcing international law, one might ask: Is there not a danger of such interventions undermining the imperfect, yet resilient, security system created after the Second World War, and of setting dangerous precedents for future interventions without a clear criterion to decide who might invoke these precedents, and in what circumstances?⁴

36. While the UN Charter severely limits the ability of the organization to intervene unless there is a breach of international peace and security, the Charter also affirms the universality of human rights. Legal scholars point out that international law is not static, but in a constant process of evolution. Some of these developments could shed new light on the absolute character of the principle of non-intervention. Indeed, the evolution of human rights law and thinking over the past century has been marked by development and acceptance of universal standards of human rights, even if procedures to hold governments accountable for such violations have not yet been universally accepted. In its 2000 Human Development Report, the United Nations Development Program says that “Human rights – in an integrated world – requires global justice. The state-centered model of accountability must be extended to the obligations of non-state actors and to the state obligations beyond national borders.”⁵

37. The churches have a long history of engagement in the development of these international human rights standards. As the *Statement on Human Rights*, adopted by the WCC Eighth Assembly in Harare, Zimbabwe in December 1998, says:

We reaffirm the universality of human rights as enunciated in the International Bill of Human Rights, and the duty of all states, irrespective of national culture or economic and political system, to promote and defend them. These rights are rooted in the histories of cultures, religions, and traditions, not just those whose role in the UN was dominant when

⁴ UN Press Release SG/SM/7136 GA/9596, 20 September 1999.

⁵ *Human Development Report 2000*, United Nations Development Program, New York, Oxford Press, p 9.

the Universal Declaration was adopted. We recognize that this Declaration was accepted as a "standard of achievement," and the application of its principles needs to take into account different historical, cultural, and economic interests. At the same time we reject any attempt by states, national or ethnic groups, to justify the abrogation of, or derogation from, the full range of human rights on the basis of culture, religion, tradition, special socio-economic or security interests.

38. Even here, however, there are no absolute principles. Governments in some regions, notably Asia, have questioned the concept of the universality of human rights, arguing that they are based on Western concepts of individual rights rather than on peoples' rights. Some within the Orthodox tradition of Christianity question the exclusive concern for earthly life as the supreme value, emphasizing the primacy of salvation. While all life is sacred, they argue, holy places, objects of adoration and even land are also considered by the community of faith to be sacred, and their protection may take precedence in some situations. There are also questions about what kinds of human rights violations are so grave as to justify intervention. Is action by the international community to be used only in response to violations of civil and political rights? Or do violations of economic, social, and cultural rights also call for an international response?

39. The Convention on Genocide is a specific case where the international community has recognized that there are limits on national sovereignty and that the international community has a responsibility to act to prevent genocide. The question of intervention thus stands at the nexus between national sovereignty and evolving understandings of the global nature of human rights. It is important to underline that these are not only questions of international law; they are also moral issues in which the churches' theological perspectives have much to contribute.

Just Peacemaking: A Christian Approach

40. Before considering some of the ethical dimensions of actions to protect endangered populations in situations of armed violence, it is worth recalling the biblical imperatives of just peacemaking, along the lines expressed in the *Central Committee Memorandum and Recommendations on the Application of Sanctions*.

41. Christian imperatives of justice and peace are especially grounded in the prophetic heritage of the scriptures and the ministry of reconciliation in Jesus Christ.

42. The vision of a world of justice and peace is central to the Gospel of Jesus Christ. While the perfecting of a just peace is beyond the possibility of human achievement, it is within the power of the Sovereign God of Love who has created one whole, indivisible human family in a covenant of peace. Before our Sovereign God, the nations rise and fall; but the promise of *shalom*, of love binding peace with justice, is eternal.

43. Every member of God's family bears God's sacred image and is entitled to an abundant life of freedom, security and well being. To be so endowed is to enjoy God-given dignity from which flow principles of human rights which it is the responsibility of all persons and governments to respect and protect. The ultimate justification for intervention must be such a concept of justice for the sake of authentic peace and security.

44. God has set our common life in human communities which have in turn established institutions necessary to govern them. Governments are responsible not only for justice and peace within their borders, and for security against aggression and other threats to their people. They are rightly called to policies of initiative and cooperation in the quest for a just peace among all nations. The indivisibility of political liberty, common security, civil equity, economic welfare and

ecological integrity requires effective instruments of global governance and transnational action. Such instruments must promote the development of peoples, the resolution of conflicts, and the overcoming of violence.

45. The policies and actions of all human institutions, including government, must guarantee the protection of the innocent, the poor, the weak, the minorities and the oppressed; not only within domestic societies, but within any other society affected by these policies and actions.

46. Under the sovereignty of God, no nation or group of nations is entitled to prosecute vengeance against another. Nor is any nation entitled to make unilateral judgments and take unilateral actions that lead to the devastation of another nation and the massive suffering of its people. Whenever aggression or massive and flagrant abuses of human rights by one nation call for preventive or punitive action under international law, a concerted multilateral response authorized by the United Nations or other competent international body is most likely to meet the requirements of just peacemaking.

47. Recent international military engagements undertaken in some situations in the name of "humanitarian intervention" and the failure to intervene in others have raised serious moral and ethical questions: How can the international community come to the aid of people in crisis in a proportionate and consistent manner which gives equal value to all human life?

48. That it is ever necessary to consider the use of armed force in international relations is a reflection of the failure of the international community to have responded in a timely and appropriate fashion to prevent a conflict or to resolve a conflict during its early stages. An inadequate or inconsistent response to human suffering compounds the moral failure. Recent decisions to intervene with massive armed force have often been influenced by globalized public media that tend to report crises in a selective way, exaggerating some and ignoring others where equal or greater numbers of people were at imminent risk. For example, while the crisis in Kosovo was reported to be escalating to dangerous proportions, simultaneous crises in Africa, Asia, Latin America and the Middle East that continued to claim far higher numbers of lives received comparatively little media coverage in the North. Media have also often exaggerated the losses and suffering of some ethnic groups and almost ignored those of other groups. Some critics have charged that such media selectivity is rooted in racial, ethnic or political bias and that this has contributed to the situation in which the international community responds with disproportionate armed force in situations where some Europeans suffer, while refusing to intervene to save others and to ignore altogether many crises in the South where much larger populations are in clear danger.

49. For Christians, just peacemaking must always be shaped by our commitment to the ministry and message of reconciliation. The Gospel's promise of reconciliation is based on our faith in the triune God, incarnate in Jesus Christ who is our peace, breaking down the dividing walls of hostility, making us one new humanity. Such a faith obliges us to love even our enemies. Just peacemaking requires that Christians not endorse any coercive policy, whether economic or military, before seeking positive incentives to promote peace among aggrieved adversaries. For Christians, the aim must always be the building or restoration of just, peaceful and humane relationships.

50. Just peacemaking also calls Christians to consider fundamental moral, ethical and theological questions in a world full of ambiguities. The question arises whether, from an ecumenical Christian perspective, the international community should refrain from taking up arms even to protect endangered populations in situations of armed violence or to defend those deployed by competent international authority for this purpose. Here competing moral and ethical values must be considered. Some Christians say yes, believing that the teachings of Jesus require us to oppose

any use of armed force. Others say no, considering that the protection of human life may require it in extreme situations, and recognizing that any decision to do so should be approached with great humility. In either case, responsibility for unintended consequences must be accepted both by those who choose to use armed force and by those who do not.

51. Against this background, and conscious of the fact that Christians must cooperate with peoples of other faiths and convictions in pursuit of answers to these complex questions, the Central Committee believes that in the context of the Decade to Overcome Violence the following considerations and criteria deserve further study and dialogue in and among the churches and with those currently engaged in efforts to establish clear and effective international frameworks within which masses of peoples in today's conflictive world can be provided with timely and essential protection to save lives and enable them to contribute to the building of truly just and peaceful societies.

CONSIDERATIONS AND CRITERIA *for discussion*
RELATED TO THE PROTECTION OF ENDANGERED POPULATIONS
IN SITUATIONS OF ARMED VIOLENCE

1. Considerations

- 1.1 Intervention to protect endangered populations in situations of armed violence risk provoking additional violence that could inflict additional suffering on affected populations.
- 1.2 The failure to take prompt and timely action, however, including the use of arms in self-defense in certain serious crises may also result in the further massive loss of human life and irreparable injury.
- 1.3 Even for the protection of endangered populations in situations of armed violence, overriding the principles of sovereignty is a very serious action that should be undertaken only in the most grave and extraordinary circumstances. It is not a practice to be used in cases where human rights are routinely violated. There, the international community has a wide range of human rights instruments available under which to act, short of physical intervention that should be used only in the most grave and extraordinary circumstances when it is necessary to rescue and protect people in grave peril.
- 1.4 Actions to protect endangered populations must be applied within the framework of international law. The World Council of Churches has repeatedly reaffirmed its support for the principle of the international rule of law and for the United Nations Charter as the essential framework for its defense and further development.
- 1.5 According to the Charter, "All members shall refrain in their international relations from the threat or use of force against the territorial integrity or independence of any state;" (Art. 2.4) however the Security Council may decide to ask member states to take actions involving the use of armed force to obtain compliance with its decisions. Intervention needs to be clearly restricted in order to protect nations and peoples from undue interference, and decisions to intervene must be consistent with need wherever it occurs without distinction and consistent with the Charter.
- 1.6 The Charter also holds, however, that "universal respect for, and observance of, human rights and fundamental freedoms for all" is essential for international peace. (Art. 55.c)
- 1.7 In practice, the Security Council – given its present structure that gives veto power to its permanent members – has only rarely authorized a state, group of states or "regional agencies" to intervene, and this has given rise to intervention by regional bodies or groups of states in violation or on the margins of the requirements of the Charter.
- 1.8 While some of these armed interventions have brought effective relief to endangered populations, others have led to disproportionate destruction and questionable results.
- 1.9 Various proposals have been made for Security Council reform to make it more responsive to the changing character of threats to international peace and security, and taking into account the evolution of international law. It is clearly necessary today to develop a more effective basis for Security Council action, and/or to create additional mechanisms within the framework of the Charter that would have the agreement of the General Assembly and, in so far as possible, remove decisions on the protection of endangered populations in

situations of armed violence from partisan political debate, and provide for timely and rapid intervention in the interest of populations at risk of massive loss of human life.

- 1.10 Given the present limitations of the international system and the reality of intervention, and in anticipation of the creation of new, more effective mechanisms, the following criteria could guide this aspect of UN reform and be respected in the interim whenever armed intervention for humanitarian purposes is undertaken.

2. Criteria

- 2.1. When may action to protect endangered populations in situations of armed violence be authorized?

The protection of endangered populations that involves intervention in the territory of a sovereign state should be limited to situations in which:

2.1.1 There are well-attested immediate or long-standing threats to life to a level amounting to crimes against humanity, carried out by governmental authorities or other organized forces, or with their connivance and support, or because of the inability or unwillingness of authorities to impede such atrocities.

2.1.2 Crimes against humanity result from anarchy in a sovereign state whose government or authorities are incapable of putting an end to such crimes and refuse to call upon or refuse offers by the international community to assist in doing so.

2.1.3 The more urgent and massive the threat or open atrocities, the more intensive and immediate may be the need for intervention. Conversely, intervention would not be warranted in the case of a slowly unfolding crisis in which non-violent resolution methods can be effective.

- 2.2. Even when there is a well-founded and massive threat to human life, the decision to use arms in self-defense requires careful deliberation and balanced reflection. In particular, the following essential questions must be carefully considered by decision-makers:

- 2.2.1. who decides that their use is needed?
 2.2.2. who provides the forces?
 2.2.3. who oversees compliance?,
 2.2.4. what are the appropriate means, type, and conduct of forces?
 2.2.5. what are the foreseeable side-effects?

- 2.3. Who may intervene?

2.3.1. Actions to protect endangered populations in situations of armed violence should in principle be taken by an appropriate UN body or by a group of states authorized to act on its behalf and all such actions should be under the strict oversight of the Security Council or other multilateral international instance agreed to by the UN General Assembly.

2.3.2. Intervening protection forces should be clearly neutral with respect to the state in which intervention occurs and a decision to intervene should in no event serve as the pretext for the pursuit of narrow self-interests of foreign powers.

2.4. What forms of intervention are justified?

- 2.4.1. The specific aims and limits of intervention should be mutually agreed and clearly stated by the competent authorizing body before action is taken, and clear indications given of what is required for these aims to be met and forces withdrawn.
- 2.4.2. Actions to protect endangered populations in situations of armed violence must be viewed as part of a multi-faceted approach and of a continuum of actions related to a given crisis situation including: the restoration of the rule of law and respect for basic human rights, rehabilitation and reconstruction, and post-conflict peace-building and reconciliation to be carried out by civilian organizations. Thus planning and monitoring should be not just for an immediate emergency, but should have longer-range goals and contemplate the mobilization of resources needed to meet them.
- 2.4.3. Since action to protect endangered populations in situations of armed violence is distinct from war, specific training in new concepts and techniques related to the concept of "human security" should be undertaken for police and military forces at both national and international levels. This should include training in non-violent intervention techniques that take full advantage of the organizational, logistical and command skills of the military.
- 2.4.4. While intervention is by definition coercive, only that defensive force may be applied that is proportionate to the aims and is required to protect endangered populations and to equip and/or oblige the state concerned to fulfill its own responsibilities in their regard.
- 2.4.5. The deployment of armed police forces is often sufficient to offer the required protection. If the use of the military is deemed necessary to accomplish the aims, its role should be restricted to only that absolutely required to restore order or to provide safe humanitarian space.
- 2.4.6. The rules of engagement of forces to protect endangered populations must be consistent with international humanitarian law, respecting the immunity of non-combatants and the obligation to protect them.
- 2.4.7. When protection is required to guarantee the security of recognized intergovernmental and non-governmental humanitarian agencies' personnel engaged in the delivery of essential supplies to endangered populations clear distinctions need to be made between the roles of civilian in delivering humanitarian aid and the support roles of police or the military. Each must have clearly defined and agreed functions and command and management roles, and the police or military component should be removed as soon as conditions are established for the effective functioning of the strictly humanitarian component. Humanitarian agencies, including those related to the churches, should adhere strictly to established international codes of conduct.

2.5. Who oversees compliance?

Action to protect endangered populations should in principle be under UN auspices and overseen by the Security Council with the support of the Secretary-General. This oversight involves the conduct of operations, evaluation of progress toward stated goals, and the determination of the duration of phases and when operations should either be terminated or moved into longer-term programmatic involvement. The International Court of Justice

(World Court) and other mechanisms of international jurisprudence could consider and rule upon the legitimacy of intervention and its compliance with international law.

3. The role of the Churches

- 3.1 In the continuum of actions related to actions to protect endangered populations in situations of armed violence the churches have essential roles to play in all phases from early warning of potential danger to civilian populations, as agents of peace and reconciliation in efforts to avoid crises through mediation, as bodies to be consulted in decisions related to the rules of engagement in pastoral accompaniment of endangered women, men and children, in the delivery of humanitarian assistance, and in the post-conflict tasks of rehabilitation, reconstruction, peace-building and continuing reassessment of these criteria with all parties involved.
- 3.2 Churches within the situation are the key partners and should be consulted by churches and church-related agencies abroad at all stages in determining what ecumenical advocacy actions are necessary and as principal agents in the delivery of humanitarian assistance and post-conflict efforts.
- 3.3 Broad international ecumenical solidarity actions are essential to efforts to limit the use of force and to monitor it when it is necessary.
- 3.4 In all these efforts every opportunity should be pursued to maintain contact among the churches, both nationally, regionally and globally, and to ensure wherever appropriate and possible cooperation with other communities of faith and civil society actors caught up with Christian communities in situations of crisis with respect to actions to be taken.

- 10.10. *urges churches and church-related agencies to continue to provide necessary humanitarian support to the Sudan for the needs of refugees and displaced persons, those in desperate situations of poverty, and the victims of war, including especially those disabled as a result of wounds inflicted through war, mines and bombing.*

RECOMMENDATION: The Public Issues ^{Committee} recommends the adoption of this statement.

II. Minute on the Situation in the Holy Land after the Outbreak of the Second Palestinian Uprising

In an appeal on November 9, 2000 all thirteen Eastern and Oriental Orthodox, Catholic and Protestant Churches of Jerusalem, expressed their conviction that:

The Church believes that it is the right as much as duty of an occupied people to struggle against injustice in order to gain freedom, although it also believes that non-violent means of struggle remain stronger and far more efficient. In this sense, both parties must show the necessary fortitude, both in their hearts and in their minds, to look at the core of the conflict so that the Palestinian people can gain at long last its full freedom within its own sustainable state. It is imperative now to implement principles of international legitimacy by enforcing the binding UN resolutions. Such fortitude is a wise sign of foresight and an indispensable prerequisite for long-lasting peace. (Excerpt from "A faithful Appeal," 9 November 2000)

The Central Committee expresses its deep sadness and grave concern at the new escalation of violence in the Palestinian autonomous and occupied territories as well as Israel over the last four months that has claimed a terrible toll of human life, especially among Palestinian children and youth. It extends its consolation to all the afflicted and the bereaved and assures the Heads of Churches and Christian communities of Jerusalem of its constant prayers and solidarity as they bear in their hearts and minds the pain of their communities, and of all those Palestinians and Israelis who are suffering the consequences of this conflict.

We share the frustration and disappointments of our Palestinian sisters and brothers. We are deeply disturbed by and deplore a pattern of discrimination, routine humiliation, segregation and exclusion which restricts Palestinian freedom of movement, including access to the holy sites and includes the disproportionate use of military force by Israel, the denial of access to timely medical assistance, the destruction of property, including tens of thousands of olive trees, and which requires special permission for Palestinians to enter areas under Israeli jurisdiction and establishes "cantonization" of the land, so that Palestinian land is separated from one another - a pattern so very reminiscent of policies that the WCC has condemned in the past.

We therefore urge the member churches of the WCC to increase their efforts to condemn injustice and all forms of discrimination, to end Israeli occupation, to pray for and promote a comprehensive and just peace in the Middle East. To help inform and strengthen those efforts, we commend to the churches the background information presented to this meeting for their study and urgent action.

We call upon the General Secretary and staff of the Council to:

- continue their support of efforts towards a negotiated peace in the Middle East, ^{based on international law} paying special attention to the future status of Jerusalem, the right of return of Palestinian refugees, the

still in the region: the situation of the churches in the region

- increasing number of settlements and measures to enforce all relevant United Nations resolutions, including those regarding the withdrawal from all occupied territories;
- continue to analyze and to keep the churches regularly informed on the evolving situation;
- support local Israeli and Palestinian grassroots peacebuilding efforts; and
- promote and/or cooperate with church, ecumenical and other initiatives, to strengthen broad international support for a comprehensive peace based on justice and security for all the peoples of the region.

with plea: advocate the rights of the christian churches.
RECOMMENDATION: The Public Issues ^{Committee} recommends the adoption of this minute.

OTHER PUBLIC ISSUES ACTIONS

III. Minute on Colombia

The United States of America has approved and is implementing its "Plan Colombia." This plan, that includes the provision of additional military equipment and action in Colombian territory was denounced by the Latin American Council of Churches (CLAI) at its Assembly in Barranquilla, Colombia (14-19 January 2001). This plan has also been denounced in the "Letter of the Excluded" prepared by non-governmental organizations in Latin America and sent to the United Nations last year.

The Latin American churches consider that this plan is adding more violence to the already critical situation in Colombia and there is a serious danger of expansion of the conflict into other Latin American countries. In fact, the neighboring countries are already deploying military forces on their borders with Colombia. As a consequence of this, the number of refugees and displaced people has grown dramatically. In the year 2000, 38,000 people were killed and thousands more have disappeared, been maimed or displaced from their homes. The Afro-Colombian and indigenous communities have been particularly affected.

The churches in Colombia are in dialogue with sister churches in other parts of the world, including the churches in the USA, in order to inform them about the situation and develop joint actions of advocacy and solidarity. The General Secretary of the National Council of the Churches of Christ in the USA recently led a delegation to Colombia to assess the expansion of violence and seek ways to be supportive of the churches in Colombia and the region.

Convinced that military aid does not help the cause of peace, the Central Committee joins with the CLAI Assembly in opposing this Plan. It expresses its solidarity with the Colombian people, especially the families of those killed, maimed, disappeared or displaced, and with the Colombian churches in their work to support peace. It urges the staff of the Council to intensify its efforts in support of a negotiated peace to end the decades-long violence in Colombia.

RECOMMENDATION: The Public Issues recommends the adoption of this minute.

IV. MINUTE ON CYPRUS

Meeting in the reunified Germany, the Central Committee recalls that it was during its meeting in Berlin, in August of 1974, that Turkish armed forces invaded Cyprus causing the exodus of more than 250,000 people from their lands, and occupied thirty-seven per cent of its territory. We renew the World Council of Churches' appeals for justice, peace, reconciliation and the reunification of

For Action

**MESSAGE ON THE OCCASION OF THE LAUNCH OF THE
DECADE TO OVERCOME VIOLENCE:
CHURCHES SEEKING RECONCILIATION AND PEACE**

We greet you in the name of our Lord and Savior, Jesus Christ!

“May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.” Romans 15.13.

We gather to launch the Decade to Overcome Violence: Churches Seeking Reconciliation and Peace 2001-2010 at the end of one violent century to generate hope for the redemption for the new one we now enter. We come together from the four corners of the earth aware of the urgent need to overcome violence that pervades our lives, our communities, our world, and the whole created order. We launch this decade in response to a deep yearning among our peoples to build lasting peace grounded in justice.

We launch this decade in a spirit of repentance that as Christians we have been among those who have inflicted or justified violence. We also know violence as its victims and give thanks to God for the faithful witness of Christian martyrs.

We launch this decade in conjunction with the United Nations who proclaimed the years 2001-2010 “International Decade for a Culture of Peace and Non-Violence for the Children of the World”.

As one of the most violent in human history, the twentieth century has borne witness to:

- Wars of aggression and decades of colonialism and occupation of others' lands.
- World wars, hot and cold, that gave rise to nuclear and other weapons of mass destruction that still threaten global annihilation.
- A new proliferation of local and regional wars within and between nations that unleash indiscriminate weapons of ever expanding destructive impact on civilian populations, that proliferate small arms across entire societies, that press children into military service, and that uproot millions from their families and homes.

- Acts of genocide, the continued assault on Indigenous Peoples, and the persistent assertion of racial and ethnic domination that leads to new forms of discrimination and oppression within and between societies.
- The resurgence of old, unresolved hatreds and the creation of new spirals of retributive violence between communities and peoples.
- The quick resort to violent behavior in conflicts between and within communities as well as within families and among individuals, resulting in domestic and other forms of violence, with severe consequences particularly for women, youth, and children.
- The growth and institutionalization of global systems of trade, finance, and production that concentrate power and wealth, plunder the creation, widen the gap between rich and poor, consign many across the world to debt bondage and lives of poverty, undermine the willingness and capacity of many national governments to defend the basic economic, social and cultural rights of their inhabitants, and perpetuate economic violence.
- The concentration and growth of global media that promote addiction to the consumption of violence as a form of entertainment, thus deepening a growing spiritual malaise within and across societies.
- The global spread of a consumerist culture that intensifies the exploitation of people and nature.
- The frequent invocation of religious traditions, including Christianity, to justify and promote violence and oppression.

Despite all this, by the grace of God, the last one hundred years also witnessed remarkable achievements in numerous arenas. Faithful people everywhere now have opportunity to use significant accomplishments in communications, transportation, science and other areas to end the violence and to promote life in all its fullness for all people everywhere.

Dedicated individuals, organizations and movements throughout the last century, including those committed to nonviolence, inspire us to carry forward their remarkable work for the elaboration of new global standards of law and behavior, the building of international instruments of cooperation on the basis of democracy and the rule of law, the development of peacemaking initiatives, the pursuit of economic and social justice for all, and the safeguarding of creation. They give us real hope for non-violent social change.

We thank God especially for significant advances during the last century in the search for Christian unity. These include the founding of the World Council of Churches, itself inaugurated in the aftermath of two world wars, the creation of ecumenical organizations around the world, and the healing of some long-standing divisions between churches. We pledge to continue to build on this progress in the pursuit of peace with justice.

Our inspiration springs from our faith in and personal relationship with Jesus Christ, the Lord, the Prince of Peace (Isaiah 9:6), who is continuously present and "is the same yesterday, today and forever" (Hebrews 13:8). He reconciled us to God and with each other, proclaiming peace (Ephesians 2:14-17; 2 Corinthians 5:18) and a new relationship between those who had been separated by alienation and hostility. Our endurance in the midst of violence and our renewed power for overcoming violence come from the unceasing breath of the Holy Spirit in our hearts in

the life of the church. To those who are incorporated in Christ, the Holy Spirit gives power to live according to Christ's model.

In the Decade to Overcome Violence: Churches Seeking Reconciliation and Peace, we must begin with ourselves, with the ways we think and the ways we act in our families, our neighborhoods, our countries, and our ecclesial communities. The real strength of the church remains in the seeming powerlessness of love and faith. We must seek everyday to rediscover and experience this power. Overcoming violence calls and challenges us to live out our Christian commitment in the spirit of honesty, humility, and self-sacrifice.

At this critical juncture in history, we launch the Decade to Overcome Violence: Churches Seeking Reconciliation and Peace as an urgent call to churches and ecumenical organizations:

- To be and build communities of peace in diversity, founded on truth.
- To repent together for our complicity in violence.
- To work together for peace, justice and reconciliation as a visible sign of the churches' unity in life and witness.
- To analyse different forms of violence and their interconnection.
- To engage in theological reflection to overcome the spirit, logic and practice of violence.
- To work to break the cycles of violence.
- To embrace creative approaches to peace-building within the Christian tradition, local communities, secular movements, and other living faiths.
- To lead the churches to life affirming and transforming action.
- To stand alongside victims of violence and to seek to empower those people who are systematically oppressed by violence.
- To act in solidarity with those who struggle for justice, peace and the integrity of creation.

We open our hearts and extend our hands to all those eager to work together to end violence and build lasting peace with justice. In the full knowledge that God reigns supreme over all for good and is ever present amongst us in Jesus Christ and through the Holy Spirit, we pray together for the new creation God promises to us.

And on this occasion of the global launch the Decade to Overcome Violence: Churches Seeking Reconciliation and Peace at the dawn of the new century, we pray in the words of St. Basil the Great,

Our spirit seeks you in the early dawn, O God,
 for your commandments are light.
 Teach us... your righteousness
 and make us worthy to follow your commandments
 with all our strength.
 Take away from our hearts every darkness.
 Grant to us the Sun of righteousness
 and protect our lives from any bad influence
 with the seal of your most Holy Spirit.
 Direct our steps to the way of peace
 and grant to us that every morning may be peaceful
 so that we may send up... hymns
 to you the Father and the Son and the Holy Spirit,
 the only God,
 who is more than without beginning...
 and creator of all. Amen. (4th Century)

Til stede var presidenten og alle visepresidentene (5) + Treasurer

Fra administrasjonen møtte lederne for de ulike programkomiteene samt

8 direktører som er medlemmer av kabinettet og 5 andre fra generalsekretærens stab.

W/Inger Johanne Wremer

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD	
Til:	OST
J.nr.:	99/384-2
Arkiv nr.:	771.09

1. Generalsekretæren og presidenten ga en muntlig rapport om aktiviteter/ reiser de hadde foretatt i tiden etter rådsmøtet i Finland i sommer. Generalsekretæren var særlig opptatt av den vanskelige situasjonen som mange kirker i Afrika opplevde for tiden, - noen av dem hadde interne stridigheter mens andre var utsatt for press fra myndigheter og fra representanter for andre religioner. Presidenten var opptatt av situasjonen for kirkene i det tidligere Øst-Europa og hadde kontakt med mange av kirkenes ledere der.
2. Finansdirektøren ga en muntlig rapport om budsjettsituasjonen for 2001. Administrasjonen hadde tatt høyde for at rådsmøtet hadde vedtatt en Standing Committee til World Service og hadde avsatt 32.500 Sv. Fr. til møte i 2001 for denne komiteen.
3. Endowment Fund: Fondet skulle være en sikkerhet for field-workes for å trygge deres situasjon i urolige tider. Fondet ville nå en kapital på 4.2 mill. i 2001, og det var lovet mer midler slik at fondet ville øke ytterligere i nær fremtid. En har som mål at kapitalen skal øke til 10 mill innen 2004. Sverige har bidratt med betydelig beløp, og det ble appellert til de andre skandinaviske land om å være med å bidra til fondet.
4. Temaet for neste rådsmøte – som foreløpig er bestemt lagt til Betlehem er: The Church: Called to a Ministry of Reconciliation.
Situasjonen i Israel og de Palestinske områdene gjør at det er usikkert om møtet kan finne sted i Betlehem som planlagt 12 – 19 juni 2001. En endelig bestemmelse om sted for rådsmøte må tas innen utgangen av januar. Dersom det viser seg umulig å arrangere møtet i Midt-Østen, vil andre steder bli vurdert, fortrinnsvis Geneve En har da kort tid til møtet skal finne stede, og det er mange praktiske ting som må på plass i løpet av kort tid. En dagstur til Jordan er under vurdering dersom møtet finner sted i Betlehem.
5. Temaet for Generalforsamlingen i Canada 2003 ble grundig drøftet. Et brev var gått ut til de nasjonale kirkene fra generalsekretæren om forslag til tema, og en hadde fått inn en del forslag. Executivkomiteen samlet seg til slutt om temaet: For the healing of the World. Dette teamet gjenspeilet innholdet i mange av de forslagene som var kommet inn. De nasjonale kirkene ble bedt om å utforme en god oversettelse og sende oversettelsen inn til hovedadministrasjonen i Geneve så raskt som mulig. Temaet vil legge føringer for planleggingen av generalforsamlingen. Susan Nagel, USA, er leder av planleggingskomiteen som skal ha sitt første møte før jul. Tidspunkt for generalforsamlingen er 22 – 31 juli 2003.
6. Utviklingen av ACT ble drøftet. Det var tydelig at innenfor ACT-miljøet var det krefter som ønsket en sterkere grad av selvstendighet for organisasjonen. Tegn på dette er for eksempel at en ønsket at leder for ACT skulle ha tittelen Direktør i stedet for som nå Koordinator. Lutherske Verdensforbund ønsket fremdeles at ACT ikke skulle løsrives fra de to moderorganisasjonene : KV og LWF.
7. På personalsiden var det noen utskitninger av stab, men den viktigste informasjonen var at Direktør Friedrich Manske slutter 31 jan. for å tiltre en stilling i den tyske kirke. Dette er en nøkkelstilling i LWF, og en var opptatt av å finne en kompetent etterfølger. Det ble vedtatt at presidenten og treasurer, sammen med generalsekretær skulle foreta intervjuene av de aktuelle kandidater til stillingen. Søknadsfrist på stillingen er i jan. 2001.

8. Augusta Victoria Hospitalet: Den norske regjering har vedtatt å gi 2 mill US dollar og den svenske vil gi 1 mill. US dollar. Norge er forberedt på å starte utbetalingen av pengene i år, og kontrakten mellom LWF, Norge og Sverige er vurdert juridisk av norske myndigheter som har funnet teksten OK. Dette ble det informert om på møtet i executivkomiteen. Komiteen stilte seg også bak tekstutkastet til kontrakt mellom LWF og den tyske Stiftung , og ba tyskerne om å få fortlgang i arbeidet med å endelig godkjenne innholdet i dokumentet.

NOTAT

Til: Styret

Fra: GS

Kopi: (Lederforum)

Dato: 18.10.2000

Ref.:

VEDR.: FORBEDRINGSARBEID I KV OG LWF

1. Bakgrunn:

I de siste 18 månedene har jeg brukt betydelige ressurser på arbeidet med å forbedre KNs internasjonale nettverk. De sentrale aktørene er Kirkens Verdensråd, Det Lutherske Verdensforbund, ACT og APRODEV. De viktigste arenaene er: Styret i APRODEV, KVs nettverk av Agencies kalt HOAN (Head og Agency Network), KVs Round Table-struktur, LWS Annual Forum, LWF Council, Nordisk GS-møte og ulike ACT-møter. De sentrale problemstillingene ble redegjort for i mitt notat til styrereisen til Geneve i februar.

2. Hovedposisjoner:

Det overordnede målet for KNs involvering i disse prosessene har vært å styrke nettverket slik at potensiale som ligger i den økumeniske allianse blir utviklet og utnyttet. På den måten ønsker vi at den økumeniske allianse gjenvinner sin sentrale, internasjonale rolle innenfor langsiktig bistand, katastroferespons og beslutningspåvirkning. I lys av FN-systemets økte rolle for norske myndigheter, har det videre vært vesentlig å bruke de internasjonale organisasjonene overfor FN.

- a) I APRODEV har jeg arbeidet for en tydeligere profil på den europeiske arena og mye av samtalene har der dreiet seg om "branding" og navn.
- b) I LWF har posisjonen vært å renskjære LWS som en internasjonal bistandsorganisasjon med tydeligere partnerprofil og økumenisk profil.
- c) I KV har posisjonen vært å etablere en arena for gjensidig drøfting av prioriteringer av innsatser og et instrument for global beslutningspåvirkning.
- d) I ACT er posisjonen å styrke ACTs koordinerende rolle i felt og sentralt.

3. Viktigste resultater:

- a) APRODEV skifter navn til ACT Europe.

APRODEV s årsmøte vedtok på sitt møte i juni å endre navn til ACT Europe under forutsetning av at styret i ACT godtar dette. Denne navndringen vil bidra til å tydeliggjøre samarbeidet overfor den europeiske opinion og EU. Den vanskeligste videreutviklingen dreier seg om hvordan APRODEV/ACT Europe kan fungere som en paraply/rammeavtaleorganisasjon inn mot EU. Her er det ikke noen avklaring verken internt eller overfor EU. For Kirkens Nødhjelp kan dette bety tilgang til EU-midler innenfor langsiktig bistand og beslutningspåvirkning dersom vi lager allianser med APRODEV-medlemmer i EUs medlemsland.

b) Etablering av KV Round Table.

Det første Round Table for KV ble avholdt i Geneve i april. Spesialrådgiver John Lineikro deltok sammen med GS. Resultatet er oppløftende i den forstand at KV nå fremstår med et planoppsett som muliggjør en mye mer direkte kobling til våre prioriteringer. Jeg ble valgt som medlem av Core Group og sitter derfor sentralt i videreutviklingen av dette. Det neste RT vil være i mai 2001.

c) Videreutvikling av HOAN.

På møtet i Washington i mai ble det besluttet å videreføre HOAN, men legge det tettere opp til RT. Kirkens Nødhjelp ble valgt som sekretariat for nettverket, og jeg er da medlem i Continuation Committee. Hovedkonflikten i nettverket er hvor tett vi skal lage denne alliansen som jo består av spesialiserte organer innenfor kirkene. Noen av oss vil dra dette dypere og rendyrke en allianse som også kan inkludere spesialiserte organer i sør, mens andre er urolige for at dette vil bety en svekkelse av kirkene og KV. På dette punktet er frontene ganske fastlåste, men det er enighet om å bruke tiden fram til mai neste år for utredninger av dette.

d) Etablering av Standing Committee for World Service.

Kritikken av LWS har vært tung både på selvforståelse, strategi og profesjonell standard. For å løse dette har det vært et ønske å etablere en form for styre for WS. Denne utfordring tok generalsekretæren i LWF og det ble besluttet å opprette en Advisory Committee på Rådsmøtet i juni. Folkekirkens Nødhjelp sitter for oss i dette. Mandatet er tilfredsstillende og det blir spennende å se om vi lykkes i å få det til å fungere.

e) Kapasitetsvurdering LWS gjennomføres.

Det har lenge vært et krav at LWS skulle gjennomføre en kapasitetsvurdering. Denne gjennomføres i høst og tar i realiteten tak i mange av de kritiske punktene knyttet til selvforståelse og strategi.

f) Verdenskonsultasjon om Diakoni i LWF-regi:

For å tydeliggjøre diakoniens mandat, har vi ønsket at LWF tar initiativ til en global konsultasjon om diakoni i linje med deres globale misjonskonsultasjon i 1998. Hovedanliggende fra vår side har vært å rydde rom teologisk og organisatorisk for diakoniens selvstendighet og dernest bidra til å knytte sammen nasjonal og internasjonal diakoni. En slik konsultasjon ble vedtatt gjennomført i 2002 av Rådsmøtet i juni, og jeg er medlem i forberedelseskomiteen. Dette er da en videreføring av anliggender i KNs representantskap og styret om behovet for å arbeide mer med diakoniforståelsen. I dette forberedelsesarbeidet bruker jeg det norske diakoniledermøtet som referansepunkt.

g) ACT:

ACTs utfordringer håndteres nå av styret og en arbeidsgruppe som vil videreutvikle ACT. Beslutninger vil tas i årsmøtet i januar. Det ser ut til at vi får gjennomslag for en strømlinjeforming av organisasjonen i Geneve med økt mandat til koordinator (som vil skifte tittel til direktør), tydeligere mandat til en sentral beredskapsgruppe på assessments og ledelse og en tydeligere rolle for spesialiserte tjenesters inkorporering i systemet (som vann og sanitær). Det er fortsatt betydelige drakamper, men retningen synes å være den riktige.

h) Etablering av Global Ecumenical Platform for Advocacy

Det har lenge vært et sterkt ønske fra APRODEV og HOAN om å få til et mer dynamisk og profilert globalt instrument for beslutningspåvirkning som reflekterer våre erfaringer og interesser. Det har vært svært mye frem og tilbake, men resultatet er nå at en slik plattform vil bli etablert i desember i år innenfor KV, men med bredere deltakelse enn KVs medlemmer. Vi vil komme tilbake til styret med en nærmere beskrivelse i egen sak.

4. Oppsummering:

Som dette notatet viser, har utviklingen det siste året vært positiv og det er god dynamikk i prosessene. Vesentlig for dette har også vært at tyskerne er kommet inn i prosessene med betydelig større autoritet det siste året. Selv om GS har vært den mest sentrale i dette, har flere medarbeidere i Kirkens Nødhjelp bidratt sterkt, særlig Stein Villumstad, som sitter i KVs kommisjon for internasjonale spørsmål med mandat fra HOAN, Bjørg Mide innenfor ACT og Knut Christiansen innenfor LWS. Dessuten har både John Lineikro, mellomledere og saksbehandlere i U-avd. bidratt til å forankre en mer dynamisk Kirkens Nødhjelp-politikk overfor disse strukturene. Her er det fortsatt en vei å gå, men de tydeliggjøringer som skjer på toppnivå bør kunne forsterke dette ytterligere. Det arbeidet som er gjort fra administrasjonsavdelingen og U-avdelingen når det gjelder forvaltning og rapportering har vært avgjørende for at denne forsterkningen kan skje.

THE LUTHERAN WORLD FEDERATION (LWF), GENEVA

and

STIFTELSEN OLJEBERGET (STIFT), OSLO

and

THE GOVERNMENT OF NORWAY, OSLO

and

THE GOVERNMENT OF SWEDEN, STOCKHOLM

have agreed and signed the following

AGREEMENT

In line with the common understanding and objectives of LWF, STIFT and Kaiserin Auguste Victoria Stiftung (KAVSt), as stated in the previous Agreement of Intention signed between LWF, STIFT and Kaiserin Auguste Victoria Stiftung (KAVSt) July 1998, in particular

- the importance of securing and preserving the property of the Mount of Olives in Jerusalem (hereinafter referred to as "the property"), currently held by LWF in trusteeship for KAVSt, and of maintaining a strong international and ecumenical presence on and involvement in activities on the property on the Mount of Olives, Jerusalem; and
- equally desirable and important that the property and its uses continue to serve also the Palestinian community in the region, thereby protecting the humanitarian and religious rights of the Palestinians; and
- consequently that the property should be safeguarded against sale, voluntary or under pressure from creditors;

and in response to LWF's request of July 1998 for financial assistance in order to realize these common objectives, the Government of Norway and the Government of Sweden will transfer a total amount of

**NOK 18.000.000 – NOK eighteen million – only, and
SEK 10.000.000 – SEK ten million – only**

to STIFT. The funds are donations from the Government of Norway (NOK 18 mill., appr. US \$ 2 mill.) and the Government of Sweden (SEK 10 mill., appr. US \$ 1 mill.).

STIFT will further transfer the funds to LWF as soon as they are received from the donors.

The donations from the Government of Norway will be transferred in 2 instalments of NOK 9 mill. over a period of two years. The first instalment will be made in the year 2000. The second instalment will be made in 2001. The donation from the Government of Norway is subject to parliamentary approval.

The donations from the Government of Sweden will be channelled through the Swedish International Development Cooperation Agency (Sida) to the Government of Norway upon request by Norway. The Government of Norway will then make the disbursement of the Swedish contribution in one instalment.

The conditions for the donations are:

1. The donations shall be used to cover accumulated deficits and liabilities of the Augusta Victoria Hospital.
2. LWF commits itself, as long as it holds the property on the Mount of Olives in Jerusalem in trusteeship from KAVSt,
 - a) not to sell any part of the property
 - b) not to use the property, or any parts of it, as security for investments/loans or otherwise put the property in danger of being sold as result of economical transactions and losses
 - c) to ensure that the purpose on which this Agreement is based, will be upheld in any negotiation or renewed agreements with KAVSt
3. LWF will accept the participation of representatives of STIFT in the processes related to management of Augusta Victoria Hospital and the property. Specifically, STIFT will be represented on the Board of Augusta Victoria Hospital, and in the land development committee/process of utilizing and developing the land. LWF will also give STIFT access to all relevant information about the economic status of the whole World Service operation in Jerusalem, and receive audited statements and reports.

In the event that one or more parties to this Agreement allege non-fulfilment of any of the above commitments and stipulations, the parties to this Agreement shall engage in consultations. In the event that the donations are used for other purposes than stated above or in the event that the property, or parts of it, is sold voluntarily or involuntarily, or expropriated for compensation, the Government of Norway and the Government of Sweden shall have the right within a period of 10 years of the date hereof to claim full reimbursement from LWF of all amounts transferred pursuant to this Agreement.

The Government of Norway will act as lead agent on behalf of the donors. STIFT will monitor that the conditions for the donations are fulfilled, and undertake to submit annual

reports on the matter to the donors as long as the donors find it necessary to do so. Furthermore, STIFT has an obligation to inform the donors as soon as possible about other matters of importance concerning the fulfilment of the conditions and the purpose on which this Agreement is based.

This Agreement shall enter into force upon the date of signing by all parties.

This Agreement is signed in 5 copies, of which the parties keep one each, and one copy for KAVSt.

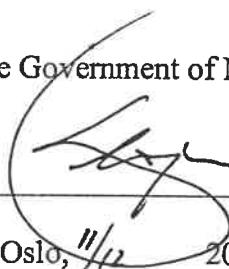
On behalf of:

The Lutheran World Federation



Ismael Noko, General Secretary
Geneva, 18.12. 2000

The Government of Norway



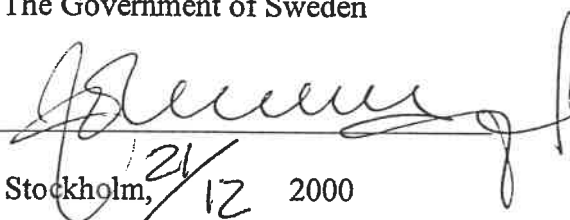
Oslo, 11/12 2000

Stiftelsen Oljeberget



Stig Utne, Chairman
Oslo, 12/12 2000

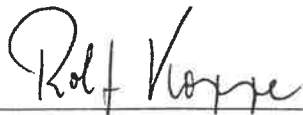
The Government of Sweden



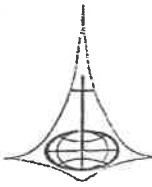
Stockholm, 21/12 2000

Kaiserin Auguste Victoria Stiftung, from whom LWF holds the property on the Mount of Olives in Jerusalem in trusteeship, agrees to the conditions connected to the donations as contained in this Agreement

On behalf of Kaiserin Auguste Victoria Stiftung



Hannover, 18.12. 2000



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - FEDERACIÓN LUTERANA MUNDIAL - FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

Mr. Stig Utne
Stiftelsen Oljeberget
Postboks 5816, Majorstua
0308 Oslo
Norway

15 December 2000

Dear Stig,

In accordance with my various recent discussions with you, we have reviewed the terms of the Agreement as signed by the Norwegian Ministry for Foreign Affairs and submitted to us. We are prepared to sign the Agreement subject to a reservation/clarification in relation to paragraph 3 of the 'conditions for the donations', to be expressed in a covering letter in the following terms:

The Lutheran World Federation agrees to the provisions of the enclosed Agreement, including paragraphs 1 and 2 of the conditions for the donations, subject however to a reservation in relation to the terms and interpretation of paragraph 3 of the conditions for the donations. No land development committee is currently in existence or foreseen; instead, it is anticipated that a team or teams of experts will, when necessary, be appointed for the further development and utilization of the property.

In lieu of the current terms of point 3 on page 2:

- The LWF confirms that the STIFT will be represented on a team of experts for further development and utilization of the property when such a team is deemed necessary;
- The LWF assures STIFT of free access to any relevant information concerning the economic status of the LWF's activities on the property, including the audited financial statements and reports of the LWF field program in Jerusalem.

Subject to this reservation in relation to, and understanding of, paragraph 3 of the conditions for the donations, the LWF has signed the Agreement and encloses same herewith.

Please advise whether STIFT is agreeable to this reservation/clarification, and if so, please confirm in writing. Upon receipt of such written confirmation, the LWF would be in a position to sign and return the Agreement, as requested in your letter of 12 December 2000.

Yours sincerely,

Ishmael Noko

STIFTELSEN OLJEBERGET

POSTBOKS 5816, MAJORSTUA

0308 OSLO

The Lutheran World Federation
General Secretary Dr. Ishmael Noko
P.O Box 2100 route de Ferney 150
CH- 1211 Geneva 2
Switzerland

Oslo 17 Desember 2000

Dear Ishmael

I have received your letter of 15 Desember with the reservations/clarifications in relation to paragraph 3 of the "conditiond for the donations" from the Government of Norway and Sweden – as they can be found in the Agreement sent to you for signing.

The STIFT is agreeable to this reservation/clarification and this will therefore be the way paragraph 3 will be interpreted.

Yours sincerely

Stig Utne

telefon: 22 98 27 97
styrets leder dir. 22 93 27 65
mobil: 95 23 90 45

Sak 03/01: Oppfølging av saker i de økumeniske organisasjoner
Tillegg til pkt. 6 LVF

Saksbehandler: Ørnulf Steen

Ungdomslederkurs i regi av LVF

LVF har i brev av 14.12.00 invitert medlemskirkene til å nominere kandidater til et tre-årig ungdomsprogram: "Transformation through participation"

24 menn og kvinner i alderen 20-25 år vil bli utvalgt fra de ulike LVF-regionene og få tilbud om å bli med i et tre-års program. Det hele vil starte med en konferanse i sept. 2001. Deretter følger en periode på 15 måneder med arbeid i lokal sammenheng. I løpet av denne tiden vil de bli invitert til ulike regionale arrangementer i form av veiledning og nettverksarbeid.

Vi har sendt brev til samtlige bispedømmer, og barne- og ungdomsorganisasjoner med invitasjon til å foreslå mulige kandidater etter retningslinjer i brev fra LVF. Kandidatene må være

- Ungdom som er ansatt eller valgt til posisjoner i kirken - eller
- Ungdom som deltar i lokalt (og eller internasjonalt) økumenisk arbeid - eller
- Ungdom som arbeider med beslutningspåvirkning.

P.g.a. den korte tidsfristen som ble gitt fra LVF har det ikke vært anledning til å involvere Nemnd for ungdomsspørsmål i prosessen med å velge ut personer, men nemndas konsulent har deltatt i sekretariatets arbeid med saken. Innen tidsfristen som var satt mottok sekretariatet forslag om fire kandidater, to foreslått fra Sør-Hålogaland bispedømme og to fra Oslo bispedømme.

Kandidatene er:

Hildegunn Gjengedal Knapstad, f.21.02.78, student (medisin). Vært med i ten-sing kor og selv startet opp kor. Ikke direkte lederansvar på nåværende tidspunkt. Foreslått av Sør-Hålogaland, bosatt i Bergen

Eirill Urnes Fagerheim, f.16.04.80, student (sosialhøgskolen). Har hatt lederansvar i Indremisjonen/Normisjon. Ett år ved Gå-ut-senteret, inkl. 5 mnd i Azerbaijan. Medarbeider i nattkafearbeid i Bymisjonen (Bergen). Foreslått av Sør-Hålogaland, bosatt i Bergen.

Harald Gundersen, f. 21. April 1979, student (Har gjennomført u-landsstudiet ved Høgskolen i Oslo, studerer nå komparativ religion). Lederansvar både i Nordstrand menighet og Changemaker (nestleder i styret). Foreslått av Changemaker og Nordstrand menighet (Oslo bispedømme).

Åste Dokka, f. 2.juli 1980, student (Vestlig litteratur). Lederarbeid i Nordstrand menighet. Foreslått av Nordstrand menighet.

Vurderingen av kandidatene er gjort på grunnlag av
Kandidatenes utfylling av spørreskjema fra LVF
Anbefalinger fra bispedømmene/menighetene/organisasjonene

I tillegg til kriteriene som fremkommer i brev fra LVF (referert ovenfor) har sekretariatet lagt vekt på følgende:

Det er en fordel at de som nomineres kommer fra samme miljø. Det vil øke utbyttet av deltakelse i ledertreningsprogrammet.

Hvilken mulighet har instansen som foreslår kandidater til å nyttiggjøre seg erfaringen av vedkommende kandidats deltakelse i LVF-programmet

Forslag til vedtak:

Harald Gundersen og Åste Dokka nomineres som Den norske kirkes kandidater til LVF's ledertreningsprogram "Transformation through participation".