

MKR-SAK 22/03: ORIENTERINGSSAKER

Dokumenter:

- Dokument- og møteoffentlighet i forbindelse med møter i de sentralkirkelige råd
- WCRP European Council of Religious Leaders Inaugurated
- Rapportliste MKR

- a) Dokument- og møteoffentlighet i forbindelse med møter i de sentralkirkelige råd
- b) WCRP European Council of Religious Leaders Inaugurated
- c) Rapportliste MKR
- d) Rapport fra Joint Working Groups besøk til Moskva 8.-11.02.03
- e) HIV/AIDS som en utfordring til kirkene

Forslag til vedtak:

Orienteringssakene tas til etterretning.

Til Samisk kirkeråds møte 24.-25.februar 2003
Kirkerådets møte 2.-4.mars 2003
Mellomkirkelig råds møte 3.-4.mars 2003

Til behandling

Dokument- og møteoffentlighet i forbindelse med møter i de sentralkirkelige råd

1

Innledning

Offentligheten bør ha på lettest mulig tilgang på dokumenter og vedtak i saker som de sentralkirkelige råd har på sin dagsorden på vegne av Den norske kirke. Kirken ønsker også å benytte rådsmøtene til å informere om kirkens liv og virksomhet, både overfor kirkens medlemmer og offentligheten.

2

Dokumentoffentlighet

»Forvaltningsloven og offentlighetsloven gjelder for den virksomhet som drives av lovbestemte kirkelige organer.» (KL §38) I utgangspunktet er alle saksdokumenter i slike organer offentlige, jfr. Offentlighetslovens §2. Unntak krever særskilt hjemmel.

A

Direktør/generalsekretær vurderer offentlighet ved utsendelse av sakspapirer til møter i rådene, og angir aktuell paragraf i offentlighetsloven i saker som unntas.

B

Når sakspapirene sendes ut/er offentlige, legges de ut i fulltekst på Internett på Den norske kirkes nettsted www.kirken.no

C

Ved møtestart refererer rådsleder til hvilke saker som eventuelt er unntatt, og gir mulighet for kommentar.

D

Prinsippet om meroffentlighet tilstrebes i saksbehandlingen i rådene. Det vil si at rådene må vurdere om dokumenter som **kan** unntas offentlighet, likevel skal offentliggjøres.

3

Møteoffentlighet

»Møter i Kirkerådet holdes for åpne dører, dersom ikke rådet selv har bestemt noe annet. Personalsaker og saker hvor lovbestemt taushetsplikt tilsier det, skal behandles for lukkede dører. Debatt om hvorvidt en sak skal behandles for åpne eller lukkede dører, foregår for lukkede dører.» (KL 6,4 §3) Samme praksis legges til grunn for møter også i Mellomkirkelig råd og Samisk kirkeråd.

A

Direktør/generalsekretær orienterer leder før møtet om det anbefales lukket møte i noen saker.

B

Ved møtestart refererer rådsleder til hvilke saker som eventuelt foreslås behandlet i lukket møte, før møtet avgjør saken.

4

Pressetjeneste

Informasjonstjenesten bistår rådene med pressetjenester i forbindelser med rådsmøtene på følgende måte:

- Legger ut møteinformasjon, saksdokumenter og protokoll på kirken.no
- Er til stede på rådsmøtene og betjener medier som er til stede eller henvender seg på telefon.
- Koordinerer presseopplegg.

Kirkens informasjonstjeneste
100103

WCRP European Council of Religious Leaders Inaugurated:
The first pan-European multireligious structure for common action



Senior religious leaders across Europe established the WCRP European Council of Religious Leaders (ECRL/WCRP), the first multireligious structure of senior religious leaders in Europe, in an inaugural meeting in Oslo, Norway from 11 - 12 November. The founding members of the ECRL included Cardinal Danneels, the Roman Catholic Archbishop of Mechelen-Brussels, Bishop Gunnar Stalsett, the Bishop of Oslo, Grand Rabbi Rene Sirat of Paris, Metropolitan Kirill of the Russian Orthodox Church, and Dr. Mustafa Ceric, the Grand Mufti of Bosnia Herzegovina.

In the final statement, the ECRL acknowledged the bloody history of conflicts in Europe, as well as current attempts to twist religions to fuel the fires of ethnic conflicts both in Europe and around the world. The 30-member Council committed itself to working to end conflicts, to reaffirming the religious rejection of terror, and to promoting justice and peaceful coexistence among the diversity of peoples, religions, and traditions in Europe.



(left) Bishop Gunnar Stalsett, the Bishop of Oslo; (second from the left) Dr. Mustafa Ceric, the Grand Mufti of Bosnia Herzegovina; (fourth from the left) Metropolitan Kirill of the Russian Orthodox Church; (second from the right) Dr. William F. Vendley, Secretary General of WCRP International; (right) Cardinal Danneels, the Roman Catholic Archbishop of Mechelen-Brussels.

The Final Statement

Oslo, Norway

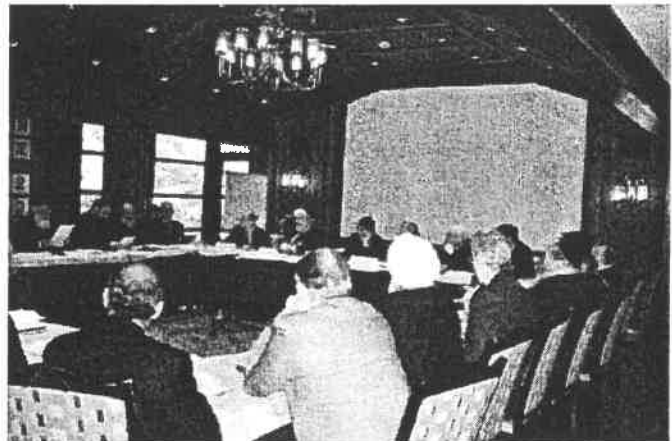
12 November 2002

Standing Together for Peace

As part of the World Conference on Religion and Peace (WCRP), a worldwide coalition of multireligious councils committed to peace, we have established ourselves today as European Council of Religious Leaders (ECRL/WCRP).

We acknowledge the bloody history of religious conflicts in Europe, as well as current attempts to twist religions to fuel the fires of ethnic conflicts both here and around the world. Our religious communities in Europe have long worked to reject this misuse of religion. The establishment of the ECRL/WCRP builds on our common rejection of this misuse of religion and signals our commitment to work together for peace.

Respectful of our religious differences, we are representatives of both the three religions historic to Europe and six more recently established here. We are members of religious communities with profound visions of the dignity of the human person. These religious visions embrace, but also go beyond social, economic and political spheres of life, and they give roots to profound commitments to the common good.



As European religious leaders, we are committed to working together to end conflicts, to reaffirm religious condemnations of terror, and to promote justice and peaceful coexistence among the diversity of peoples, religions and traditions in Europe.



We establish the ECRL/WCRP at a crucial time. Europe is undergoing a negotiated process of historic changes, which must involve the free development of her diverse religions, traditions, and cultures.

The process of European integration must lead to a united continent, built upon and respectful of its diversity, not a mono-cultural uniformity.

In particular, decisions made in the various institutions responsible for

the political integration of Europe should take into account the diversity of religious traditions and cultures and the voices of their representatives. We commit ourselves to the clarification of shared values that respect diversity and support the common good, and we hereby call on politicians on the national and continental levels for a serious, systematic and ongoing dialogue, as we work together to build Europe as our common home. In particular, we recognize the importance of the work of the European Convention; in the constitution to which it will lead, we call for recognition of the importance of religion in Europe and for appropriate mechanisms of dialogue with religions.

As the social fabric of the continent transforms, there are many challenges to common living. Unemployment and social exclusion create breeding grounds for tensions within many countries. Asylum seekers and refugees are increasingly met with closed borders. Extremist parties thrive on xenophobia and social dissatisfaction. The Roma or Sinti population is still experiencing oppression in many places. Solidarity with the poor weakens. The trafficking in young women, the illegal trade in and use of drugs, and Mafia-like practices are increasing and threaten our societies. Practical responses to these challenges are required, but they must be based on moral values and education. We are committed to working together, as leaders and through our religious communities, to build the shared moral consensus essential to addressing these challenges.

The role of religion is paradoxical in relationship to conflict. Religion may be exploited for hatred and warfare. Religious wars, crusades, pogroms, shoah, and false jihads have marked the history of Europe. Our religions teach us that this is wrong. We are committed to engaging the

deep moral resources of our religious traditions for peace, justice, truth and reconciliation. As political fundamentalists attempt to misuse our religious traditions, we recognize our responsibility to demonstrate the capacity of our religious communities to work together for the common good.

Concretely, painful experiences in the Balkans and Chechnya show us that conflicts cannot be solved by violence and terrorism. We condemn terrorist attacks, like the recent one in Moscow. We appeal for a peaceful solution to every conflict and are committed to their just resolution. As part of the WCRP network, independent national Interreligious Councils in the Balkans and Russia are working to end these conflicts. While these national multireligious efforts are essential and must be strengthened, they also need reinforcement by pan-European multireligious solidarity and advocacy. We are committed to providing a multireligious European platform to advance needed efforts for peace and reconciliation among our religious believers and in the political arena.

In an increasingly globalizing world, Europe is challenged to contribute to peacemaking efforts in other parts of the world. As religious leaders, we are concerned over the prospect of war in Iraq. All possible means should be extended to solve the conflict peacefully. We applaud the effort to solve the crisis through diplomacy and note in particular the importance of the unanimous strategy agreed upon by the United Nations Security Council. We hereby appeal to the political leadership in Iraq to comply with the UN resolution. We also appeal to the international community to enforce the relevant rule of law consistent with widely accepted moral norms that restrict the use of force, and with deepest concern for the suffering of the Iraqi people.

The ongoing and unresolved conflict in the Middle East also engages us as European religious leaders. It is critically important to understand the role of religion in this conflict. The Oslo process did not succeed in part because it did not take seriously enough the religious dimensions of the conflict. Major efforts must be made to support cooperation among the religious communities in the Holy Land toward the establishment of shared moral foundations essential for a just peace. We are committed to supporting the religious communities in the Middle East in their search for peace.

As the ECRL/WCRP works with our European religious communities and institutions to end conflicts, to re-affirm religions' rejection of terror, and to promote justice and peaceful coexistence in Europe and the world, we are aware that our religious traditions, each in their own way, call us to hope. Strengthened by hope, we accept the challenge to build peace together.

MESSAGE OF ROMANO PRODI
PRESIDENT OF THE EUROPEAN COMMISSION

To the conference

'Common living in Europe: the role of religion'

The intercultural and inter-religious dialogue is essential to build up a Union based on shared values and mutual respect.

The challenge is a daunting one: it calls for us -- together -- to give meaning, vitality and -- why not say it? -- effectiveness to a dialogue that encompasses -- without discrimination -- a growing number of people from all spheres of civil society: our young people, academics, ordinary men and women, immigrants living in Europe's inner cities, and many others.

Dialogue between peoples and cultures is gradually taking on the importance it deserves in the European Union's external action. This dialogue must be tangible for people in the Union. In other words, all those concerned must all see its benefits in their daily lives. Ultimately, the dialogue should also suffuse and invigorate policies implemented under the partnership, involving civil society in both formulation and implementation.

To ensure that this dialogue helps bring into existence a community of peoples and cultures alongside the community of nations, I am launching new initiatives to give new impetus to cultural dialogue, setting out practical guidelines for a reinvigorated approach to cultural cooperation, and to deepen the analysis on the ethical dimension of Europe.

In this time of upheaval and growing uncertainty, the world's eyes are on the EU. European integration is an ongoing process of dialogue based on respect for human rights and the recognition of diversity. The success of Europe's integration process stems from this technique of dialogue. And it explains why people are turning to Europe to forge links between civilisations that are at sometimes at loggerheads elsewhere in the world.

While no nation or region of the world has built a truly intercultural society, the European Union is currently the **only working example of one in the building**. As opposed to the trend towards multiculturalism, which is the way most modern societies are developing spontaneously, the intercultural approach is a deliberate, proactive and dynamic choice based on standing dialogue between equals.

Interculturalism is the result of a joint endeavour to create a type of political link that can reconcile globalisation and humanism, the universal and the individual, the global and local levels.

The EU's example of an intercultural society embraces diversity and embodies the principle of cultural equality. It is keen to share its experience in this field -- without, of

course, setting itself up as a model and not just in order to foster stability among its neighbours, a perfectly legitimate concern of ours.

Let me close with a quote from the memoirs of Jean Monnet. Jean Monnet believed utterly in the importance of equality in relations between peoples and individuals, in political action and especially in the intellectual field. He wrote:

Convincing men to talk to each other is as much as one can do for peace. But several, equally necessary, conditions need to be met. One is that a spirit of equality should preside over the talks and that no one should come to the table with the aim of gaining an advantage over the other. Another condition is that they should speak about the same thing. And a third is that they should all be seeking their joint interest.

May these two ways of referring to peace and the words of Jean Monnet inspire you, in your discussions at this Conference.

RAPPORTLISTE 2002

Kopi av rapportene kan fås ved henvendelse til sekretariatet v/Liv Janne Dehlin

- Rapport nr. 24/2002 **Joar Haga**
Rapport frå konferansen til Societas Oecumenica "Conversion in a changing Europe", Salisbury, 22. – 29. august 2002
- Rapport nr. 25/2002 **Tor B. Jørgensen**
Rapport fra deltakelse på konsultasjonen om Charta Oecumenica (CO), Ottomaring, Tyskland 7.-10. sept. 2002
- Rapport nr. 26/2002 **Kari Lorentzen**
Rapport fra møte i EFECWs 6. generalforsamling i Celakovice, Tjekkia, 25.08.-01.09.02
- Rapport nr. 27/2002 **Tore Laugerud**
Rapport fra misjonskonsultasjon, Riga, 20.-23.okt. 2002, LVF - Medlemskirker i Europa
- Rapport nr. 28/2002 **Stig Utne**
Rapport fra reise til Sri Lanka 22.-29. november 2002
- Rapport nr. 29/2002 **Ulla Schmidt**
Rapport fra generalforsamling i Churches Commission for Migrants in Europe, Athens, Aegina, 1.-4. november 2002
- Rapport nr. 30/2002 **Britt Arnhild Wigum Lindland**
Rapport fra opphold som observatør ved den norske delegasjonen til FNs generalforsamling, New York 25.10.-07.11.2002
- Rapport nr. 31/2002 **Sturla Stålsett**
Report UNHQ, New York, 28.10.-03.11.02

RAPPORTLISTE 2003

(Begge disse rapportene finnes under MKR-sak 02/03)

- Rapport nr. 1/2003 **Vebjørn Horsfjord**
Rapport fra "Porvoo Consultation on Inter Faith Issues 17.-20. november 2002 i Yorkshire, England
- Rapport nr. 2/2003 **Irene Tvedt**
Rapport fra konferansen "The Reception of Ecumenical Agreements", Stiftsgården Åkersberg, 310103 – 020203

Forslag til endring av Sjømannsmisjonens styringsstruktur

Hovedpunkter

Hovedstyret inviterer Generalforsamlingen til viktige vedtak vedr. Sjømannsmisjonens styringsstruktur.

- Vi får en enklere styringsstruktur med ett styringsnivå mindre enn i dag (Representantskapet utgår)
- Generalforsamlingen får fortsatt en klar kirkelig-/misjonsforankring
- Generalforsamlingen møtes hvert år og får en mer balansert og rettferdig sammensetning av representanter fra kretsene i Norge, kirkene/menighetene ute, Den norske Kirke, Hovedstyret og de ansatte (totalt 75 representanter med stemmerett).
- Vi får en balansert sammensatt generalforsamling, som ikke blir alt for stor og som blir et velegnet forum for helhetstenkning for arbeidet både i Norge og utlandet
- Gjennom den foreslåtte endringen, vil Generalforsamlingen få tilbake viktige saker som f.eks. opprettelse og nedleggelse av stasjoner
- Generalforsamlingens sammensetning blir mer forutsigbar med hensyn til deltakelse og mindre preget av hvor i landet i den arrangeres
- Forholdet til foreningene/kretsarbeidet i Norge:
 - Foreningene, gjennom kretsrepresentantene, vil fortsatt ha en sterk stilling i Generalforsamlingen
 - De største kretsene får hver én ekstra stemme
 - Mulighet for direkte valg av kretsformann
 - Sakene som skal til generalforsamlingen skal først drøftes på kretsårsmøtene og vil derved gi foreningene en årlig påvirkning overfor Sjømannsmisjonens høyeste organ
 - Den nye generalforsamlingen skal behandle flere saker enn den nåværende (f.eks. opprettelse og nedleggelse av stasjoner mm.). Dette vil gi foreningene større innflytelse enn i dag på disse sakene.

Forslag til ny sammensetning av Generalforsamlingen

De 75 medlemmene av den nye generalforsamlingen foreslås sammensatt slik:

- Hovedstyrets medlemmer (9)
- 25 representanter fra våre 21 kretser i Norge bestående av formannen i hver krets samt en ekstra representant fra hver av de største kretsene.
- 1 representant fra hvert sted hvor Sjømannsmisjonens har fast virksomhet i utlandet. Dette utgjør p.t. 22 representanter.
- 5 representanter fra arbeidsområder som ikke dekkes av ovenstående
- 3 representanter oppnevnt av Kirkemøtet for Den norske kirke
- Bjørgvin Biskop
- 1 representant fra Kirkerådet for Den norske Kirke
- 1 representant fra Mellomkirkelige Råd for Den norske kirke
- 8 representanter for de ansatte

