



Saksbehandler: Berit Hagen Agøy

Saksdokumenter:

Rapport fra European Consultation on "Healing and Reconciliation" May 3-6, 2010, Sarajevo, Bosnia and Herzegovina

Living the fellowship - Change and Renewal for the WCC - A Consultative Process
Hørings svar til "Initial Statement towards an Ecumenical Declaration on Just Peace"

Rapport nr. 24/2009 **Beate Fagerli**

Rapport fra KVs Round Table-møte i Genève 8.-9. juni 2010

Saker i de økumeniske organisasjonene

Kirkenes Verdensråd (KV)

Sammendrag

1. Rapport fra konsultasjon om forsoning

Vedlagt følger rapport fra European Consultation on "Healing and Reconciliation" May 3-6, 2010.

2. KVs fornyelsesprosess: respons fra medlemskirkene

Generalsekretariatet i KV har startet en gjennomgang av KVs organisasjons- og styringsstruktur. Bakgrunnen er at KVs grunnleggende struktur har endret seg lite siden etableringen i 1948, og det er behov for å gjøre visse endringer for å få til en hensiktsmessig organisasjon tilpasset dagens oppgaver og utfordringer. KVs anstrengte økonomi tilsier også strukturendringer.

Denne prosessen starter opp nå og vil ende opp på generalforsamlingen i 2013. KV ønsker tilbakemeldinger fra medlemskirkene underveis. Første anledning er å gi respons til eksekutivkomiteen som møtes fra den 13. sept. 2010, og til sentralkomitémøtet i februar 2011.

Spørsmålene som KV ber medlemskirkene svare på, er bl.a.:

- Ser Dnk behovet for organisatoriske endringer i KV?
- Hva forventer Dnk av KV? Hvordan kan KVs arbeid fornye og berike Dnk?
- Hva innebærer det for oss at KV er et fellesskap av medlemskirker? Hvordan kan samarbeidet bli formålstjenlig, fleksibelt og effektivt?
- Relasjonen mellom KV og økumeniske organisasjoner (spesialized ministries og agencies)?
- Hva bør være hovedfokus for KV i årene framover?
- Møtestruktur, -frekvens og finanser – prioriteringer og hensiktsmessighet?
- Funksjonsdeling mellom komiteer og styringsorganer som sentralkomité og eksekutivkomité.

Sammensetning av sentralkomiteen (rotasjon), møtehyppighet m.m.

Bør sentralkomiteen i større grad være et overordnet policyorgan, og eksekutivkomiteen få overført flere av de styringsoppgaver sentralkomiteen har i dag?

Dette er omfattende spørsmål som MKR ikke fullt ut kan diskutere på dette møtet, men det vil være nyttig for KV om vi alt nå gir en respons til eksekutivkomitéens møte om at Dnk ser behovet for endringer og setter pris på den prosessen som nå er igangsatt. Det foreslås videre av MKR/AU i desember gir et mer utfyllende svar til KVs sentralkomitémøte i februar 2011. Så vil MKR senere få anledning til å drøfte saken ved flere anledninger fram mot generalforsamlingen i 2013.

3. Fredskonferansen på Jamaica 2010-08-18

Kirkenes Verdensråd arrangerer en fredskonferanse med 1000 deltakere på Jamaica i mai 2011. (*Se vedlagte brev fra KV*). Konferansen markerer avslutningen på "Tiåret mot vold".

Den norske kirke er invitert til å sende tre deltakere i tillegg til generalsekretæren i MKR.

I samarbeid med Kirkens Nødhjelp og Norges Kristne Råd planlegger vi fra norsk side også å bidra med å arrangere en eller flere workshops under konferansen. Dette gir oss anledning til å dele vår erfaring med konkret fredsbyggende arbeid i ulike deler av verden, religionsdialog og arbeid for å motvirke vold i familierelasjoner.

MKR sendte i januar 2010, sammen med Norges Kristne Råd, et norsk høringssvar til utkastet til et dokumentet om rettferdig fred "*Initial Statement Towards an Ecumenical Declaration on Just Peace*". Responsen (*vedlagt*) er forfattet av KISP i samarbeid med Fredsplattformen i NKR.

Initial Statement kan leses på

<http://www.overcomingviolence.org/en/resources/documents/declarations-on-just-peace/drafting-group/initial-statement.html>.

Etter at høringssvarene var kommet inn, er det kommet et andreutkast, som enda ikke er offentliggjort. Det bli orientert om dette i møtet.

Forslag til vedtak

1. Mellomkirkelig råd tar Rapport fra European Consultation on "Healing and Reconciliation" May 3-6, 2010, Sarajevo, Bosnia and Herzegovina til orientering.
2. Mellomkirkelig råd ser behovet for en gjennomgang av KVs organisasjonsstruktur og er glad for den prosessen som nå er igangsatt. MKR/AU bes om å gi et mer utfyllende svar på henvendelsen fra KV på sitt møte i desember 2010.
3. Mellomkirkelig råd tar informasjonen om International Ecumenical Peace Convocation til orientering.

Rapport fra European Consultation on "Healing and Reconciliation" 2010 May 3-6, Sarajevo, Bosnia and Herzegovina v/Anne Kalstad Mikkelsen

Arrangør: World Council of Churches, Health and Healing, Geneve og Reconciliation Centre, Bridge between Religions and Cultures in South East Europe, Sibiu, Romania

Deltakelse fra 23 nasjoner i Europa

Deltakere fra Norge: Anne Kalstad Mikkelsen og Rolf Steffensen, begge fra det samisk-norske Nord-Salten i Nordland.

Konferansen ble ledet av Dieter Brandes og Manoj Kurian. Begge fremstod som tydelige og inkluderende ledere. Konferansen ble åpnet med hilsningstaler av religiøse ledere fra ulike trossamfunn i Bosnia. Hoveddelen av konferansen bestod av rapporter (foredrag) fra ulike nasjoner, "Healing of Memories" i forskjellig kulturell og religiøs kontekst. En av dagene var det avsatt tid til dialog i mindre grupper. Vi deltok i en gruppe der tema var "Healing of Memories" mellom urfolk og den øvrige befolkningen.

Det var en del flotte foredrag og selvfølgelig en del foredrag som ikke var så bra. Spesielt foredragene fra ikke-kirkelig hold ga meg mye. Det var gjerne organisasjoner som ble drevet av personer med et sterkt personlig engasjement som vil bidra til forandring gjennom dialog og forsoning. En del av disse organisasjonene var representert av kvinner. Felles for disse var at de vektla "storytelling" og forsoningens indre prosess. Målet for dem er like mye å konfrontere seg selv som andre og dessuten hadde flere av disse utviklet konkrete metoder som benyttes i dialog- og forsoningsarbeidet. Mange var opptatt av å skape trygge rom med plass for følelser og deres engasjement var tydelig og inspirerende. Eksempler på slike organisasjoner er "Dialogue for Peaceful Change", Ecumenical Women's Initiative", Initiatives of Change", St. Ethelburga's Center for Reconciliation and Peace"

Disse foredragene sto i kontrast til andre foredrag, holdt av religiøse ledere eller professorer ved ulike universitet, som var mer preget av distanse, analyse og delvis misjonering. Det var selvfølgelig også noen flotte foredrag fra personer som tilhørte samme kategori. Spesielt siste dag da ulike sentrale religiøse ledere i Bosnia deltok og i sine foredrag fortalte om aspekt ved å leve i lag i et samfunn med forskjellig religioner og kulturer, basert på fortid og nåtid.

Fra Sametinget i Sverige deltok visepresident Hanna Sofie Utsi og Veronica Haakonsson. Fra Finland deltok Vilho Vähäsarja som representerte kirka i Finland. Vi diskuterte et eventuelt samarbeid om videre forsoningsarbeid med Sametingsrepresentantene fra Sverige. Tilbakemeldingen var at de ikke kunne se for seg at Sametinget kunne være en direkte aktør og de oppfordret oss heller til å ta kontakt med Samiska rådet i Den svenske kirken. Men samtidig fortalte de at dekolonialisering og forsoning var et aktuelt tema i noen samiske miljø i Sverige.

Perspektiv og innsikter

Bart Brandsma fra "Dialogue for Peacefull Change" i Nederland understreket i sitt foredrag at forsoning ikke handler om å skape fred, men om å lære seg å leve med konflikter. Det å leve i konflikt er en del av det normale i alle samfunn og vi trenger å normalisere konflikttilstanden. Å leve i konflikt blir ofte skambelagt og vi har ofte altfor lett for å lete etter den skyldige i konflikter. I stedet kan vi se konflikter som en naturlig del av livet – en del av det å være menneske og å delta i et fellesskap. Kirkens bestrebelser på å leve i harmoni er i mange tilfeller en utopi. Der det er mennesker er det også konflikter. Og etter hvilken som helst forsoning vil nye konflikter komme – slik er livet. Vi trenger å endre syn på konflikter,

slik at vi kan håndtere konflikter uten skam. For å oppnå det trenger vi å utvikle et nytt vokabular som gjør det enklere å anerkjenne og beskrive konflikter.

Flere foredragsholdere vektla spesielt mangelen på dialog mellom den sekulære majoriteten og den ikke-sekulære minoriteten. Polarisingen er ikke alltid først og fremst mellom muslimer og kristne, eller vest mot øst, men mellom disse to gruppene. Når det er tilfelle nytter det lite med interreligiøst initiativ i forsoningsøyemed. Den sekulære delen utgjør en stor del av befolkningen og har ofte en sentral part i konflikter. Det er derfor utfordring å skape møteplasser der de er representert.

Romanifolket er en minoritet i store deler av Europa og i flere foredrag ble romanifolkets historie og nå situasjon omtalt. Jeg opplevde at de i enkelte foredrag ble omtalte med mangel på respekt. Romanifolket var representert med én person på konferansen. Likevel ble foredraget om dem holdt av en professor fra et universitet i Bulgaria som selv ikke var av romanifolk. Måten romanifolket ble behandlet på under konferansen var vanskelig å forholde seg til. Som same kunne jeg kjenne meg igjen, spesielt i forhold til måten samene ble behandlet på i tidligere tider. At dette skjedde på en forsoningskonferanse var trist. Behandlingen som romanifolket fikk, og våre egne erfaringer da vi presenterte samisk-nordiske forhold, tydeliggjorde for meg at en majoritet og en minoritet har forskjellige perspektiv og vil derfor vektlegge ulike forhold i en konflikt. Derfor er det viktig at vi samer selv forteller vår historie. Våre erfaringer og vår historie blir ikke lenger vår når en som ikke er same står for formidlingen. Og omvendt, som samer kan vi ikke formidle historien om å vokse opp som norsk/svensk/finsk uten at noe går tapt. Det vil bestandig være perspektiv vi andre ikke får tak i.

Flere foredragsholdere poengterte at forsoning ikke handler om å skape et felles ståsted eller et felles perspektiv, men om å finne verdier i ulikhet. Forsoning innebærer ikke å bli enige om en felles historisk fremstilling, men å godta at det finnes flere ulike versjoner av historien. Forsoning innebærer å gi plass til de stemmene som vanligvis ikke blir hørt og at deres historie blir anerkjent – ikke som vår historie, men som deres historie. Forsoning handler om å vektlegge de personlige historiene eller den personlige historien. For å få dette til, tenker jeg, er vi avhengig av en form for *dyp lytting* – en slags meditatív tilstand der vi er villige til å glemme oss selv og ha fokus på her og nå. Vi har alle en trang til å snu oss bort fra det ubehagelige - fra mørke, smerte og håpløshet, fra *dødssiden* av livet – til håpet og *livssiden* av livet. Forsoning utfordrer oss til å gå med hverandre til, og også stopper opp, ved hverandres *dødsside*.

På konferansen fikk vi flere ganger oppleve hvor vanskelig det var å ta imot hverandres fortellinger. Blant annet opplevde vi det da vi fortalte om våre samiske-nordiske erfaringer. Noen konferansedeltakere var ikke stand til å møte oss, de lot seg provosere over begrepene som ble brukt og noen protesterte til og med på fremstillingen. Jeg tror at forsoning krever et litt annet rom enn det som ble skapt på konferansen. Konferansen var preget av akademisk språk, analyser, intellektuelle samtaler og diskusjoner og strenge tidsrammer. En forsoningsprosess krever imidlertid nærhet, fokus på personlige erfaringer og historier, plass til følelser, frihet til å stoppe og gripe det som er her og nå og kanskje også rom for stillhet og fellesskap bygd på tro og håp.

Rolf Steffensen fortalte i sitt foredrag om erfaringer fra Sør-Afrika og pastor Mike Adams' sorg over å ha blitt frarøvet sin etniske khoikhoi-identitet. Mike Adams spørsmål "Who am I?" beskriver situasjonen de befinner seg i. Samme spørsmål - *hvem er jeg?* - ble også relevant for meg da jeg opplevde at mine forventninger til konferansedeltakerne ikke ble oppfylt - de var ikke i stand til å ta i mot vår historie. I stedet for å kjenne på, og kanskje også kommunisere, min skuffelse og sorg over at det skjer enda en gang – vi blir ikke tatt imot, vår fortelling og vår virkelighet blir avvist - valgte jeg å forsøke å glatte over situasjonen. Min

tolkning ble at vi gikk for langt, at vi *krevde* noe av de andre konferansedeltakerne som de ikke hadde mulighet å gi oss, at vi hadde brukt gale ord og at vår fortelling skulle ha vært annerledes. Jeg tenker at det jeg opplevde akkurat da, er ikke noe unikt. I møte med majoriteten har vi som minoritet lett for å miste oss selv og begynne å se med majoritetens øyne og tenke deres tanker. Vår egen virkelighet gir vi slipp på og det blir *de andre* som får definere *den rette virkeligheten*. I ettertid har jeg prøvd å forstå hva det var jeg opplevde, hva som skjer når vi glemmer oss selv og begynner å se med de andres øyne. Jeg tror det handler om skam; skam over å bli avvist, skam over våre forventninger som ikke holder stikk og over at vi ikke ble sett og holdt. Selv om en enkelt episode i seg selv kan være nokså uskyldig, har krenkelsene av samene skjedd mange ganger, over tid, på finurlige måter og over generasjoner. Dette har medført at vi i møte med majoritetsbefolkningen har vi mistet vår verdighet og blitt maktesløse. Dermed er vi ikke lenger i posisjon til å holde på vår virkelighet eller å ta tilbake vår virkelighet.

Foredragene på konferansen bidro til at jeg fikk ny kunnskap om forsoningsarbeid, og selv om alt ikke var like positivt, ledet det meg til nye innsikter. Akkurat nå er den innsikten som opptar meg mest: - forsoning handler om å ta tilbake virkeligheter, at de som er blitt krenket får sin virkelighet tilbake. Og på samme måte som virkeligheten (og verdighet) forvart for oss i kontakt med andre mennesker, er vi avhengig av andre for å gjenvinne vår virkelighet. For folk som er blitt dypt krenket er dette en erkjennelse som sitter langt inne – at det virkelig er slik at vi trenger andre mennesker for å finne tilbake vår fulle verdighet.

Being A Part

Som takk til Samisk kirkeråd for finansiering av vår deltakelse på konferansen, hadde jeg ambisjoner om å skrive en rapport der jeg på en klar og helhetlig måte beskrev konferansen og viktige sider av forsoningsprosessen. Men jeg ble stående fast.

I begynnelsen av denne uken var jeg med å arrangere en kunstutstilling av 18 samisk samtidskunstnere. Utstillingens tittel er "Being A part". Under åpningen av utstillingen leste Eva Aira et dikt av Nils Aslak Valkkiäpää. Min norske oversettelse av diktet:

etter sannheten spør jeg
enda jeg vet
at den nok er en drøm
jeg tro på at man tror

disse drømmene
emner til liv
disse drømmene har
likevel hittil
bragt livet med seg

sannhet sannhet
så langt
til ny sannhet
drømmene

Diktet og tittelen på utstillingen (Being A part) hjalp meg til å innse at rapporten jeg skriver, og forsoningsprosjektet i Nord-Salten som jeg er involvert i, aldri vil bli noe annet enn én liten del av en større sammenheng. Samtidig kan jeg glede meg over - og hvile meg i - at vi er en del av større helhet. Takk til Samisk kirkeråd som ga meg denne muligheten for "Being A Part".

Anbefalinger

Jeg tillater meg å være konkret og komme med noen anbefalinger. Dette er ment å være innspill/forslag som kan være utgangspunkt for en videre diskusjon, og der mye kan endre seg underveis.

Samisk kirkeråd anbefales å arrangere en konferanse om forsoning. Tidsperspektiv: i løpet av 2011/2012. Målgruppen: samer og øvrig befolkning.

Konferansen arrangeres i samarbeid med Samiske Råd i Sverige og Finland. Sametingene i de respektive landene inviteres til å delta i en planleggingsgruppe. Dette gjøres selv om tilbakemeldingen fra Sametingsrepresentantene i Sverige ikke var altfor positiv.

For å nå flest mulig søkes det samarbeid med ulike fagmiljøer utenfor kirken. Aktuelle institusjoner kan blant annet være Samisk Nasjonalt Kompetansesenter (SANKS), Samisk helseforskningssenter og /eller UIT inviteres. Foruten forsoning og forsonings spørsmål settes det fokus på aktuelle tema som dekolonialisering, helseskader som følge av fornekning og makt/avmaktproblematikk. Kirka beholder sitt initiativ og perspektiv, men bruker bevisst et annet språk (begreper) som forhåpentligvis åpner opp og inkluderer andres forståelse og interesse for temaet.

Dialog og forsoningsprosjektet i Nord-Salten inviteres til å være sentral i utformingen av konferansen. Kirkenes Verdensråd ved Dieter Brandes inviteres til å delta i referansegruppen. Det vurderes nærmere hvilke andre personer og miljøer som inviteres med i arbeidet, men målet kan være å få tverrfaglig referansegruppe gruppe med fagfolk, politikere og praktikere. Foredragsholdere på Sarajevo-konsultasjonen som utmerket seg og som kan ha noe å bidra med på konferansen:

Bart Brandsma fra "Dialogue for Peacefull Change", Nederland

Diana Damsa fra "Initiatives of Change", Romania

Simon Keyes fra "St. Ethelburga's Center for Reconciliation and Peace", Storbritannia.

Carolyn Boyd fra "Ecumenical Women's Initiative", Kroatia

Konferansen strekker seg over flere dager. En til to dager til seminar og tilsvarende til ulike valgfrie workshops hvor forskjellige metoder blir presentert/ tatt i bruk.

Konferansen avholdes på et tidspunkt som gjør det mulig å være i naturen/bruke naturen på urfolks vis. Urfolks erfaringer og kunnskap innhentes fra ulike deler av verden og konferansen planlegges i tråd med tradisjonelle forordninger. Kanskje er det mulig å dele personlige erfaringer rundt et bål?

Dialog og forsoningsprosjektet i Nord-Salten har hatt et samarbeid med personer og miljø i Sør-Afrika. Representanter derfra inviteres til konferansen.

Vedlegg:

Rolf Steffensens foredrag

The difficult talks – experiences from a reconciliation process of Norway

By Mayor Rev Rolf Steffensen, Hamarøy, Norway

Talking about the conflict and the healing process between indigenous Samies and ethnic Norwegians in my home communities is not possible without being personal.

Fortunately I have experienced to have some “bitter friends”, Anne is among them, who have over some time helped me to see, not only the people I didn't see, but also to see myself in a more true perspective.

What is our history?

For longer than we are able to remember the indigenous Samies in Norway were victimized through discrimination and systematic oppression. The negative effects have been massive on Sami language, faith, traditional ways of living etc. Actually, everything that gives value and contents to terms like culture and identity, has been affected. The policy of “Norwegianization” was a national agenda from mid 1800 to the early 1970s, carried out by local governments, national and local Church authorities, School authorities and Health authorities. By transforming the Sami identity into a Norwegian identity, the deeper political intentions and ambitions were to build the Norwegian national state – and to a great extent, the policy succeeded. Some became objects, others were subjects. Some were winners, others losers.

In October 2008, nearly four years after we started our dialogue- and reconciliation project, we finally reached to the core centre of the conflict. At a conference in the city of Bodø Church of Norway it self was challenged to take responsibility for the demonization of the old Sami faith through the Church missionary efforts since early 1700.

At this point, in 2008, we realized that most of our reconciliation efforts had only been focusing on “scratches of the surface”. Now the dialogue was opening up for a different kind of understanding, an understanding leading to real healing, or real reconciliation. Through our contacts in South Africa we had already been introduced to, and even experienced, the work of Institute for Healing of Memories in Cape Town. -It's all about remembering, they'd said. - Only by active remembering, the troubled memories may be healed.

Today we realize that we had needed all four years with active dialogue to be able to remember and to talk truly about the real hurting part of the history. Still, today we realize that we have been on the right path all the time. By remembering and sharing our own personal history and experiences we were enabling ourselves to go further and deeper. What we found was shocking and horrifying assaults in the name of God.

The most significant assault was that the Samies as a result of a brutal strategy carried out by Danish/Norwegian missionary priests were denied the right and the opportunity to relate to their own reality. The majority used its power to define which reality was the true reality and which was the false or wrong or even satanic reality. The old faith was demonized, the Holy Mans Drum was confiscated and burned, the Joik (traditional Sami expressing of “a holistic reality” through “singing”) was banned and so was the language itself. With a brutality and an insensitivity not possible to understand today, the Samies were “Christened”. The result was that Sami identity, pride, joy and security to a great extent was replaced with – shame. The Sami identity had been struck in its inner centre.

To me, sharing this story with my South African friends in 2003 was an extreme, but relevant surprise. Because their story seemed to be the exact same. The indigenous Khoikhois of the Western Cape, who are today to a great extent unable to recall and identify their history and

identity as a people, still know what happened. Their land was stolen just as the Samies` were. Their language was oppressed, their religion demonized, their traditional ways of living were made impossible to continue, their names were replaced etc. My SA friend pastor Dr Mike Adams in CT today identifies the pain of his people with one big unanswered question: -Who are we?!

According to Dr Adams, the history and the truth about the Khoikhois is still unknown to most people in South Africa. Many people seem to believe that they disappeared, perhaps because of a plague, sometimes in the late 1800s. But Dr Adams disagrees. He says he knows where the Khoikhois are. -We are still here, but in disguise, he says. -Because we are ashamed of who we are we have chosen to forget. In stead of remembering, and with good help from our oppressors, we have constructed a different history about who we are. Now we are proud coloureds, a mix of blacks and Europeans, definitely not Khois or Hottentots. If anyone accuses us of being Hottentots we swear and curse. No, we are coloureds, with European ancestors.

This is how the shame shapes us, from within. Finally we no longer know who we truly are. We turn into strangers to others and strangers to our selves.

We too have learned to know this history well, how the external pressure collaborates with the inner in such a way that all that is true has to vanish, so that something else, the myths we make, can tell us a different and more ideal version of the story. This way we actually survive, even though our human dignity is being threatened by it, and then I am not only talking about the oppressed ones, but just as much about the oppressors.

The first initiative for a dialogue and reconciliation project concerning the two peoples of Norway, was taken in October 2004, due to dialogues with some of my "bitter friends" in the Sami Community and in SA. Shortly after, the Lutheran Church Diocese Council and the Bishop of Sør-Hålogaland, North Norway, decided to finance the project for three years and to give me a half time permission to moderate the project.

The two elements of the project were:

1. A dialogue process between the ethnic majority Norwegians and the indigenous minority Samies. The main questions we asked were – how do we experience life in a two cultural community today? What were our experiences through yesteryears, and what are our hopes for the future?
2. A short term exchange programme enabling Norwegian and Sami youth to visit South Africa, to mirror their own life experiences in the experiences of the indigenous Khoisan (Khoikhoi) youth of South Africa.

Through the different dialogue groups, seminars and conversations we have experienced the truth of all this. We have learned that none of this does only belong to history. The oppression is still here. We carry it within ourselves constantly, in our bodies, our thoughts and feelings. And we continue to repeat it, and transfer it to others, often without knowing.

Through this process I have learned a lot. Not so much about the Samies as I have learned about myself, about my ignorance, my insensitivity, my guilt etc.

Through dialogue I have been blessed by this opportunity to participate in a healing process, with others, but still within myself, which has allowed me to regain my own threatened and sometimes even lost human dignity.



Annotated Questionnaire

Living the fellowship – Change and Renewal for the WCC A Consultative Process

Being one – Foreword by the General Secretary

Jesus wanted his disciples to be one, living as a community and the prophetic sign of God's coming reign (John 17:21). The vision of the World Council of Churches (WCC) as a fellowship of churches committed to pursuing the visible unity of the church through witness and service to the world responds to this call of Jesus. The desire to put this vision into practice, the shifting ecumenical scene, new means of communication, and the need for institutional arrangements that may be sustained despite financial pressures have been major reasons for intense reflections on ecumenism in the 21st century, the roles and functions of the WCC and an appropriate governance structure, including the role and size of the governing bodies.

Two groups were formed to address these concerns: the 2006 Porto Alegre assembly called for the formation of the *continuation committee on ecumenism in the 21st century*; more recently, the central committee appointed a *working group on governance, accountability and staff policy*. The *continuation committee on ecumenism in the 21st century* is exploring how contextual and institutional challenges impact on the vision of ecumenism and the quality of relationships among member churches and ecumenical partners. The *governance group* is working on proposals for a new governance structure of the WCC. The group presented a report to the central committee in September 2009 and proposed the formation of a *governance review continuation group*.¹

The governance structures of the WCC were not significantly changed for more than sixty years. They no longer respond effectively to the present needs of the global fellowship and are financially unsustainable. The goal is to find more efficient and lighter structures for the work of the council that are viable also for the future.

We invite you to contribute to these reflections in responding to this annotated questionnaire." A first interim-report is requested to be shared already at the meeting of the WCC *executive committee* in September 2010, but the process will continue until the central committee meeting in February 2011.

I am looking forward to receiving your feedback and input to this process.

Rev. Dr Olav Fykse Tveit
WCC General Secretary

The urgent need for renewal and change

Constitution and governance of the WCC were defined by the first general assembly in 1948 in Amsterdam:

The Amsterdam assembly defined basis, purpose and tasks of the council in its constitution. The supervision of the work was entrusted to the central committee, chosen by the assembly from among the delegates and representatives of the main confessions and the various geographical areas. Whereas the central committee met once a year, the executive committee met twice a year. The chairman and vice-chairman of the central committee, holding the same positions in the executive committee, were constantly in touch with the general secretariat about major developments, and provided the necessary link between the committees and the staff. The first assembly also elected an honorary president and six presidents. It also included in the governance structures: boards, working groups, advisory groups and commissions, the latter affirming the fact that the council "incorporates the work of the world movements for Faith and Order and Life and Work, the International Missionary Council, and the World Council of Christian Education".¹⁰

There has been little fundamental change in the governing structure of the World Council of Churches since its founding at the Amsterdam Assembly in 1948. While there have been practical alterations in the organizational chart after each subsequent assembly, the basic pattern of leadership and committees has been much the same for more than sixty years. A few changes regarding the functioning of the central committee and the role of other committees and commissions were introduced after the Harare assembly in 1998. The most significant innovation has been the shift to the ethos and process of "consensus" in discernment and decisions as a result of the work of the *special commission on Orthodox participation in the WCC* in the early years of the 21st century.

The time has come to ask if challenges which have been and are reshaping the WCC and its relationship with the ecumenical movement require significant changes in the roles and functions of the WCC and its governance. The question has been raised in the context of:

- the "CUV" process seeking a Common Understanding and Vision of the WCC, its affirmation of the council's key role in sustaining *fellowship* and the shift to an ethos of *consensus*;
- the *changing global context* of a diverse and multi-polar world and the search for common values, which intensifies the perception of divisions among Christians and among people of various religions;
- the *financial and economic crisis* that has affected millions of people around the globe and practically all member churches and partner ecumenical organizations as well as the WCC;
- the serious consequences of *climate change*: the carbon footprint of governance meetings, consultative and other encounters, as well as staff travel that should be considered in any evaluation of the WCC's institutional culture;
- the *growing multiplicity of ecumenical actors* who are now carrying out roles that used to be the responsibility of the WCC;
- the *growth of Christianity in the global south, the changing ecclesial landscape* and new ecumenical initiatives emerging in this context such as the *global Christian forum*;
- *new ways of expressing the strength and potential of the fellowship*, with the WCC building on

- initiatives by member churches and ecumenical partners and the many ways they co-operate;
- and the increasing attention being given to the *WCC's role in fostering coherence* within the one ecumenical movement.

Question 1: Do you agree with the above assessment of the ecumenical environment today? Do you see other major challenges?

Roles and functions of the WCC

Growth in unity, mutual recognition and accountability are central values for the member churches of the council that are called to live their fellowship in pursuing the visible unity of the church and in their common witness and service. The renewed emphasis on the WCC as a *fellowship of churches* helps to clarify the common goals^v.

Being called to follow Christ and to proclaim the faith in the Triune God, Father, Son and Holy Spirit, the relationships among the churches and the ecumenical instruments they have created as they work towards *koinonia* in faith, life and witness are of the essence of the council. Indeed, the churches living the fellowship together are the WCC.

Common prayer (*leitourgia*) and proclamation (*kerygma*) are nurturing the fellowship as community (*koinonia*) that turns to the world in common witness (*martyria*) and service (*diakonia*). As primary agents and actors in the ecumenical movement, the churches are working together for unity, mission and a just and sustainable world where people live in peace and reconciled with each other^v.

The renewed emphasis on the WCC as *fellowship of churches* helps to clarify the common goals. Giving strategic global leadership by setting the tables for member churches and partners in the ecumenical movement and stimulating joint reflection and action

- the council has a *convening role*;
- it provides the potential for a *common voice* of the churches worldwide;
- ensures *ecumenical cooperation* offering accompaniment to churches in a spirit of solidarity and mutual accountability;
- and has a task to foster *greater coherence* in the ecumenical movement.

Question 2: What do you expect from the World Council of Churches? Can you identify with the above description of the main roles and functions of the WCC as a fellowship of churches?

All these functions require that the WCC can provide leadership, communicates well with a clear profile, co-operates rather than competes with other actors, encourages ecumenical formation in inter-generational approaches and develops more intentionally participatory methodologies that empower member churches and ecumenical partners and build on their contributions. One of the most difficult tasks in making the WCC more responsive to the challenges for ecumenism in the 21st century has been the required shift in methodologies and the refocusing of programmes, projects and activities. What really is the unique added value of the WCC in the changing ecumenical landscape? Greater clarity in response to this

question will help also in determining the future membership, goals and tasks of commissions and governing bodies of the WCC.

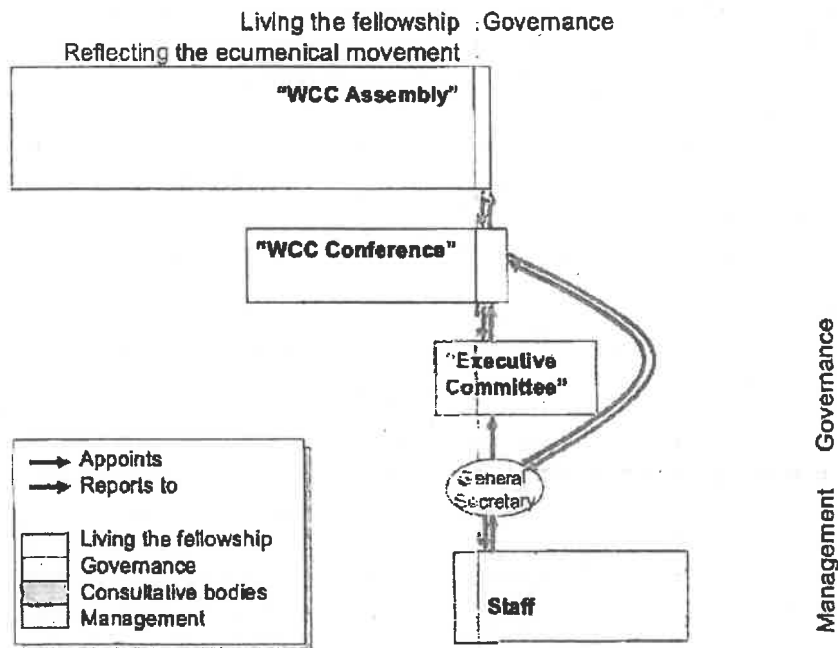
Question 3: What should be the main emphasis of the future work of the WCC? How can it help your church/organization in living out its ecumenical vocation and sharing of gifts?

Living the fellowship – being an organization

It often has been noted that the distinctive roles of the assembly, the central committee and the executive committee for the WCC itself and the wider ecumenical movement could be more clearly defined and differentiated. The aim of the consultative process is to clarify the proposed principles, criteria and suggestions for a future governance structure and seek affirmation of them from member churches and ecumenical partners.

Question 4: Do you affirm that changes in governance are needed to better experience what the WCC is (a fellowship of churches), and to find more efficient and lighter structures for the work of the council?

One possible way forward has been suggested for the WCC in maintaining a distinction between *living the fellowship* and *running the organization*. There could be a differentiation of roles between a policy-setting body and a smaller body concerned with day-to-day management of details in the work of the council. The following chart shows what this principle implies in the context of the existing governance structure of the WCC.



The more representative governance bodies – the assembly and the central committee in the present governance structure of the WCC – are more concerned with living the fellowship and reflecting the main dynamics not only of the WCC, but of the wider ecumenical movement. These bodies need to focus on ethos and identity, vision and mission, reflection and discernment, strategies and policies. The scope of their tasks requires broader participation of member churches and ecumenical partners. A much smaller executive or management committee is usually primarily concerned with running the organization in focusing on strategic planning, monitoring, handling resources, and managing risk. It is vital that functions are not duplicated between these different levels of governance, but each has its own distinct role within a single line of authority and accountability.

Question 5: Would you affirm the distinct role of a more representative governance body living the fellowship and setting the vision, mission, strategic objectives and policies – and a smaller and more flexible body focusing on running the organization; i.e., on governance in a narrow sense?

Assembly, central committee, executive committee

The present governance structure of the WCC with assembly, central committee and executive committee reflects the global character and diversity of the membership that cannot be experienced and captured in a smaller body alone. It often has been noted that the distinctive roles of the assembly, the central committee and the executive committee for the WCC itself and the wider ecumenical movement could be more clearly defined and differentiated.

Two very different responses to this challenge are possible regarding the assembly:

a) In the light of the main tasks of the WCC, i.e. to pursue the search for the unity of the church, facilitate common witness to the world, and ensure the coherence of the ecumenical movement, the assembly could become even more intentionally the most important, spiritual, representative, participatory, celebratory and reflective event not only for the WCC and its member churches, but also for ecumenical partners and those ready to promote and foster co-operation in the one ecumenical movement⁷¹. This would require a common commitment of all participants to the ethos of consensus and a clear distinction between the celebratory and reflective parts of the assembly, the discernment for the broader ecumenical movement, and the decision making for the WCC. If such an assembly should continue to meet every seven years or only once in a decade could be asked. In the period in between assemblies, a policy committee/central committee with appropriate mechanisms to involve ecumenical partners would meet.

b) Another possibility would be to look at the assembly primarily as governance instrument for the WCC⁷². Good governance requires that every member should have at least one representative at the highest level of governance, and the body at that highest level should meet frequently enough to provide direction in a rapidly changing global and ecumenical context. That might suggest more frequent meeting of such representative (at least 350 members), but also much smaller body compared to previous assemblies, which would replace the central committee. Still the number of members is probably too high in the light of responsible stewardship (financially and environmentally).

Question 6: Do you have a clear preference for one of these options (a or b)?

In the long term, any new model needs to be affordable and financially sustainable. On the other hand, affordability needs to be balanced with representativeness and frequency of meetings. This tension affects all levels of governance. A central committee that is several times the size of the executive committee incurs much greater meeting expenses. At present, the central committee meets every 18 months and the executive committee (made up of members of the central committee) meets every 6 months. Members are elected at assemblies held once every seven to eight years. One alternative would be to meet as Central Committee every second year and as executive committee once a year.

Question 7: Do you agree with this alternative proposal or do you see other ways of balancing the tension between size/representation/frequency of meetings and the financial constraints?

There are ways to retain broad representation while reducing numbers by half or more for the policy/central committee that would be possible within the present constitution. One option would be to develop a rotational system, where churches are asked to provide members for shorter, fixed terms according to a rota. There would need to be provision for balances and for larger churches to be represented more often than smaller ones. Another option was to develop a mechanism whereby representatives could be appointed through agreement within their regions as currently provided in WCC Rules Article I. A rotational approach to executive committee membership could also be introduced. One third of the committee could retire at each central committee, and not be available for re-election. That way a greater number of denominations and traditions could be represented over time, the committee would be continually refreshed with new members and the opportunity given for it to play a part in the ecumenical formation of a greater number of participants.

Question 8: How do you react to proposals of a rotational system? Do you think it is feasible to appoint central committee members through agreement within their region?

Governance, management, implementation and advice

Another helpful distinction concerns the four functions of *governance, management, implementation and advice*. They need to be kept conceptually distinct:

Governance is the dimension that takes responsibility for an organization's life. Its key elements are:

- Identity, vision and mission: identifying what the organization is and is for.
- Strategy: setting and reviewing the broad strategic goals.
- Accountability: holding staff accountable for what they do, ensuring accountability to the broader membership, and ensuring the activities remain true to the defined self-understanding and ethos.
- Resources: bringing together the human, physical and financial resources the organization needs and ensuring they are properly deployed.

- **Compliance:** ensuring that the organization behaves properly, obeys the law and follows its own constitution and rules.
- **Management of risk:** assessing the risks (including financial risks) the organization faces and ensuring there are strategies in place to handle them.
- **Appointment and management of the most senior staff.**

Management is the day-to-day business of running the organization. In a large organization like the WCC it is delegated to senior staff.

The key elements of management are:

- Turning the strategic plan into objectives and activities.
- Providing leadership, creativity and drive to the life of the organization.
- Proposing, controlling and monitoring the budget.
- Deploying the available resources efficiently and effectively.
- Communication, both within the organization and outside it.
- Fulfilling accountability to the bodies responsible for governance.
- Appointing and managing the staff.

Advice is what is sought from specialists who are not themselves decision-makers or managers. It may be sought at any of the three levels – governance, management or implementation. Good use of advice requires both clarity from those seeking it as to what is required and good communication and dialogue between those providing it and those expected to take account of it. In the structures of the WCC, consultative bodies such as commissions can feel quite divorced from the central committee they are meant to advise, not least because their advice is always filtered through a sub-committee.

Implementation is the task of more junior managers and their staff. It is the process of carrying out the activities and working towards the objectives defined by senior management, while working within the limits of the defined budget and staffing structure. It can and should be done creatively and collaboratively, with suggestions flowing up to management as well as instructions coming down, but it works always within the limits and towards the strategic goals and policies defined by governance and the objectives and activities defined by management.

Question 9: Do you find the distinctions between governance, management, implementation and advice helpful? Should they be clearly expressed in the future governance structure of the WCC.

Better ways could be found to engage in governance partners of the WCC that are not member churches: the regional ecumenical organizations, Christian world communions and the specialized ministries and agencies. There is, for instance, the possibility of rethinking the functions and membership of some commissions and committees. How commissions of the WCC and present committee structures of the central committee function and relate to each other is less than ideal. Membership of commissions, how they work as advisory bodies and also how they relate to the policy/central committee need to reflect the roles and functions of the WCC for member churches and ecumenical partners. Large standing committees of the central committee like the programme and finance committees or sessional committees

like policy reference have no prescribed constitutional membership. New patterns for central committee meetings that are being proposed would benefit from a thorough evaluation of the effectiveness commissions, other advisory bodies and committees²⁰.

Question 10: Would you encourage the governance group to look for better ways to engage ecumenical partners in the more extensive meetings of the WCC governance structure?

Question 11: Do you have comments concerning the functioning of commissions, advisory bodies and committees? Do you think that a thorough evaluation of the functioning and the effectiveness of these bodies should be undertaken?

Not only governing and advisory bodies, but also individual roles of the presidents and the officers of the policy/central committee, i.e. the moderator, vice moderators and the general secretary are to be more clearly defined. In the light of the distinctions introduced above, the following proposals are made:

The eight *presidents* have an important and influential role: their governance role is that of any member of the central committee, on which they serve *ex officio*; their specific role is as advocates to promote ecumenism and interpret the work of the WCC, especially in their respective spheres of influence.²¹ Presidents may be asked by the moderator to moderate certain sessions of the central committee meetings.

The *moderator* of the central committee is the chief governance officer of the WCC, understood to be equivalent to the chair of a board of trustees. Together with the *vice moderators*, the moderator traditionally has chaired meetings of the central and executive committees and together with the general secretary, has served as the *business committee* for the central and executive committees. The moderator's role as chief governance officer is articulated as primarily threefold: providing leadership for the central committee, assuring the coherence of the work of the governing bodies and facilitating the discernment process of committees chaired. Additionally, the moderator is expected to accompany the work of the general secretary and ensure collegiality among the officers. It is recommended that the moderator participates in the annual performance appraisal of the general secretary.

The *general secretary* is the chief executive officer of the WCC, with articulation of this role expressed minimally in the rules.²² The general secretary has primary responsibility to provide leadership to the WCC, including as representative of the WCC as the "privileged" instrument of the ecumenical movement, and also as head of staff, with authority to delegate his or her responsibilities as necessary. The general secretary also is one of the officers of the WCC, which functions as the business committee of the central and executive committees. Regarding the role as chief executive of the secretariat, the general secretary is also the single point of responsibility and accountability from management to governance. Further clarifications are needed concerning the exact role of the general secretary regarding the central committee (*ex officio* member and/or secretary to the committee). It is recommended to revise and specify further the rules regarding the office of the general secretary, including emphasising the authority to delegate, clarifications of current practices around the search process, as well as procedures for performance

appraisals, mid-term evaluation of the general secretary and the mechanism to handle breaches of the Code of Ethics regarding the general secretary. There is currently no process for establishing specific management objectives for the general secretary; this would be an appropriate function of the newly created personnel committee.

Question 12: Do you have specific comments or suggestions concerning the different roles of presidents, moderator and vice-moderators and the general secretary? What would you like to add, underline or clarify further?

Your response

Please send written replies to

**Rev. Dr Olav Fykse Tveit
WCC General Secretary
P.O. Box 2100, 1211 Geneva 2
Switzerland
e-mail: lvk@wcc-coe.org**

A first report on responses received so far will be shared with the executive committee in September 2010 and finally reported to the central committee in February 2011. The central committee intends to entrust at its next meeting in February 2011, a policy reference committee with the review of the results of the consultative process, and the formation of a constitutional committee, which will prepare possible decisions by the central committee in September 2012 concerning recommendations to the 2013 assembly.

¹ see for further information:

- the report of the *governance group* to the Central Committee in September 2009 (GEN 10) and the very detailed proposals for changes of rules in Annex 6 of the document at http://www.oikoumene.org/en/resources/documents/centralcommittee/geneva-2009.html?no_cache=1&cid=27251&did=19334&sechash=9e30b657 and
- the reports of the *continuation committee on ecumenism in the 21st century* at <http://www.oikoumene.org/en/resources/documents/wcc-commissions/continuation-committee-on-ecumenism-in-the-21st-century.html>

² This questionnaire is partly identical with a shorter brochure for the consultative process, but adds more background information and includes more and at times more detailed questions.

³ WCC Constitution, Article III.

⁴ Section 3.5 of the CUV document unfolds the vision of the WCC as a fellowship of churches; see <http://www.oikoumene.org/gr/resources/documents/assembly/porto-alegre-2006/3-preparatory-and-background-documents/common-understanding-and-vision-of-the-wcc-cuv.html>

⁵ The *continuation-committee-on-ecumenism-in-the 21st century* has started to clarify further what this implies in response to the main contextual and institutional challenges the ecumenical movement is facing (cf. the forthcoming report of the third meeting of the committee in 2010 in Rome).

⁶ This was affirmed by the Central Committee in 2009 when it received the report of the Assembly Discernment Committee. The assembly discernment committee (ADC) has offered a proposal to embody the dynamism of the entire ecumenical movement in the next assembly, creating a new "expanded space" for members who are committed to "living the fellowship", churches that are not members of the WCC and ecumenical partners. The ADC is apparently fully aware that, while the integrity of the assembly as a constitutional body should be maintained, decision-making should be looked at in different, new and creative, ways, especially regarding nominations and elections.

⁷ This is not the option for the next assembly in 2013 in Busan. This proposal requires a decision by an assembly.

⁸ The Executive Committee appointed already in February 2010 a new personnel committee and changed the remit of the audit committee. It also considered if a programme committee of twelve would be more effective than a committee of forty, or if it should report to central committee via the executive rather than directly, or that its meetings need not be tied to meetings of central committee. Such changes could be easily introduced by the central committee.

⁹ Rules. Article V. Presidents.

¹⁰ Rules. Article XII. Staff 2. "The general secretary shall be elected by the central committee. He or she is the chief executive officer of the World Council. As such, he or she is the head of staff. When the position of general secretary becomes vacant, the executive committee shall appoint an acting general secretary."

Article VI. Central committee 2. officers (b) regarding role as an officer.

Article VI. Central committee 3. Meetings (b) regarding role in assuring balances.

Ecumenical Declaration on Just Peace

A response from Norwegian churches and agencies:

***Church of Norway, Council on Ecumenical and International Relations
Norwegian Ecumenical Peace Platform, Christian Council of Norway***

Introduction

A Norwegian ecumenical drafting group has read the *Initial Statement Towards an Ecumenical Declaration on Just Peace*, on behalf of a broad Ecumenical network. The following is a common response.

First of all, we highly appreciate the opportunity to be a part of the process leading up to the International Ecumenical Peace Convocation, which we believe to have a great potential to empower churches to confront the many challenges to peace that we are faced with in today's world. This is a good starting point, and we would like to commend the working group for the thorough work that has been done on the initial statement. The document has stimulated good discussions in our group.

In our response, we will concentrate on five aspects:

1. a. Objective of the document
b. Target group
2. Proposed structure for the Declaration
3. Comments on language and terminology
4. The role of the churches in the work for peace
5. Concrete issues proposed:
 - a. Strengthening the UN
 - b. Protecting women in conflict and the role of women in peace building
 - c. Trade in arms
 - d. Nuclear Disarmament

1. Objective and target group

a. Objective of the Declaration

In our discussion on the "Initial statements towards an ecumenical declaration on just peace" our group agreed that there are some very basic and initial questions that to us have not been clarified in a satisfactory manner. Furthermore, the lack of clarity on the response to these questions affects the document as such, and leads to some sort of confusion about how the final document is supposed to be processed, used and become more than only another voluminous reflection on the issue of peace. These questions are on the aim and objective of the document, and on the main target group, the recipients or the readers of the document.

With regard to the aim or purpose of the document, the draft presented could be seen to have a number of different focuses. One could read it as some sort of final statement or report that summarises or concludes on the experiences gained during the Decade to Overcome Violence. Or it could be read as a document attempting to inspire for continued theological, ethical, political and faith reflection on the issue of peace. Further, it could be read as a position paper for introducing an ecumenical understanding of peace issues in today's world, and by this offering the specific role of the churches to the common human effort of global peace building. Others would perhaps see it as an inspirational resource material for churches to further explore and develop their role and involvement in peace efforts at all levels, from reconciliation and conflict resolution between individuals and groups, to high level political involvement on structural political issues in the global arena. Others again could read it as some sort of "kairos document", intended to word the prophetic message from the churches to ourselves and to the world in a specific and critical time of our local and global realities (supported by the use of the word "declaration" in the title?)

From our perspective we feel that the document would earn a lot if there was more clarity on how the document relates to these questions. From our perspective we feel that there should be a very clear aim of developing a document that could continue to live and inspire the churches at all levels to play a crucial role in building peace, locally and globally. A resource and inspirational and faith strengthening document, that could mobilise and instigate innovative and relevant approaches from churches as faith communities in the effort of building peace. As such, the document must be accessible (form, language, examples, etc) for local activists as well as for top level leaders within the churches. The document must continue to challenge the churches in their integration of peace work as a central and practical expression of faith, in conflict-affected as well as more peaceful areas. The increased involvement by church communities in peace building initiatives, preferably as joint ventures together with other groups, resource people, institutions and faith communities, should be seen and measured as a result of producing such a document.

We believe that the declaration should inspire churches to involvement in peace work in local and national contexts as well as in advocacy work on the national and international levels, aiming at changing structures that threatens peace, such as the existence of nuclear arms, and trade in small arms. From a Norwegian perspective, it would be useful if the Declaration could address the role of churches in advocacy work for peace, providing the churches with tools for how to engage in this type of work.

b. Target group

All these varied possible readings of the aims and objectives of the document also leads to some uncertainty about the main target group (recipients or readers) of the document. Is the document mainly intended to be read and used by the churches at all levels, in their continued effort to have concrete peace involvement high up on their agenda? Are the readers primarily groups / institutions / networks "outside" of the churches, who by reading this "declaration" will get a better understanding of how the churches understand their own role in peace building, and thus it would be anticipated that the churches more easily will be acknowledged and mobilised to play their specific role (alongside other actors) in peace building efforts?

From what is now said, it is probably evident that we see the target group for the document primarily within the churches and the ecumenical community. This does not, however, exclude that the document can serve the purpose of introducing a church perspective on peace to other actors and target groups outside of the church institutions. The document and its implementation in church based initiatives and programmes, will document the specific role of the churches in peace building. Other

key actors in local, national, regional and global peace work will gain insights on how the churches understand their specific role and vision for just peace. Political leaders will more clearly see the positions that the churches might take on various concrete issues. For the churches, the document will inspire and strengthen their continued struggle for just peace.

2. Suggested structure for the Declaration

In order to make the document more appealing and readable, we suggest that the text be shortened down to 1/3-1/2 of the original size. Below is a suggestion for a structure of the Declaration:

1. Meditative introduction
Shorter than the proposed one.
2. Introduction:
 - a. Why an Ecumenical Peace Declaration? This Chapter should be short, but should say something about the purpose of the document, and introduce the churches' role in peace-building
 - b. Challenges to peace in today's world*
3. Theological argumentation and ecclesiology (chapters 1+2 in the initial statement)
This chapter is a central one, and should be significantly shortened and simplified to make it more focused and accessible to lay people
4. The Churches' role in peace work
In our chapters 4 and 5 we present suggestions to the content of this chapter
5. Where do we go from here?
Strategies and challenges ahead

**Ad. Ch. 2 b: More than the events of the 1990s, following from the fall of the Berlin wall (as presented in the Preamble in the initial declaration), challenges rising from the so-called "War on Terror," climate change, economic globalisation, and the Israel-Palestine conflict today constitutes a more importunate framework for the declaration.*

3. Comments on language and terminology

The document expresses a clear and strong focus on creation and on the interrelation between peace and well-being of creation. Maybe, the "inseparable connectedness of creation and salvation" mentioned in §45 could be more extensively explained.

In our opinion, the theological and ecclesiological parts of the document tend to overburden the message of peace in the way it should be communicated to the world; governments, NGOs, media, ordinary people, and also to the congregations. The concrete challenge to act stands at risk of drowning in what for many will appear as rather esoteric theological and ecclesiological considerations. In addition, the theological treatment also seems somewhat tendentious in the direction of liturgical - and eastern theology. The wide use of Greek terms can lead to a Eurocentric impression, excluding the important work of finding concepts in the tradition of other continents. The elaborations on the Hebrew term *Shalom* stands as a liberating exception to this tendency.

§58 refers to Churches as Sanctuaries. This point could have been articulated more explicitly in gender terms. Are Churches able to offer refuge and protection to victims of violence and of sexual violence, which in the great majority of cases are women? Or are churches rather offering shelter to perpetrators of violence through silence or thorough theories and praxis legitimizing devaluation of women? In §63 the document clearly refers to the Responsibility to Protect. The contents of §§58 and 63, Sanctuary and Responsibility to Protect, could have been more clearly related and developed one in light of the other in clear gender terms.

In paragraph §68 the definition of restorative justice sounds somehow inaccurate. In the frame of restorative justice the focus is not only on the victims' rehabilitation but also on the rehabilitation of the offenders. The focus of restorative justice is more on people than on norms, but great amount of work is supposed to be devoted to reintegrating offenders in systems of just relations. §70 opportunely refers to the theological concept of forgiveness, again another important theme that will require due articulation.

4. The role of the church in the work for peace

We would like to commend the initial declaration's emphasis on the possibility for churches of playing important roles before, under and after conflicts (sections 58-73). The believers should see themselves as peace-builders (pre-conflict peace education, role-models), peace-makers (protection, care and mediation in conflict) and peace-preservers (post-conflict truth, justice forgiveness, and reconciliation). This part of the document outlines a structured and carefully considered program for the churches on all levels. We believe that this part should be lifted up, extended and be given one of the main focuses. We also appreciate the focus on the necessity of institutions for a lasting implementation of peace (sections 105-113).

The focus on the concrete involvement of the churches also makes credible that it is possible to minimize the traditional division between the peace-churches and the churches leaning more toward the doctrine of Just War (Just Use). We do believe, however, that one should not pretend to be able to overcome completely this difference in basic approach. The effort done in sections 88-104 is significant, but one should at the same time admit that most probably this difference will remain in the years to come, but that it does not prevent the churches from working together confronting most issues. In the name of truth and a continued theological work on this fundamental question, one should try to avoid pseudo-agreement.

We suggest that the document contains some formulations and references to what peace building, state of the art, is. Not a theological reflection, but some neutral description of what peace work and peace building is, and why the church has a role to play also in practical peace building. If this is going to be a document that assists the church in becoming (continue to be) a peace builder, it needs to show that it understands the issues, and is able to explain why it has an added value in peace work. The church will not be able to make any significant contributions to sustainable peace / just peace if it acts in isolation. It is as a contributor among others, together with the UN, diplomatic missions, government initiatives, other civil society initiatives, that the church can contribute to peace and peaceful coexistence among communities and individuals in the world.

Something could be said about the church and the churches, that the Christian communities represent some of the largest active structures of civil society, with members on all levels in a society, from grassroots to top decision makers, and with churches in most local communities and countries as well. The Church Leaders are often respected persons in their societies and people that are trusted. This provides the church with a tremendous potential for peace work if it wants to, and manages to, mobilize its powerful structures for peace and active peace building.

The church also represents very relevant values for peace building, the value of human beings (creation of God), forgiveness, and love, and has a long tradition and commitment for diaconal work (elements already elaborated on in the document). The experience of the church in transitional justice processes, truth commissions, mediation efforts, can also be mentioned. This identity, the competence and experience, are all important attributes qualifying the church to play an important role in peace building.

We would like to see some reflections on the church as a faith community among other faith communities, with the potential of cooperating with other people of faith, providing the opportunity for interfaith cooperation for peace. In some communities in the world today, the church would not be easily welcomed if it acted alone and not in cooperation with other faith communities. In connection to this chapter or part, some self reflection on the church, in the history and today, where shortcomings and abusive sides of the church are acknowledged, would add to the credibility of the church as a, not perfect, but potential peace builder.

We believe this document, in reference to the above, should contain some formulations that present the church as a relevant actor for building peace, as well as some indications, and maybe practical suggestions, on areas of peace building where the church may want to get involved. This should all be done in a language that also the other peace building actors, like the UN, diplomatic missions, government bodies, other civil society actors, can read and see the rationale given for the church being a peace building actor. For reference on relevant state of the art terminology, see the OECD DAC Guidance on Evaluation Conflict Prevention and Peace building Activities, 2008.

5. Concrete issues proposed

We believe the document would be strengthened as a tool for churches by including some issue areas where a specific focus and joint effort by churches internationally is desired.

a. Strengthening the UN

In conflicts where genocides or other severe abuses of human rights are present, the international community has a responsibility to act. The only power that has a legitimate mandate to use armed force to stop serious human rights abuses is the UN through peace building operations. It is important that the member states enable the organisation politically and financially to involve in peace building, not only in conflicts of economic interest for the richest. The global church has a responsibility to raise the voice in favour of "forgotten conflicts" and encourage and enable the UN to take human rights responsibility.

b. Protecting women in conflict and the role of women in peace building

Since the year 2000, with the UN resolution 1325 on protection of women in conflict and equal participation of women in peace processes at all levels, the various peace actors have become more aware of the fact that women may be particularly vulnerable in conflict, but more importantly, that women are important actors in peace building and should be addressed as such. The church body has both been part of providing this strengthened focus on women, but have also been one of the spoilers not giving due attention to the protection of women and the importance of integrating women in peace processes. It is very important that this aspect is integrated into this peace document. Since 2000 the UN has followed up with resolutions 1820 and 1880 focusing on sexual violence in conflict and impunity. The sad relevance of this has been revealed in many violent conflicts where sexual violence against women has been used as a specific war strategy.

If the church wants to stand out as an important actor in peace building today, it needs to very clearly address the issue of women in conflict, both as a vulnerable part, and as a very important part in the implementation of peace processes.

This will also mean that this document should say something about integrating women into relevant decision making bodies the church may set up, or participate in, in its peace building work.

Having said this, we suggest that the document say something self reflective on how patriarchal structures and traditions have limited the participation of women in peace work, and that this has contributed to less focus on the particular vulnerability of women in conflict, and to peace building interventions that have failed to sufficiently address the needs of both sexes. Further, one should say that the church now will be among the actors that really aim at equal participation of both sexes in peace work in order to secure relevant and sustainable peace building interventions.

c. Trade in arms

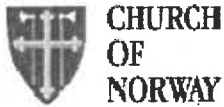
An important reason for armed violence in both conflict areas and non-conflict areas is the huge amount of illegal small arms and ammunition. Small arms can be characterized as developing countries' weapon of mass destruction, as they kill hundreds of thousands of men, women and children annually. The main problem is the lack of an effective global Arms Trade Treaty that is able to regulate and control international arms trade. Churches all over the world, especially in arms producing countries, should advocate their governments to support such a treaty. Governments have a unilateral responsibility to fight illegal arms trade and put adequate measures to prevent this. The document would be strengthened by addressing this issue, revisiting work that has been done by churches on the issue, and providing some guidelines as to how churches can do relevant advocacy to prevent the trade in arms.

d. Nuclear Disarmament

Nuclear Disarmament is mentioned in the initial statement as an area where churches of the just use and pacifist/non-violence traditions have found a common ground and worked together. Indeed the existence of nuclear weapons is still a major threat to global peace, which enhances distrust between nations and thus hampers common efforts towards peace. It thus deserves to be prioritised in the churches' common peace work. We believe that a declaration on just peace should establish common principles on the basis of which churches can engage constructively in efforts towards nuclear disarmament. The declaration should draw on the WCCs and member churches' existing resources on nuclear disarmament, and elements could include:

- The promotion of a political and public understanding of the close links between disarmament and non-proliferation
- The renouncing of NATO's assertion of nuclear arms as "essential" to the alliance's security and advocacy for the elimination of the alliance's arsenal of nuclear arms
- Opposing "nuclear sharing" in NATO's strategic concept and the placement of nuclear arms on other countries' grounds
- Advocacy for the establishment and strengthening of nuclear weapon free zones

Oslo, 12th of January 2010



RAPPORT FRA KIRKENES VERDENSRÅDS ROUND TABLE-MØTE
med Working Together-møtet
Genève, 8.-10. juni 2010
v/Beate Fagerli

Working Together-møtet

Working Together har de senere årene vært en sammenkomst mellom givere og Kirkenes Verdensråd (KV). Det kan være verdt å merke seg at mange av donorene også er medlemmer i ACT Alliance, men Working Together er et langt mer uformelt organ og anser seg som et hjelpemiddel i KVs arbeid med giverne. Møtene har funnet sted i direkte forbindelse med Kirkenes Verdensråds Round Table, som er en langt større gruppe som også innbefatter kirkene. Gjennom Working Together har KVs hoveddonorer en mulighet til å se nærmere på fordeling av gaver til KVs programmer og enes om et samlet forslag til Round Table. Det er også en mer spesialisert og detaljert gjennomgang av rapporteringsrutiner og regnskap.

Fra Norge deltok Kristina Rødahl for Kirkens Nødhjelp. Den norske kirke fikk også lov til å delta på Working Together-møtet, ettersom vi gir et ekstra bidrag til KVs programmer, i tillegg til den vanlige medlemsavgiften. Det var dessuten satt av ekstra tid til å gå igjennom et såkalt "Impact Assessment Tool", et forslag til hvordan KV og dets givere kan måle virkning og effekt av sitt arbeid.

Impact assessment

Impact Assessment er et forslag til rapporteringsmetode som i utgangspunktet kommer fra KV selv, og hvor det er behov for innspill fra giverne om hvordan dette teknisk sett kan løses. For det første er dette en nødvendighet som KV og dets partnere må forholde seg til, særlig fordi det er blitt en vanlig arbeidsmetode for større donorer, for eksempel statlige instanser som støtter sivilsamfunn med større beløp. For det andre er det et middel til nærmere samarbeid mellom KV og giverne, ikke minst fordi dette kan gi mulighet til å måle langtidsvirkningen av et arbeid som ikke alltid lett lar seg måle i konkrete tall. KV la frem et forslag til Impact Assessment Tool. Arbeidsgrupper rapporterte i plenum, og en konstruktiv debatt fulgte rundt hvordan Impact Assessment Tool kunne utarbeides på en måte som gjør det mulig for KV å rapportere konkret og bredt om sitt arbeid. Hovedmomenter det var mulig å enes om var:

- Normal rapportering av oppnådd målsetting og resultat må fortsatt kunne inkluderes der hvor det ellers er umulig å kunne forutsi langtidsvirkningen av prosjektet eller programmet.
- KV går i retning av å bli en plattform som kaller sammen flere aktører. Det er viktig å finne en standard for hvordan effekten av denne rollen kan måles.
- Det er viktig å forandre rapporteringsrutiner fra fokus på tallresultat som ikke alltid sier noe om den kvalitative virkningen av arbeidet, til fokus på mer langsiktig effekt og virkning, og gjøre dette til en del av planarbeid og daglige rutiner.
- Det er viktig å formulere indikatorer som kan gi retningslinjer for hvordan man skal beskrive i hvilken grad en målsetting har blitt oppnådd. Her bør man for eksempel kunne inkludere beskrivelse av trender, og hvordan man på trender kan indikere virkningen av et program som har en målsetting som krever langsiktighet.

Forøvrig mottok KVs økonomiavdeling stor takk for godt og grundig forberedt programplan og forslag til rapporteringsskjema. For flere detaljer fra møtet, se vedlagte rapport.

KVS ROUND TABLE 2010

KVs Round Table består av organisasjoner og kirker som alle er givere til KVs programarbeid. Fra Norge deltok Kristina Rødahl fra Kirkens Nødhjelp og jeg fra Den norske kirke. Dessverre deltok relativt få fra KVs ledelse under hele møtet, fordi det samtidig var Officers' meeting. Samtidig var dette gjort av økonomiske hensyn, slik at man ved mer uformelle anledninger kunne treffe ledelsen.

KVs prioriteringer

Generalsekretær Olav Fykse Tveit kunne heller ikke være tilstede hele tiden, men åpnet møtet og deltok i avslutningspanelet sammen med generalsekretær for ACT Alliance, John Nduna.

Olav Fykse Tveit gav en innledning om KVs omorganiseringsarbeid, første fase:

- 1) Skifte av fokus fra tradisjonelt programarbeid til måling av resultat/virkning og til forholdet kirker, partnere og økumeniske organisasjoner imellom.
- 2) Programplanlegging for 2011-2013, med hovedfokus på International Ecumenical Peace Convocation (Jamaica 2011) og på KVs generalforsamling i 2013.
- 3) Planleggingsprosessen for langtidsplaner: Relevans, tema, finans og resultater/langtidseffekt.
- 4) Kallet: Å bære korset.

Samtalen som fulgte, var litt springende, men i en vennlig og forventningsfull tone. Mange av de tilstedeværende uttrykte at KVs arbeid med å kutte i antall programmer kan hjelpe organisasjonen til å konsentrere seg bedre om færre programmer og roller som til gjengjeld får økt prioritet. Dette er også et signal til både givere/partnere og andre økumeniske organisasjoner om at KV ønsker et samarbeid for å unngå overlapp og konkurranse i programmer. Det er ennå tidlig å si noe om hvilke konkrete prioriteringer som vil foreligge, men en klarere definisjon av KVs rolle og selvforståelse i den store økumeniske sammenhengen er nødvendig, og noen indikasjoner ble lagt frem:

- Økt satsing på kommunikasjon mellom bilaterale og multilaterale programmer, slik at en unngår dobbeltarbeid. Dette gjelder ikke minst dialogprosjekter. Utfordringen her er å få kommunikasjonen til å gå begge veier.
- Økt satsing på deltakelse. Dette antyder en breddesatsing og en prioritering av deltakelse fra kirker og områder med lave ressurser.
- Styrking av advocacyarbeidet ved å videreutvikle de instrumenter KV allerede har til rådighet, bl.a. ved økt samarbeid med advocacyorganisasjoner og kirkers eget advocacyarbeid.
- Prioritering av Faith and Order ved ivaretagelse av kirkerelasjonene og videre arbeid med enhetsspørsmålet.

Olav Fykse Tveit avsluttet med å oppsummere at KV behøver institusjonell ydmykhet, må unngå å bli en for tung struktur og heller fokusere på at det har sitt utspring i en økumenisk bevegelse. Det er derfra den kan bringe ny energi til kirkene.

KV og ACT Alliance

I tillegg til restrukturering av KV var årets store spørsmål knyttet til forholdet mellom KV og ACT Alliance. ACT Alliance ble offisielt stiftet våren 2010 som en arvtaker til Action of Churches Together International (ACT International). ACTs medlemmer består av partnerorganisasjoner, agencies, kirkeavdelinger og andre organisasjoner med en giverrolle inn i den økumeniske bevegelse, altså forholder de seg til flere av de store økumeniske organisasjonene. I tillegg er organisasjonene selv medlemmer. KV har i denne sammenheng et medlem med et særlig vertskapsansvar, selv om ACT Alliance er etablert i det økumeniske senteret i Genève.

Etableringen av ACT i sin tid har forårsaket mye spenning internt i KV, ettersom ACTs medlemskap av giverorganisasjoner ble oppfattet dit hen at ACT har gitt land i det globale nord enda en stemme inn i den økumeniske bevegelse. På den annen side har ACT forsvart seg med at det har vært nødvendig for økumeniske partnere å etablere en felles organisasjon for å kunne stå felles i prioritering av visse satsingsområder for å kunne øke støtten fra statlige og andre store givere. Selv om dette igjen kan oppfattes som om partnerne dermed legger programføringer på KV, har prosessen fortsatt, og de økumeniske organisasjonene innser nødvendigheten av et nærmere samarbeid.

En innledning ble gitt av ACT Alliance's generalsekretær, John Nduna. Han la vekt på at forholdet mellom ACT Alliance og KV er avhengig av at de begge forholder seg til den andre som en seriøs partner og utvikler samarbeidet om å tjene og lede den økumeniske bevegelse. Det er behov for arbeid om utvikling av nye arbeidsmetoder og retningslinjer. Samtidig understreket han at ACT Alliance på ingen måte kan ta KVs rolle, ettersom ACT Alliance kun jobber diakonalt, med utvikling og katastrofehjelp.

Spørsmål ble stilt rundt om ACT Alliance overhodet vil forholde seg til kirkelig arbeid, og hvordan saker som kommer fra KV vil bli behandlet i ACT Alliance. Nduna svarte at nærmere samarbeid, også på planleggingsplan, kan løse noe av det potensielle problemet, for eksempel ved fordeling av arbeidsområder, og ved å skille ut klare samarbeidsområder, slik som å utvikle ekspertise innenfor diakoni. I denne sammenheng trakk han inn muligheten for en felles generalforsamling for alle de større økumeniske organisasjonene, som ikke bare ville gi mulighet til felles avgjørelser, men også være et tegn på tilhørighet. ACT Alliance er mer et barn av KV enn en søsterorganisasjon, og KV kan fortsette sitt arbeid på alle andre områder. For ACT Alliance er det derimot viktig at KV er en del av ACTs strategiske planlegging, fordi det nettopp er KV som sitter med det store nettverket og de lokale kontaktene.

Flere utfordringer kom på bordet, noen om uavklarte spørsmål:

- Rollefordeling, mandat og ansvarsområder er ikke avklart
- Muligheten for fusjon ble reist, men her oppstod uenighet. Om spørsmålet ennå ikke er avklart, er i hvert fall forskjellige medlemsregler i KV og ACT Alliance klare.
- ACT Alliance gir agencies, en forholdsvis ny aktør, en mulighet til å være med i den økumeniske bevegelse
- ACT kan oppfattes som en ny gren av KVs opprinnelige Life and Work-bevegelse, og kan slik sett oppfattes som en kirkelig lekbevegelse. Er dette heldig?
- En utfordring blir å dele diakonale oppgaver med nasjonale og regionale aktører

- Forholdet mellom aktuelle saksorienterte prosjekter og teologiske, systematiske saker må avklares
- Forholdet til Ecumenical Advocacy Alliance må avklares
- Kommunikasjonssamarbeid må utarbeides

ACT Alliance understreket igjen at dets rolle ikke er den samme som KVs. I tillegg ble KVs medlemskapsmasse trukket frem som en nødvendighet for ACTs arbeid. Likedan er KVs posisjon innenfor FN-systemet et svært viktig verktøy for ACT Alliance i konkrete saker. Det er derfor ingen tvil om at ACT har behov for KV. Planen fremover er å legge frem forslag til løsninger og strategier for samarbeidet. Fra ACTs side forventes det at KV definerer sin rolle i dette samarbeidet og legger frem konkrete forslag til en gjensidig diskusjon.

Andre saker

Planleggingen av IEPC i 2011 og av KVs generalforsamling i 2013 ble presentert. Her er mer informasjon mottatt eller snart i omløp.

Oppsummering

Det var et velfungerende KV som var vertskap for møtet, og stemningen var god. Spenning var selvfølgelig knyttet til de to hovedsakene, KVs omprioriteringer og nedskjæringer og nydannelsen av ACT Alliance. Samtidig bar møtet preg av at begge saker ble tatt opp blant venner. Det var så godt som ingen representanter fra minoritetskirker, kirker med lite ressurser eller andre representanter fra Asia, Afrika, Latin-Amerika eller Stillehavsregionen.

Alt i alt betyr dette at KVs hovedutfordringer fra Round Table-møtet er:

- å definere og prioritere sin egen rolle i den økumeniske bevegelse som "mor", vertskap, initiativtaker og den desidert største økumeniske plattformen
- å prioritere gjennom å definere egne arbeidsområder, å gi fra seg eneansvar for felles arbeidsområder og å gi fra seg hele oppgaver til mer spesialiserte aktører
- å ta på alvor de utfordringer og krav til rapportering som foreligger
- å utvikle nye strukturer for samarbeid, lytting og gjensidig kommunikasjon
- å ivareta kirkenes røst inn i en større økumeniske bevegelse
- å kommunisere behovet for kirkenes engasjement og bidrag lokalt, regionalt og globalt på en troverdig måte