

MKR-SAK 39/01

## OPPFØLGING AV SAKER I DE ØKUMENISKE ORGANISASJONER

LVF Rådsmøte i Geneve 12.-19.06.01

Saksbehandler:

Ørnulf Steen

Vedlegg til dette sakspapiret, rapporter fra

- Inger Johanne Wremer
- Kjell Nordstokke
- Stein Villumstad (Kirkens Nødhjelp)
- Terje Solberg (Frikirken)
- Ørnulf Steen
- Report of the Board of the LWF Foundation (Exhibit 15.7)

Denne innledningen til rapporten fra Rådsmøtet løfter frem noen av hovedsakene fra møtet og gir noe lesehjelp i forhold til rapportene som er vedlagt. Dessuten oppsummeres de saker som MKR bør arbeide videre med.

Rådsmøtet skulle vært avholdt i *Jerusalem/Betlehem*, men ble flyttet p.g.a. den svært spente situasjonen i området. Tema for møtet var *The Church: Called to a ministry of reconciliation*. Det var en tydelig refleks av sted for rådsmøtet. Endret sted for møtet endret ikke tema og fokus. Dette ble veldig tydelig vektlagt. (Se rapport fra Kjell Nordstokke, s.1 – innledning og Stein Villumstads rapport s.2 ang. Midt-Østen)

Det er godt å kunne rapportere at de *spenningene* som man tidligere har kunnet oppleve i ledelsen av organisasjonen nå synes å være bearbeidet på en god måte (se Kjell Nordstokkes rapport – innledning)

Flere av rapportene er innom saker som angår den *grunnleggende selvforståelsen i organisasjonen*. Dette er noe som bør følges opp både av MKR og Nasjonalkomiteen. Se rapport fra Ørnulf Steen, fra Stein Villumstad (s.1 og 2, særlig under avsnittet om SCIAHR, diskusjonen om Department for World Service sin plass i LVF s.3, diskusjonen om). Rapporten fra møtet på Nya Valamo i februar 2000 om "The Ecumenical Movement in Transition" lå ved rapporten fra generalsekretæren. Den ble behandlet av alle komiteene. Kommentarene fra komiteene viser i hovedsak en positiv innstilling til rapportens anliggender. Samtidig er det også her verdt å merke seg at noen av representantene for de mindre kirkene viste til at LVF er deres eneste internasjonale instrument og at noen av kirkene heller ikke ønsker å identifisere seg med KV. Av den grunn uttrykker de skepsis til noen av rapportens anliggender. Det bør vurderes om Dnk/Nasjonalkomiteen skal arbeide videre med

vår egen forståelse av LVF og dets oppgaver i rammen av den samlede økumeniske bevegelse.

Inger Johanne Wremers *"treasurers report"* ble meget godt mottatt og ga anledning til viktige samtaler både i plenum og i komiteene om LVFs oppgaver og prioriteringer i forhold til ressursene som er til disposisjon. Det er særlig verdt å merke seg at hennes solidaritetsperspektiv forløste samtale omkring hva det betyr å være i *communio* (se Kjell Nordstokke, s.2 og Villumstad s.1). I trangere økonomiske tider er det særdeles viktig å være oppmerksom på solidaritetsperspektivet i organisasjonen.

I uformelle sammenhenger tok både generalsekretær og styreleder for LWF Foundation igjen opp spørsmålet om et mulig norsk bidrag til *Endowment Fund*. Dette spørsmålet har tidligere vært behandlet av MKR og man har valgt å prioritere økningen av medlemsavgiften slik at den når forventet nivå. Generalsekretær ga imidlertid nå uttrykk for at det kunne være ønskelig at Dnk i stedet for å øke medlemsavgiften, bidro til fondet. Til informasjon vedlegges Exhibit 15.7 fra Rådsmøtedokumentene, rapport fra LWF Foundation. MKR bør vurdere å behandle spørsmålet om bidrag til Endowment Fund på nytt med basis i disse nye opplysningene.

Forberedelsen av Generalforsamlingen i Canada 2003 ble behandlet av alle komiteer (se Nordstokke s.1). Det samme gjaldt Diakonikonsultasjonen som forberedes i Sør Afrika i november 2002 (Nordstokke s.2 og Villumstad s.2). Ellers skal nevnes at arbeidet med HIV/AIDS var tydelig i fokus for DMD (se Nordstokke s.2-3) og at dokumentet "Churches say no to violence against women" etter en endelig bearbeidelse på grunnlag av innkomne kommentarer og forslag, er ferdig og vil bli oversatt til LVFs offisielle språk. Rådsmøtet var også i stor grad opptatt av Missouri-synodens engasjement i Øst-Europa (Nordstolle s.2)

#### **Saker til oppfølging:**

MKR bør foreta en ny vurdering av spørsmålet om Dnk skal bidra til Endowment Fund. Nasjonalkomiteen oppfordres til å drøfte hvordan komiteens medlemmer og observatører på en best mulig måte kan koordinere de samlede bidrag til LVF. Nasjonalkomiteen oppfordres til å følge opp arbeidet med organisasjonens selvforståelse på bakgrunn av Rådsmøtet.

#### **Forslag til vedtak:**

*Mellomkirkelig råd tar rapporten fra LVFs Rådsmøte i Geneve 12.-19. juni 2001 til etterretning.*

## RAPPORT FRA FINANS- OG ADMINISTRASJONSKOMITEENS ARBEID

*Oliver Johanne Wremer*

En oversikt over de økonomiske resultatene i LVF ble drøftet. En generell bekymring er at den vedtatte økning på 3% pr. år i kontingent ikke ser ut til å bli en realitet.

Endowment Fund er ment å være en buffer dersom inntekter svikter og dersom det oppstår en situasjon i en region som gjør at field workers må tas ut av arbeid med øyeblikkelig virkning. Det er også en bekymring at noen av de mer velstående kirkene ikke ser ut til verken å prioritere en høyning av kontingenten eller å gi midler til oppbygging av Endowment Fund. Det betyr en økonomisk svekkelse av LVF samtidig som ønsker om og behov for hva LVF bør gjøre, øker.

World Service ble spesielt drøftet, særlig AVH. Komiteen ble informert om at det nå var en god ledelse ved hospitalet og en sunn økonomistyring, men gjelden henger fortsatt ved.

Komiteen drøftet også forholdet mellom WS og Finansavdelingen og anbefalte sterkt at det fortsatt måtte være tett kontakt og samarbeid mellom de to avdelingene.

WS har i år – som eneste avdeling fått flere anmerkninger fra revisorene på sitt regnskap, og det er viktig at avdelingen har nødvendig backing fra andre avdelinger i LVF, og at Finansavdelingen har fortsatt noe kontroll med budsjett og regnskap. Komiteen var noe tvilende til – fra et økonomisk ståsted, at en større autonomi for WS (Jfr. diskusjonen rundt Capacity Assessment Report) vil være bra for styringen av WS som sådan og for LVF generelt.

Dette er et viktig spørsmål fordi over 80% av midlene til LVF går til WS.

Det er følgende 2 ting som bør styrkes:

- oppfølging i forhold til det arbeidet som foregår "ute" in the field" og
- budsjettstyring og rapportering i forhold til resten av LVF (dette bl.a. fordi det viste seg tydelig i år at kommunikasjonen mellom avdelingene ikke hadde vært god nok, og på en slik måte at en kunne forhindre anmerkningene i tide)

Komiteen foreslo også å nedsette en arbeidsgruppe bestående av 3 medlemmer av komiteen og den nye direktøren for finansavdelingen for å legge fram forslag til et mer integrert budsjett som var lettere å få innsikt i/lese for medlemmer

Budsjettet for 2002 på CHF 15,546,900 ble vedtatt men LVF ble bedt om å revidere budsjettet for å unngå underskudd og presentere det for eksekutivkomiteen for justeringer og endelig godkjenning.

Administrasjonskostnadene for LVF-sekretariatet er ca. 8% av det samlede budsjett- noe komiteen merket seg med bekymring fordi det var såpass lavt at det kunne gå ut over kapasitet og kvalitet.

Det ble drøftet om rådsmøtene fremdeles skulle holdes med 12 måneders mellomrom eller om det burde legges opp til at de kunne holdes innenfor en periode på 12 – 18 mnd.

Komiteen mente at økonomi ikke måtte være det som styrte vedtaket i dette spørsmålet men at det kunne gjøres en del med lengden på møtene, arbeidsform osv. nye arbeidsmetoder kan effektivisere møtene.

DMD ble bedt om å lage en handlingsplan med fokus på minoritetskirkenes situasjon.

Rapportene til Generalsekretær, president og treasurer ble drøftet i komiteen.

Ellers ble budsjettet for Generalforsamlingen i Canada 2003 drøftet, likeså etiske investeringer, rapporten: Nei til vold mot kvinner og rapporten/notatet om Den økumeniske bevegelse.



## RAPPORT

### fra LWF Council Meeting - Geneve, juni 2001.

#### **Innledning:**

Møtet skulle egentlig vært holdt i Bethlehem, og bar preg av sorgen over at det måtte flyttes til et upersonlig hotell utenfor Geneve. Likevel ble situasjonen i Midt-Østen sterkt fokusert på møtet, og det ble også bestemt å legge neste års rådsmøte til Jerusalem eller Bethel.

For øvrig var møtet preget av en positiv tone takket være fravær av den spenningen som var så merkbar tidligere. Ledelsen skal ha honnør for det. Det merkes også at deltakerne har større rutine i arbeidet med sakene som er til behandling.

Det vakte litt undring at rapporten fra programkomiteen til World Service var usedvanlig tynn og uten mange saker. Betyr dette at det egentlige programarbeid er flyttet til Standing Committee, og at det de facto er bekreftet en selvstendigjøring av WS i forhold til LWF? Eller var dette et tilfeldig utslag av forbigående art betinget av de endringer som nå finner sted i WS?

Når det gjelder kommisjonsarbeidet i DMD var det preget av godt samarbeid, saklig og faglig solid argumentasjon og etter min oppfatning: gode anbefalinger som ble lagt fram for rådet til vedtak.

#### **Generalforsamlingen 2003.**

Det er allerede gjort et godt stykke arbeid for å forberede generalforsamlingen i Winnipeg 2003. Rådet gjorde en rekke viktige vedtak med sikte på deltakelse, program og øvrige rammer.

Temaet *For the Healing of the World* er etter min oppfatning et heldig valg. Det gir medlemskirkene en god anledning til å gjennomtenke sin rolle i en verden hvor mennesker rammes av lidelse, nød og urett. Det innebærer en særlig mulighet til å bekrefte diakoniens plass i kirken, ikke bare som frivillig aktivitet i kirkens randsoner, men som grunnleggende dimensjon i kirkens liv og virke. Det gir oss i Norge en mulighet til å si noe om hvordan vi forstår *the ministry of healing* i en post-moderne tid med *healing* som populær salgsvare og med et menneskesyn som gjør lidelse til noe unaturlig.

I de dokumentene om temaet som ble presentert for rådet, var fokus etter manges oppfatning i stor grad på strukturelle og systemiske problemstillinger. Bare i liten grad var blikket rettet mot enkeltmenneskers livssituasjon og til helbredelse som svar på den umiddelbare erfaring av uhelse og nød. Derfor trenges flere perspektiver i arbeidet med temaet, slik at det ikke bare blir et spørsmål om god teori, men om bærekraftig praksis. Det ville være uheldig dersom temaet bare ble redusert til å være en ny gjennomgang av aktuelle sosialetiske problemstillinger, utelukkende på makroplan.

#### **HIV/AIDS-epidemien som utfordring.**

I flere sammenhenger ble HIV/AIDS-epidemien viet stor oppmerksomhet, og da særlig som utfordring til LWF og medlemskirkene. Fra DMDs prosjektkomite var det kommet signaler om at det var savnet et sterkere kirkelig engasjement i det forebyggende arbeid, særlig i Afrika hvor kirkene har en viktig rolle som etisk veileder. To vedtak ble gjort - begge anbefalt rådet av programkomiteen for DMD:

1. Å gjennomføre konsultasjoner / workshops for å mobilisere kirkene (og kirkelederne) til større engasjement i HIV/AIDS-arbeidet, særlig når det gjelder forebyggende tiltak. DMD får en særlig rolle når det gjelder planlegging og gjennomføring, men det er en forutsetning at det skjer i samvirke med de øvrige avdelingene innenfor LWF og med WCC og andre økumeniske organer.
2. Å sette i gang en kampanje for å styrke LWFs engasjement i HIV/AIDS-arbeidet. Dette skal ikke være en ny innsats ved siden av det arbeidet som gjøres, poenget er større vekt på samordning og samarbeid innad og i forhold til økumenisk og internasjonal innsats.

### **Arbeidet i kommisjonen for misjon og utvikling (DMD).**

En rekke saker ble behandlet, blant disse finner jeg særlig grunn til å framheve de følgende:

1. *Churches say NO to violence against women*. Dokumentet er nå i realiteten ferdig og blir oversatt til fransk, spansk og tysk. Ved årsskiftet er den klar for trykking. Den har fått positiv mottakelse. Bør gjøres kjent her til lands!
2. *Inter-Lutheran Relations*. På bakgrunn av meldinger om den uro som har oppstått i noen medlemskirker i Øst-Europa som følge av at Missouri-synoden har økt sitt engasjement der, ble det gjort et vedtak om å be generalsekretæren ta kontakt med Missouri-synodens ledelse med å sikte å få skape bedre relasjoner. Representanter fra de øst-europeiske kirkene mente at LWF burde styrke sitt engasjement og opprette en stilling for en Øst-Europa-sekretær. De mener de trenger hjelp til å møte den argumentasjonen som Missouri-synodens utsendinger brakte med seg. I vedtaket som ble fattet har man forsøkt i imøtekomme dette ønsket. For øvrig ble det lagt vekt på å unngå et aggressivt ordbruk. Medlemskirkene oppmuntres til å "motstå tilnærminger som søker å fordømme andre kristne og splitte kirkene".
3. *Solidaritet mellom kirkene*. Inger Johanne Wremer pekte i sin rapport på de økonomiske problemer til flere av de unge kirkene. Dette skapte en debatt om betydningen av å tilhøre en *communio* slik LWF oppfatter seg å være. Det ble formet et forslag om å "utvikle konkrete strategier for å styrke den organisatoriske kapasiteten og institusjonelle selvstendigheten til kirkene i Sør og i Øst- og Sentral-Europa. Disse strategiene skal ta i betraktning den gjensidige åndelige, teologiske, menneskelige, materielle og finansielle avhengigheten medlemskirkene imellom". Rådet sluttet seg til denne anbefalingen. Selv om den kan spørres om hva dette konkret kan resultere i, er det viktig å se saken i sammenheng med utviklingen av LWSs selvforståelse, særlig i lys av de økende problemer med å få dekket inn organisasjonens budsjetter. Den bør også sees i sammenheng med innspillet fra de nordiske kirkene (Dokumentet fra Nya Valamo). Det ville være uheldig dersom kravet om ny organisatorisk og økonomisk rasjonalitet løsrives fra grunnleggende teologiske og ekklesiologiske posisjoner.

### **Andre saker:**

1. *Misjonsdokumentet*. Vi fikk en foreløpig rapport om arbeidet med å revidere LWFs misjonsdokument. Det er ingen norsk representant i gruppen som har ansvar for dette arbeidet, og det ville være uheldig dersom det ikke skjer noen form for kommunikasjon inn i vårt miljø om den prosessen som er i gang.
2. *Konsultasjonen om internasjonal diakoni*. Denne er planlagt til å gjennomføres i november 2002. I programkomiteen for DMD kom det fram en bekymring for at konsultasjonen ikke måtte begrenses til WS' arbeidsfelt, men også knyttet til diakonien slik den lever på det lokale plan.
3. *Youth in Church and Society*. Også denne gang ble rådsmøtet velsignet av en stab unge som i tillegg til innsatsen som stewards også sørget for flotte innslag under morgen- og

kveldsandaktene. De la også fram en utfordrende rapport fra sin "pre-council workshop". Denne fortjener å bli formidlet til miljøer hos oss!

Fortsatt takk for utfordrende og meningsfullt verv på vegne av Den norske kirke. Jeg gleder meg allerede til neste års rådsmøte.

Oslo 28. juni 2001

Kjell Nordstokke





## **PUNKTER FRA LVFs RÅDSMØTE I GENEVE 12.-14.JUNI 2001.**

Stein Villumstad, Kirkens Nødhjelp

### **Premisser.**

Jeg var bare til stede i kort tid, og i løpet av komité-arbeidet måtte jeg veksle mellom Standing Committee for International Affairs and Human Rights og Programme Committee for World Service.

### **Presidentens, generalsekretærens og treasurers rapporter.**

Hovedfokus for presidentens rapport var forsoning fra ulike perspektiver. Generaldebatten etter hans foredrag var mye preget av individers behov for markeringer, og det var vanskelig å trekke ut noen tendens eller linje i den. Det samme kan sies om debatten etter generalsekretæren. Generalsekretærens rapport var som vanlig omfattende. Det var interessant å merke seg at han i sin opprinnelige rapport forsøkte å unngå vesentlige endringer i World Service, mens han i sitt sammendrag som ble presentert muntlig hadde tatt om bord Standing Committees beslutning om en omorganisering av WS. Han annonserte også i sin opprinnelige rapport den store flére-religiøse konsultasjonen om freds og forsoningsarbeid i Afrika. I sin muntlige framstilling er ikke denne tatt med. Noe av generaldebatten blir viet LVFs ekumeniske rolle. Det er tydelige forskjeller i oppfatningen om hva dette betyr. Erkebiskop Hammar var som vanlig sterk på dette punktet, og kunne vise til Nye Vallamo dokumentet som var blant dokumentene for rådsmøtet. En annen debatt dreide seg om LVFs fokus på Europa, og signalene om at lutherske kirker ble fristet av økonomiske og personellmessige ressurser til å melde seg inn i andre sammenhenger. Missouri-synoden synes å være svært aktive i Øst Europa, og det ble meldt at én av de baltiske lutherske kirkene hadde meldt seg inn der.

Inger Johanne Wremers rapport ble godt mottatt. Det ble spesielt framhevet at hun hadde en klar framstilling av den overordnede økonomiske dynamikken i LVF. Dessuten ble det spesielt berømmet at hun åpnet for en solidarisk holdning til nye og ressursvake medlemskirker. Hun åpnet for ordninger som ikke ville forhindre nye og ressursvake kirker å søke medlemskap, og hun kalte på solidaritetslinjen.

Generalsekretærens forslag om å ha sjeldnere rådsmøter, og generalforsamlinger koordinert med KV og andre ekumeniske organer ble drøftet i lys av alle tre rapportene. Med en stram økonomi synes det uforsvarlig å ikke samordne og vurdere hyppighet. Den spredte debatten om dette punktet syntes ikke å lede i noen bestemt retning. Generalsekretærens argument om at kvaliteten av saksforberedelsen til rådsmøtene er for dårlig med den stramme bemanningen og relativt hyppige møter syntes ikke å bli akseptert. I litt skjulte ordelag ble dette kastet tilbake til sekretariatet som utfordring til bl.a. dokumentmengder og fokusering av saker som sekretariatet gjennom ex.com. ønsker å fremme for rådsmøtene.

### **Standing Committee for International Affairs and Human Rights.**

På bakgrunn av generalsekretærens rapport ble det i komiteen en omfattende diskusjon om økonomien og kapasiteten til LVF for å være aktiv på komiteens arbeidsfelter. Det ble på den ene side uttrykt stor anerkjennelse for mengden og kvaliteten på arbeidet som var utført, i praksis gjennom Peter Proves lille kontor. På den annen side ble det etterlyst ansvar og prioriteringer både fra givere og fra den sentrale administrasjon. *Midler til komiteens arbeidsområde* har i løpet av de senere årene gått jevnt nedover, mens oppgavene står i kø. Denne beskrivelsen avfødte samtidig en annen diskusjon: hvor mye av arbeidet skal faktisk

gjøres av Peter Prove, og hva skal gjøres i de andre delene av organisasjonen. Hva er *samhandlingen med WS og DMD*? Er det ikke mulig at Peter kan være faglig rådgiver, mens implementeringen skjer i WS og DMD? Det ser også ut til at det er enklere å få finansiert DMD og WS programmer. Jeg synes ikke at vi fikk tilfredsstillende svar på disse spørsmålene, og jeg er usikker på om anliggendet blir plukket opp i referatet fra møtet. Det ble fra formannens side hevdet at disse spørsmålene ville bli realitetsbehandlet på et senere tidspunkt i komiteens arbeid (etter at jeg forlot komiteen).

Diskusjonen om *ekumenisk handling* kom også opp i komiteen arbeid. Er det en spesiell "luthersk" måte å drive menneskerettighetsarbeid på? I hvor stor grad kan for eksempel menneskerettighetsopplæring skje ekumenisk i samarbeid med KV og WARC? Det synes å være en viss bevissthet om behovet for større ekumenisk samarbeid, men jeg er svært usikker på om det legges opp til systematiske møtepunkter i sekretariatene i Geneve.

*Konsultasjonen om diakoni i 2002* blir sett på som viktig også for denne komiteens arbeid (political/prophetic diaconia), og forberedelseskomiteen må sørge for at konsultasjonen blir relevant og viktig for hele LVF og for medlemskirkene. Hovedansvaret for forberedelse og gjennomføring er WS, men forberedelseskomiteen må hele tiden utfordre staben i WS å ha et organisasjonsvidt perspektiv. Dette vil også få konsekvenser for valg og vinklinger av temaer. Atle, som medlem av forberedelseskomiteen, har et spesielt ansvar her.

*Midt-Østen* var sentralt tema for komiteen. Biskop Younan var tilstede, og hans ulike forslag til handling ble i støre trekk adoptert:

- En ekumenisk mekanisme for menneskerettighetsmonitorering, med tilstedeværelse av internasjonale monitorer, samtidig som de lokale kirkene blir opplært til sin egen menneskerettighetsmonitorering. Danskene har kommet med et forslag her, og det synes som det er vilje til å arbeide videre med dette, selv om det innebærer mange vanskelige spørsmål.
- Det ble sterkt oppfordret til en dialog mellom religiøse ledere. Younan trodde ikke det er tid for grasrot-dialog, men han mener at lederne på høyeste nivå må snakke sammen. Her kan det være nødvendig å invitere dem ut av Midt-Østen for å få det til. Det er verdt å merke seg dette forslaget, i lys av World Conference on Religion and Peace sitt forsøk på å få til en internasjonal interreligiøs delegasjon. Younan mener at denne tanken fremdeles er aktuell og bør videreføres. Her er det imidlertid viktig å bruke de rette kontaktene. Han hevder at MECC og det flerreligiøse rådet er de to kontaktene som bør brukes. Her har WCRP valgt feil tidligere. Younan ba i en privat samtale med meg senere spesielt om at Norge i samarbeid med WCRP gjorde noe i denne sammenheng, og han henviste også til et prosjektforslag som han ville sende oss senere.
- Boligtiltak for kristne palestinere er svært viktig i dagens situasjon. Kristne palestinere emigrerer, mye pga håpløs boligsituasjon. Her er det naturlig å henvise til det aktuelle prosjektforslaget om boligbygging på Augusta Victoria-eiendommen. Dette forslaget vil komme til de nordiske land, og det synes naturlig at KN må vurdere å være konkret mottaker av et slikt forslag.
- Det er helt avgjørende å holde undervisningen i gang og skolene åpne. Økonomisk og politisk støtte er helt nødvendig.
- Uten en prinsipiell aksept for flyktingenes rett til å vende tilbake og Jerusalem som en by for to folk og tre religioner synes det ikke å være rom for konstruktive

fredssamtaler. Ikke minst de av medlemskirkene som representerer land i Sikkerhetsrådet ble sterkt anmodet om å legge dette tungt inn i våre regjeringer. Dette er vel en pågående dialog MKR/KISP har med norske myndigheter, og som må fortsette.

- Skattesaken som gjelder Augusta Victoria er avgjørende, og den vil sette presedens. Derfor er det viktig med solid politisk støtte i denne saken.
- Bønne-aksjonen, som bl.a. Borg bispedømme har forpliktet seg på, bør utvides og holdes ved like.

Et oppdatert forslag til *interreligiøs konsultasjon* om freds og forsoningsarbeid i Afrika ble drøftet. KN har tidligere vært i kommunikasjon om dette forslaget, og kommet med en rekke spørsmål og forslag til videre konsultasjoner og drøftinger. I mellomtiden kom det fram at LVF har vært i kontakt med FinnchurchAid og Iceland Church Aid for å skaffe midler til dette. Konseptet er etter min vurdering ennå ikke tilfredsstillende til å fremmes. Det er blant annet ikke logiske grunner til ikke å trekke inn WCRP som viktig samarbeidspartner i gjennomføring av et slikt prosjekt. I samtale med Peter Prove gjorde jeg klart at dette måtte være en betingelse fra vår side, og han åpnet opp for at dette kan tilpasses på en måte. Det kom også fram at det fra KVs side var signalisert skepsis mot WCRP, og at dette var en grunn til at de ikke var brakt om bord. Jeg tror dette må være en viktig anledning til konkret å bearbeide relasjonene mellom LVF/KV på den ene siden og WCRP på den andre. Det synes for meg at Gunnar Stålsett har en spesiell utfordring her, og at det bør være tett kontakt mellom ham og meg i denne sammenhengen.

#### **Programkomiteen for World Service.**

Jeg deltok bare på drøftingen av *kapasitetsundersøkelsen* og Standing Committees innstilling. Rudolf Hinz la fram undersøkelsen på en meget ryddig måte. På bakgrunn av rapportens historie og innhold kunne ikke dette være lett. Prashana Kumari, som leder av Standing Committee, la fram komiteens arbeid. Hun ba om støtte for komiteens innstilling om at WS i prinsippet blir et spesialprogram innen LVF, og om en anerkjennelse av Standing Committees mandat til å arbeide videre fram mot et konkret forslag til neste års rådsmøte.

Debatten bar preg av komiteens svært varierende forståelse av WS sitt mandat og nåværende situasjon. Det ble bl.a. reist spørsmål om en omlegging ville bety en sekularisering av WS. Forholdet til ACT ble også problematisert av noen. Konklusjonen ble imidlertid en bred støtte for forslaget slik Standing Committee hadde lagt det fram. Dette gir Standing Committee arbeidsro fram til neste rådsmøte. En sluttobservasjon er at Prashana tydeligvis gjør en meget god jobb som leder av komiteen.

Programkomiteen skulle også ta stilling til en *ny styringsstruktur i ACT*, hvor modellen med delt lederskap forlattes. Dessuten blir ACT registrert under sveitsisk lov, og dermed er det behov for en generalforsamling. Programkomiteen sluttet seg enstemmig til endringen slik ACT har foreslått. Forslaget er svært mye i tråd med forslag som framkom i brev fra de nordiske medlemmene i ACT to år siden.



## Rapport fra Rådsmøte LVF Geneve juni 2001

*Terje Solberg*

Jeg deltok på LVF's rådsmøte i Geneve i tidsrommet 12. - 19. juni 2001. Jeg møtte i "standing committee for studies and theological affairs", der jeg også har deltatt på rådsmøtene fra 1998.

Dette var mitt fjerde rådsmøte i LVF etter at Den Evangelisk Lutherske Frikirke ble opptatt i assosiert medlemskap i Hong Kong i 1997. Det merkes at jeg etter hvert har bedre kjennskap til både arbeidsrutiner og mennesker i systemet, noe som gjør det lettere med en noe mer aktiv deltagelse.

Fra mitt – og Frikirkens – ståsted er det interessant å merke seg enkelte tendenser som fra vårt kirkelige utgangspunkt er viktige. Det er ingen hemmelighet at vårt vedtak om medlemskapssøknad ble gjort med knappst mulig margin, der skepsisen både var begrunnet i ressursmessige forhold, og i en skepsis mot et teologisk grunnsyn i LVF som i forhold til vår kirkes standpunkter opplevdes som vanskelige. Dette dreide seg blant annet om synet på ordinasjon av kvinner, og på kirker som ikke delte LVF's ståsted i dette spørsmålet, og en opplevelse av mindre vekt på misjon og evangelisering i tradisjonell lavkirkelig norsk tradisjon enn ønskelig i forhold til vår kirkes vektlegging av disse spørsmålene. Med utgangspunkt i dette var det også uttrykt en skepsis både til vår innflytelse som liten kirke, og til den påvirkning vi kunne bli utsatt for.

Med dette utgangspunktet har det vært interessant å merke seg en stadig diskusjon om misjons-/evangeliseringsaspektet, der også "vår" holdning har sine talsmenn. Det har videre vært interessant å merke seg en etter min mening stadig tydeligere uttalt vilje til å ikke overkjøre kirker med "avvikende" synspunkter i konservativ retning ved økonomiske sanksjoner, sterke resolusjoner og lignende. I alle fall i SCTS har det også vært en økende oppmerksomhet på at resultatene av det arbeid som gjøres skal kunne kommuniseres og i størst mulig grad kunne gjøres tilgjengelige for også mindre medlemskirker og menigheter.

Også et annet aspekt som er viktig fra vårt ståsted var tydeligere i år, muligens som et resultat av fjorårets presentasjon av den norske nasjonalkomiteens arbeid, nemlig at minoritetskirker, særlig europeiske, har blitt oppmerksom på at det finnes minoritetskirker også i de tradisjonelt lutherske folkekirkelige områdene i Norden. Dette har blant annet ført til en viss utveksling av erfaringer med folk fra slike kirker (Philo, Klein, Astfalk m.fl), som har vist at vi på tross av svært ulike situasjoner også har enkelte berøringspunkter i våre erfaringer i møte med sterke majoritetskirker. Vår særerfaring med som luthersk minoritet i en luthersk majoritet utelukker ikke fra visse slike likhetstrekk.

Med noe av det samme utgangspunkt har det vært en nyttig erfaring for vår kirke å møte representanter for de store nordiske folkekirkene i en slik kontekst, blant annet for å bli bevisst på at en del problemstillinger ser noe ulike ut i en liten og oversiktlig kirke og i en stor folkekirke, og at dermed også en del av løsningene må bli annerledes. Samtidig tror jeg det er sunt for disse kirker å ha en synlig representant for en annen kirkevirkelighet til stede som en påminnelse om at minoritets-majoritetsproblematikken faktisk også finnes i disse fortsatt relativt homogene samfunn, og som man dermed også er nødt til å forholde seg til på hjemmebane. Og her har jeg blitt imponert over ikke minst Den norske kirkes vilje og evne til å lære fort, og å ta på alvor at Norge i LVF-konteksten ikke bare er Den norske kirke. Dette korresponderer med i det minste et av mine utgangspunkter for å støtte vårt medlemskap – en synliggjøring av en annen kirkevirkelighet i Norge, og en markering av en tilhørighet til den lutherske kirkefamilie.



## RAPPORT FRA STANDING COMMITTEE FOR ECUMENICAL AFFAIRS (SCEA) UNDER LVF'S RÅDSMØTE I GENEVE 12.-19.JUNI 2001

Ørnulf Steen

01/224-3 Arkiv: 771.04

Arbeidet i SCEA kan godt sies å ha fått igjen sin normale rytme. De senere års arbeid med Felleseklæringen om rettferdiggjørelseslæren (JD) som har opptatt mye plass i komiteen og bidratt til mang en engasjert meningsutveksling og grunnleggende diskusjoner om hva LVF er, var denne gang redusert til en rapport fra oppfølgingen på luthersk side. Rapporten ble mottatt med stor tilfredshet av komiteen.

Som vanlig var Den katolske kirke representert under store deler av Rådsmøtet og med aktiv deltakelse i SCEA. Rapporteringen om oppfølgingen av JD ga representanten for Den katolske kirke anledningen til å gi uttrykk for en viss selvkritikk i forhold til dokumentet Dominus Iesus. Igjen ble understreket at det ikke er et økumenisk dokument, men et dokument som primært omhandler Jesu rolle og plass i frelsesforståelsen. I samtalen ble det fra luthersk side også gjort klart at man ikke ønsker å dramatisere Dominus Iesus. Det ble vist til at den som er døpt hører Jesus til. Når vi anerkjenner hverandres dåp, gir vi følgelig uttrykk for at det er frelse også i andre kirker.

Av sakene som ble behandlet i komiteen skal følgende trekkes frem:

### *Føderasjon eller communio*

Generalsekretæren hadde igjen i sin rapport til Rådsmøtet tatt tak i hva det betyr å være en *luthersk communio* med anmodning om at man som del av et slikt arbeid også *vurderte et navnebytte*. Begrepet federation synes lite dekkende i forhold til det kirkelige fellesskap som LVF ønsker å være. Både SCEA og Programkomiteen for teologiske studier (PCTS) understreket i sin behandling av dette spørsmål behovet for et fornyet og fordypet arbeid omkring hva det betyr å være en communio. Utfra diskusjonene i de andre komiteene var det tydelig at det langt fra er enighet om et navnebytte, men i alle fall ønskelig å arbeide med hva det betyr å utgjøre en communio. I samtalen i komiteen ble det bl.a. vist til den positive betydningen arbeidet med Common Understanding and Vision (CUV) i Kirkenes Verdensråd hadde hatt for den organisasjonen. Kanskje kunne en liknende prosess ha en god virkning i LVF.

Komiteen behandlet også spørsmålet om KV og de større kirkefamilier skulle arrangere *felles generalforsamlinger* eller i alle fall koordinere slike generalforsamlinger både i forhold til tidspunkt og tema. Dette er en sak det er uenighet om blant medlemmene i SCEA og i hele Rådsmøtet. En skillelinje synes, med noen unntak, å gå mellom de større kirkene som også bærer mesteparten av det økonomiske ansvaret i LVF og de mindre kirkene som ser nettopp generalforsamlingene som viktige steder for identitetsbygging og tydeliggjøring av deres tilhørighet til den globale, lutherske kirkefamilie.

*På grunnlag av forslag fra komiteen vedtok Rådsmøtet å be generalsekretæren nedsette en arbeidsgruppe til å undersøke hvordan man i medlemskirkene kan arbeide videre med hva det betyr å være et luthersk fellesskap og i den sammenheng også utforske de forskjellige sider ved et eventuelt navnebytte. Dessuten skal arbeidsgruppen arbeide videre med muligheten for å avholde felles generalforsamlinger.*

### ***Teologi og økumenikk i LVF***

Teologisk arbeid og økumenikk har alltid spilt en sentral rolle i LVF. Det er en økende bevissthet om at LVF har en viktig økumenisk rolle samtidig som det er diskusjon om de konkrete følgene av dette for organisasjonens veivalg. På bakgrunn av vedtak i Rådsmøtet 2000 forelå rapport fra en arbeidsgruppe som har sett på forholdet mellom Office for Ecumenical Affairs (OEA), Department for Theology and Studies (DTS) og Institute for Ecumenical Research i Strasbourg. Oppgavefordelingen mellom disse tre ligger i navnene – OEA er knyttet til generalsekretariatet og ivaretar arbeidet med de økumeniske relasjonene til de andre kirkefamilierne samt de bilaterale dialogene, DTS arbeider med ulike studieprogrammer som på ulike måter bidrar til å stimulere medlemskirkenes teologiske arbeid i møte med sin virkelighet og Strasbourg er institutt for teologisk forskning. Disse tre instanser er relativt sett små i LVF, både når det gjelder personell og økonomi, og ikke minst i forhold til de store oppgavene som er pålagt dem. Samtidig viser rapporten fra arbeidsgruppen til at ingen av de større kirkefamilier (unntatt den katolske kirke) har mer ressurser til teologisk arbeid.

Med utgangspunkt i det teologiske arbeids betydning for det lutherske fellesskap og den økumeniske betydningen dette har, er det en særlig utfordring å forvalte ressursene som de tre instanser representerer på en best mulig måte. Det som særlig aktualiserer arbeidet med ressursforvaltningen er Instituttets svært anstrengte økonomi. For inneværende år har Instituttet fått overført midler fra Endowment Fund. Generalsekretæren har gjort det klart at Instituttet vil få overført midler fra LVFs budsjett både i 2002 og 2003. Til neste Rådsmøte skal det foreligge en økonomisk handlingsplan for de tre instansene.

Strasbourg er en stiftelse som skal være økonomisk selv bærende. Dersom Instituttet ikke makter det, melder for min del spørsmålet seg om ikke dette forskningsarbeidet kunne gjøres ved andre teologiske institusjoner i det lutherske fellesskapet, eller i det minste at man ville kunne tjene på en samlokalisering av Instituttet med sekretariatet i Geneve. Det er tydelig at Instituttet har en posisjon som imidlertid synes å gjøre det vanskelig å stille de mest radikale spørsmål.

*Rapporten om teologi og økumenikk i LVF bør også utfordre Den norske kirke til å vurdere sine samlede bidrag. Idag går ca 75% av OVF-midlene til LVF via DMD mens ca 25% går til arbeid drevet av DTS og Strasbourg. Kirkens Nødhjelp bidrar i betydelig grad til LVF (særlig World Service og DMD) og noen av misjonsorganisasjonene bidrar til konkrete programmer. Nasjonalkomiteen vil i sitt neste møte drøfte hvordan komiteens medlemmer og observatører kan koordinere de samlede bidrag til LVF.*



**REPORT OF THE BOARD OF THE LWF FOUNDATION**

1. This report is aimed at highlighting the important achievements by the LWF Foundation from 2000 to April 2001 and future plans.
2. The Board of the LWF Foundation composed of 8 members from all regions of the world met on April 9 and 10, 2001 in Geneva, Switzerland. It was an occasion for the Board to say farewell to Mr. Friedrich Manske, former Secretary to the Board, expressing its appreciation for his tireless involvement in financial matters, strategy planning, preparation of meetings, visits and discussions with member churches and other partners, and his commitment to ensure the sound expansion of the LWF Endowment Fund.
3. The Board was pleased to report that, following the receipt of a favorable opinion by the Geneva fiscal authorities, the LWF Foundation was granted tax exemption by the Council of the State of Geneva on October 25<sup>th</sup>, 2000. The legal decision stipulates that, for a period of five years, the LWF Foundation shall be exempt of income and capital taxes as well as of taxation on registration fees related to the initial capital. In addition the Foundation shall benefit from a 70% reduction on capital inheritance taxes as well as a 70% reduction on fees related to capital donations. At the end of the 5 year period, the Foundation shall apply for a renewal of the tax exemption status.
4. Thanks to the efforts made by the LWF General Secretary, the Chairperson, the members of the Board, the Adviser of the Board, and the former Secretary to the Foundation, the Endowment Fund received commitments from LWF member churches confirming their support to the Foundation and to the work of the Lutheran World Federation.
5. Following a favorable decision taken by the General Synod of the Evangelical Lutheran Church in Finland to support the LWF Endowment Fund, an amount of FIM 3'000'000 was received in October 2000.
6. The LWF member churches in Germany together with the German National Committee (GNC) and the Main Board for Church Cooperation and World Service have made a commitment to provide until December 2004 an amount of DEM 4,750,000 to the LWF Endowment Fund.
7. LWF Sunday events were celebrated in the Lutheran family. The Evangelical Church of the Augsburg Confession in the Slovak Republic held their event on October 29, 2000 and the Evangelical Lutheran Church of the Augsburg Confession in Poland on November 12, 2000 with church-wide offerings for the LWF Endowment Fund. The Evangelical Church of the Lutheran Confession in Brazil held an LWF Sunday event. The results of their collection were received in April 2001. It is to be noted that the ELCA organized an LWF Sunday

event, a time in the life of the ELCA congregations to lift up the mission and work of the LWF.

8. The Board is thankful for the continuous efforts made by the LWF member churches to support the Endowment Fund and hope that such events will continue as a tradition and that other churches in the Lutheran family will initiate such events.
9. The ELCA Foundation provided strong support to develop the LWF Foundation with a view of creating awareness building and constituency building to support the LWF Endowment Fund. The LWF Foundation is most grateful for the financial support of the ELCA Foundation with free mailings and advertisements in the Lutheran magazine.
10. In April 2000 the Board decided to develop a Statement of Purpose highlighting the objectives and plans of the LWF Foundation. The document is to serve as an information tool for promotion and fundraising purposes. The draft text was prepared by Mr. Wolfgang Hessler, former Director of the Press Service of the Lutheran and Protestant Churches in Germany. The document was finalized and approved by the Board meeting in 2001 and is presented under Annex 1.
11. The work on the preparation of the brochures was pursued. A meeting was held in Geneva in October 2000 to discuss the draft versions in German and English language. At that time, Dr. Eugene Ries, Adviser to the Board, Mr. Wolfgang Hessler, Rev. John Evenson, Director for Communication Services and Mr. Friedrich Manske, discussed the German draft text and the planning of the work on the brochures.
12. At the Board meeting of 2001, the draft texts for the German and English versions were submitted to the Board. In consultation with German church partners, it is foreseen that the German language brochure will shortly be ready for production. The text for the English version prepared by a Board member, Dr. Dorothy Marple, has been finalized. In consultation with the Board, the LWF Office for Communication Services, will follow up on the layout and printing process. It is hoped that both versions will soon be available for the promotion of the Foundation and fundraising purposes.
13. The Board of the Foundation discussed with the LWF General Secretary their role and activities during the Tenth Assembly event in Winnipeg, Canada. It was confirmed that the Foundation will have a place reserved in the Assembly activities. Inputs and details on the activities related to pre-assembly meetings and the presentation of the Foundation at the Assembly will be shaped at the Board meeting of 2002.
14. With the assistance of the LWF General Secretary, it is planned that the Board of the Foundation will make contacts with church leaders individually or through regional meetings in Africa, Asia and Latin America for expanding the idea of commitment to the Foundation, seek the support of church leaders and build awareness, motivation and commitment by all concerned.

15. The Board received the Auditors' Report. Income from member churches and donors in 2000 amounted to CHF 1,325,327. At the end of 2000 the total balance of funds deposited amounted to CHF 3,935,677. Receipts from January to February 2001 amounted to CHF 520,566. The income from investments in 2000 amounted to CH 145,119.
16. All funds received or attributed for the LWF Endowment Fund are transferred to the LWF Foundation's account with Lloyds Bank in Geneva. The funds deposited are invested according to the criteria approved by the Board of the Foundation at its meeting of April 2000. Dividends from the bonds are kept short-term and invested pending the decision from the Board on the utilization of the yield of the bonds.
17. Excess of income over expenditure for 2000 amounted to CHF 101,043 and was attributed to projects in the Office for Communication Services and the Office for Ecumenical Affairs.
18. The budgeted expenditure taking into account Board activities related to the forthcoming LWF Tenth Assembly was approved.
19. Thus far in total USD 7,303,310 has been raised or pledged for the LWF Endowment Fund. We have a goal of raising up to USD 10,000,000, as authorized by the LWF Council in 1998, by the 2004 so that the LWF Endowment Fund has a firm foundation.
20. Finally, the Board members expressed their appreciation to the LWF member churches and partners for their commitment and support to the LWF Foundation.
21. Special thanks went to the members of the Board, the LWF General Secretary, the Adviser to the Board and the LWF staff for their work and tireless involvement so that the LWF Endowment Fund has a firm foundation and reach the set goal for 2004.

Dr. Carl Gustaf von Ehrenheim  
Chairperson of the Board  
of the LWF Foundation



# THE LUTHERAN WORLD FEDERATION FOUNDATION

## STATEMENT of PURPOSE

### The Foundation

The purpose of the Foundation is to strengthen and supplement by means of its assets the financial support for the work of the Lutheran World Federation (LWF).

The Foundation receives and administers gifts, legacies, donations and other contributions.

The beneficiaries of the Foundation will be determined by the needs of the Lutheran World Federation within the framework of its worldwide mission.

The LWF Foundation shall exercise the responsibility for establishing an Endowment Fund.

Source: Statutes and Bylaws of the LWF Foundation

### The Lutheran World Federation

The Lutheran World Federation (LWF) was founded in 1947. It now has 131 member churches in 72 countries, which have committed themselves to two primary goals:

- to join together in providing support, wherever it is needed, to Lutheran churches in proclaiming the Christian message;
- to join together in helping persons in need in every part of the world, and in contributing to long-range aid projects in developing countries.

They do this in the shared understanding and experience that their faith, witness and service belong inseparably together. They have built up a world-wide organization with commitment to Christian unity and care for people, in solidarity with them and in consideration of their needs. This has been made possible by legacies and donations from churches, agencies and individuals.

Aid is given in practically all areas which are important for Christians in their role in society.

- In Africa, Asia, Latin America, and also in North America and Europe, churches and church institutions are assisted in becoming effective helpers in their own surroundings.

- Many of these churches are dependent upon continuing support as the prerequisite for their independent position in mission work and in society. This includes development and maintenance of infrastructures to meet the basic needs of many people.
- Among the important areas of need are schools and education, health and nutrition, dialogue and interventions on behalf of human rights and human dignity.

Since human needs throughout the world have grown, willingness to support these tasks should increase. Economic circumstances, fluctuations and changes in connection with unemployment, monetary and tax policies have great influence on people's ability to provide money for work that helps others.

### **The Endowment Fund**

The Foundation has been obliged to create an Endowment Fund to address these changes.

The Endowment Fund hopes to have accumulated USD 10 million in capital by the year 2004.

With the returns on the capital of this international endowment fund, the LWF plans to deal with the present financial problems and prepare itself for others which can already be foreseen.

These additional funds are to provide a dependable complementary financial possibility to help maintain the LWF's budget in the long term. This will meet the expectations of the LWF's member churches that it make its finances as stable and crisis-proof as possible.

The LWF should not have to reduce its mandated operations in such a way as to disappoint people in need, or even to do acute harm to them:

- the services through which it represents the churches in caring for people should be enabled to maintain high standards in the future, both in thoughtful and creative planning and in cooperation with partners in the project regions;
- the priority which the LWF characteristically gives to its humanitarian services should be preserved and should remain credible.

The continuity of the indispensable work which the churches have been doing will be an important point in the appeal for this endowment fund, since it is a further initiative among the church solicitations which already exist. Its crucial aspect is its complementary purpose.

The Endowment Fund in its structure and administration follows the legal requirements for foundations of its type. It has a board named by the LWF to oversee and be responsible for the use of its income.

At the moment of its founding, two watchwords for this new endeavor were mentioned. It is sending out "a lifeline of hope" - that is one. It is preparing itself, under changed conditions, to be a further initiative "in caring for people". That is the other.

The two watchwords have in common that they are fundamental elements of the Christian message, two of its unmistakable challenges. May the service of the Lutheran churches in both these aspects be richly blessed through the support of this new endowment fund.

INTRODUCTORY REMARKS TO THE GENERAL SECRETARY'S REPORT  
TO THE COUNCIL OF THE LUTHERAN WORLD FEDERATION  
12 - 19 JUNE 2001  
GENEVA, SWITZERLAND

*LWF General Secretary Ishmael Noko*

On behalf of the Secretariat, I welcome Members of the Council, Advisers, ecumenical guests and all other invitees to this year's meeting. A year ago, the Council of the Lutheran World Federation (LWF) concluded its business session by accepting an invitation from the Evangelical Lutheran Church in Jordan (ELCJ) to hold its 2001 meeting in Bethlehem-Jerusalem. With that in mind, we departed from the historic city of Turku (Åbo) in Finland looking forward to meeting each other in the land of Christ's birth. The cities of Bethlehem and Jerusalem represent immeasurable religious and spiritual significance for the Judeo-Christian and Muslim traditions. For the LWF Council to have met at this time in these historic places would have been an opportunity to listen to the Living Stones of the Holy Land and discern what it means to be "The Church: Called to a Ministry of Reconciliation" in such a volatile situation. I believe that such an occasion would have strengthened and deepened the bonds of fellowship (*koinonia*) and solidarity with the ELCJ and the ecumenical family in Palestine and Israel.

Let me express our regret that due to reasons beyond our control we were forced to relocate this meeting to Geneva. Since the decision was made, it has become even clearer how difficult it would have been to provide for a meeting under such circumstances. The Council will be asked here to decide on the date and location of our 2002 meeting. The ELCJ leadership has asked me to inform you that their invitation still stands.

Notwithstanding the change of venue, the Council agenda has been compiled in such a way that the theme "The Church: Called to a Ministry of Reconciliation" proposed by the ELCJ will receive full attention. Accordingly:

- Our president, Bishop Dr. Christian Krause, paid special attention to the theme in his address.
- ELCJ Bishop Munib Younan will preach at the service in the Ecumenical Center Chapel on Sunday, 17 June, after which a light lunch will be served, followed by a seminar on "Justice and Peace in the Middle East." Among speakers, we are fortunate to count Dr. Kamal Hossain of Bangladesh (a former member of the human rights inquiry commission established by the United Nations Commission on Human Rights to investigate violations of human rights and humanitarian law in the occupied Palestinian territories after 28 September 2000), Mrs. Dalia Landau (a teacher and counselor living in Jerusalem) and Mrs. Huda Abu Gharbieh (director of Support Services at the Augusta Victoria Hospital, Jerusalem). Guests from the churches and diplomatic community in the Geneva area have been invited to these events.
- Three ELCJ youth are also with us taking part in the stewards training program. Two of them have been invited to speak at the seminar.

The General Secretary's report does not cover all activities undertaken during the year under review. It is intended to be read in the context of other Council documents prepared for plenary and committee meetings. I will draw attention to a limited number of overarching and crosscutting issues, and make brief comments.

## VIOLENCE

Being forced by circumstances beyond our control to relocate this meeting reflects, and is a sobering reminder of realities that prevail in many communities and national contexts. This world—our God-given home—is riddled with, and gradually being submerged by, unprecedented levels of violence due to a multitude of complex reasons. One of those is globalization, a phenomenon on whose wings, especially in the case of economic globalization, a mixture of both blessings and curses is borne. The blessings include improvements in telecommunications technology leading to lower transaction costs, and improved daily communication between people.

These are accompanied, however, by increased inequality of income, economic insecurity, heightened social marginalization and pursuit of global economic interests lacking in compassion or care for human beings and the environment. Such social disparities lead to poverty, unemployment, racism, sexism, xenophobia and related intolerance. In my report, reference is made to diverse situations of violence, and its impact (see sections on the Office for International Affairs and Human Rights (para. 43), Office for Personnel (para. 74), Office for Communication Services (para. 61), Department for Theology and Studies (paras. 94-96), Department for World Service (paras. 143-164) and Department for Mission and Development (para. 124).

Violence is subtle, capable of taking different cultural forms, and has many faces. Sometimes, it is so subtle that we are made to believe it cannot happen in our own families, churches or nations. Yet it raises its head again and again showing its ugly face everywhere. In some field programs, for example, staff members are exposed to and caught up in conflicts. Children are enticed away by adults or other children and murdered. Women and children become "items of war" or are exploited by traffickers. We see the instigation of wars, condoning of dictatorial regimes, and child slavery in West Africa and some parts of Asia, ignored for economic gain. We do not ask why West African coffee is cheaper in Europe than in West Africa. Children lured away by "economic sharks" seeking personal gain are clearly subsidizing our very affordable cups of coffee and other luxury goods.

The enormity of the problem was recognized in 1984 by the LWF Assembly in Budapest, Hungary, which adopted the following resolution against sexism as a form of violence:

"Sexism, like racism, is a form of violence against human beings, and violence is increasing in families and societies.

"The Seventh Assembly RESOLVED:

6.6 to encourage the LWF and the Member Churches to engage in study and provide education.



- 6.6.1 to identify the violence to women caused by their structures, theological teachings, use of language, and at times silence.
- 6.6.2 to help members of the Christian community to express feelings of anger, anxiety, depression in forms other than violence, remembering the human rights of individuals in personal relationships.
- 6.6.3 to help members of the Christian community to express concern about other forms of violence, such as those manifested toward pre-born children and women in abortion, remembering the dignity of all human life.
- 6.6.4 to enable seminary teachers, students, church leaders, lay, and clergy to deal with these issues of violence against women.
- 6.6.5 to make people aware of the influence of the media in transmitting role models and in fostering a tendency to use violence to control others and resolve conflicts.
- 6.6.6 to enable people to be advocates for victims of personal/family violence and provide sanctuary, legal protection, counseling, and economic assistance to them.
- 6.6.7 to enable people to work actively for just laws for victims of personal/family violence.”

(“Partnership of Women and Men” in Proceedings of the 1984 Seventh Assembly in Budapest, Hungary, *LWF Report No. 19/20*, February 1985, pp. 226-227)

Although now seventeen years old, the above resolution remains ever more relevant today. The LWF draft paper “Churches Say ‘NO’ to Violence Against Women – Action Plan for the Churches” coordinated through the Department for Mission and Development desk for Women in Church and Society has been sent to the member churches and Council Members for comment. It is an invaluable LWF contribution to the ongoing ecumenical initiatives expressed by the launching of the “Decade to Overcome Violence (DOV).” In paragraph 60 of my report, “Locating the ‘Disappeared’” is a concern that is brought to your attention for the first time. People are sometimes arrested and kept in seclusion by organized groups or government officials inflicting immense suffering on victims, and their families. Emotions swing between hope and despair. They wonder and wait for months, even years, for news that may never come.

#### HIV/AIDS

This pandemic is one of the most serious health challenges of our time. Statistics on those infected and the deceased are overwhelming. The silence must be broken. I have noted with appreciation very decisive action by some of our member churches and ecumenical organizations. But still more needs to be done and could be done, especially in the public education area. In my letter to the member churches, dated December 2000, I highlighted four main concerns requiring our combined effort and renewed imagination in seeking ways to address this issue:

The need to:

- broaden networks of mutual solidarity, support, information and experience-sharing, and common action among the churches and church-related agencies addressing the HIV/AIDS pandemic and its effects.

- counter, especially through such networking the sense of disempowerment and denial too often fueled by the enormity of the crisis.
- be a teaching church, promoting morality and responsibility in a time of HIV/AIDS, drawing upon the very best of our cultural traditions, and leaving behind those obstacles that prevent some churches from being able to openly and frankly address issues related to the behaviors and practices that promote HIV transmission, and the practical and necessary measures for reducing transmission rates. And,
- advocate with our governments for the allocation of adequate resources, nationally and internationally to critical human-health needs rather than, for example, to military budgets.

Through the Office for International Affairs and Human Rights (OIAHR), Departments for World Service (DWS), Mission and Development (DMD) and Theology and Studies (DTS), as well as the information service *Lutheran World Information* we have sought to raise awareness of the Federation's work in this context. A joint LWF-World Council of Churches (WCC) staff working team on HIV/AIDS has been appointed with the mandate to examine ways in which institutional cooperation and coordination might further enhance the churches' work in responding to this growing crisis. The newly established Ecumenical Advocacy Alliance (December 2000) has prioritized HIV/AIDS. This coordinating structure intends to facilitate networking and cooperation among and within members of the ecumenical community with the following priorities:

- Ethics of life, with a special focus on HIV/AIDS
- International economic justice with an emphasis on global trade

The HIV/AIDS pandemic has coincided with economic globalization, presenting new opportunities for international solidarity but also new obstacles to effective response. Among these is the high cost and lack of accessibility of poor people and countries, to new patent-protected pharmaceuticals, which could help relieve the suffering of people and communities living with HIV/AIDS. In response to the pandemic, our witness and advocacy must address these obstacles.

## CONSULTATIONS

Through consultations, conferences, workshops and meetings, the Federation brings together member church representatives, ecumenical partners, and related and supporting agencies to discuss specific theological and social issues facing the churches at any given time. Church leaders in Latin America gather annually, and in Africa and Asia, every second to third year. In Europe and North America, similar gatherings have proven useful in strengthening relationships, particularly in formerly divided Europe.

Ecumenical bilateral dialogues are reported on in the section on the Office for Ecumenical Affairs. Your attention therein is particularly drawn to paragraph 28 "Follow-up of the *Joint Declaration on the Doctrine of Justification*," paragraph 29 "Consultation on Indulgence," paragraph 31 "Study Program on Lutheran Identity in Ecumenical Relationships" and paragraph 32 "Conference of Secretaries of Christian World Communions."

The OIAHR section, under "Equipping the Churches in the Area of Human Rights" (para. 38), describes regional human rights training workshops (paras. 39-40). Your special attention is drawn to the upcoming "World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance," in Durban, South Africa, 31 August – 7 September (para. 43).

In the DTS section, your attention is drawn to paragraph 88 "Communion in Spiritual Life" which focuses on tension between community and private life and the implication for life in communion. Paragraph 89 "Interfaith Dialogue" reports on the conclusion of a study process that led to the following publications:

*Multifaith Challenges Facing the Americas*  
*Explorations in Love and Wisdom: Christians and Buddhists in Conversation*  
*Crises of Life in African Religion and Christianity*

I also invite you to consider paragraph 91 "How Do Member Churches Understand Themselves in Relation to *Communio*?" The book *Between Vision and Reality: Lutheran Churches in Transition*, a timely and important work to be published this year, results from the three-year study program "Communion, Community, Society."

Paragraph 94 "Engaging Economic Globalization as a Communion" and the publication of a related working paper merits your undivided attention. A number of very critical questions are raised for consideration as we endeavor to deepen theologically and practically our self-understanding as a communion.

The DMD section provides information on "Global Consultations" (para. 99) and "Regional Consultations and Activities" (para.102). Please note developments concerning the program to review the LWF Mission Document, "Together in God's Mission: An LWF Contribution to the Understanding of Mission." The section recounts the process being undertaken to revise the Mission Document so that it can respond to the challenges brought by change in the global context and reflect on the paradigm shifts in the understanding and practice of mission. I recommend your special attention to "Advocacy for Inclusive Community" (para. 123) and the paragraphs thereafter.

The DWS section draws attention under "Towards a Global Consultation on *Diakonia*" (para. 138) to the work of a Preparatory Group of representatives from member churches, related agencies, the DWS, DMD and DTS. The plans of the consultation, scheduled to take place in November 2002 in Johannesburg, South Africa, are designed to respond to the theme "Prophetic *Diakonia* – For the Healing of the World." Its aim is to identify the main challenges faced by the churches in society today marked by, among other, disintegration such as wars, movement of refugees and internally displaced persons, human-made and natural disasters.

Field-staff regional and sub-regional consultations should also be mentioned. They are extremely important in ensuring that field staff is kept up to date on issues and approaches pertaining to the complex area of humanitarian assistance. Office for Personnel staff members participate in these consultations.

Consultations and workshops achieve what they set out to do only if carefully planned. The Office for Planning under the Deputy General Secretary is responsible for coordination. Through this office, evaluation procedures are being developed to enable the Federation to measure the impact of these events.

When everything is said and done, consultations, conferences and workshops as an ecumenical method of working achieve much more than the publication of documents, communiqués, statements or guidelines. They are an effective way of gathering people, fostering a sense of belonging, shared purpose and values.

## VISITS

Exchange of visits among churches is an integral part of the apostolic tradition of the church. In light of this, we continue to host visits from member churches and ecumenical partners. We also welcome visits from non-LWF member churches. Through these visits, bonds of relationship are reinforced and fellowship is deepened. We are also encouraged by visits between member churches involving groups such as congregations, theological teachers, women and youth. These exchanges contribute to building bridges and healing within the body of Christ in ways we do not imagine.

I wish to encourage more visits to the Secretariat and also among the member churches, especially when they are living in such particular situations as those in Palestine-Israel, Nigeria, Sierra Leone, Liberia, Indonesia, Russia, India, Ethiopia, Croatia, Democratic Republic of Congo, Colombia, El Salvador, and so on. *Zimbabwe*

## THE LWF'S FINANCIAL SITUATION

LWF financial accounts for the year 2000 closed with a modest surplus in the Geneva Coordination Budget. I wish to thank the member churches, national committees, related agencies and other donors for their continued support as well as the directors, unit heads and staff for exercising care while faced with unavoidable expenditure. Special thanks for a job well done are due to Friedrich Manske, former LWF director for Finance and Administration. Friedrich will be here during the course of this meeting when the Council will address him accordingly.

## LWF FOUNDATION – ENDOWMENT FUND

The Endowment Fund is intended to provide LWF member churches with an additional instrument to help ensure operative financial viability, enabling assurance of the Secretariat's services. With this in mind, it is of utmost importance that the board continue its effort to invite all member churches to develop plans and promotional material toward the Fund's growth. Each generation should leave a legacy for the next. The Fund's chairperson will report in detail to the Council in due course.

Board members and member churches have undertaken a number of fund-raising activities with encouraging results. I wish to commend member churches that have already engaged themselves in fund-raising efforts for the Fund to the Council, for example, on the occasion of LWF Sunday 2000.

Council members are urged to promote the Fund in their home churches. Increased income would help the LWF implement priority activities otherwise difficult to finance. Our Treasurer will speak about programs and projects on the waiting list.

#### ASSEMBLY PLANNING COMMITTEE

A report has been distributed and will be presented for your consideration and action. The committee met last January and will hold a second meeting in September in Winnipeg, Canada. The Evangelical Lutheran Church in Canada (ELCIC) has appointed a Local Assembly Planning Committee in Canada with Mr. Bob Granke as chairperson.

#### WORLD SERVICE CAPACITY ASSESSMENT

A capacity assessment of the DWS was undertaken last year by outside consultants. The results were presented to the newly appointed Standing Committee for World Service (SCWS). The Consultancy Report presented two options with the aim to improve DWS efficiency. They were

- A. World Service as an independent foundation within the Lutheran communion
- B. World Service as a special program within the Geneva Secretariat

After much discussion, the SCWS chose Option B. I have shared with the SCWS ways and means of utilizing the present administrative space for optimal efficiency. The committee has appointed a subcommittee of four persons to work with me on specific details and possible implications. A full report will be presented to the Council next year.

#### LWF TENTH ASSEMBLY: TIME FOR CHANGE?

We stand at a very important crossroads in the process of the ecumenical movement. Ecumenical declarations such as the *Joint Declaration on the Doctrine of Justification* between Lutherans and Roman Catholics nullifying doctrinal anathemas: Porvoo Agreement, Leuenberg Agreement, Called to Common Mission (Evangelical Lutheran Church in America and the Episcopal Church in the United States of America), Meissen Agreement, Reuilly Agreement, upcoming Waterloo Declaration (between the ELCIC and Anglican Church of Canada), this month's agreement between the Evangelical Church of the Augsburg Confession in the Slovak Republic and a Roman Catholic church in the country on mutual recognition of the validity of the sacrament of baptism administered by each church, and numerous other ongoing undocumented ecumenical initiatives in different contexts of the world.

All of these create an exciting inter-church climate reflecting an ecumenical *kairos*—a moment of God that embraces us in Christ's vision for unity of the Church.

Last year, the LWF Council meeting in Turku, Finland, received a joint LWF-WCC staff paper summarizing existing areas of cooperation and also addressing the question of coordinated or joint assemblies. The same issue was raised in 1997 in Debrecen, Hungary, by the General Council of the World Alliance of Reformed Churches (WARC). The WARC

invited the WCC and LWF and other church families to pursue the goal of a universal Christian council.

During every WCC Assembly and Central Committee meeting different Christian world communions (CWCs), represented through their member churches, are given limited time and space to hold their own meetings. This pattern could be developed further; more time and space granted; agendas for both the WCC and CWCs concerned could be developed and negotiated in such a way that our ecumenical vision is strengthened. What we need is not so much a change in the LWF Constitution but rather that the WCC assemblies be structured in such a way that coordination and joint assemblies are accommodated. There is no doubt in my mind that the WCC at this point in history is the only ecumenical instrument the churches have that has the potential to provide the needed framework within which CWCs such as the LWF and WARC can develop their own assemblies in a coordinated way with eventual convergence.

Having said that, let me nonetheless record my awareness that not all CWCs and church families easily find their way to the WCC. Whatever steps we take in that direction the following should be kept in mind:

- Participation of the Orthodox churches of the East and Orient is of great importance in the continued discussion.
- Participation of church families, not members of the WCC today, is also important even if their goal to participate in a universal council is further away than that of those already represented.
- From a Lutheran perspective, it is desirable that developments take place making way for the Roman Catholic Church to become fully participative at all levels in the WCC.

I share in the conviction that a balance can be found between the role of the CWCs and that of the individual churches represented in the current WCC structure. I believe it was in 1948 at the founding of the WCC and later when it seemed as though the CWCs, or confessional families as they were generally called then, were a hindrance to Christian unity. Recent decades have shown this is not the case. Despite certain confessional reactions to the ecumenical movement, it is clear that the CWCs, and complex network of bilateral and multilateral dialogues, represent an ecumenical potential of strength not to be ignored. They can be harnessed for the new ecumenical day for which our Lord prayed—that they may be One (Jn 17).

Given all the ecumenical achievements so far, the upcoming LWF Tenth Assembly may well carry the potential for a change to new styles of assemblies for the Lutheran churches. This will depend on our discussions in various contexts, first of all within the Lutheran communion and with ecumenical partners. I suggest, therefore, that the current Council propose to the upcoming LWF Assembly the adoption of a “friendly” resolution enabling the next Council to develop ecumenically constructive steps along the following lines:

- The new Council be authorized to enter into consultation with the WCC, WARC, and other church families and explore the possibility of holding joint or coordinated assemblies, i.e., timing, format, style.

- The Council consults with LWF member churches on any proposals, which may arise in the course of such consultations.
- On the basis of the responses from the member churches the Council will take appropriate steps to implement any commonly agreed basis for holding joint or coordinated assemblies with the WCC and/or other CWCs.

There is no need, in my view, to change the Constitution and Bylaws. I have discussed with LWF legal advisers who concur. The current Constitution (VII. Assembly, Article 2) reads: "The Assembly shall normally be held every six years with the time, place and program to be determined by the Council."

Putting a resolution in place will be a strong ecumenical sign that the LWF recognizes that it is standing on the threshold of an ecumenical *kairos*, and is therefore ready to embrace a new ecumenical day.

#### "FROM FEDERATION TO COMMUNION"

Council members and others present here who attended the LWF Ninth Assembly in Hong Kong will recall that I raised the issue of the name of the Federation asking whether a change of name should be considered. I did not suggest a substitute name. Today, I wish to raise this matter again hoping that the Council will discuss and suggest a procedure that could become part of preparations for the Tenth Assembly in Winnipeg, Canada.

I revert to this to clarify our profile as a partner in the worldwide ecumenical movement to present more clearly who we are. The profile of the Federation has undergone significant developments since its founding in 1947. The decision of the Seventh Assembly in Budapest is particularly significant in this regard. In its statement on the self-understanding and task of the LWF, the Seventh Assembly made two important points clear, that:

- a Lutheran communion of churches was being formed, and
- the Lutheran communion is an integral part of the universal Christian church.

The Assembly stated: 1984

...This Lutheran communion of churches finds its visible expression in pulpit and altar fellowship, in common witness and service, in the joint fulfillment of the missionary task, and in openness to ecumenical cooperation, dialog, and community. The Lutheran churches of the world consider their communion as an expression of the one, holy, catholic, and apostolic church. Thus, they are committed to work for the manifestation of the unity of the church given in Jesus Christ.

The LWF is an expression and instrument of this communion. It assists it to become more and more a conciliar, mutually committed communion by furthering consultation and exchange among its member churches and other churches of the Lutheran tradition, as well as by furthering mutual participation in each other's joys, sufferings, and struggles. ...

(“Statement on the Self-Understanding and Task of the Lutheran World Federation,”  
Proceedings of the 1984 Seventh Assembly in Budapest, Hungary,  
*LWF Report No. 19/20*, February 1985, p. 176.)

As a result of the Seventh Assembly decision in 1984, the Eighth Assembly in 1990 effected a constitutional amendment in which the notion of *koinonia* (communion, participation) was formally introduced in describing the Federation's “nature and function.” Accordingly, Lutheran churches in the Federation sought to make the gift of communion among them more visible. They made clear that their life together enfolds two aspects, communion and instrument. The member churches *are* the Lutheran communion, an inseparable and integral part of wider communion.

The name “The Lutheran World Federation” was an appropriate description of the reality and quality of relationship among churches in the Federation until 1984. Since then, it has become obvious that the churches' quality of life no longer could be sufficiently defined or communicated in “federal” terms because now it is much more than that. Beyond the actions taken in Budapest and Curitiba, we are still in the process of developing what it means to be a communion of churches. The Federation's name is an important element in this development. I believe that the Council has a good and sound basis upon which to initiate a possible name change and explicitly identify the Federation as a communion. Such an action would not only be the harvest of our own inner-Lutheran development and who we are but a contribution to the broad ecumenical process to which we belong. A small working group to prepare for Council discussions next year would be appropriate. I hope the Standing Committee for Ecumenical Affairs and Program Committee for Theology and Studies will take the lead.

#### SPACING OF COUNCIL MEETINGS

The Council's attention is drawn once more to the matter of “Spacing of Council Meetings” (para. 171). A wider spacing would provide more time for the implementation of resolutions and decisions of the Council and related committees. Meeting every twelve months as the Constitution currently requires does not provide sufficient time to accomplish follow-up work. It is clear that with the current reduced staffing level it is not possible to prepare for the Council and Executive Committee and undertake daily work simultaneously. The spacing of the Council meetings is covered under a clause in the Bylaws 4.3.1 and could be amended by authority of the Council. It presently reads:

“The Council shall normally meet once in each calendar year.”

An amendment could be:

“The Council shall normally meet once in each eighteen-month period.”



In conclusion, I wish to thank the Council Members who have undertaken a variety of representative duties on behalf of the Federation, those who made pastoral visits to churches in difficult situations, the Executive Committee members, and the Federation's staff whose commitment goes beyond the call of duty. The extensive documentation prepared for a Council meeting is but partial evidence of this.

I am grateful to our Treasurer and President for a year of good collaboration.

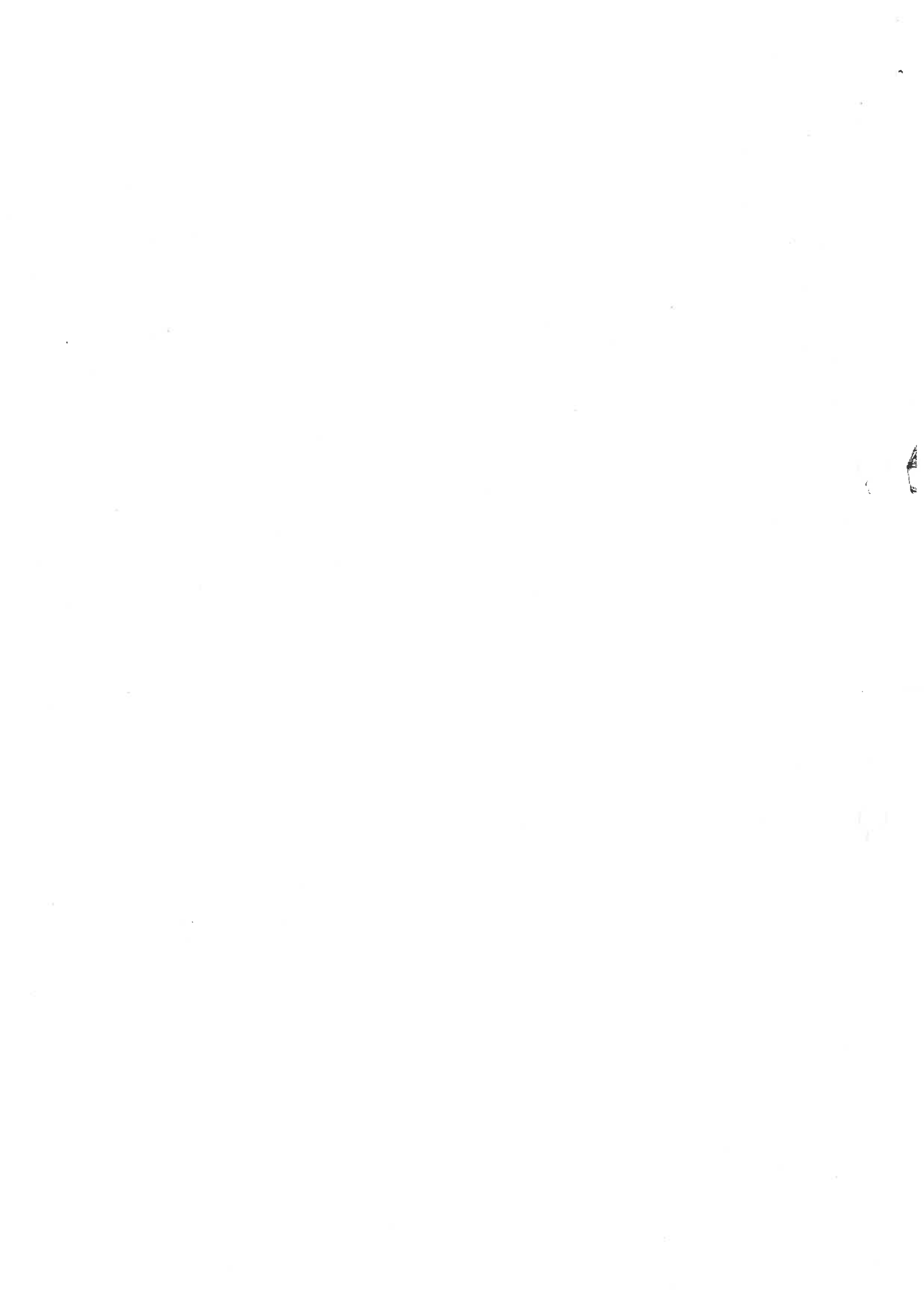
Thanks also are due to all the member churches that so graciously offered their hospitality to visiting LWF staff and church representatives during the past year.

Last but not least, I also express thanks to all those responsible for coordinating the worship life of the Council.

Welcome to you all.

"Kairós"

- co-located or joint Assemblies - "friendly relations na you  
gri mandat"
- Communion - rednet aly gypae
- spacing → 18 mind. → kan tas app av Radic



(Translation)

**President's Address**  
Bishop Dr h.c. Christian Krause

**THE MINISTRY OF RECONCILIATION**

1. Invitation to Bethlehem

- (1) At the heart of the theme for our Council meeting this year there is the word "reconciliation". That term is significant right around the globe. It signals a great yearning. We enjoy plurality, diversity and difference but it is quite obvious that we cannot cope with them. Something that could be a great enrichment, like the pooling of many different gifts to form a large, colorful, diversified whole, degenerates into each person defending his/her own against others and the other, and often turns into contempt, hatred and bitter disputes. One example of this is the region we call the Holy Land. We should have been there today. Our Lutheran sister church on the West Bank of the Jordan had invited us and we should have been all too glad to take up the invitation. Bethlehem was our destination, the place where the almighty God came "into the world" in the truest sense of the term. The three wise men, magicians or kings followed the star there – and found the savior of the world: a child wrapped in bands of cloth and lying in a manger. The contrast could hardly have been greater; but also hardly more hopeful – the almighty God among the poorest of the poor, with the homeless, with those who do not fit into the dominant systems of mastery and power. If God's saving activity begins there, at the lowest levels of life, we are certainly entitled to hope that, indeed, nobody is excluded from God's promise of salvation. It is true that no one should be lost.
- (2) Military conflicts, street blockades, tanks and stones have barred our way to Bethlehem now in June 2001 after Christ's birth. We are grateful that, despite the shortness of the time, it was possible to move our Council meeting here to Chavannes-de-Bogis. But our thoughts, our hearts and prayers still turn and continue to be directed to Bethlehem. We keep our eyes on the star which leads us to the crib of salvation and we continue to hear the song of the angels ringing out to us from the shepherds' fields just beyond the gates of Bethlehem. "Glory to God in the highest heaven, and on earth peace among those whom he favors!" (Lk 2:14)
- (3) That also describes the context from which all reflection on the theme of our meeting starts: "The Church – Called to a Ministry of Reconciliation". A cry and a call for help, hope and despair, are united in the reverberations when our brothers and sisters from Bethlehem and surroundings put precisely this theme on our table: not out of the blue but from the bitter reality and daily experience of hatred and violence; not up in the clouds but placed quite concretely on the agenda for us who represent the communion of the 131 churches in the Lutheran World Federation (LWF).

## 2. Witness to reconciliation

- (4) It is interesting that the Greek term used in the New Testament, *katallassein* (to reconcile), does not come from the cultic sphere but rather from the political realm in the broadest sense. It refers to re-establishing the original mutual understanding after strife and hostility. Reconciliation (*katallage* in Greek) is used in the secular context as the goal or outcome of diplomatic efforts for the peaceful abandonment and ending of military conflicts. This basic sense of re-establishing a relationship, regardless of how and by what means it has been disturbed, is taken up by the New Testament when it speaks of *katallassein* or also *apokatallassein* (cf. Eph 2:16 and Col 1:20 + 22). And here it is a matter both of reconciling people to one another (cf. 1 Cor 7:11, Mt 5:24) and of the relation between people and God (cf. Rom 5:10, 2 Cor 5:18-20).
- (5) In 2 Cor 5:19 Paul introduces the term reconciliation into Christian theology with a particularly specific meaning. Unlike the understanding current elsewhere (e.g., in Josephus), according to which God allows people's petitions and actions to mitigate his anger so that he is "reconciled," for Paul God alone is and remains the active subject and the only actor in the act of reconciliation. God reconciles the world with himself in Christ. No one can contribute anything to this from outside. God's reconciling work in Christ has long since been completed, once and for all, and is thus directly connected with the justification of the sinner brought about by God alone. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." (2 Cor 5:21) What was later discovered against the background of Pauline theology to be the center of Reformation theology applies to the justification of the sinner and equally to reconciliation with God: it is God's gift *sola gratia* and must be received into individual lives and into life with God and with human beings, trusting in the mercy of God *sola fide*. It is God who does not count our sins against us and who has entrusted the message of reconciliation to us (2 Cor 5:19). The message of reconciliation is the gospel itself. It is a matter of peace with God and peace among humankind. God has given us both in Christ.
- (6) This basic preliminary reflection is necessary in order to be able to approach the issue raised by the theme, "The Church – Called to a Ministry of Reconciliation". Oh my goodness, one might say, do you really want to send this bunch of people with its repeated disagreements and all its own weaknesses and shortcomings to work for peace and reconciliation? Yes and no. Yes, you are to be the people, you who are Christ's witnesses, who should be and should become the bearers and messengers of the message of reconciliation. And no, you do not need to achieve something far beyond your limited strength: God has long since gone ahead of you. Look to the one in whom he came into the world at Bethlehem, Christ, the crucified and risen Lord. Follow him. Place your trust in him.
- (7) Paul says this passionately to the congregation in Corinth where even his entitlement to the apostolic ministry had been questioned because he was much too weak and insignificant. Pointedly and with radical clarity he states what is his - and now our - role in the work of reconciliation that is so decisive for us and for our world. The original context of the diplomatic service for conflict management and re-establishing mutual understanding, from which the term *katallassein* (= to reconcile) is derived, provides a generally comprehensible key to the Christian ministry of reconciliation: you are ambassadors – on behalf of Christ. You are the bearers of the message of reconciliation which conveys God's request, "Be

reconciled to God!" (II Cor. 5,20) The way there lies open. God has opened it up himself in Christ. This is true and had been decided by God even though in this world among us human beings the question of power, of peace and war, hatred and reconciliation, is still an unresolved issue. For precisely this reason we are called over to God's side, called into the congregation of justified sinners where we can have a living experience of being reconciled with God and with one another. "Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if, while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation." (Rom. 5,9-11) Differences remain even in the church of Jesus but in Christ they become reconciled diversity. (cf. Gal. 3,28: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.")

- (8) But naturally God's message and work of reconciliation are not limited to the Christian church; on the contrary, for the congregation itself they become a commission and mission beyond its own borders. "The New Testament statements about reconciliation ... proclaim God's solidarity with human beings in Christ as the foundation for solidarity within humankind" (Ernst Käsemann, *Erwägungen zum Stichwort "Versöhnungslehre" im NT*, in: *Zeit und Geschichte, Dankesgabe an Rudolf Bultmann*, 1964, pp. 47 ff.). Here the whole breadth of human existence comes into view. And still more: the fact that God has reconciled the world to himself in Christ becomes the decisive impetus and encouraging stimulus for all who believe this and put their trust in it so that, in a sense, they link up with God's own work of reconciliation. So the **message** of reconciliation compels us to undertake the **ministry** of reconciliation among human beings, following Jesus' example – namely, on behalf of Christ.

### 3. Back to Bethlehem

- (9) This brings us back to Bethlehem where God's way on earth began with the birth of Jesus. This implies concretely following the tracks which still mark out the path of reconciliation today: healing what is broken and sick; calling people to repentance and forgiving sins; siding with the suffering, the oppressed and the poor. Breaking through the barriers which divide God from human beings, the pious from the godless, the healthy from the sick, the well fed from the hungry, black from white, Jews, Christians and Muslims, and whatever barrier of enmity may exist between people – this kind of breakthrough will lead us time and again into mortal conflict with the enemies of reconciliation in real life. Enthusiastic illusions are prohibited. A vocation to the ministry of reconciliation as followers of Jesus does not lead the church or individual Christians to the position of neutral observers or arbitrators; it calls for a decisive commitment to the forgotten in this world. The sign of the ministry of reconciliation on behalf of Christ is the cross!
- (10) When, as a sequel to the revolutionary changes in 1989/90, the apartheid regime in South Africa also fell, a great man in the struggle against racism, Christian F. Beyers Naudé, was asked whether he considered reconciliation possible after the many years of systematic discrimination against the vast majority of the population. He answered, "From a biblical and theological viewpoint, especially if we take into account the example of Jesus Christ, of how much he suffered and the incredible injustice which was done to him by human beings as well as his moving plea when he was dying on the cross: 'Father forgive them for they know not

what they are doing'. We can only respond by saying: yes, reconciliation is possible. If we as Christians wish to follow the example of Jesus Christ our Lord, there is only one answer which we have to give and that is that reconciliation is possible." (C.F. Beyers Naudé, Is reconciliation possible? In: ... und folgten dem Stern, Festgabe für Christian Krause, ed. Dieter Rammler, Stuttgart 2000, p. 58) This answer strengthened the resolve of the new, first democratically elected government of South Africa to create the legal conditions for appointing a "Truth and Reconciliation Commission". The chairman was a prominent church leader, Desmond Tutu, then archbishop of Cape Town.

- (11) A few weeks ago I was able to visit our member churches in Namibia and Botswana and also in South Africa. I was shocked by many things: the gap between the poor and the rich with all its social tensions including crime is dramatic; the enormous spread of AIDS is a threat to people throughout Southern Africa. But that is not all. After the traumatic experiences of apartheid, what could have been expected in the way of retaliation and racial hatred in reverse has not happened. Beyers Naudé was right: reconciliation is possible. It requires people who place their trust in it, like Nelson Mandela, and also like many other Christians in the country who facilitated the breakthrough of the Truth and Reconciliation Commission in the spirit of Jesus Christ.
- (12) Among my visits near the Cape of Good Hope there are two I shall never forget, the visit to Robben Island and that to Genadendal, the first Christian mission station of our Moravian member church in South Africa. Nelson Mandela forms a link between the two places. After his release and as the newly elected head of state, he visited that old mission field and then gave the name Genadendal ("Valley of Grace" in English) to his presidential residence. Yes, reconciliation is possible when you rely on God's work of reconciliation in Jesus Christ – through "genaden" alone!
- (13) As an example of the tremendous challenges which still remain in South Africa, I want to refer to the Church of Peace in the Hillbrow district of Johannesburg. During the apartheid period, Hillbrow was a "shining white" business area comprising high rise office and apartment buildings, businesses and banks. Right in the middle stood the "Friedenskirche" of the German speaking, Evangelical Lutheran Church in Transvaal. In the seventies, when millions from the German churches were to be spent on expanding it to form a so-called peace center, I as a young church official was one of those who protested vehemently. We claimed that this money could be used better, e.g. in Soweto or somewhere else, for the black population in their suffering. We lost the battle. The center was built on the – as my fellow protesters and I believed – dubious pretext that it was to serve reconciliation and the integration of black and white. A rather absurd argument in "white" Johannesburg!
- (14) And then, a few weeks ago, the bishop of the Evangelical Lutheran Church in Natal and Transvaal, which formerly spoke German and has now merged, invited me to visit Hillbrow. I had not been there for about twenty years. And now I could hardly believe my eyes! Hillbrow had become a slum. The former office and apartment buildings for the white upper-middle class were packed full of people, most of whom had come as refugees from other African countries or from the former black ghettos in their own country. Crime, drugs and AIDS were rampant. And right in the midst - the peace center of our LWF member church. The parish council, consisting of people from the immediate neighborhood and chaired by a (black) South African lady, welcomed the president of the LWF from Germany very warmly.

Naturally, we spoke English. They showed me the "Church of Peace" and the "peace center" full of people, mainly young people, who had been brought in from the streets by various groups and programs looking for ways out of the drugs scene and the heavy burden of crime. A South African couple of German descent, both pastors, form a natural part of that large team of full time and voluntary workers.

- (15) God's ways are beyond our understanding. And it is true that reconciliation is possible. Because we can be certain that God's reconciling love goes ahead of us. God's messengers, his ambassadors of reconciliation on Christ's behalf, are called to follow in his tracks. Each one of us will now be thinking of examples from our own context of the urgent need for the ministry of ambassadors of reconciliation. Here I must restrict myself to describing a few examples from the churches and countries I have been able to visit since our last meeting. But such examples could be found in many places in the world. Since the collapse of the former friend-versus-foe structure of the East/West conflict that affected the whole world in the last century, we are faced everywhere with building up a new order. But what should we do with the deep trenches dug by the old order between ideological camps, ethnic groups and religious communities, and which now, after the end of the Cold War", somehow lie there defenseless? Many of the countries represented here among us are familiar with these old trenches which, now that they are no longer guarded, give rise in one place to retaliation for past injustices and in another to exploitation and unbridled demands on the opposite, weaker side. In the midst of this new, worldwide conflict between new opponents, the only opportunity and hope remaining for the incalculable number of victims is that reconciliation is possible and that its sister, justice, will become a living reality. The history of God's doings with humankind teaches us that neither reconciliation nor justice can be had in a merciless world without God's grace. But, relying on that divine grace, we are called and equipped to minister on behalf of Christ.
- (16) In this spirit, we as Lutheran churches emphatically identify with the World Council of Churches in the newly launched Decade to Overcome Violence and are associated with the worldwide network "Peace to the City". Violence of any kind distorts the human dignity of the image of God so that it becomes a mask of inhumanity. Here I should particularly like to emphasize the vital commitment of the LWF and its member churches to overcoming violence against women and against children.
- (17) Of course, we are particularly thinking of the violence in the Middle East where we had hoped to be meeting today. In the name of Jesus we dare to claim that reconciliation is possible and therefore we commit ourselves to justice and reconciliation in solidarity with those who are threatened by violence. For the place where the three major Abrahamic religions originated we call for free, unhindered access to the holy sites of their followers with mutual respect for the dignity of others and strengthened by prayers for peace. Here at our meeting we also plan to reflect on concrete offers of dialogue and, in gratitude for the service already rendered, we intend to continue our commitment to the work of the Augusta Victoria Hospital and the other institutions on the Mount of Olives, to the work of the schools and the church aid projects. Together with all the religious communities on the spot, we urgently call on the political leaders of the region to grant religious liberty free of any form of discrimination. At this point I should like specifically to thank all the congregations and individual Christians – especially in Sweden and the USA – who regularly hold prayer vigils for peace and reconciliation in the Holy Land. In all this we convey our respect and our

brotherly and sisterly support to our local member church spot under the courageous leadership of its bishop, Munib Younan. We shall do all that we can also to express this support by holding our next Council Meeting in Bethlehem. We congratulate our brother, Munib Younan, on being awarded the Finnish Peace Prize and an honorary doctorate from the USA.

4. Reconciliation on the way to the visible unity of the Church

- (18) In the third article of the Apostles' Creed, Christians confess the unity of the church given to them in Christ, the communion of saints. That is the source both of the conception of "communion" to describe the community experienced by the churches in the Lutheran World Federation and of the idea of unity in reconciled diversity among Christians in the world as a whole. Here too, as the churches live their lives together and strive for common witness, the term "reconciliation" has become a key word. According to this understanding, we do not witness to Christ by judging the religious convictions of others but by doing what Christ did: inviting, opening up, healing and blessing. Thus, starting with and in Christ, Christianity cannot be exclusive; it can only be inclusive.
- (19) Witnessing to Christ in the world is impeded by our often expressing the historical diversity of our churches more against one another than together. Unreconciled churches obscure the message of peace from Bethlehem.
- (20) But God's spirit awakened a new understanding among us at the turn of the century in a way that would have been inconceivable only a few decades earlier. We have learnt from one another and discovered the wealth and fullness of the traditions of Christianity around the world. We know today that we do not have to become like the others but can nevertheless believe in and live out unity. And at the same time we feel more strongly than before that we shall and must change if we want to be witnesses to God's reconciliation and peace in the world.
- (21) The Joint Declaration on the Doctrine of Justification (JD), affirmed jointly on Reformation Day in Augsburg in 1999, opened up a new chapter in the relations between the Roman Catholic and Lutheran churches. If we stick to the core of the gospel – *sola gratia, sola fide, sola scriptura* and *solus Christus* – indeed, to that by which the church stands or falls, we shall not only overcome the old breaches of the Reformation but also find the strength to overcome the remaining differences on the way to a unity in reconciled diversity.
- (22) The Official Common Statement stated on Catholic-Lutheran relationships that the goal of ecumenical endeavors is to "reach full church communion, a unity in diversity, in which remaining differences would be 'reconciled' and no longer have a divisive force." Within this "unity in reconciled diversity", a common understanding of the gospel makes it possible to see the remaining differences in points of doctrine and historical expressions no longer as divisive contradictions but as the mutually enriching and challenging diversity of our common faith and witness.
- (23) It is a clear contradiction of this goal when, in the Declaration "Dominus Iesus", the Congregation for the Faith tries to spell out the Roman Catholic magisterium – using a narrow interpretation of Vatican II – not only with regard to how it understands its own



church, but also by laying down basic criteria for how all other churches can be church. These criteria must first be the subject of dialogue, listening to the Holy Scriptures, in an honest and open struggle for the truth. A desire to abandon the common level of dialogue reached with so much effort would, in our view, constitute a fatal step backwards in the ecumenical process.

(24) What we need is not a return to confessionalism, clinging rigidly to old conflicts, but rather a joint new ecumenical start. The people in our congregations will certainly take care of this in the places where they live side by side, seeking ecumenical communion in witness and service and trying to make it a reality. And the communion of churches in the LWF will also not allow itself to be discouraged from working for ecumenical encounter, engaging in dialogue on the right understanding of the church, the ministry and the Eucharist, struggling for a communion of churches in which the churches can learn from one another in a "unity in reconciled diversity" and can witness together to Jesus Christ in the world and for the world in word and deed. That is our task locally and worldwide.

(25) In the strength of the Holy Spirit, which gives us new wings straight from the recent celebration of Pentecost, new, binding steps towards reconciled diversity have been taken by our member churches in certain regions. In the USA, following the agreement on altar and pulpit fellowship between the Evangelical Lutheran Church in America (ELCA) and the Presbyterian Church, a similar agreement has now been made between the ELCA and the Episcopal (Anglican) Church. The latter had given rise to considerable tensions within our Lutheran church in America. In such regional ecumenical dialogues, the question arises repeatedly of how one can preserve one's own ecclesial identity, theological integrity and faithfulness to the tradition of one's own confession, while at the same time relying on the power of reconciliation given us in Christ and taking firm steps towards one another. As an encouragement for greater ecumenical openness, I should therefore like to see all the efforts to give visible expression to the unity given us by Christ becoming part of the ministry of reconciliation entrusted to us. May the "communio lutherana" remain clearly committed to this ministry of reconciliation among Christians worldwide and thus also resist all the dangers of divisive confessionalism.

(26) During my official visit in November last year, when I enjoyed the generous hospitality of the Evangelical Lutheran Church in Denmark for which I would again like to express my gratitude here, I was also party to the reflections going on there about formally signing the Leuenberg Agreement. In the meantime that step has been taken. Thus the diversified network of ecumenical ties is growing and contributing - in this case - to the indispensable process of integration in Europe beyond the merely economic context.

(27) At this point I should like to point critically to serious tensions within some of our member churches which have already resulted in divisions in certain places. Neighboring and/or partner churches of those concerned, and also our LWF staff with the General Secretary at its head, have been working for reconciliation and healing in these confrontations. I should like clearly to express our gratitude for this. Nevertheless, it seems to me that the extent of such efforts is often not in proportion to the issues and the success. Experience has frequently taught that too many cooks spoil the broth. For this reason I should like to suggest here that we could reflect on whether we in the LWF could create some kind of "mediation instrument", perhaps calling on a few "elder statesmen and states-women" who could be deployed in consultation with the General Secretariat. This could constitute a quite concrete

ministry of reconciliation which I consider very necessary. The often quite massive disputes in which we engage in our own house obscure the radiance of the gospel.

5. Gratitude and encouragement

- (28) These few comments on theological reflection and the brief description of a selection of practical examples can only indicate the wide span of the gift **and** ministry of reconciliation stretching in a promising way from God's grace to the often pitiful reality of humankind. But in the process I do not want to forget to express my thanks and appreciation to all who have committed themselves to this ministry of reconciliation in the name and on behalf of the Lutheran World Federation. I am thinking of the women and men in the field service of the LWF World Service who give practical expression to their trust in and hope of God's mercy in frequently insoluble situations of hunger, war and the misery of refugees. On my desk I have a cartridge case which has been emptied of its powder and worked into the form of a cross. Child soldiers from the brutal civil war in Liberia have produced hundreds of these crosses in a project of the LWF World Service there. That is what matters. There the cross can become a concrete sign of hope despite all the violence.
- (29) My thanks also go to the Geneva staff. The ministry of reconciliation, which is our task on behalf of Christ, needs people who are prepared to devote their energies and gifts to it. I am happy that there are also signs of a readiness for structural changes in the set up in Geneva, again in the World Service context in particular, where the "Standing Committee", decided upon at the last Council meeting, seems to me to have proved beneficial, together with the completion of the "Capacity Assessment Report".
- (30) Time and again I receive copies of sometimes confidential letters from our General Secretary to key political figures in the powerful and crisis areas of our world. These letters have often been written after personal visits to such people. It is a particular way, and certainly also a particular gift, our General Secretary has, on the one hand to establish a broad network of personal trust, but also, on the other, never to lose sight of our unambiguous task of peace and justice. I want to thank him sincerely for this and no less for the good cooperation particularly along this road and to congratulate him on the well deserved award of another honorary doctorate from the USA.
- (31) I should like to thank those who received me with great hospitality on my official visits to the churches in the Lutheran Communion in Southern Africa (LUCSA) and in Denmark, and also at the impressive jubilee organized ecumenically in Milan, Italy. At the same time I must ask for your understanding that I have not (yet) been able to accept other equally warm invitations, simply because of the limitations on my own energy and time.
- (32) In the international context with increasingly close and rapid global communication, interruptions, condemnations and the implementation of unbridled dominant interests have equally global, fatal consequences. The collapse of borders and limits which came with the disintegration of the old power blocs comprises a potential for freedom, but this can only become a blessing if it goes hand in hand with responsibility before God and humankind guided by the double command of love. This applies, not least, to scientific research and the possibilities of genetic engineering. Today we need a new and clear definition not of all that we can do but of what we should stop doing for God's sake. The image of human beings

derived from the biblical message about creation in the image of God, and understanding our natural environment as God's good creation, challenge us to take a clear stand precisely as a worldwide debate on ethics begins and to encourage dialogue about the basic values of life at all levels. The theme chosen by the Executive Committee for our next assembly relates to the core of this overall situation with the rapidly accelerating fragmentation of a consensus on values and points to the decisive key: healing.

- (33) "For the Healing of the World" – that is precisely where we are led by our reflection on the ministry of reconciliation which starts in God himself through Christ Jesus. It is a matter of healing that which is broken, namely healing the world. So we must be prepared to allow God to make demands on us and call us to serve him: with God's promise at your back, set out to be his ambassadors on Christ's behalf. Listen to the passionate call and pass it on: "Be reconciled to God!" Everything depends on that.



## REPORT OF THE TREASURER

- (1) This report refers to the year 2000 and the first months of 2001. It presents some concerns and challenges for the financial situation connected to the Lutheran World Federation.

### Opening remarks

- (2) I want to express my appreciation for the constructive collaboration and fellowship that exist within the LWF, and also for the trust that has been shown towards me as new treasurer. I have been given the privilege to serve in the Lutheran family, and it is a journey in joy, faith and hope.
- (3) Former Director of Finance and Administration: Mr. Friedrich Manske has taken up his new position in Germany. I want to thank him for the very good cooperation and wish him God's blessing. In the intermediate period Mr. Michel Bettermann and Monique Ammann thankfully have been very supportive. Mr. Pauli Rantanen from Finland by now has been appointed as Director of Finance and Administration and I wish him God's blessing in taking up his position within LWF.
- (4) In the General Secretary's Report you will find the situation of the different departments described more in detail. In my report I have sought to give some policy viewpoints of the financial challenges of LWF, put them into a framework of more general perspectives, point to some special matters of concern and suggest some possible strategies in moving forward.

### Budget situation; concerns and challenges

- (5) Appreciation and gratitude should be expressed to member churches, church related organizations, mission societies and staff for continuous efforts in carrying the work forward. The income is of strong importance and a concrete sign of readiness from the member churches to make LWF able to continue the overall activities. The budget for LWF as a whole has been developed rather carefully and deficits have been avoided.

### Financial flows

- (6) The Lutheran World Federation has always relied upon the member churches and the church related organizations in being the main support for financing the activities. The following four categories are the main sources for being able to do so:
  - (7) - Membership contributions made yearly from the churches to meet administrative costs of the Secretariat and the Governing Bodies

- (8) - Contribution from churches for Programs, Projects and Coordination Budget
- (9) - Contributions from Church related Organizations, mainly contributions that are earmarked for developing purposes, relief and emergencies, as well as for human rights work etc.
- (10) - Contributions from Governmental Organizations to specific programs. These contributions come from UNHCR, European Union and United Nations Relief and Work Agency. These organizations are also providing service fees for the Geneva Coordination Budget.
- (11) The Geneva Coordination Budget is financed through membership fees and through service fees related to project and program funding and financial income. This includes the Council, Executive Committee and Program Committees.
- (12) Again in 2000, funding for the Geneva Coordination Budget shows a USD decrease over that of 1999. Total contribution was USD 8,411,901, a decrease of USD 645,333 from 1999. The year 1999 also saw a decrease over 1998, an amount of USD 698,462. This trend is not encouraging.
- (13) Some of the funding decrease was in membership contributions, and some in direct grants to the Geneva coordination function. It is not always easy to compare because some decreases result from less US Dollars given and some because we receive less US Dollars due to currency exchange rate conditions.
- (14) The project/program needs are financed by direct grants from churches, church-related organizations and governmental organizations. In 2000 the income for the General Secretariat, Department for Theology and Studies and Department for World Service is down from the previous year. The Department for Mission and Development is the only one that had an increase.

#### Strategy for structuring the budget

- (15) In the areas of finance and financial management there is a need for constant efforts to streamline and improve financial management. I am grateful to the highly committed staff in Geneva being aware of that challenge and working constantly on it. Commitment is and should always be geared towards the fulfillment of the needs of the member churches including servicing the political system and maintaining relations in a global communion.
- (16) The Council - on the basis of the report of the former treasurer, voted: " To ask the General Secretary to develop the existing budget structure further, taking into account the aims and goals of the LWF."
- (17) Due to different approval procedures in the churches and the church related organizations, there is not yet a mechanism in place to receive complete final information on grants in time to incorporate the projected income in an overall budget. The currency fluctuations of national currencies add to this problem of an accurate forecasting. Therefore expenditure for programs and projects, and also for the coordination budget has somehow to be adapted to funds available.

- (18) It is advisable to work towards a budget where the work of LWF could be presented in a more integrated way still taking into account the special challenges Department of World Service has in the budget process.
- (19) There is also a need to profile and focus the work of the LWF through the budget in light of changes in the environment around us.
- (20) A discussion regarding a more Comprehensive Budget Structure took place in Stuttgart on November 2, 2000. This was an important step to start the process for exploring possibilities of presenting the budget in a more integrated way in the future.
- (21) The meeting took place with the awareness that it is important that the relationship between the coordination and the program budget is well understood and that the implications of each can be weighed against the other. A budget structured according to aims and goals would make the budget more transparent and better understood. It is a challenge to find mechanisms to how coordination costs can be presented and accepted also as program/project related costs. A budget structure designed this way could be of help in the priority discussions that must constantly be going on within the federation. Since evaluation is linked to prioritization and planning, a process on how this can be undertaken for the structure of the budget should also be kept in mind.
- (22) To secure a good process and a satisfactory result in adequate time before the General Assembly in Canada, a working group of 3 – 4 persons, from within the Program Committee for Finance and Administration of the Council, will be asked to work with the General Secretary to draw up proposals. This group could start its work already in 2001, aiming to provide the new envisaged budgeting structure for the period after the next Assembly

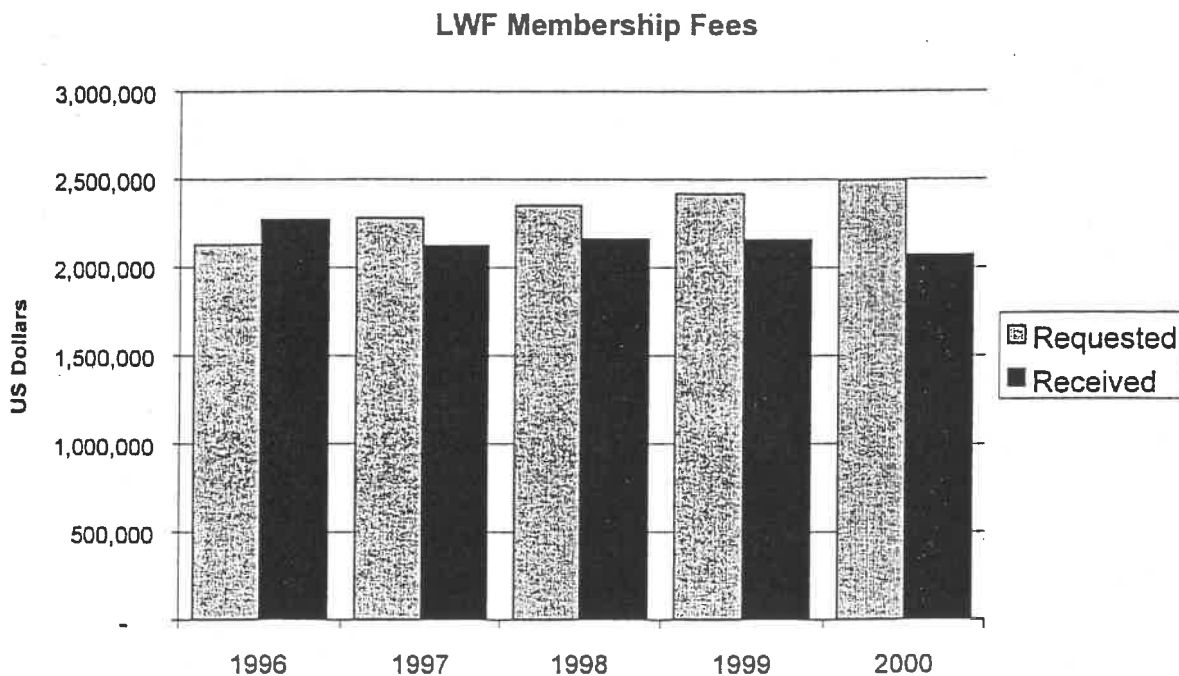
#### **Managing income and expenditure**

- (23) Thanks to the ongoing efforts to keep the expenditure as low as possible, and due to a rather strict financial control, expenditures in 2000 were below the approved budget for 2000. Surpluses at the end of the year 2000 were used to refill the exchange equalization fund. At the same time there was a negative impact of the weak EURO which gives us fewer US Dollars from EURO currency countries.
- (24) The Executive Committee, in November, reduced the LWF coordination budget for 2001 to CHF 14.992.500 from the CHF 15.075.550 approved in June 2000. The budget is based on a rather cautious rate of 1.65 CHF in 2001.
- (25) A stronger US Dollar also means that we receive less income from Deutsche Mark, Swedish kroner, Norwegian kroner, Finnish mark, currencies.

#### **Membership Contributions**

- (26) Unfortunately, membership contributions, which are heavily counted on to help fund the Geneva coordination budget, have, in the last few years, decreased. The Council has taken action to increase the asking each year - 3% in each of the last few years. In 1996 USD 2,129,255 were requested, and in 2000 USD 2,495,459 were requested.

- (27) In 1996, USD 2,271,465 were received, some USD 140,000 more than requested. However, in 2000, only USD 2,071,328 were received; USD 424,131 less than requested, but also importantly, USD 85,775 less than the amount received in 1999.
- (28) Part of the decrease can be attributed to exchange rates. As mentioned earlier, EURO country currencies can, at times, give us fewer US Dollars. For example, the German National Committee has increased their grant to Membership Contributions, but because of exchange rates we received fewer Dollars from them than in previous years.



### Project / Program Funds

- (29) The total amount of Project / Program funds handled each year can and does vary. In 1995 some USD 105 million were recorded; to a low of USD 76 million in 1997; to USD 93,813,062 in 2000. Much of the variances can be attributed to funding for 'Emergencies'. In 1997 Emergencies funds totaled USD 6 million; in 2000, USD 22.5 million. Also, 'Non-Budget' funds have varied from USD 28 million in 1997 to USD 34 million in 2000. Both these funds appear in the Department for World Service.
- (30) Project / Program disbursements will vary similarly, being disbursed when the need arises and the funds are available.

### Department for World Service

- (31) The average budget amounts to over 90 million USD, and this accounts for over 84% of the disbursements of the LWF as a whole. It is promising to see the good work of coordination that



ACT is doing and the close links with the Department for World Service. I am grateful for so much of the financial contributions coming from church related organizations within ACT.

- (32) The World Service field programs are still much needed being aware that also improvements are needed. The department is under pressure from inside and outside "the family" in a situation of lack of financial capacity causing some positions not to be filled. Efforts have been made to prioritize, identify problem areas and improve systems. This situation calls upon further efforts for policy and priority making. The department's intention to develop a strategic plan covering the next 5 years is an encouraging initiative.
- (33) The recommendations from the Capacity Assessment Report will be dealt with, and a follow-up process to the report is needed. DWS is guided by its Standing Committee. In this process viewpoints from the Standing Committee and the General Secretary, as well as what is written in the report itself should be very closely looked into to find solutions and further strengthen the work in the department.
- (34) The Standing Committee has a rather strong mandate and together with the General Secretary it will guide DWS forward in an international environment that has changed considerably since the current set-up of the department and the overall Secretariat was decided upon 10 years ago. The strengthening of financial monitoring, reporting and management systems should be key issues as we look to the future. The role of agencies in international diaconal work and use of Round Table-mechanisms might also be further explored. New demands and rapid changes call for new strategies and solutions. The General Secretary will report in due time to you in more detail about the situation and challenges of DWS.

#### **Department for Mission and Development**

- (35) DMD has coordinated project/program funds of USD 9,480,000 in 2000. I want to express my appreciation that contributions have remained fairly stable over the last year, although down considerably from 1996 when USD 15.5 million were received.

#### **Department for Theology and Studies**

- (36) Funding for DTS, both in administration and projects, has been decreasing each year for the past few years. Geneva Coordination received, from member churches, USD 872,000 in 1996, but only USD 562,000 in 2000. Such shortfalls are made up by vacancies in staffing and/or transfers from other funds such as membership contributions.
- (37) The funding of projects has gone from a high of USD 227,000 received from member churches in 1996 to a low of USD 138,000 in 2000. A shortfall here means that projects that have been planned and approved have not been able to be carried out.

## SPECIAL EFFORTS

### Membership Fees and Endowment Fund

*(A graph for membership fees is shown under the "Membership Contribution" heading)*

- (38) LWF has worked out criteria for determination of membership fees noting the possibility of calculations based on considering the real financial situation of individual churches and their members. It is encouraging that a number of member churches have accepted that challenge and have looked for ways and means to consider an increase in the amount of money they will use for this purpose. I want to thank the member churches for considering an increase in their membership fees of 3% as decided by the Council, and at the same time want to acknowledge the reasons for others of not being able to do so for the time being but to keep the challenge in mind.
- (39) It may seem reasonable to look at the membership fee issues together with the challenge to contribute to the Endowment Fund. Some member churches might have difficulties in allocating grants to the fund at the same time as efforts are made to increase the membership fee. It is however still a hope that at least some churches in time will be able to do so.
- (40) Nevertheless the Endowment Fund gives member churches a promising instrument whereby the viability of LWF operations can be secured and the services of the Secretariat to the member churches can be ensured. I feel sure that the Council members also in the future will take on the responsibility to interpret the Endowment Fund. I wish to acknowledge with appreciation the contributions received from several member churches. A number of other churches have confirmed their commitment to contribute. The work on the Endowment Fund is progressing nicely thanks to contributions for which I am very grateful.

### Augusta Victoria Hospital

- (41) A considerable work of policy and negotiations has been done over the years, and I wish to acknowledge the work of the former treasurer and others to follow up on the difficult financial situation for the Augusta Victoria Hospital.
- (42) On December 18 last year an agreement was signed between LWF, Stiftelsen Oljeberget, Norway, the Government of Norway and the Government of Sweden to transfer USD 3 million ( 2 mill. from Norway and 1 mill. from Sweden) to LWF. The donation was done in response to LWF's request of July 1998 for financial assistance to cover accumulated deficits and liabilities of the Augusta Victoria Hospital at the Mount of Olives in Jerusalem. The Kaiserin Auguste Victoria Stiftung ( KAVSt) has been a part of the discussions and has agreed to the conditions connected to the donations.
- (43) In the agreement the parties confirm the importance of
- securing and preserving the property of the Mount of Olives against sale of the property out of pressure from creditors or from parties to the political conflict in the region or any other activity that puts the property in danger;

- the maintaining of a strong international and ecumenical presence on and involvement in activities on the property;
  - that the property and its uses continue to serve also the Palestinian community in the region, thereby protecting the humanitarian and religious rights of the Palestinians.
- (44) It should also be mentioned with appreciation that a member of the Program Committee for Finance and Administration has initiated a workshop on sustainable ethical investments.

### SOLIDARITY AND IDENTITY

- (45) As a Lutheran family we exist, witness and work within complex and diverse contexts around the globe. Finding and managing resources for LWF in this situation needs awareness and consciousness about how to navigate in the regional and local landscape where each of the churches are situated. There are considerable differences in financial situation and in economic ability to contribute to the fellowship. At the same time we must hold on to the fact that we are part of a worldwide family. Contributing money, and thus in a very practical way, sharing among us shows solidarity, is God willing, a concrete sign of belonging and brings blessing from region to region.
- (46) The international environment has changed considerably over the last years. We experience rapid changes, increased commercialization and new demands. LWF has to meet these challenges. At the same time it is important for LWF to maintain humanitarian and Christian principles and values in the face of a neo-liberal market society.
- (47) The number of Lutherans and Lutheran churches is growing especially in regions that have a rather difficult economic situation.
- (48) To include new churches in a very practical way so that economic difficulties will not hamper their possibilities of enjoying the growing of the churches is a challenge. Activities that can support and equip churches to respond to their calling and participate to a full extent as partners should be made a priority challenge for LWF. Acting as real partners will build accountability for trust. *Dette agda e agjenciji - de in hi "kom" impudat a larch*
- (49) Though the situation for member churches might be very different around the globe, addressing issues in one voice makes it easier to be heard when human rights are violated or when churches are living through difficult times.

### ECUMENICAL BRIDGING

- (50) As a Lutheran communion we are moving forward in studying, exploring and creating dialogs with other church families and organizations. Ecumenical space is required in order that the various Christian traditions and church families will be allowed opportunities to articulate their concerns and express their self- understanding as well as expressing their readiness to see themselves as parts of an ecumenical movement.


- (51) The promotion to continue and strengthen the communication between the member churches and the respective church related organizations and the mission societies is urgent. The diaconal and evangelical work is an important and integrated part of LWF.
- (52) The links between WCC and LWF as well as experiences from ACT that exist makes it possible to learn even more and increase the ecumenical commitment. This has financial and priority consequences. Networking styles and new approaches to networking and linking should be based on the richness of diversity as well as the need to avoid overlap and duplications.
- (53) Setting up and nurturing feasible communication networks and action alliances among different church families, ecumenical and secular organizations is one way of contributing as well as supporting ecumenical initiatives at regional, national and local level. Urgent issues can be dealt with in spite of theological gaps that exist. It is appreciated that bilateral relations between Anglicans and Lutherans, Orthodox and Lutherans, Lutherans and Reformed and Lutherans and Roman Catholic are in progress.
- (54) As Lutherans we can contribute to these processes as part of the broad ecumenical movement.
- (55) Building Christian unity for our common witness is a road that we must go on acknowledging that it takes time and commitment.

## CONCLUDING REMARKS

### Quo vadis, LWF?

- (56) In the present situation we need to have a sober financial policy and practice in view of member churches' financial situation. I am grateful that the Secretariat in Geneva has managed to adapt to the realities of having fewer financial and human resources available for its work. The LWF would need more resources to fulfil its tasks not forgetting how important it is to make constant efforts to prioritize work. Also, administration costs money.
- (57) LWF will never stop looking for ways and means to realize the vision of telling and making even more visible the glory of God to the world. In many ways and with a rather practical approach we can all work
- to witness through service, thus meeting the practical needs of member churches;
  - to meet the strategic needs that address and revise the existing policies and economic structures within the Lutheran family;
  - to lower the thresholds between Lutherans and other church families and organizations.
- ?
- It should be examined which communication processes can best be promoted by the LWF in cooperation with our ecumenical partners. *Where can we take a lead?*
- to witness through service in a context of humanitarian need and develop further the structure and capacity needed to be an effective operational and ecumenical partner.

*Strive for unity in Christ. That is our goal but promote dialogue.*

- (58) Being a global fellowship of churches witnessing and working in so diverse realities gives us great challenges in relation to building networks among our member churches but also to widen the dialogue to other church families. This work cannot be done without economy being made available through prioritizing.
  - (59) Developing LWF as a federation and a community of churches is a journey of faith with hope in God and trust in our collective abilities.
  - (60) The Federation as a whole is built on shared values such as faith, fellowship, relationship, inclusiveness, solidarity and mutual respect.
  - (61) Based on these values and with awareness of our roots and identity we are called to make our commitments and to make priorities for future work and future use of financial resources.
-  Listening, reaching out and learning from other experiences is part of our Lutheran nature. It is an interesting and promising path for us to follow.

