



Saksdokumenter:

NKR:

Referat fra styremøte i Norges kristne råd 25.05.04 (*tidl. utsendt*)

Referat fra møte i Norsk Teologisk Samtaleforum 28. mai 2004 (*tidl. utsendt*)

Referat fra møte i Norsk Økumenisk Forum for Innvandringsspørsmål 28. mai 2004 (*tidl. utsendt*)

Rapport fra møte med representanter for Norges kristne råd, Sudan Council of Churches (SCC) og New Sudan Council of Churches (NSCC) 18. juni 2004 i Nairobi, Kenya (*vedlagt*)

KV:

Report from Faith and Order Plenary Commission meeting in Kuala Lumpur, Malaysia from 28th of July to 6th of August 2004

KEK:

Referat fra KEK's kommisjon "Churches in Dialogue" (CiD), Aarhus, 23.-27. mai 2004 (*vedlagt*)

Brev ang. Third European Ecumenical Assembly in 2007 (*vedlagt*)

Brev ang. ny generalsekretær i KEK (*vedlagt*)

Reconfiguration of the Ecumenical Movement

Rapport fra Nordisk rådslag om den økumeniske bevegelse (Nya Valamo II), 15.-17. juni 2004 i København (*vedlagt*)

Artikkel til Ecumenical Review: "Reconfiguration of the World Council of Churches" (*vedlagt*)

Brev fra KV ang. Reconfiguration (*vedlagt*)

Sakspapir – KN: Kirkens Nødhjelps formelle relasjon til Kirkenes Verdensråd (*vedlagt*)

Sakspapir – KN (også utsendt i forbindelse med februar møtet - Sak MKR 05/04) (*vedlagt*)

Oppfølging av saker i de økumeniske organisasjoner

Norges kristne råd (NKR)

Forslag til vedtak:

1. Referat fra styremøte. i Norges kristne råd 25.05.04 tas til orientering.
2. Referat fra møte i Norsk Teologisk Samtaleforum 28. mai 2004 tas til orientering.
3. Referat fra møte i Norsk Økumenisk Forum for Innvandringsspørsmål 28. mai 2004 tas til orientering.
4. Rapport fra møte med representanter for Norges kristne råd, Sudan Council of Churches (SCC) og New Sudan Council of Churches (NSCC) 18. juni 2004 tas til orientering.

Det Lutherske Verdensforbund (LVF)

LVFs råds møte holdes i Genève 1. til 7. september. Blant viktige saker på dagsorden er valg av generalsekretær og oppfølging av saker fra generalforsamlingen i 2003, blant disse en studie om temaet "human sexuality". Det forventes også at LVFs reviderte misjonsdokument blir vedtatt.

Det vil bli gitt en muntlig orientering om forhandlingene og vedtakene i møtet.

Forslag til vedtak:

Orienteringen tas til orientering.

Kirkenes Verdensråd (KV)

Forslag til vedtak:

Report from Faith and Order Plenary Commission meeting in Kuala Lumpur, Malaysia from 28th of July to 6th of August 2004 tas til orientering.

Konferansen av Europeiske kirker (KEK)

1. En viktig sak for KEK framover til bli forberedelser til the **Third European Ecumenical Assembly (EEA3)** in 2007. Deres sekretariat vil undersøke muligheten for å arrangere dette i Romania.
2. Ang. **ny generalsekretær i KEK** blir Mellomkirkelig råd til å diskutere om vi har kandidater å foreslå – fra Den norske kirke eller andre kirker.

Forslag til vedtak:

Referat fra KEK's kommisjon "Churches in Dialogue" (CiD), Aarhus, 23.-27. mai 2004 tas til orientering.

Reconfiguration of the Ecumenical Movement

De utsendte dokumenter og informasjon fra møtet ned LVF og KV legges til grunn for vår egen refleksjon.. Vi viser også til tidligere behandlet i MKRs septembermøte der saken ble behandlet under Sak MKR 05/04. Notat fra KN som da ble sendt ut, ligger også vedlagt som sakspapir.

Forslag til vedtak:

1. Rapport fra Nordisk rådslag om den økumeniske bevegelse (Nya Valamo II), 15.-17. juni 2004 i København tas til orientering.
2. Generalsekretæren bes utarbeide et kort svar til KV på bakgrunn av samtalen.

Norges kristne råd**REFERAT Styremøte, 25.05.04**

Til stede: Arnfinn Løyning, Ola Ireneus Breivega, Else-Britt Nilsen, Arne G. Ellingsen, Anne Karin Kristensen, Tor L. Rønneberg, Kari Lorentzen (vara for Sveinung Lorentsen), Olav Fykse Tveit, Knut Larsen, Sten Sørensen, Ørnulf Steen, Knut Refsdal

Forfall: Olav Skjevesland, Sveinung Lorentsen, Ørjan Lundquist

Åge Haavik deltok under sak 2.3.04.

Møtet, som ble avholdt i 3. etg. i Kirkens hus, ble innledet i kapellet der Phumzile Zondi fra Universitetet i Pietermaritzburg i Sør-Afrika hadde morgenandakten. I løpet av møtet gav Kari Lorentzen, nettopp hjemkommet som ledsager i EAPPI, glimt fra noen av sine inntrykk fra sitt 3-måneders opphold i Palestina og Israel.

REFERATSAKER

1.4.04	Referat fra styremøte 09.02.04	Oppfølging
Merknader	Referatet er tidligere utsendt og godkjent via e-post.	
Vedtak		

RAPPORTER OG ORIENTERINGER

2.2.04	Rapport fra sekretariatet	Oppfølging
Merknader	<p>Rapporten fulgte innkallingen. Følgende saker ble kommentert:</p> <p><u>Hovedsatsinger:</u></p> <ul style="list-style-type: none"> • Lokaløkumenikk: Samtalene med Bønn for Oslo fortsetter. Etter sommeren vil arbeidet med lokaløkumenikk bli intensivert. • Ungdom og økumenisk samarbeid: Årsaken til at den norske representanten i styret i EYCE har trukket seg, er arbeidsformen i og rundt styret. NKR følger opp saken. • Stat/kirke: Human Etisk Forbund er aktive for tiden, i forhold til religiøse uttrykk i det offentlige rom. Dette bør vi følge. • Den økumeniske bevegelse: Vi har ikke mottatt nærmere informasjon om Nordisk Institut for Ekumeniks profil og program. • Rekonfigureringen av den økumeniske bevegelse er i gang og i Norge blir det et bredt sammensatt møte til høsten. <p><u>Løpende aktiviteter og relasjoner:</u></p> <ul style="list-style-type: none"> • Relasjoner: Besøket fra Shaanxi Christian Council i Kina har utløst en gammel diskusjon om forholdet mellom husmenighetene og den offisielle kirke. • Prosjekter: Fredsavtale i Sudan kan være nært forestående. Dette, samt NKRs forhold til Sudan, vil bli markert i forhold til offentligheten og politiske myndigheter. • Kirkeledermøtet 24. mai med Trygve G. Nordby fra UDI som gjest var vellykket. 	
Vedtak	Rapporten mottatt til orientering.	

2.3.04	Økumenisk salmeprojekt	Oppfølging
Merknader	<p>Rådgiver Åge Haavik i Kirkerådet i Dnk orienterte: NKR har i noen år arbeidet med et økumenisk salmeprojekt der målet har vært å bidra til likelydende salmesang i norske kirker gjennom å utvikle et kjernestoff av salmer og sanger i tekster og melodier som kirkesamfunnene kan enes om. Prosjektet har møtt utfordringer som har hindret den framdriften som vi ønsket.</p> <p>Nå er prosjektet tatt opp igjen, bl.a. fordi Kirkemøtet i Dnk har vedtatt å arbeide med en høymessereform. I den forbindelse er også arbeid med salmer et uttrykt behov, samtidig som det sies at dette gjerne kan skje i samarbeid med andre kirkesamfunn.</p>	

	<p>Det er sendt brev til medlemskirkene i NKR for å be om svar - innen utgangen av august - på følgende spørsmål:</p> <ol style="list-style-type: none"> 1. Hvilke behov og ønsker har dere for revisjon av salmebøker og hvilke konkrete planer har dere om nye utgivelser på kort eller lang sikt? 2. Er dere interessert i å være med i en arbeidsgruppe som skal definere kjernestoff av salmer og sanger, herunder rammer og prinsipper som skal følges i utvalg av kjernestoff? 	
Vedtak	<ol style="list-style-type: none"> 1. Styret takker for orienteringen. 2. AU følger opp saken og nedsetter en bredt sammensatt arbeidsgruppe for å følge opp saken. 	

2.4.04	Forberedelse av styretur til Geneve	Oppfølging
Merknader	<p>Følgende alternativer er aktuelle:</p> <ol style="list-style-type: none"> 1. 05.-09.11.04 2. 03.-06.11.04 	
Vedtak		

SAKER

3.9.04	Regnskapsrapport pr. 30.04.04	Oppfølging
Merknader	<p>Følgende regnskapsoversikter var utsendt på forhånd:</p> <ul style="list-style-type: none"> • Norges kristne råd • Tiår mot vold: Bygg freden! • Ungdom og Taizé • Teologi og HIV/AIDS 	
Vedtak	Styret tar regnskapsrapporter pr. 30.04.04 til etterretning.	

3.10.04	Oppfølging av Rådsmøtet 2004	Oppfølging
Merknader	<p>Det forelå et skriv fra sekretariatet med evaluering av årets råds-møte, planer for neste års råds-møte og oppfølging av diverse saker.</p> <p>Styret gav sin tilslutning til at Jeløya Kurs- og Konferansesenter var et egnet sted, men at standarden på rommene på folkehøgskolen var for dårlig. Rådsmøtet som helhet fungerte svært bra. Med tanke på neste år ønsker vi å avholde rådsmøtet etter samme mal. En arbeidsgruppe er i gang med dette.</p>	
Vedtak	<ol style="list-style-type: none"> 1. Neste års råds-møte avholdes 10.-11. mars. 2. Styret ønsker ikke å avgi en uttalelse om Midtøsten som svar på diverse innlegg i media. 3. Styret oppfordrer Dnk til å drøfte hvordan organisasjonene i Dnk kan trekkes inn i det økumeniske arbeidet i Norge og komme tilbake til styret med saken. 4. Styret vil sette av tid til samtaler om homofili som en økumenisk utfordring og ber sekretariatet utarbeide et notat om mulige temaer og framgangsmåte. 	

3.11.04	Endring av stillinger	Oppfølging
Merknader		
Vedtak	<ol style="list-style-type: none"> 1. NKR og NFR oppretter en felles stilling som administrasjons-konsulent med virkning fra 1. sept. 2004. Kostnader til stillingen deles med 60% NKR og 40% NFR. NKR er arbeidsgiver og NKRs generalsekretær er administrasjonskonsulentens nærmeste overordnede, mens NFRs generalsekretær har instruksjonsmyndighet i de oppgaver som angår NFR. 2. Stillingen som kontorleder nedlegges fra 1. september. AU følger denne saken. 3. Konsulentstillingen i NKR økes til 100% fra 1.sept. 2004. 	

3.12.04	Liturgier til gatekapellene	Oppfølging
Merknader		
Vedtak	<ol style="list-style-type: none"> 1. Det bevilges midler tilsvarende to månedersverk til en prosjektstilling som skal arbeide med bønner og liturgier til brygge-/gatekapellene. 2. Jan Bjarne Sødal anmodes om å gjøre dette arbeidet. 	

3.13.04	Godtgjøring til styreleders kirkesamfunn	Oppfølging
Merknader		
Vedtak	<ol style="list-style-type: none"> 1. Det utbetales ikke godtgjørelse til kirkesamfunn som har ledervervet eller andre verv i NKR. 2. Styrelederens eller andre personer i dennes steds dokumenterte utgifter i forbindelse med oppdrag som styreleder dekkes av NKR. 	

3.14.04	Søknad fra Den nordisk katolske kirke i Norge	Oppfølging
Merknader	Den nordisk katolske kirke i Norge søkte om medlemskap allerede for noen år siden, men den gang ble søknaden avvist på formelt grunnlag fordi kirkesamfunnet ikke hadde vært registrert i Norge i fem år.	
Vedtak	Søknaden fra Den nordisk katolske kirke i Norge om medlemskap i Norges kristne råd sendes på høring til medlemskirkene med frist for å uttale seg 30. september.	

3.15.04	Forberedelse av fellesmøte NKR/NFR	Oppfølging
Merknader	Styret gjennomgikk de to sakene til fellesmøtet med NFR. Se eget referat.	
Vedtak		

3.16.04	Møteplan 2003-04	Oppfølging
Merknader		
Vedtak	<p>Følgende møtedager er fastsatt:</p> <p>16.09.04 kl 14.00-19.00 (deretter middag hos Ørnulf Steen)</p> <p>30.11.04 kl 09.00-14.30</p> <p>01.02.05 kl 09.00-14.30</p> <p>31.05.05 kl 09.00-14.30</p>	

3.17.04	Eventuelt	Oppfølging
Merknader	Sten Sørensen foreslo at NKR arrangerer et kurs for kirkeledere på nasjonalt og lokalt plan om kommunikasjon med muslimer.	
Vedtak	Saken oversendes sekretariatet som kommer tilbake med forslag på neste møte.	

Oslo 25. mai 2004
 Arnfinn Løyning

Ørnulf Steen
 Knut Refsdal

HOVEDSATSNINGENE VEDTATT AV RÅDSMØTET 2004:**Lokaløkumenikk**

Etter at styret i sitt siste møte vedtok forslag til tiltak for arbeid med lokaløkumenikk gjorde Rådsmøtet dette til en hovedsatsing for inneværende år.

- Det er tatt kontakt med Menighetsfakultetet med tanke på styrking av arbeidet med lokaløkumenikk i undervisningen og det vil bli tatt kontakt med flere undervisningsinstitusjoner.
- Henvendelse er sendt til fagrådet for arbeidsveiledning (ABV) som er opprettet av fagforeningene til de vigslede tilsatte i Den norske kirke med anmodning om at ABV gjøres til et økumenisk samarbeid der det er mulig.
- Det er kontakt med KIFO ang. en mulig utredning av forholdet mellom folkekirkeideologi og lokalt økumenisk samarbeid.
- NKR sekretariatet vil også delta i forberedelsen av Bønneuken i Oslo 2005

Ungdom og økumenisk samarbeid

- Et løst nettverk av unge ressurspersoner fra ulike kirkesamfunn har hatt to møter i løpet av våren 2004. Gruppen ønsker å videreutvikle den tverrkirkelige kontakten mellom unge gjennom å utveksle informasjon og fra tid til annen jobbe sammen om konkrete prosjekter. Denne våren har en mindre gruppe begynt planleggingen av et økumenisk ledertreningskurs som forhåpentligvis vil bli avholdt i løpet av neste skoleår.
- Gjennom å spre informasjon om økumeniske kurs og aktiviteter håper vi å gi flere unge gode økumeniske erfaringer. Det er opprettet en egen e-postliste til dette formålet. Denne våren har Norges kristne råd rekruttert og nominert unge mennesker til flere kurs og konferanser rundt om i Europa.
- Det norske medlemmet i styret i Ecumenical Youth Council of Europe så seg i begynnelsen av mai måned dessverre nødt til å trekke seg fra vervet. Norges kristne råd følger opp denne saken sammen med alle de involverte partene.

Kirkelig arbeid for fred

- Kirkelig Fredsplattform har hatt økning i aktiviteter og det er tydelig at flere medlemsorganisasjoner vet om plattformen og ønsker å benytte seg av tilbudet. Dette er en gledelig utvikling for økumenisk samarbeide mellom medlemmene og også for økt samarbeide i forhold til internasjonalt arbeide. Nettverket rundt Liberia har møttes jevnlig og det har blitt bevilget støtte til kurs for lærere i Liberia for å forberede disse til å ta imot tidligere barnesoldater i skolen. Plattformen har også vært engasjert i Filippinske fredsforhandlinger gjennom støtte til kirkelig observasjon av forhandlingene. Det har også vært betydelig koordinering mellom norske myndigheter og medlemsorganisasjonene i forhold til disse forhandlingene, noe som har skapt interesse for videre samarbeide om å støtte opp under fredsprosessen i landet gjennom lokale kirkelige partnere.
- I mai organiserte plattformen et kurs i Do No Harm (DNH) for 35 deltakere fra et bredt spekter av medlemsorganisasjoner samt andre. Kurset gav deltakerne en innsikt i forholdet mellom bistand og konflikt og hvordan man kan planlegge og evaluere bistandsprosjekt i forhold til hvorvidt man bidrar positivt eller negativt til konflikt i området hvor man jobber. I tillegg til DNH fikk deltakerne også en introduksjon til prosjektet Reflecting on Peace Practices (RPP) som er et verktøy for evaluering av fredsprosjekt. Dette vil være et nyttig redskap i videreføring av arbeide som plattformen oppfordrer til.

Stat-kirke

På det neste møtet i Adm-Jur vil to av stat – kirke-utvalgets medlemmer være med. Utvalget følger utviklingen i saken kontinuerlig og er også delaktig i konferansen som står omtalt nedenfor.

Konferanse om statens verdigrunnlag

Konferansen arrangeres i samarbeid med Samarbeidsrådet for tros- og livssynssamfunn 16. september. Stat – kirke-utvalgets medlemmer blir med, det samme blir ressurspersoner fra inn- og utland, blant annet Ingvild Thorson Plesner, Lars Gule, Janne Haaland Matlary, Levi Fragell, Trond Bakkevig, Ingrid Vad Nilsen, Rolf Reikvam, Lena Larsen.

Prosjektene

Tiår mot vold: Bygg freden!

- Det er etablert en tenkegruppe for tiåret, bestående av Celine Pihlstrøm, Raag Rolfsen, Liv Berit Carlsen og Tale Hungnes. Gruppas oppgave er å bistå prosjektleder med utvikling av satsingsområder og ideer, og vil møtes ca to ganger i året.
- Denne våren har det blitt avholdt fem Temmelig hemmelig-kurs. Til høsten følger fire til etter. Oppslutningen fra kirkenettverket har ikke vært imponerende, men desto flere fra helsevesen, skoleverket og politiet har deltatt. I så måte har kursene bidratt til å samle ressurspersoner i ulike miljøer.
- Prosjektleder var i mars i Jerusalem i forbindelse med styringsgruppemøte for ledsagerprogrammet til Palestina og Israel (EAPPI), og har tatt del i arbeidet her i Norge i etterkant, blant annet med å utarbeide brosjyre og bidra i rekrutteringsarbeidet. Norge skal sende fire personer fire ganger i året.
- 21.-22. april ble konferansen "Når overgrep og krenkelser skjer – hvordan fremme gode løsninger?" arrangert i Oslo. Totalt 60 personer, fra en lang rekke kirkesamfunn og organisasjoner deltok. Tilbakemeldingene i etterkant har vist at dette var meget vellykket.
- 11.-12. mai ble det, i samarbeid med Oslo bispedømme i Dnk, holdt et Mangfold og dialog-kurs der ca 15 personer deltok. Prosjektleder er nå ferdig utdannet MOD-leder.
- En onsdag kveld i begynnelsen av mai ble en ny radiogudstjeneste spilt inn. Stedet var Immanuelkirken (metodistkirke) i Oslo og predikant Olav Fykse Tveit. Gudstjenesten sendes 25.07.04 kl 11.03 på NRK1.

Ungdom og Taizé

- Det går dårligere enn forventet med påmelding til Taizé-turen. Det er klart at arrangementet sammenfaller med andre arrangementer for ungdom. Det blir tatt fornyet kontakt med aktuelle grupper og miljøer.

NORDEN-FOCCISA

- NORDEN-FOCCISA fellesskapets arbeid med teologisk refleksjon om HIV/AIDS har hatt en god start i den norske arbeidsgruppen, men det har vært vanskelig å etablere god kontakt med grupper i de andre landene.
- Vi har mottatt NORAD-midler til et forprosjekt som gjør det mulig for to representanter fra hvert av de involverte land å møtes for å gjøre en grundig planlegging av arbeidet.

Kirken og flyktingene

- Utredningen om etablering av et nettverk om Kirken og flyktingene er godt i gang og vil bli avsluttet innen sommeren. Deretter vil det bli sendt på høring til aktuelle instanser.
- Kirkeledermøtet 24.mai har kirken og flyktingene som tema. UDI-direktør Trygve Nordby er invitert som foredragsholder.

Samarbeid NFR/NKR

- Etter at både NKR's Rådsmøte og NFR's årsmøte ga sin tilslutning til planene om videre samordning av de to organisasjoner med sikte på full integrasjon, har sekretariatet arbeidet med mandat for et utvalg som skal utrede ulike sider ved sammenslåing.
- Det er nå klart for etablering av én stilling for en felles administrasjon.

Den økumeniske bevegelse

- Nordiska Ekumeniska Rådet ble nedlagt fra 1.april i år etter endelig vedtak i Rådsmøtet 4.mars. Sigtunastiftelsen har etablert et Nordisk Institut for Ekumenik (NIE) som er til forveksling likt NER. Det er ingen fra norske kirker som er med i NIE, men vi avventer nærmere informasjon om instituttets profil og program. For øvrig holder NKR nær og god kontakt med de øvrige nasjonale økumeniske råd i Norden.
- Styreturen til Genève er under forberedelse
- Kirkens Verdensråd har startet en bred prosess med det de kaller en rekonfigurering av den økumeniske bevegelse. Det er planlagt et norsk møte med bred deltakelse i denne prosessen. Møtet skulle vært avholdt i vår, men er utsatt til høsten.

NKRS LØPENDE AKTIVITETER OG RELASJONER

1. Utvalgene

Norsk Økumenisk Kontaktforum for Kvinner (NØKK).

På vårmøtet 22.mars 2004 vedtok NØKK endringer i sine statutter. I stedet for at NØKK hittil har arrangert møter vår og høst for medlemmene, vil det heretter bare bli holdt ett årlig møte (årsmøtet), men dette møtet vil bli kombinert med et faglig seminar, som også vil være åpent for andre interesserte kvinner fra hele landet og alle kirkesamfunn. Fagseminaret skal ta opp og belyse aktuelle emner, og form og innhold bestemmes ut fra relevans til emnet.

NØKK vil ellers legge stor vekt på å være et aktivt utvalg innenfor Norges Kristne Råd, bl.a. som høringsinstans for saker som NKR tar opp eller uttaler seg om. Ellers vil NØKK gå inn for å bruke internett aktivt til informasjon mv."

Norsk økumenisk forum for innvandrerspørsmål (NØFI)

har møtt to ganger den siste tiden. Det er naturlig å vurdere forumets framtid i lys av opprettelsen av nettverket for kirken og flyktningene. Brev fra Kvekerne til regjeringen ang utlendingspolitikken vedlagt.

Norsk teologisk samtaleforum (NTSF)

møtes neste gang 28. mai og vil da fortsette behandlingen av Midtøsten med fokus på forholdet mellom profetier og løfter om land og dagens politiske situasjon. En arbeidsgruppe bestående av Hallvard Hagelia, Marianne B. Kartzow og Knut Refsdal legger da fram utkast til en uttalelse fra NTSF i denne saken.

2. SEKRETARIAT

- Gro Elin Vinnes er fortsatt sykmeldt. Det er kontakt med trygdekontoret for å avklare hennes situasjon.
- Det holdes kontakt med andre av de mindre leietakerne som skal inn i det nye Kirkens hus med tanke på felles løsninger for data og lignende

3. RELASJONER

- Frikirken og Misjonsforbundet har sammen med Norges kristne råd invitert tre representanter fra Shaanxi Christian Council i Kina på besøk til Norge. Johan

Tidemann Johansen har lagt opp et omfattende program for de tre. De er i Norge fra 14. til 28.juni

- Generalsekretær deltok i Nordisk møte for økumeniske sekretærer i Finland i begynnelsen av mars. Disse møtene er viktige kontaktpunkter for samarbeidet mellom kirker og økumeniske organisasjoner i Norden. Møtet omfatter representanter fra Island, Norge, Sverige, Danmark og Finland. Ettersom KEK allerede ser Norden og Baltikum som ett område, og Kirkenes Verdensråd kommer til å gjøre det samme, vil dette nordiske møtet i løpet av 2006 også utvides til å omfatte representanter fra Baltikum.
- Generalsekretær deltok i møte med sine europeiske kolleger i Tallin rett etter påske. Disse møtene arrangeres av generalsekretærene selv, mens KEK stiller sitt sekretariat til disposisjon for den praktiske organiseringen.
- Den norske kirke ved Kirkerådet har tatt initiativ til en kirkelig deltakelse i markeringen av 100-årsminnet for unionsoppløsningen 1905. NKR har oppnevnt Anne Margrethe Mandt som medlem av komiteen. Vi er særlig opptatt av de økumeniske sider ved markeringen.
- NKR var vertskap for en delegasjon av kirkeledere oppnevnt av KV som besøkte Oslo tirsdag 30. mars. Delegasjonen besøkte flere av de NATO-landene som ikke har atomvåpen for å påvirke dem til å arbeide for ikkespredningsavtalen av atomvåpen både i NATO-sammenheng og i forhold til andre land. Delegasjonen hadde møte med statssekretær i utenriksdepartementet, Kim Traavik, og var fra norsk side ledsaget av Trond Bakkevig og generalsekretærene for MKR og NKR. Etter møtet i UD var det også møte med kirkelige og andre aktører angående atomvåpen og moderniseringen av norsk forsvar.
- NKR var medarrangør av et dialogmøte om HIV/AIDS som MKR for Den norske kirke hadde tatt initiativ til som en oppfølging av Kirkemøtets vedtak om HIV/AIDS.

4. PROSJEKTER

a) Salme- og lovsangsdatabase

Norges kristne råd har i noen år arbeidet med et økumenisk salmeprosjekt der målet har vært å bidra til likelydende salmesang i norske kirker gjennom å utvikle et kjernestoff av salmer og sanger i tekster og melodier som kirkesamfunnene kan enes om. Prosjektet har møtt utfordringer som har hindret den fremdriften som vi ønsket. Det dreier seg særlig om spørsmål knyttet til rettigheter, men vi har også strevet med å finansiere prosjektet.

Kirkemøtet i Den norske kirke har vedtatt å arbeide med høymessereform. Kirkemøtet og Kirkerådet har uttrykt at dette også innebærer et behov for å arbeide med salmer, og at dette gjerne kan skje i samarbeid med andre kirkesamfunn.

Som ledd i en kartlegging er det derfor sendt henvendelse til medlemskirkene i rådet med en del konkrete spørsmål knyttet til planer og behov når det gjelder salmer.

b) Pastorale kontaktgrupper med Sudan og Rwanda/Burundi/Kongo

Det er under planlegging et pastoralbesøk fra kirkerådene i Rwanda, Burundi og Kongo til Norge. Besøket vil finne sted i tiden 8. til 18. oktober. Programmet vil bestå av et bredt anlagt fagseminar om vold mot kvinner og barn i krigsherjede områder, kontakt med institusjoner og fagpersoner i Norges som arbeider med vold og overgrep samt en konferanse for deltakerne fra de tre landene sammen med en norsk delegasjon.

Pastoralprogrammet med Sudan har ikke hatt noen møtepunkter i det siste. Det er gjennomført en liten undersøkelse av hva programmet har bevirket i Norge, det samme er under arbeid i Sudan. I løpet av juni skal det være et møte med representanter for de tre involverte kirkerådene for å drøfte det videre samarbeidet.

**Norges kristne råd
Norsk Teologisk Samtaleforum (NTSF)**

REFERAT - Møte 28. mai 2004 kl 09-13 - Kirkens hus

NTSFs sammensetning

Den Anglikanske Kirke:	Andrew Thomas
Den Evangelisk Lutherske Frikirke: (forfall)	Torleif Elgvin, Katrine Bråtane, Arne Kristiansen
Den finske menighet:	Carita Jansson (ikke tilstede)
Den katolske kirke:	Per Bjørn Halvorsen (forfall), Else-Britt Nilsen
Den norske kirke:	Stephanie Dietrich (forfall), Marianne B. Kartzow, Marit Skjeggstad
Den ortodokse kirke:	Johannes Johansen (ikke tilstede)
Den tyske menighet:	Manfred Jetter (ikke tilstede)
Det Norske Baptistsamfunn:	Peder A. Eidberg, Billy Taranger
Det Norske Misjonsforbund:	Hallvard Hagelia
Frelsesarmeen: (ikke tilstede)	Henrik Bååth (ikke tilstede), Jostein Nielsen
Metodistkirken:	Roar G. Fotland (forfall)
Oslo Kristne Senter:	Åge Åleskjær (ikke tilstede)
Svenska Margaretakyrkan:	Örjan Lundquist (ikke tilstede)
Syvendedags-Adventistsamfunnet:	Roger Robertsen
Venneses Samfunn Kvekerne:	Marit Kromberg
Norges kristne råd:	Ørnulf Steen, Knut Refsdal

Sak 1	Innledning	Ansvar
	Andrew Thomas innledet med bønn.	
Vedtak		

Sak 2	Israel/Palestina – en økumenisk utfordring	Ansvar
	Forslag til ressursdokument utarbeidet av en arbeidsgruppe bestående av HH, MBK og KR ble behandlet, men ikke ferdigbehandlet, på møtet. Dokumentet slik det nå foreligger følger vedlagt. Kommentarer til punkt 1-6 (som ble behandlet på møtet), samt resten av dokumentet, kan rettes til KR innen 21.06.04. Arbeidsgruppa vil så bearbeide disse fram til neste møte.	
Vedtak		

Sak 3	Spiritualitet og økumenikk	Ansvar
	På forrige møte ble det bestemt at NTSF skulle arbeide med tenkning rundt spørsmålet om hva som ligger til grunn for bønn og økumenisk arbeid. Joachim Grün fra Peterstiftelsen delte sine erfaringer rundt temaet.	
	<u>Spiritualitet</u> : Begrepet erstattet i 1970-årene ordet fromhet. I dag har begrepet blitt så utflytende at det er vanskelig å bruke. Spiritualitet, som starter i enkeltmenneskets hjerte og ender i forløsning av hele skaperverket, handler om: <ul style="list-style-type: none"> - hengivelse til Gud - forvandling i Kristus - henvendelse til vår neste - gjenopprettelse av vår opprinnelige tilstand ved universell forsoning 	
	<u>Økumenikk</u> : Den økumeniske historie har vært opptatt av sosialetikk og	

	teologi. Den tredje bølgen i økumenikken handler om spiritualitet.	
Vedtak		

Sak 4	Neste møte	Ansvar
Vedtak	Onsdag 8. september kl 12.00-16.00 - Kirkens hus.	

Sak 5	Eventuelt	Ansvar
	Ingen saker.	
Vedtak		

Oslo, 01.06.04
Knut Refsdal
sekretær

Norges kristne råd
Norsk Økumenisk Forum for Innvandringspørsmål (NØFI)

REFERAT - Møte 28. mai 2004 kl 13.00-14.30, hos Norges kristne råd

NØFIs sammensetning:

Den norske kirke: Kristin Fæhn, Inger Nesvåg (ikke tilstede)
Frelsesarmeen: Solfrid Bakken (leder)
Metodistkirken: Ivan Chetwynd
Vennenes Samfunn Kvekerne: Egil Hovdenak
KIA: Rune Fiskerstrand
NKSF: Johan Hake (forfall)
Norges kristne råd: Anne-Grete Larsen, Knut Refsdal (sekretær)

Sak 1:	Godkjenning av innkalling og saksliste	Ansvar
Vedtak	Innkalling og saksliste godkjent.	

Sak 2:	Gjennomgang og godkjenning av referat fra møte 29.04.04	Ansvar
Vedtak	Referatet godkjent.	

Sak 3:	Nytt fra kirkesamfunnene/organisasjonene	Ansvar
	<p><u>Vennenes Samfunn Kvekerne:</u></p> <ul style="list-style-type: none">• Har fått avslag på omgjøringsbegjæringen for "sin" kirkeasylant. Er i kontakt med NOAS og Amnesty og fortsetter arbeider. <p><u>Kristent Interkulturelt Arbeid:</u></p> <ul style="list-style-type: none">• Vedtaket i Stortinget nylig om at barn som har sittet over ett år i asylmottak, får opphold, er kjempet gjennom etter mye press, bl.a. fra KIA.• Seminar i regi av Kommunal- og Regionaldepartementet, 15. juni: Informasjon er sendt ut.• Mange etniske kristne miljøer har problemer med lokaliteter. Frelsesarmeen kan muligens hjelpe. <p><u>Metodistkirken:</u></p> <ul style="list-style-type: none">• Sak fra Lindås kommune hvor 11 barn er tatt fra foreldrene av Barnevernet. Gjelder innvandrerfamilier. En advokat arbeider med saken, som snart kommer opp i Tingretten. <p><u>Frelsesarmeen:</u></p> <ul style="list-style-type: none">• Har startet omfattende arbeid på Rodeløkka i år.• Opplever at det blir vanskeligere å komme inn på asylmottak. <p><u>Norges kristne råd/Nettverket kirken og flyktingene:</u></p> <ul style="list-style-type: none">• Arbeidet med utredningen av nettverket er i gang. Det ble gitt tilbakemeldinger fra funnene så langt, bl.a. fra Kirkens Nødhjelp, KIA, Grønland menighet i Dnk, Oslo bispedømmeråd i Dnk, Pinsekirken i Bærum, Kirkens Bymisjon, Kirkens Sosialtjeneste og Oslo bispedømme i Den katolske kirke. Det arbeidet som foregår er variert.• Utredningsrapporten sendes ut før sommeren. Det er naturlig å ta opp denne på neste møte.	
Vedtak	Informasjonen tatt til etterretning.	

3.12.04	Liturgier til gatekapellene	Oppfølging
Merknader		
Vedtak	1. Det bevilges midler tilsvarende to månedsverk til en prosjektstilling som skal arbeide med bønner og liturgier til brygge-/gatekapellene. 2. Jan Bjarne Sødal anmodes om å gjøre dette arbeidet.	
3.13.04	Godtgjøring til styreleders kirkesamfunn	Oppfølging
Merknader		
Vedtak	1. Det utbetales ikke godtgjørelse til kirkesamfunn som har ledervervet eller andre verv i NKR. 2. Styrelederens eller andre personer i dennes steds dokumenterte utgifter i forbindelse med oppdrag som styreleder dekkes av NKR.	
3.14.04	Søknad fra Den nordisk katolske kirke i Norge	Oppfølging
Merknader	Den nordisk katolske kirke i Norge søkte om medlemskap allerede for noen år siden, men den gang ble søknaden avvist på formelt grunnlag fordi kirkesamfunnet ikke hadde vært registrert i Norge i fem år.	
Vedtak	Søknaden fra Den nordisk katolske kirke i Norge om medlemskap i Norges kristne råd sendes på høring til medlemskirkene med frist for å uttale seg 30. september.	
3.15.04	Forberedelse av fellesmøte NKR/NFR	Oppfølging
Merknader	Styret gjennomgikk de to sakene til fellesmøtet med NFR. Se eget referat.	
Vedtak		
3.16.04	Møteplan 2003-04	Oppfølging
Merknader		
Vedtak	Følgende møtedager er fastsatt: 16.09.04 kl 14.00-19.00 (deretter middag hos Ørnulf Steen) 30.11.04 kl 09.00-14.30 01.02.05 kl 09.00-14.30 31.05.05 kl 09.00-14.30	
3.17.04	Eventuelt	Oppfølging
Merknader	Sten Sørensen foreslo at NKR arrangerer et kurs for kirkeledere på nasjonalt og lokalt plan om kommunikasjon med muslimer.	
Vedtak	Saken oversendes sekretariatet som kommer tilbake med forslag på neste møte.	

Oslo 25. mai 2004
Arnfinn Løyning

Ørnulf Steen
Knut Refsdal

Reiserapport

fra Vebjørn L Horsfjord

Reise/møte/konferanse:	Møte med representanter for Norges kristne råd, Sudan Council of Churches (SCC) og New Sudan Council of Churches (NSCC)
Hvor:	Methodist Guesthouse, Nairobi, Kenya
Når:	18. juni 2004
Tema:	Viderføring av pastoralsamarbeidet mellom de tre rådene
Arrangør:	Norges Kristne Råd i samarbeid med NSCC

Bakgrunn

Norges Kristne Råd har siden 1994 samarbeidet med Sudan Council of Churches (basert i Khartoum) og New Sudan Council of Churches (basert i Nairobi, dekker sørlige Sudan) om et såkalt pastoralprogram. Programmet har hovedsakelig bestått av årlige pastoralkonferanser der prester fra de tre kirkerådene har møttes enten i Afrika eller i Norge. Det har vært lagt vinn på bred deltakelse, og besøk hos menigheter har vært en del av programmet.

Pastoralkonferansene har blant annet tjent som møtested for de to sudanske kirkerådene som er atskilt av praktiske snarere enn av politiske grunner. Særlig for SCC har det vært viktig med slike møtepunkter.

Den forrige pastoralkonferansen ble holdt i Kristiansand i 2002. Særlig fra NKRs side har det vært en oppfatning at det er behov for en gjennomtenkning av struktur og innhold i samarbeidsrelasjonen med sudanske kirker. Den pågående fredsprosessen vil forhåpentligvis medføre atskillig lettere kontakt mellom de to sudanske kirkerådene samtidig som nye ressurser til gjenoppbyggingsarbeidet vil prege kirkene i landet. Dette gjør at behovene i de kommende årene vil være andre enn i de årene som ligger bak.

På NKRs initiativ har de tre kirkerådene siden medio 2003 laget enkle evalueringsrapporter om hvordan pastoralprogrammet har fungert for det respektive råds del. Disse rapportene var utgangspunkt for samtalene i møtet.

Møtet

Møtet hadde form av et verksted der vi med utgangspunkt i samtaler på bakgrunn av evalueringsrapportene i fellesskap arbeidet oss i retning en felles forståelse av målsetning for det videre arbeidet og delte ideer om hvilken form og innhold arbeidet kan ha de kommende årene.

Rapportene som ble presentert hadde flere fellestrekk. Alle rådene konkluderte med at de hadde hatt betydelig utbytte av programmet og at det hadde styrket den økumeniske bevisstheten. På minussiden nevnte alle at det har vært vanskelig å konkretisere oppfølgingen mellom konferansene og at mye gjenstår når det gjelder å bruke kompetanse og innsikt som vinnes gjennom konferansene lokalt i kirkene. Det har til dels også vært mangelfulle rutiner for rekruttering av deltakere. Det har tidligere ikke vært arbeidet i fellesskap med målformuleringer for arbeidet.

Rapportene la også stor vekt på spesifikt kirkelige anliggender som økumenisk fordypning, teologisk refleksjon og religionsdialog. Alt dette relatert til konkrete utfordringer i samfunnet som forsoning, traume-bearbeiding og menneskerettighetsarbeid.

Møtet ble ledet av representantene fra NKR, men bar preg av aktiv deltakelse fra alle partnerne. Man samlet seg raskt om den felles målsetning å fremme økumenisk fellesskap i Sudan og i Norge. Spørsmålet om bare Sudan eller også Norge skulle være fokus i hovedmålesetningen var gjenstand for noe diskusjon etter at det fra NKRs side var foreslått å fokusere på Sudan ut fra den erfaring at behovene her uansett setter norske utfordringer noe i skyggen.

Vi listet opp en rekke ulike temaer som det kan jobbes med i programmet og også flere ulike arbeidsformer. Det var enighet om at de tradisjonelle pastoralkonferansene kan erstattes (noen ønsket nok heller å supplere dem) med andre typer møteplasser, ikke minst konferanser og verksteder for spesifikke målgrupper som for eksempel kvinner og ungdom.

Det var enighet om at dersom forholdene ellers ligger til rette for det, kan deltakelse i programmet på europeisk side eventuelt utvides til Svenska Kyrkan, eller helst Sveriges kristen råd, og de evangeliske kirker i Tyskland (EKD).

Møtet konkluderte med at det var lagt et godt grunnlag for et videre arbeid med konkret planlegging av de neste to til tre års arbeid. Slik planlegging kan eventuelt gjøres under i møte i Tyskland i løpet av høsten.

Vurdering

Det er grenser for hva som kan oppnås i løpet av én dags møte, men forventningene til møtet ble i det store og hele oppfylt. Det ble lagt et godt grunnlag for videre planleggingsarbeid, og det var viktig at representanter for de tre rådene i fellesskap for første gang samtalte – og konkluderte – om målformuleringer for arbeidet. Selve prosessen var også viktig: Den aktive deltakelsen fra alle parter medfører også en implisitt forpliktelse til videre oppfølging.

Oppfølging:

Videre samarbeid med NKR om pastoralsamarbeidet

Report from Faith and Order Plenary Commission meeting in Kuala Lumpur, Malaysia from 28th of July to 6th of August 2004

By Aud V. Tønnessen

I was invited to participate at Faith and Order (F&O) Plenary Commission as a proxy for Turid Karlsen Seim, who is one of the vice-moderators of F&O. I am very grateful to Turid Karlsen Seim and Mellomkirkelig råd for giving me this opportunity to participate at the Plenary Commission and thereby to learn more about the discussions and work being performed by F&O, also to learn to know people who on the international scene are involved in ecumenical work, and to understand more of the processes that are behind the documents that WCC and F&O produce. It gave me a deeper understanding of the difficulties involved in reaching a text that all the member churches in F&O can accept. At the same time it also invited me to explore classical theological themes within an ecumenical context, such as ecclesiology, baptism, eucharist, ministry, as well as themes such as nationalism and the unity of the church and theological anthropology. Personally and theologically this was very satisfactory.

General introduction and remarks

We were about 120 representatives participating in the meeting. The main sessions were related to the works and drafts on baptism, ecclesiology, ethnicity, nationalism and the unity of the church (ethnat study), theological anthropology and ecumenical hermeneutics. But we also had a session on interfaith dialogue. Since the plenary commission met in Malaysia, a Muslim country, it was only appropriate to address the issue of interfaith dialogue and theology on religions.

One question that was present during the whole meeting related much to the question of what should be the main focus of F&O. The general secretary of WCC, Sam Kobia, addressed this issue and caused some uneasiness among many participants when he in his speech said that he saw the task of F&O as two-fold: One being the engagement with classical theological dividing issues among the churches, the other being the divisions within the human society and its impact on the church as a community of human beings. From participants it was questioned whether the second task was a task for F&O. Since I do not have a long history with F&O (to say the least), I cannot relate this discussion about the future tasks of F&O to the history, but I could in the presentation of the GS Sam Kobia, sense the same tendency that can be detected also elsewhere: There seems to be a tendency to broaden the focus and task of committees and commission that once were established to concentrate on the classical ecumenical problems related to church unity and the meaning of diversity. There also seems to be a tendency to question the validity and interest of more classical theological studies in view of the new challenges that churches face in a multicultural and multireligious world. But also the internal problems and the backlashes within the ecumenical work and in the ecumenical processes seem to invite ecumenical studies to find new topics to engage and put effort in. Both the ethnat study and the one on human sexuality are important when dealing with the unity of the church, since it is obvious that not only the theological understanding of ministry is an issue that challenges the unity, but also ethnical and ethical issues do challenge and question the unity of the churches and are issues that often are intertwined with the more theological. But if one should take into perspective all the divisions within the human society, there is a danger that one can overload one body with so many tasks and spread the studies on so many fields that one in the end runs the risk of being without

relevance and interest and of such a quality that no one finds it worth study, neither by the churches nor academia.

There was also at the plenary commission an outspoken dissatisfaction from many members concerning the quality of the drafts and papers and a deep concern over the growing gap between academic theology and the theology of Faith and Order. I do see and understand this point, I also agree with this. And I think it is a problem to ecumenical theology if the gap between academia and ecumenism is getting too wide. But at the same time, when seeing this from a Norwegian perspective where ecumenical theology has not and does not play any prominent part in the curriculums at the theological faculties, I find it a bit difficult to estimate to what extent this is related to the academical level of the texts or if it has to do with the confessionalism of theology at the faculties. But the lack of ecumenical knowledge and interest is a problem, because it can be hard to see how ecumenical theology can be a source to the life and theology within the churches if the ministers have no or little knowledge of it. And since many ministers are faced with some sort of ecumenical activities on the local level in Norway, this activity should also be linked to a deeper theological reflection that relates Norwegian experiences to that of international ecumenism.

Studies and discussions

1. One Baptism: Towards mutual recognition of Christian initiation

This study follows up the BEM document from 1982. Its three main foci are to clarify the meaning of mutual recognition of baptism, to point to some consequences of such a mutual recognition and to illuminate some of the problems that hinder such mutual recognition. The weakness of this study is at the same time its strength. The study explores the liturgical expressions and the symbolic meaning of baptism, which means that there is a focus on baptism as praxis and the meaning implicit in this praxis for the church and for life in faith. I found this fruitful because it takes into consideration the already implicit interpretation of the meaning of baptism that one find in the act itself. It brings about a fuller and richer understanding of the meaning of baptism within different churches. It is also very important to have a strong focus not only on the diversities, but also positively seek to identify what we can agree on and mutually recognize in the different traditions. There was a tendency in part of the plenary discussion to give more emphasis to the diversities and confessionalist positions then to positively affirm the positive possibilities for a mutual recognition.

A representative for such an attitude was the statement of one of the orthodox in my group when we discussed baptism: he could only recognize a baptism as valid baptism if it had been performed through a valid ministry, which of course implied that apart from the Roman-Catholics all we others did not have a baptism that he could recognize as valid and a basis for communion.

And here one clearly also sees the weakness of the study undertaken so far, since the problems of mutual recognition very much relates to understanding of ministry and with consequences for the communion as it is expressed in eucharist. And this is not the focus of the study, for many good reasons. But: Could one talk about a mutual recognition of baptism, if the different understandings of ministry and their significance for the meaning of baptism are hindrances to a eucharistic communion? The strength of BEM was the way it dealt with baptism, eucharist and ministry and thereby underlined the importance of seeing the three of them together. It is from the perspectives of eucharist and ministry that the major problems relating to a mutual recognition of baptism are highlighted.

2. The Nature/Mission and Purpose of the Church

This is a study that has been going on for quite some time. A preliminary report was presented for and discussed by Teologisk nemnd 1999 (?). Since then the study has changed name, from *The Nature and Purpose of the Church* to *The Mission and Purpose of the Church*, something that was positively received in KL. It is of course a challenge to produce a document on ecclesiology that can embrace all the churches with their different and varied forms of ecclesiology. In my opinion this document suffers from the same disease that strikes many other documents that are produced over a long time and involve a broad number of persons/churches: They swallow up and end up as rather boring texts to read. And the challenge for ecumenism on a literary level is of course how to make readable and interesting texts while at the same time taking into consideration all the different and not conversable opinions held by the churches.

The strength of this study was not least its ability and willingness to point out the unsolved controversies and at the same time managing to verbalize issues whereupon one could and do agree. In order to identify better what one could say together and what still remains obstacles to a visible unity on the part ecclesiology, this draft had framed some of the major controversies. I found this illuminating and educational. To give one example: How can one speak rightly on the question of church and sin in terms of the history of the church? Can one say the church has sinned, or is it impossible ecclesiological to speak of the church as sinner?

A statement based upon this study was presented to the Plenary Commission. This statement will be presented at Porto Allegre next year when WCC holds its general assembly. In my opinion this statement summarized well what the churches can say together about the mission and purpose of the church. Such a positive statement is important also in the process of the churches to find new expressions of its existence when facing religious pluralism, indifferentism, consumerism, secularization etc.

3. Ethnic Identity, National Identity and the search for Unity

To this discussion we were presented summaries and reports from two conferences, one a biblical conference on the theme, the other with theologians and a social scientist. There was also material provided from some local studies. Although the summaries and reports that were presented, gave us an understanding of the work in progress and some of the problems that had been addressed, I would have welcomed a written and general commentary that could have kept the different texts better together. Such an introduction was given in the meeting, but it would have been fruitful if we also had had that prior to the meeting. It is also important that some text-in-print from this study is produced, since the study has been going on since 1997.

It is obvious that issues of ethnicity and nationalism are prominent challenges to the churches and their unity. In many ways this was the basis for the modern ecumenical movement. The experiences of World War I, where Christians fought and killed Christians because they did not belong to the same nation, was a prominent part of the motivation for the first larger international ecumenical meetings (such as in Uppsala and Lausanne). It is therefore only proper and right of a body like Faith and Order to engage itself in a study on this, because also today, churches form part of national and ethnical conflicts in such a way and manner that it threatens the unity of the church. If this is not addressed by F&O, there could otherwise be a danger that one would place too much weight on theological interpretation of diversities when one should rather see the ethnical and nationalistic issues involved and address them.

The study so far seems to lack a theoretical clarity on the use of notions like ethnicity and nationalism when linked to identity. There seemed to be a variation between a more essentialistic and constructivist use of ethnos and nation. This was even sharpened by some of the invited comments on the study and where the commentators managed to state that ethnic and national identity were ordained by God (with reference to Gen.10). From my point of view, the study obviously needs to sharpen its theoretical framework, since the essentialistic approach, when made into theology, seems to be the basis for the whole problem. But I also wonder whether this study in the future could also challenge such attitudes by taking up other analytical categories, e.g. citizenship. What are the rights *and duties* of the Christian as citizen? What could this mean for the understanding of being member of the church and for the interpretation of what a national and ethnical identity can mean both mentally and in praxis in a larger community?

4. *Ecumenical Perspectives on Theological Anthropology*

This study has been going on since 1999. It is obviously an important theme. In light of past and present experiences, the issue of human sexuality seems to be one major issue disturbing the ecumenical dialogue for the moment. One could therefore have expected this study to address the controversial issues in order to clear out the controversies, but this is not the case. The study has avoided to name controversial issues in a very precise manner. The study names poverty, violence and HIV/Aids as main challenges to the understanding and interpretation of theological anthropology. It also takes up the issues of new technology, of artificial intelligence research and biomedical explorations and their implications for the reflection on anthropology from a theological perspective. This is all done nicely. But since the main controversies in the ecumenics on anthropology have been on gender issues, especially homosexuality, in my opinion this study should try to find ways to name the controversies in a precise manner that it does so far. Maybe an idea would be to frame the controversies, as was done in the study on ecclesiology.

Instead the focus is on common affirmations of the human beings as being created in the image of God, the recognition of this image of God in the whole of humanity, that human beings are created to love and be loved, that sin perverts humanity etc. There is an underlying hermeneutical problem through this whole study. I am sure that all would confirm the affirmations of the study. As one can read for oneself, they are not controversial. But the hermeneutics of this study is not cleared out, and has therefore left us with a very open discussion when it comes to more basic question such as: What are the consequences we draw from these theological anthropological insights and affirmations when faced with controversies related to e.g. gender issues? I could see a need for this study to engage itself also in hermeneutical discussions. What anthropological consequences are we to draw from a gender exclusivist language in the Bible and the church tradition?

5. *Ecumenical Hermeneutics*

This study has a long history. It is a follow-up study to work on ecumenical hermeneutics in the 1990s (see the publication *A Treasure in Earthen Vessels. An Instrument for an Ecumenical Reflection on Hermeneutics*. Faith and Order Paper No. 182, November 1998).

What was presented for us in Kuala Lumpur were the reports from two consultations on hermeneutics. The two consultations had different foci.

The Strasbourg consultation focussed on confessional differences in order to explore which hermeneutical keys were used when expressing the meaning of a text. The consultation showed that context (surprise, surprise) emerged as a crucial factor for the respective interpretations of

Scripture and, consequently, for understanding each other across the different interpretations. A list of “criteria” for a responsible ecumenical reading of Scripture was made: “1. We test any reading by its coherence with all of the Scriptures. 2. Our readings are guided by the needs of the faithful, so that their lives may be enhanced in their particular context. We read with the needs of particular people in mind and within our local and global contexts. 3. An interpretation is accountable to the rest of the Christian community both past and present. 4. We believe that the Holy Spirit opens the Scriptures to us as we read prayerfully and with humility. 5. The eschatological dimension of interpretation indicates that the Holy Spirit renews interpretations from the past and teaches new things to the churches until God’s will is fully accomplished.”

The Vienna consultation focused on symbols, rites and practices and the question of the understanding of the divine presence in them. Also at this consultation a list of criteria was made in order to identify the authenticity of symbols, rites and practices: “A. Its foundation on God’s initiative, realised in Christ and made present to us through the Holy Spirit. B. The witness of Scripture. C. Its insertion in the stream of the apostolic tradition. D. Its testing in and recognition by the community. E. Its reception and application by believers. F. Being practised in Christian love and respect. G. The generation of good fruit.”

Both the Strasbourg consultation and the one in Vienna have picked up themes from *The Treasure in Earthen Vessel* and explored them further. Context is obviously an important hermeneutical key in the reading and interpretation of Scripture. But I also see a need for to look more carefully into the understanding of “context” and “contextual” reading of the Bible. As a postcolonial critical hermeneutical term, it has opened up our eyes to the non-universalism of Western interpretations of Scripture and to the impact of cultural power. But “context” and “contextual” reading do not themselves solve the problem of oppressing readings. “Context” can and is also be used for oppression. The problem still remains: What will be a valid contextual reading and interpretation of Scripture and how does one deal with the universalistic claims of the Gospel from this perspective?

The Vienna consultation with its focus on symbols, rites and practices opens up an interesting dialogue, where the “body” of the churches is brought into the dialogue between the churches. In this consultation there seemed to be much more attention given to the question of power and the question of the meaning of symbols related to power.

One consultation cannot solve all problems, neither can two. As was said in the presentation of this study on hermeneutics and with respect to the list of criteria made in Strasbourg: “The list established was fairly long, but it was indeed incomplete.” This sums up fairly well what I see as a major problem with these two consultations: They try to cover a wide range of themes, but at the same time they could have taken up so many more.

It might not be fair to compare reports with a publication (*A Treasure...*), but I just want to make some remarks on this. The issue of hermeneutics is central in most ecumenical dialogues in one way or the other and the heart of most (all?) controversies. When comparing the newest studies with the former one, I am not convinced that the consultations so far has brought us any further. Rather I sometimes get the impression, both from the reports and partly from the discussions taking place in KL, that we have taken one step back instead of ahead. At least it was not clear to me how these new studies brought us further into a deeper, common reflection on hermeneutics and its implications for our understanding and interpretation of e.g. baptism, ecclesiology, theological anthropology etc.

A little bit about Malaysia

The meeting took place in Kuala Lumpur, the capital of Malaysia. The majority of the population of Malaysia are Muslims (60%), and Malaysia is a Muslim and multicultural country. There is religious freedom, and the government is a three-party coalition government and has ministers that come from other religions than Islam, including Christianity. Most people that spoke to us about the situation in Malaysia from a religious, political and cultural perspective underlined that Malaysia was a peaceful and harmonious society, where the different cultural, ethnic and religious group respected one another. But some also told about difficulties and limitations in the religious freedom. Since Malaysia is a Muslim country that implies that it is not allowed to convert from Islam to another religion, in accordance with Islam teachings. It also means that if a Christian or a Hindu is to marry a Muslim, he or she has to convert to Islam. There was also restriction put on other faiths when it came to putting up religious buildings. It was very hard to get permission to build a new church, it might be allowed in some more remote areas of the country, but in Kuala Lumpur it was impossible, we were told. We were also told that all university students, whatever their major are, have to take a course in Islam teaching, and that there was a quota for Malay (muslim) students. Malays would also get a discount on 7% when buying a house. This was intended, we were told, to make up for the weaker economic position of the Malays compared to the Chinese, who dominated the finances.

On the surface Kuala Lumpur is a very commercialized city. Having been part of the economic raise in the South-East, Kuala Lumpur is in some ways like a huge construction area, with new tall buildings being put up to house new shopping malls and companies. It is also very westernized in the sense that western brands dominated in the shops.

The Prime Minister, Abdullah, who was elected this spring, visited the Plenary Commission and gave a speech where he spoke about moderation and addressed the critical situation in the world. I think we all were impressed by his speech, his insistence on moderation, his critical and self-critical reflections upon the world crisis and the relation between Christians and Muslims, the Western world and the Muslim world. At the end of his speech he was so moved that he had to wipe away some tears. What that was suppose to mean, whether that was part of a “Malaysian rhetoric” or was related to this special situation and setting, is hard to tell.

Final Remarks

I must end my report by complementing the host, Hermen Shastri, and his team in Kuala Lumpur. We were cared for from beginning to end. We ate the most delicious food. The Federal Hotel where we all lived and where the meetings took place, held high standard and had a pleasant, friendly and helpful staff. Everything was arranged so smoothly, so that not once I would worry about any practical matter.

Sak MKR 35/04 (KV)

Dear Olav,

Greetings from Geneva.

It was a pleasure meeting you in Kuala Lumpur. I hope you have had sometime to rest and unwind after that hectic two weeks of note-taking at the PC.

I am writing this to follow up on our conversation regarding the possibility of co-sponsoring a consultation on one of the themes of the theological reflection process on peace. It is: "Realising Mutuality and Interdependence in a world of diverse identities". I am attaching the document "Nurturing Peace" which explains the theme in detail.

What I have in mind (which I wrote to Rolfsen Raag in the past as I mentioned the other day) is to have a three day discussion on the theme with a select group (20) of theologians and social scientists who could unpack the theme, identify issues of theological and ethical significance and highlight their relevance for the churches and the ecumenical movement. This could take place in Sri Lanka and in July 2005 or so. NCC Srilanka has offered to host.

We have already done a similar process on "power"(theme 3), another is being attempted later this year on Human dignity (theme 2), and if one can be done for theme 4, these three resources could be a contribution to the DOV at its midpoint which is the Porto Allegre assembly in 2006.

There are two reasons for my request to your hand of partnership. One is that the Church of Norway through its study "Vulnerability and Security" has enriched the discussion around DOV on issues such human security and ethics in structures of relationships. Your partnership in this effort along with others such as NCCSL would certainly add to its credibility and creativity. Two is that we would appreciate a co-sponsor given the limited resources with which are operating. It may not be much. Even if this is not possible, we nevertheless would appreciate your partnership in this venture.

On hearing from you we can discuss further on this.

Looking forward to hearing from you.

Best Wishes

Yours Sincerely

Deenabandhu

Deenabandhu Manchala
Executive Secretary, Faith and Order
World Council of Churches, Geneva.
Switzerland

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World Council of Churches
Geneva

Nurturing Peace, Overcoming Violence: In the way of Christ for the sake of the World

*An invitation to a process of theological study and reflection on Peace, Justice and
Reconciliation during the Decade to Overcome Violence:
Churches Seeking Peace and Reconciliation 2001-2010*

*"For Christ is our peace; in his flesh he has made both groups into one and has broken
down the dividing walls of hostility between us... So he came and proclaimed peace to you
who were far off and peace to you who were near; for through him both of us have access in
one Spirit to the Father" (Eph. 2: 14-18)*

The Background

The 20th century ecumenical movement took its shape in the backdrop of war and violence. Some major events which had formative and lasting influence were: the Universal Christian Conference on Life and Work in Stockholm in 1925 and the Oxford Conference on Church, Community and State in 1937, both responding to the challenges posed by the First World War; the first assembly of the World Council of Churches in Amsterdam in 1948 addressing the challenges posed by the Second World War; the World Conference on Church and Society in Geneva in 1966 responding to the challenges of a divided world in a Cold War era; and the Programme to Combat Racism that brought the churches together to join the struggle to dismantle the apartheid regime in South Africa.

However, the task of building peace in a violent world has often failed to be seen as an important step in the pursuit of Christian unity. Churches have always stood divided and continue to do so on issues of war and peace, exposing the complexity of considerations that churches have to make in such situations. This is exacerbated by different ways in which churches are associated with 'the state' or 'political powers' which varied from overt support to total indifference as well as critical engagement. Relationships based on such attitudes continue to determine the role of the churches in witnessing to peace in situations of war and violence.

Meanwhile, the phenomenon of violence itself has become increasingly complex in the 21st century, presenting fresh challenges as well as new opportunities for the churches to work together for peace. Some of these challenges include the ever widening gap between the powerful and the powerless, the rich and the poor, further aggravated by the processes of economic globalisation; countless civil wars and violent conflicts; terrorism and the war on terrorism, now issuing in the dangerous new doctrine of pre-emptive war; a revived arms race and renewed drive for military security; the proliferation of and continuing threat of a variety of weapons despite international treaties; the glorification of violence by the media and entertainment industry; the rise of religious fundamentalism and growing intolerance; and the legitimisation of all these implicit and explicit forms of violence against the innocent, the poor and the powerless.

If upholding the sanctity of life is central to the affirmation of Christian faith, can this global trend of blatant and multiple assaults on life and their legitimisation be a reason for churches to consider the vocation of peace as a faith imperative? Is it possible to view the confession of peace as a new rallying point for the ecumenical movement in the 21st century? In fact several of the WCC's statements and affirmations on the theological significance of justice and peace right from its formation point towards the vocation of peace as an inevitable task of the ecumenical movement. The Faith and Order of the NCCO-USA also highlighted the challenge of common confession of peace through its *The Churches Peace Witness* (1994) and *The Fragmentation of the Church and its Unity in Peacemaking* (2001).

The *Decade to Overcome Violence: Churches seeking Reconciliation and Peace 2001-2010* presents itself as a timely ecumenical opportunity. The churches meeting in Harare in 1998 for the Eighth Assembly of the World Council of Churches called one another to work together during the Decade to overcome the spirit, logic and practice of violence. Recognising the influence of a variety of historical and existential factors on the churches' mixed response in situations of violence, the Decade calls for repentance for complicity in violence and a creative engagement with the world to find alternatives. The papal encyclical *Pacem in Terris* and subsequent statements of Pope Paul VI and Pope John Paul II also call upon the churches to work towards building a culture of peace in a world pervaded by a culture of violence. These mark a significant movement through engagement in analysis of violence to an active pursuit of the resources for and possibilities of peace with justice.

During the Decade, the churches are invited to reflect on their positions, attitudes and approaches, both positive and negative, to violence and peace, and to discover new theological bases for the pursuit of peace, justice and reconciliation, drawing from the wellsprings of scripture, church history and experience. A world-wide process of theological reflection on violence and peace is, therefore, seen as crucial. Such a participatory theological exploration in response to a major ethical challenge of our time has the potential to rejuvenate the ecumenical movement, to open new possibilities for greater expressions of Christian unity and to discover afresh the meaning of being church in a violent world.

The Purpose

The initiative on theological reflection on peace along these lines began at a consultation in Boston in April 1998 and then more intentionally in Colombo, Sri Lanka in November 1999. The Colombo consultation identified the following as the key concerns: *Identity, unity and diversity; Forgiveness and reconciliation; Texts and contexts; Theological language, symbol, liturgy and image; and Becoming sanctuaries of courage*. Following the global launch of the DOV in February 2001, the WCC, in an effort to give shape to its work and methodology on the DOV, planned to focus on four themes. These are: *The spirit and logic of violence; Use and abuse of power; Issues of justice; and Religious identity and plurality*. Meanwhile the events following September 11, 2001, while reiterating the importance of these themes, have also brought some specific challenges such as the link between globalisation and the war on terror, the role of international law and institutions, etc., and these continue to dominate WCC discussions within the context of the DOV.

A small representative group of theologians met in Geneva in June 2002 in an effort to synthesise the rich variety of concerns and insights gathered during the preparatory phase, and identified certain themes and worked out a specific time-bound plan of action for the next four years, leading up to the WCC's 9th Assembly in Porto Alegre, Brazil in 2006. Later in 2002, during the internal restructuring of the WCC, it was felt appropriate to pursue these plans within the context of the Faith and Order that also has the participation of the Roman

Catholic Church. With the endorsement of the themes and methodology of the study process by the Officers of the Commission in Cartigny in January 2003, this group was enlarged with some members of the Faith and Order's Plenary Commission. This enlarged group¹ met again in Cartigny in April 2003 and further developed the following outline taking into account the ongoing work of the Faith and Order Commission. This was later presented at the meeting of the Standing Commission in Strasbourg in July 2003. This document is a proposal that unpacks the themes with a view to initiate a process of theological reflection that is expected to be ongoing and open for new themes and directions.

The purpose of this process of study and reflection is:

- to stimulate biblical and theological reflection on the spirit, logic and practice of violence;
- to facilitate exchange of insights and experiences across churches and regions in an effort to foster bonds of partnership for peace and justice;
- to draw on the analyses, experiences, reflections and insights of churches and communities in conflict situations;
- to interact with the questions and challenges of churches in specific situations;
- to interpret and challenge the responses of the churches; and
- to assist the churches with biblical and theological reflections and liturgical resources during the Decade.

The Themes and sub-themes

This study and reflection process proposes five challenges, under the overarching theme: "Nurturing Peace, Overcoming Violence: In the way of Christ for the sake of the world": i) *Repentance for complicity in violence and apathy in resistance*, ii) *Affirming human dignity, rights of peoples and the integrity of creation*, iii) *Interrogating and redefining power*, iv) *Realising mutuality and interdependence in a world of diverse identities*, and v) *Walking in the way of peace, justice and reconciliation*. Affirming that the Decade is primarily an exploration in faith by the churches for a vocation of peace and a creative space that inspires concrete actions to overcome violence, and taking into account some of the outstanding theological constraints and hesitations in the churches' commitment to peace, it presents the themes as challenges and proposes a methodology that enables inter-active processes of reflection with substantial inter-disciplinary, contextual and experiential input. Even as they respond to specific theological questions, these themes are also related to the DOV's four thematic foci.

This study outline invites churches, study institutions, peace movements, and individuals to participate in this process of theological reflection for mutual encounter and encouragement around these themes. As currently ordered, the themes mark a progression from repentance to action that is intentional and theologically grounded. These affirmations are linked together here in order to assert their fundamental interdependence. First and foremost, the *kyrie eleison* must be sung, in the form of a lament, as the churches as human institutions and individual believers are called to confess the myriad ways in which they have contributed to or been complicit in violence. From this starting point, it moves on to an examination of a series of challenges that elaborate the tasks required if violence is to be overcome and a theology and praxis of peace developed. The second theme points to the core affirmations of human dignity, the rights of peoples, and the integrity of creation, which are pre-requisites to any true culture of peace. The third theme recognises the importance of power and

¹ Names of the members of this Group are found at the end of this document (Appendix I).

points towards the need to interrogate and redefine power since it serves as a source for both good and evil agency in the world. Theme four points towards the possibility of discovering models of safety and security based upon the true human condition of interdependence and vulnerability and to embrace an ethic of mutuality extending from interpersonal to international relations. “Walking in the way of peace, justice and reconciliation” the fifth theme, therefore pulls those elements together as a final challenge to the churches, serving as a clarion call to action and commitment. It highlights the need for churches to attempt concrete actions as *peacemakers* in service to Christ and the world. Marking the fifth step in the dynamic cycle of confession, theological reflection, and action which comprise the five themes, the last theme leads back towards a renewed confession, as the churches strive to follow more closely in the way of Christ, who is our peace.

The Methodology

This study process presents itself as a space for sharing and dialogue for all those who respond to the call to overcome violence and to participate in the Decade. It proposes the following methodology for wider participation in this process of study and reflection. The following are its salient features:

- participation of study institutions which have offered to initiate or contribute reflections on these themes;²
- to collect and make available the work already done by churches and study institutions;³
- to examine central texts of the churches, including the Roman Catholic Church and the ecumenical movement on peace.
- reflections to be done from and informed by the perspectives of the victims of violence and those involved in situations of violence;
- website as a space for dialogue and sharing; and
- the Core Group to assist the work on the themes, accompany the process and synthesise the work done from time to time for the constituencies of the WCC, Faith and Order, and the DOV.

1. Repentance for complicity in violence and apathy in resistance

"Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matt. 5:9, 10)

The *Decade to Overcome Violence: Churches Seeking Reconciliation and Peace* is a statement of confession as much as it is a commitment to a task. The members of the WCC's Central Committee on the occasion of its global launch said: "We launch this decade in a spirit of repentance that as Christians we have been among those who have inflicted or justified violence." This confession of complicity in violence is also a confession of faith that violence is contrary to the spirit of the gospel and that the churches are called not only to affirm life in its fullness to all people but also to overcome violence within and around.

"We know that we have passed from death to life" (1 John 3:14). The reaffirmation of the centrality of life is an important expression of repentance for complicity in violence. Repentance is both an act in humility lamenting *kyrie eleison*, seeking forgiveness for the sins of commission and omission and an act of renewed commitment, to be open up to new possibilities. Therefore, *Repentance for complicity in violence and apathy in resistance* is seen as the necessary first step in the direction of overcoming violence in the world. This theme

² Study institutions and ecumenical organisations which have offered to be a part of this activity are in Appendix II.

³ Appendix III is a list of some theological resources on each of the themes.

resonates with the first of the thematic foci of the DOV, namely, *overcoming the spirit and logic of violence*.

Violence, whether physical, structural, psychological or in whichever form it expresses itself, is a denial and abuse of life. Robert McAfee Brown's (*Religion and Violence*: 1987) explanation of violence seems appropriate to be mentioned here: "Whatever 'violates' another, in the sense of infringing upon or disregarding or abusing or denying that other, whether physical harm is done or not, can be understood as an act of violence... While such a denial or violation can involve the physical destruction of personhood in ways that are obvious, personhood can also be violated or denied in subtle ways that are not obvious at all, except to the victim. There can be violation of personhood quite apart from the doing of physical harm."

Are there reasons for the churches to undertake such a process of repentance? While generally opposing violence and affirming peace, churches are held responsible for their role - complicit, supportive and silent, in situations of violence. The legacies of Christian expansionism which were aggressively pursued alongside colonisation and the death and dehumanisation these have caused (e.g.: the Crusades and the Conquest), the historical nexus between churches and the political and economic powers that not only distorted the gospel but also caused, allowed and justified the violence of the powerful, and the hostile attitudes and actions towards people of other faiths, cultures and values, are but a few examples. Furthermore, the churches' silence and role in justifying various forms of structural violence - economic, political, cultural, psychological or religious - is also cited. However, it must also be asserted that churches have also played and continue to play prophetic and transformative roles in many situations of violence. The historic peace churches and many others today are passionately committed to a witness of peace and non-violence. The way churches all over the world have opposed the invasion of Iraq is one recent example.

However, this brief overview highlights the need to discern the ways in which some theological convictions and traditional attitudes that the churches have cherished for too long have allowed or perpetrated or justified certain forms of violence. The following issues may be helpful for a reflection in this direction:

- the influence of some doctrines of creation, fall and human being on churches' attitudes towards racism, sexual discrimination, social hierarchies, the suppression of human freedom, and the conquest and subjugation of the powerless;
- the way atonement is understood and interpreted in contexts where violence and the suffering of the innocent are held inevitable for the ultimate good;
- Christian triumphalism that has left memories of violence, bloodshed besides hatred and suspicion and similar trends and attitudes today;
- certain violent biblical trajectories that hold violence as a divine attribute and their influence on Christian attitudes towards institutionalised violence;
- attempts towards inculturation that sometimes ignore the oppressive potential of certain dominant cultures and traditions and the consequent legitimisation of the oppression of the marginalised;
- strategies of evangelisation that encourage or allow silence and neutrality in situations of blatant assaults on life and denial of justice;
- concepts that hold peace as inner tranquillity or as absence of conflict and thus trivialise violence, forgiveness and reconciliation;
- traditional forms of diakonia that limit Christian response to violence to merely binding the wounds of the victims and avoid resisting and transforming powers and forces that cause violence and suffering;

- the failure to internalise the values of justice, equality and fairness in the ways churches pursue their ecclesial existence; and
- the meaning of denominational existence and loyalty to ecclesiastical traditions in situations of brokenness.

2. Affirming human dignity, rights of peoples, and the integrity of creation

"So God created humankind in his image, in the image of God he created them; male and female he created them... God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food. And it was so. God saw everything that he had made, and indeed, it was very good" (Gen. 1: 27, 29-31)

The second group of themes begins with: *Affirming human dignity, rights of peoples and the integrity of creation*. This theme which also echoes with the DOV theme: *the issues of justice*, affirms that justice is vital to a lasting peace,

The denial of the dignity of the other is both a motivation as well as the first casualty of any form of violence. Violence, therefore, is not only physical harm but also violation of the personhood, of the rights and space of the other. Most victims of any form of violence are the innocent and the powerless who also happen to be in most cases those whose dignity as human beings is denied or derided by religious, social, economic and political structures. History testifies that such derisive anthropological presuppositions have played a major role in the colonisation of the south. Economic globalisation today, besides excluding many, is also hastening the process of the increasing commodification of the human person for the sake of economic growth.

One of the recent Faith and Order consultations, as part of its study on anthropology, on the theme "Human Persons created in the Image of God" in Jerusalem, February 2002, said in its statement: "All persons are created in God's image, and that image cannot be destroyed or eradicated. Therefore, each and every person, irrespective of their physical or mental capacity, is unique, irreplaceable, and of infinite worth. We believe God took on our human nature in the Incarnation and that Christ is the fullness of the image of God (2 Cor. 4:4; Col 1: 15; Phil 2: 6-11). Therefore, Christ is dishonoured when persons are dishonoured. Christ suffers when persons suffer. Christ is blasphemed whenever the human is defaced (Mt 25: 31-46)." In a world where violence against some is legitimised, upholding and defending the value and worth of every human being is perhaps one radical way by which the churches can confront the spirit and logic of violence. Affirming human dignity also includes ensuring the rights of peoples to live in freedom and preserving the God-given integrity of creation upon which all human life depends.

As part of this task, some of the following issues may be theologically explored:

- the commodification of the human person, people, nature, sources of livelihood and relationships;
- the importance of safety, security and development alongside the struggles for human rights and basic needs;
- the dynamics of the struggles for land, identity and justice in the light of their role in violent conflicts;

- the environmental injustice and environmental racism that surreptitiously find their way into the dominant ideologies of development;
- the ethical questions posed by recent trends in bio-technology;
- western anthropocentrism that undergirds much of the world affairs today including the destruction of cultures, peoples, life sustaining systems, other species, and earth's resources;
- on the other hand, the tendency to override aspirations of individual freedom and human dignity for the larger communal interests and the continuity of certain traditions that best serve the interests of the dominant groups;
- certain dominant religious traditions that stratify and justify social relationships;
- the predicament of the victims of HIV/AIDS;
- the denial of human dignity to people with disabilities;
- the derogatory and reductionist views of human nature which lend legitimacy to state violence and to oppressive laws; and
- certain anthropological assumptions which by over-emphasising the transitory dimension of life, encourage indifference to human suffering and misery.

3. Interrogating and redefining power

"... those whom they recognise as their rulers lord it over them, and their great ones are tyrants over them. But it shall not be so among you; but whoever wishes to become great among you must be your servant and whoever wishes to be first among you must be slave of all." (Mark 10.42-44)

The role of power is pivotal to the understanding of any form of violence. Therefore, *the use, abuse and misuse of power* has been identified as one of the four thematic foci of the DOV. Violence, after all, is an exercise of power over the powerless or retaliation to such power. What makes power prone to abuse is not the exercise *per se* but the motive and manner it is exercised. In plain terms, power in and of itself is morally neutral. It is an important and necessary factor in all human relationships. It is the energy, the potential to act, to effect and to shape. According to the biblical witness, human beings are endowed with the power to name, enjoy and care for the created order (Gen. 1 & 2). However, human uses of power often tend to turn violent. Many visible manifestations of power are associated with aggression, domination, destruction and violence, making power assume negative connotations significantly influencing the logic and practice of violence. Reflecting on the predominant use of power in human history, Max Weber said: "power is the probability that one actor within a relationship will be in a position to carry out his/her own will despite resistance, regardless of the basis on which this probability rests". It is perhaps this probability to fulfil one's desires by any means that makes power not only attractive but also violent and dreadful. Moreover, in a world that presents itself with immense possibilities for those who have power – political, economic, military, technological, etc., power has become a global pursuit inciting rivalry and competition at both vertical and horizontal levels. This violent dimension of power points us to view violence not only as a behavioural trait but also as an instrument to manipulate, subjugate, accumulate and monopolise. Insights from psychology and social sciences may offer useful tools of analysis. This violent potential of power makes it necessary to interrogate power. An exercise in this direction provokes a host of questions:

- What makes power violent? What makes violent power attractive?
- Why do people not only fear but also glorify power?
- What are the similarities and differences between violent and non-violent power?
- What are the dynamics of power in interpersonal relationships?

- How have religions legitimised and glorified the violent expressions of power and why?
- What are the notions that the churches have always cherished?
- How have the churches related and continue to relate with political and economic powers?
- What are the differences in the attitudes of churches in politically and economically powerful contexts and those in powerless or in multi-religious contexts?
- How have the churches exercised their ritual and institutional power within the communities? What have been their attitudes towards the powerless people within their fold?
- How do churches respond to the phenomenon of the world's economic and military powers coming together along with the increasing support of right-wing religious ideologies to assert their power and their visions of the world?

This task of interrogation with the purpose of redefining makes searching for alternative paradigms an important aspect of overcoming violence. In the search for theological bases for a vocation of peace in a world gripped by a fascination for violent power, there is an urgent need to redefine power as a divine gift to "do good and to seek justice and peace." It must also be mentioned that there have also been several attempts and initiatives to question, expose, and overcome unjust use of power. The non-violent movements of Gandhi and Martin Luther King both knew how to organise power to carry out their causes through non-violent means. Martyrs in Christian history offer powerful witness to their faith. Therefore, we need to ask:

- What is the validity of these alternative models of power today?
- What are the parameters for a redefinition of power that can counter the fascination of and potential of violent power?
- What are the resources for such an exercise?
- What are the prospects of redefining power from the perspectives of its victims?
- What alternatives do feminist and contextual theologies offer?
- What alternatives do people's movements provide?
- What is the future of the resistance movements of the poor, the powerless and the excluded in a world where the powerful are ruthlessly seeking to legitimise their hegemonic power?
- How can the creative, life-affirming force of power be affirmed?
- Can the power of service also transform relationships and structures besides tending to the victims of violence?
- What does empowering mean?
- What is the validity of the value of shared power, i.e., power that arises out of solidarity, relationality and the recognition of interdependence?
- What is the power of non-violent coercion in the light of the arguments in favour of violence as a means to achieve peace?
- What are the prospects and limitations of humanitarian interventions?

4. Realising Mutuality and Interdependence in a world of Diverse Identities

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends." (John 15:12, 13).

"Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever". (Isaiah 32:16,17)

Awareness of power and feelings of self-sufficiency that reject the need of the other are often in the background of most acts of violence. Sometimes such aspirations make people aggressive in their pursuits even if it means violating the space and rights of others. This tendency to pursue one's own growth and fulfilment of desires by excluding and manipulating the other is present at all levels of human relationships. The present war on terror, pre-emptive wars, and the increased spending on defence for peace and security despite terrorism exposing the myth that military strength would ensure security, is an expression of this tendency to overcome vulnerability through violent means. The present market economy, driven by the logic of survival of the fittest, is disempowering many in order to empower a few. In an increasingly pluralistic world, aggressive pursuits of the preponderant provoke violent struggles for identity and justice on the one hand and for power and resources on the other. Dominant – dependant relationships, thus created, exploit the identities of race, class, caste, gender, religion, language and ethnicity and brutalise the human society. The same narrow, selfish pursuit is also evident in the violent ways humanity has related with the earth and its life systems.

Either as extremely parochial or exclusively spiritual or deliberately neutral, the dominant streams of world religions have often failed to create and sustain values that uphold human interdependence and mutual responsibility in this ethos of increasing fragmentation and polarisation. Even the traditional Christian faith expressions are no exception. In spite of the strong accent on the love of the neighbour as decisive in a relationship with God, popular notions of salvation as ultimate in the human quest for fulfilment seem to be moulded by this spirit of individualism that promotes social irresponsibility.

Overcoming violence, therefore, involves dealing with these notions and tendencies that influence human relationships. Hence, this theme *Realising mutuality and interdependence in a world of diverse identities* points towards the need to promote just and humane values to guide human relationships. *Religious identity and plurality*, one of the DOV's four themes, complements this theme. Reflection on this theme could also draw from the Faith and Order study on Ethnic Identity, National Identity and the Unity of the Church. The following questions may help further reflection on this theme:

- Is vulnerability a sign of weakness? Is it possible to view vulnerability as a redeeming factor, an opportunity to be and to become more human?
- Is it possible to ensure safety and security with relationships based on mutuality and interdependence rather than with military invincibility and economic abundance?
- How can the tension between human security and doctrines of national security be addressed?
- How is it possible to maintain the balance between personal and communal interests and to inculcate the value of mutual accountability and responsibility in interdependent relationships among nations, communities and within families and marriages?

- What are the prospects of realising mutuality and interdependence in situations marked by violent struggles for power, identities and resources?
- What is required to facilitate processes of reconciliation that lead the perpetrators, the powerful and the wealthy to repent and to seek relationships of partnership rather than dominant – dependant relationships?
- What needs to be done to constantly uphold the values of truth and justice in all attempts towards reconciliation that are also crucial to address questions of restoration, retribution, and reparation?
- How can tolerance be promoted amidst diversity marked by intense struggles for power, identity, resources, opportunities, and justice?
- What new meanings can be derived from the biblical concept of *kenosis*? Is it possible to re-vision *koinonia* and *ecdesia* as offering models of mutuality and interdependence?
- Is it possible to reinterpret the concepts of trinity and *perichoresis* as models of mutuality and interdependence?
- Can overcoming violence be an opportunity for churches to be in partnership and solidarity across regions and continents?

5. Walking in the way of peace, justice and reconciliation

“But I say to you, Love your enemies and pray for those who persecute you... For if you love those who love you, what reward do you have? ... And if you greet only your brothers and sisters, what more are you doing than others?” (Matt 5: 44, 46 & 47)

Overcoming violence clearly involves undertaking first the hard work of overcoming violence within one’s self, and then affirming human dignity, the rights of all peoples and the integrity of creation; confronting the violent powers with alternative ways of exercising power; and realising mutuality and interdependence in relationships. The insights gained from each of the above themes would be helpful in elaborating the theological bases for a vocation of peace, reconciliation and non-violent resistance. These affirmations pose several challenges to the churches to present themselves and also propose alternatives to all structures of relationships which turn oppressive and violent.

However, concrete actions are demanded from churches and Christians in response to these challenges. Therefore, this final theme needs to be seen as an invitation to the churches to *live* a theology of peace as a sign of the coming reign of God - God’s new order, and to keep, as a sign of solidarity, the experiences and visions of the victims of violence and injustice always in the foreground of this work. Reflection on the following areas may offer some creative possibilities:

Christology of peace: What is the meaning of following Christ in a violent world? What are the problems and possibilities in the formulation of a new Christology of peace, particularly as an alternative to the traditional western Christologies that have been intricately and extensively associated with Christian triumphalism and aggressive Christian expansion? What can be learnt from the life and ministry of Jesus Christ about peace that can inform contemporary practice? What kind of language is required to talk about Christ as a path of peace, justice and reconciliation in a pluralistic world? Is it then possible to view Christ the *logos* as counter to the logic of violence? Different people may understand *logos* differently. Some may be reminded of the theological debates of the early church leaders. Others may view the idea as a new way of talking about Christ as the living prophetic Word of God in action (the *dabar* of God), which is biblically connected with creation through the Word

(Gen. 1). A call to follow this prophetic word could, therefore, be a call to work for transformation.

Justice and peace as form and functions of the church: The Church is defined both by its *being* and *doing*. The church, as a community of disciples, is a lived ethic. The Ecclesiology and Ethics study of the Faith and Order and Justice, Peace and Creation of WCC amply emphasises this point. The study points out that the church not only announces the coming reign of God but also makes that vision present through its own life and actions. How then can the churches affirm the dignity and rights of all within and around, understand and exercise power in non-oppressive ways, and realise mutuality and interdependence in their own concrete ecclesial contexts? What are the problems and possibilities for the churches to present themselves as alternative social visions that embody the value of just peace through their form and functions? Faith and Order's ongoing study on ecclesiology may offer some insights.

Missiology of Shalom: If peace is, in the words of Bonhoeffer, "not only to enjoy but to do", then missiological explorations need to be guided by the biblical vision of *shalom* (Isa. 54:10; 65: 17-25). This implies a call to become and build communities of *shalom*. The concept of *shalom* may be a helpful link with the other major Abrahamic traditions. Other religious traditions also uphold similar social visions. *Shalom* reminds us of our bondedness with creation and compels us to uphold the wholeness of the created order. While affirming its universal character, is it possible for the churches to realise the vision in partnership with other communities? Therefore a missiology committed to the vision of peace with justice may help the churches not only to realise the vision but also to move towards greater self-discovery as they work with people of other faiths for a world of peace with justice.

Spirituality for a culture of peace: If *shalom* is the vision of a polity of justice and peace and one that articulates the eschatological hope, then resistance to and confrontation with forces that hinder *shalom* become important expressions of faith. It calls for a new understanding of being Christian, a new spirituality that seeks the practice of faith rooted in ethics and is convinced of and committed to uphold the inter-relatedness of life. As such it is action-oriented, creative, open and inclusive. It confronts violent structures, cultures and forces that influence relationships at all levels with a view to transform the same. Is it then possible to envision a Christian spirituality beyond the narrow confines of religion for the sake of life and the world? Is it possible to identify such boundary transcending experiences in the experience of the churches and communities?

*Programme desk on Theological Study and Reflection on Peace, Faith & Order, World Council of Churches,
Geneva, September 2003.*

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Appendix I

Members of the Core Group

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Dr. Ann K. Riggs, Religious Society of Friends, Director of Faith and Order Commission, National Council of the Churches of Christ USA Washington, DC, USA

Fr Vladimir Shmaly, Russian Orthodox Church, Secretary, Synodal Theological Commission of the Russian Orthodox Church, Moscow, Russian Federation

Appendix II

Participating organisations and study institutions (Open to further inclusions)

Healing and Reconciliation, South Africa Council of Churches, Johannesburg, South Africa

Non Violent Actions and Strategies for Social Change, Harare, Zimbabwe

Theology and Interfaith Relations, All Africa Council of Churches, Nairobi, Kenya

National Christian Council of Sri Lanka, Colombo , Sri Lanka

National Council of Churches in the Philippines, Quezon City, Philippines

Theological Concerns of the Christian Conference of Asia, HongKong SAR, China

Centre for Empowering Reconciliation & Peace, Jakarta Barat, Indonesia

Academy of Mission at the University of Hamburg, Hamburg, Germany

Churches Together in Britain and Ireland, London, United Kingdom

Church of Norway Council on Ecumenical and International Relations, Oslo, Norway

Irish School of Ecumenics, Dublin , Ireland

Lutherisches Kirchenamt der VELKD, Hannover, Germany

Orthodox Peace Fellowship, Alkmaar, The Netherlands

Middle East Council of Churches, Limassol, Cyprus

Tantur Ecumenical Institute for Theological Studies, Jerusalem, Israel

Boston Theological Institute, Newton Centre, USA

Justice, Global and Ecumenical Relations Unit of the United Church of Canada.

South Pacific Association of Theological Schools, Suva, Fiji Islands

Instituto Superior Ecu mico Andino de Teologia, La Paz, Bolivia

Conselho Nacional de Igrejas Crist as do Brasil, Bras lia, Brazil

Methodist School of Theology, Sao Paulo Methodist University, Sao Paulo, Brazil

Appendix III

Resources for study (Open to further additions)

Overall theme

Breaking Barriers: Official Report of the Fifth Assembly of the World Council of Churches, ed. by David M. Paton, 1976.

Ecumenical Review: 40th Anniversary edition

“For the Peace From Above”: *An Orthodox resource Book on war, peace and nationalism*, 1999.

LWF documentation on Peace, No. 24, 1987.

Study Encounters during 1967 – 76.

Together on the Way: Official report of the Eighth Assembly of the World Council of Churches, ed. by Diane Kessler, 1999.

“Power and the state” and “International peace and security” in: *Christians in the Technical and Social Revolutions of our time, World Conference on Church and Society, Geneva, July 12- 26, 1966.*

“Report on the universal church and the world of nations” in: *The Churches Survey their Task: The Report of the Conference at Oxford, July 1937 on Church, Community and State*, 1937.

The Stockholm Conference 1925: The Official Report of the Universal Christian Conference on Life and Work held in Stockholm, 19 – 30, August 1925, ed. George K.A. Bell, 1926.

Gros, Jeffrey and John Rempel (eds): *The Fragmentation of the Church and its Unity in Peacemaking*, 2001.

Macquarrie, John: *The Concept of Peace*, 1973.

Morlene Miller & B.N. Gingerich (eds): *The Churches Peace Witness*, 1994.

Theme I: Repentance for complicity and apathy in resistance

Writings in contextual theologies

Faith and Order study on Ethnic Identity, National Identity and the Unity of the Church.

Theological works:

Boesak, Alan: *Farewell to Innocence*, 1977.

Brock, Rita and Parker, Rebecca: *Proverbs of Ashes*, 2002.

Brown, McAfee: *Religion and Violence*, 1987.

Brueggemann, Walter: *Revelation and Violence: A study in contextualisation*, 1986.

Enda McDonagh (ed.): *Irish Challenges to Theology*, 1986.

Fiddes, Paul: *Past event and present salvation: The Christian idea of atonement*, 1989.

Girard, René: *Violence and the Sacred*, 1977 and *The Scape Goat*, 1986.

Gottwald, Norman K.: *Bible & Liberation: Political & Social Hermeneutics*, 1983.

de Gruchy, John W. : *Apartheid is heresy*, 1983.

Liechty, Joseph & Cecilia Clegg: *Moving Beyond Sectarianism: Religion, Conflict, and Reconciliation in Northern Ireland*, 2001.

- Loubser, J.A.: *The Apartheid Bible: A critical review of racial theology in South Africa*, 1987.
 Sacks, Jonathan: *The persistence of faith: religion and morality*, 1991.
 Terrel, Joanne Marie: *Power in the Blood? The Cross in the African-American Experience*, 1998.
 Tillich, Paul: *Theology of Peace*, Philadelphia, Westminster Press, 1990.
 Weber, Max: *The Sociology of Religion*, 1993.

Theme II: Affirming human dignity, rights of peoples and the integrity of creation

F & O's study on Theological Anthropology
 Writings in eco-theologies and human rights
 Works of the Black, Dalit and feminist theologians.

Theological works:

- Brueggemann, Walter: *The land: place as gift, promise and challenge in biblical faith*, 1978.
 Gnanadason, Aruna: *No Longer a Secret: The Church and Violence Against Women*, 1997.
 Huber, Wolfgang: *Violence: The Unrelenting Assault on Human Dignity*, 1996.
 Kobia, Sam: *The Courage to Hope: The Roots for a New Vision and the Calling of the Churches in Africa*, 2003.
 Kinsella, Noel A.: *Human Rights and the Explosive Presence*, 1979.
 Little, David: "The Western tradition" in: David Little et al., *Human Rights and the Conflict of Cultures: Western and Islamic Perspectives on Religious Liberty*, 1988.
 Lissner, Jorgan and Sovik, Arne (eds): *A Lutheran Reader on human rights*, 1978.
 Rasmussen, Larry: *Earth Community, Earth Ethics*, 1998.
 Land is Life: *Towards a Just Sharing of Land*, LWF Documentation No .27, 1989.
Theological perspectives on human rights: Report of an LWF consultation on human rights, 1976.
Women's Human Rights, LWF Studies 1984.

Theme III: Interrogating and redefining power

Studies on alternative models of communities
 Study of biblical prophetic trajectories
 Studies on north-south mission experiments, liberation movements, people's movements.
 Lives of exemplars such as Mahatma Gandhi, Martin Luther King, Thomas Merton, Beyers Naude, etc.

Theological works:

- Archbishop Anastasios, *Facing the World: Orthodox Christian Essays on Global Concerns*, 2003
 Brueggemann, Walter: *Power, providence and personality: Biblical insight into life and ministry*, 1990.
 Forrester, Duncan: *Theology and Politics*, 1988.
 Küng, Hans: *A Global Ethic for Global Politics and Economics*, 1997.
 Lorenz, Eckehart: *Justice through violence? Ethical Criteria for the legitimate use of force*, 1984.
 May, Rollo: *Power and Innocence: A Search for the Sources of Violence*, 1972.
 McIntosh, Alastair: *Soil and Soul: People versus Corporate Power*, 2002.
 Rahner, Karl: *Theology of Power*, 1966.
 Raiser, Konrad: *For a culture of life: transforming globalisation and violence*, 2002.
 Tinyiko, Sam Maluleke: "Black and African Theologies in the New World Order: A time to Drink from Our Own Wells", *Journal of Theology for Southern Africa*, 1996.
 Weber, Hans Ruedi: *Power: Some biblical perspectives*, 1986.
 Weber, Max: *The protestant ethic and the spirit of capitalism*, 1952 and *Essays in Sociology*, 1957.
 Wink, Walter: *Engaging the powers*, 1992.

Theme IV: Realising mutuality and interdependence

"The Nature and Purpose of the Church" study process (Faith and Order)

Women Being Church study process of JPC-WCC,

Theological works:

Best, Thomas F. and Gassmann, Günther (eds): *On the way to Fuller Koinonia, Official Report of the Fifth World Conference on Faith and Order*, Faith and Order Paper No. 166, 1994.

Best, Thomas F. and Robra, Martin (eds): *Ecclesiology and Ethics, Ecumenical Ethical Engagement, Moral formation and the Nature of the Church*, 1997.

Camilleri, Joseph A: *Religion and Culture in Asia Pacific: Violence or Healing?* 2001.

Falconer, Alan D. & Liechty, Joseph (eds): *Reconciling Memories*, 1998.

Jacques, Genevieve, *Beyond Impunity*, 1999.

Juergensmeyer, Mark: *The New Cold War? Religious Nationalism Confronts the Secular State*, 1994.

Lederach, John Paul: *The Journey Toward Reconciliation*, 1999.

Vulnerability and Security: Theological and Ethical reflections, Church of Norway, 2000.

Volf; Miroslav: *Exclusion and embrace: A theological exploration of identity, otherness and reconciliation*, 1996.

Theme V: Walking in the way of peace, justice and reconciliation

Theological works:

Kässmann, Margot: *Overcoming Violence: The challenge to the churches in all places*, 2000.

Lehmann, Paul L.: *Ethics in a Christian Context*, 1963.

Macri, Jr. Anthony L., Rahner, Karl and Tillich, Paul: *Examining the Condition of Humanity and Interpreting the Christ Event*, 2002

Moltmann, Jürgen: *The Crucified God*, 1972 and *The Church in the Power of the Holy Spirit*, 1975.

Mofokeng, Takatso Alfred: *The crucified among the crossbearers: towards a Black Christology*, 1983.

Müller-Fahrenholz, Geiko: *God's Spirit: Transforming a World in Crisis*, 1995.

Volf, Miroslav: *After our likeness: The church as the image of the trinity*, 1998.

Wengst, Klaus : *Pax Romana and the Peace of Jesus Christ*, 1987.

Rapport nr. 27/04

Reiserapport

fra Vebjørn L Horsfjord

Reise/møte/konferanse:	LVFs rådsmøte 2004
Hvor:	Genève
Når:	1. til 7. september 2004. (Jeg deltok til 6. sept, ettermiddag)
Tema:	Growing together – growing apart
Arrangør:	LVF

Jeg har skrevet en ganske lang rapport. Alt vil ikke være av interesse for alle lesere, men jeg ønsker å gi så mange detaljer at det er mulig å få et overblikk over møtet uten å lese sakspapirene og protokollene. Overskrifter og uthevinger kan gi litt hjelp til hurtiglesing. LVF er en viktig organisasjon for Den norske kirke.

Innledning:

LVFs råd, valgt på generalforsamlingen i Winnipeg i 2003, møttes til sitt første alminnelige rådsmøte i Genève 1. til 7. september. Rådet holdt sitt konstituerende møte med valg av kasserer (treasurerer), visepresidenter og komiteer umiddelbart etter generalforsamlingen i Winnipeg.

Eksekutivkomiteen oppnevnte på møtet i februar i år rådgivere til rådet. Disse er medlemmer med alle rettigheter i programkomiteene og har talerett, men ikke stemmerett, i rådet.

Helge Aarseth er Den norske kirkes medlem av rådet. Han har sete i Programme Committee for International Affairs and Human Rights og er dessuten leder av Standing Committee on Constitution. Undertegnede deltok på møtet som representant for LVFs nasjonalkomite i Norge, noe som gir en begrenset talerett i plenums- og komitémøter. **Terje Solberg** fra Den evangelisk-lutherske frikirke deltok med samme status. **Kjetil Aano** og **Knud Jørgensen** deltok på deler av møtet med status som "consultants", representanter for samarbeidende organisasjoner.

Temaet som var valgt for møtet, "Vokse sammen – vokse fra hverandre" var utfordrende. Det er sjeldent man ser at det settes ord på spenninger i organisasjoner på en slik måte. Det må forstås som et sunnhetstegn og som en kvalitet ved den nyvalgte ledelsen, at man ikke skygger unna å tale om både enhet og splittelse. Temaet ga først og fremst form til presidentens tale og til noe av gudstjenestelivet. For øvrig har rådet en ganske fastlagt agenda som mye består av organisasjonssaker av typen valg og oppnevninger, regnskap og budsjetter, og strategi- og virksomhetsplanlegging. De to

viktigste enkeltsakene på møtet var valget av generalsekretær og debatten om prioriteringer på bakgrunn av generalforsamlingens vedtak.

Møtet ble ledet av **LVFs president Mark Hanson**. Han har raskt blitt en respektert og samlende leder som leder møtene med humor og varme på en slik måte at delegatene føler seg sett og hørt. Han har tilstrekkelig fleksibilitet til å ta hensyn til de store kulturelle forskjellene rådet rommer, og tilstrekkelig disiplin til å sikre en nødvendig fremdrift og retning i møtene. I selve plenumsforhandlingene framstår han ofte lite profilert i behandlingen av de enkelte sakene, noe som til dels kan tilskrives nordamerikanske idealer for møteledelse.

Presidentens tale

Presidentens tale skal holde fram visjoner og gi inspirasjon og retning til LVFs arbeid. Slik tror jeg også den fungerte. Hansons tale var strukturert ut fra motpolene vokse sammen, vokse fra hverandre, og inneholdt et innledende avsnitt om luthersk selvforståelse. Temane knyttet til faren for å vokse fra hverandre (som opptok bare en liten del av talen) var blant annet diskusjonene omkring seksualitet (i realiteten homofili), LVFs økonomi, bilateralisme, relasjonen til International Lutheran Council (Missourisynoden internasjonalt), relasjonen til pinsekirkene og relasjoner til jøder og muslimer. Presidentens tale vedlegges denne rapporten.

Generalsekretærens rapport

Generalsekretærens rapport er en noe mer omfattende redegjørelse for ulike temaer som har opptatt organisasjonen det siste året og satsingsområder i tiden framover. Rapporten berørte ikke minst en rekke temaer som ble diskutert i Winnipeg: LVF som en "communion of churches", globalisering, helbredelse, seksualitet og interreligiøs dialog. I tillegg tok han opp LVFs økonomiske situasjon og prosessen knyttet til omstruktureringer i den økumeniske bevegelsen ("reconfiguration").

Blant de konkrete forslagene som ble presentert (men som ikke var gjenstand for vedtak i forbindelse med talen) var å avholde en konsultasjon mellom LVF, misjons- og bistandsorganisasjoner, nasjonalkomiteer og kirker våren 2005 for å diskutere ulike samarbeidsformer, å opprette et "ungdomsråd" i LVF, avholde neste generalforsamling i 2010 heller enn i 2009, samt å avholde neste års rådsmøte i Jerusalem/Betlehem.

Kassererens rapport

Den nye kassereren, Peter Stoll fra Tyskland, har raskt markert at han har en fast hånd om økonomistyringen. Også finansdirektøren, Pauli Rantanen, har et godt grep om økonomien og til sammen bidrar de til tydelig og ryddig orientering om disse temaene. Kassererens rapport gjorde godt rede for den økonomiske situasjonen og de utfordringene organisasjonen står overfor på

dette feltet. I årene som kommer må det forventes at inntektene vil synke ytterligere. Det er særlig de frie inntektene til drift av sekretariatet i Genève, det såkalte A-budsjettet, som rammes. Her ligger blant annet de aller fleste lønns- og driftskostnadene i Genève. Det er allerede foretatt store kutt i organisasjonen, og framtidige kutt vil bli smertefulle. Økonomien er altså stram, men den synes å være under kontroll i den forstand at budsjettene holdes. Underskuddet i 2003 ble noe mindre enn budsjettet, men driften tærer altså likevel på reservene som nå har nådd det forsvarlige minimum.

Kassereren pekte på flere tiltak som kan bedre situasjonen. Av særlig betydning for oss, nevnte han blant annet de nordiske misjonsorganisasjonenes relative løse tilknytning og beskjedne bidrag til LVF som et spørsmål det kan arbeides med. Videre nevnte han, som vanlig, at de nordiske kirkene fortsatt ikke oppfyller sine forpliktelser ut fra det kalkulererte "**fair membership fee**". Innenfor Norden er Den norske kirke best i klassen, i det vi de siste årene har nærmet oss dette nivået med store skritt. Det er ikke lett å vinne forståelse for at våre kirkers finansieringsmåte gjør økninger vanskelige. Vi signaliserer nå, uformelt, fra vår kirke at man ikke bør vente seg ytterligere økning av betydning i årene framover. En oversikt over inntekts- og utgiftsfordelingen for LVF totalt (både Genève-budsjett og programmer) vedlegges denne rapporten.

Også **Endowment Fund**, som om ikke lenge når en størrelse på CHF 10 millioner, har betydning for økonomien framover. Den norske kirke har så langt ikke ytt bidrag til dette.

Kassereren lanserte også ideer (eller eksempler) på hvordan organisasjonen kan få mer ut av de ressursene som er tilgjengelige, altså effektivisere: **Øke avstanden mellom rådsmøtene** (til 14-18 mnd), redusere tolkings- og oversettelsestjenestene og hovedsakelig **operere kun på engelsk, flytte Genève-sekretariatet** til et sted med lavere kostnader, **slå sammen ressursene i Department for Theology and Studies, Office for Ecumenical Affairs og Strasbourg-instituttet**, overføre flere oppgaver til regionene og **samarbeide tettere med Kirkenes Verdensråd**. I debatten etterpå var det i all hovedsak disse forslagene som fikk oppmerksomhet. Særlig forslaget om å redusere antallet offisielle språk vakte forargelse. Det ble påpekt at latinamerikanerne sikres deltakelse ved at spansk er et offisielt språk, mens tyskerne hevdet at tysk er viktig ikke minst for minoritetskirkene i Øst-Europa. Noen framholdt at engelsk er et imperialistisk språk, et synspunkt som umiddelbart fikk helhjertet støtte fra de vanligvis ett-språklige nordamerikanerne. Ingen foreslår å forandre statusen til de skandinaviske språkene.

Man skal nok ikke se bort fra at kassererens og finansdirektørens gode grep om økonomien kan skape friksjoner i årene som kommer. Alle som ønsker økte, eller i hvert fall ikke reduserte, ressurser til et bestemt arbeidsfelt kan oppfatte det slik at kassereren motarbeider dem. Det er viktig at organisasjonen har styring med økonomien, men det er også viktig at kassereren og finansdirektøren får nødvendig ryddig motstand dersom de i for stor grad prøver å legge premissene for hva som kan prioriteres. Gnisninger på dette området var merkbare i møtet.

Prioriteringer i LVF på bakgrunn av generalforsamlingens vedtak

Generalforsamlingen i Winnipeg vedtok en omfattende uttalelse ("message") og et stort antall resolusjoner. På det konstituerende rådsmøtet vedtok rådet å begynne en prosess for å omsette disse mange vedtakene i operasjonaliserbare prioriteringer for organisasjonen. Det har visstnok gått med mye arbeidstid i sekretariatet det siste året for å kunne legge fram forslag for rådsmøtet i år. Eksekutivkomiteen var inne i bildet på flere stadier i prosessen, blant annet med en mindre arbeidsgruppe. En uke før rådsmøtet ble rådsmedlemmer for første gang orientert om framdriften ved et saksdokument som da inneholdt sju anbefalte satsingsområder, alle formulert i ganske runde vendinger. Innen rådsmøtet hadde eksekutivkomiteen redusert antallet hovedområder til fire, uten at noe spesifikt området dermed var nedprioritert.

I det kortfattede saksdokumentet som forelå til møtet, var de fire hovedområdene utstyrt med en rekke noe mer konkrete underpunkter. Det forelå også et brev fra generalsekretæren som understreket at generalforsamlingens uttalelser og prioriteringene som var foreslått, ikke automatisk er å forstå som pålegg til sekretariatet, siden de gjelder kirkefelleskapet som helhet; Noen av de viktige oppgavene kan ivaretas av medlemskirkene uten at LVFs sekretariat engasjerer seg aktivt. I løpet av debatten om prioriteringene ble det også understreket at de mer detaljerte listene av oppgaver og målsetninger mer var å forstå som *eksempler* enn som forslag til faktiske prioriteringer.

Med andre ord: Prosessen er noe forvirrende, og jeg frykter at de dokumentene som kom ut av dette store arbeidet vil få meget beskjeden betydning for organisasjonen. I praksis blir prioriteringene gjort gjennom andre vedtak, ikke minst i tilknytning til budsjettene. Realiteten blir trolig at sekretariatet kommer til å stå relativt fritt til å tolke satsingsområdene når de skal foreslå sine egne konkrete arbeidsoppgaver.

De fire vedtatte satsingsområdene er

- ❖ **Strengthening Lutheran identity as a communion of churches in mission**
- ❖ **Deepen ecumenical commitments and foster interfaith relations**
- ❖ **Bear witness in church and society to God's healing, reconciliation and justice**
- ❖ **Enhance communication, mutual accountability and sharing**

Debatten om disse besto i hovedsak av forslag til konkrete tillegg av ulike hjertesaker. Det ble i svært liten grad satt ord på forslag til nedprioriteringer (eller "posterioriteringer" som det nå heter).

Valg av generalsekretær

Valget av generalsekretær ble gjort i lukket møte på møtets første dag. Jeg har ikke adgang til disse møtene, og sakspapirene og forhandlingene er konfidensielle. Resultatet av møtet var at **generalsekretær Ishmael Noko ble valgt for en ny periode, altså til etter neste generalforsamling**. I pressekonferansen dagen etter ansettelsen uttalte Noko at han regner med å være gjest på neste generalforsamling, altså at han ikke vil sitte perioden ut. Noen mer konkret tidsangivelse har ikke kommet.

Andre personalspørsmål

I et annet lukket møte ble øvrige personalspørsmål som tilligger rådet, behandlet. Behandlingen er konfidensiell.

Resultatet av møtet ble at **Kjell Nordstokke ble ansatt i stillingen som direktør for Department for Mission and Development**. Dette er et meget heldig valg for LVF og kan få positiv betydning for vår kirkes deltakelse i organisasjonen i årene framover.

Finansdirektøren, **Pauli Rantanen** fikk fornyet sin periode med tre år (som er standard fornyelsesperiode).

Kommunikasjonsdirektør **Karin Achtelstetter** blir fast stedfortreder for generalsekretæren, en oppgave Sven Oppegaard har ønsket seg fritatt for.

Arbeidsgruppe (Task Force) om ekteskap, familie og seksualitet

Som en oppfølging av debatten om seksualitet (i realiteten homofili) på generalforsamlingen i Winnipeg, la eksekutivkomiteen fram forslag om å opprette en Arbeidsgruppe om ekteskap, familie og seksualitet som skal kartlegge hvor diskusjonen om temaet står i de lutherske kirkene i dag og legge fram forslag til hvordan samtalene kan fortsette mellom medlemskirkene på en respektfull måte. Den skal også reflektere bibelsk over temaet og fokusere særlig på hvordan man kan forholde seg til spørsmål som kan berøre kirkens enhet: ulik skriftforståelse og ulike etiske tradisjoner og praksis. Arbeidsgruppen skal i utgangspunktet møtes ha **to møter: i 2005 og 2006**.

Den norske kirke bidro til at det ble tatt inn en direkte referanse til Faith and Orders prosess knyttet til den samme temakretsen i arbeidsgruppens mandat.

Det ble vedtatt at arbeidsgruppen skal ha **ett medlem fra hver av regionene** som ikke skal være medlem av rådet, samt en leder valgt blant rådsmedlemmene. Etter rådslagning i de sju regionene og et godt arbeid fra nominasjonskomiteen under ledelse av Helge Aarseth, ble følgende arbeidsgruppe oppnevnt:

- Kristin Tomasdottir (Island), leder
- Otieno Mallo (Kenya)
- Alicia Lee (Taiwan)
- Manuela Tokatli (Østerrike) (ungdom)

Mindaugas Sabutis (Litauen) (ungdom og biskop)
Jan-Olav Henriksen (Norge)
Kristin Anderson-Ostram (USA)

Arbeidsgruppen virker godt sammensatt. I følge opplysningene som er gitt, har medlemmene til sammen meget bred og sammensatt kompetanse. Utfordringene er imidlertid meget store, og en god prosess og et vellykket resultat fordrer godt lederskap, stor **samarbeidsvilje og mye tålmodighet** fra medlemmene.

Evaluering av generalforsamlingen

På rådsmøtet i Winnipeg ble det nedsatt en komité som skulle evaluere generalforsamlingen. Denne gruppen holdt sitt eneste møte i løpet av de dagene rådet nå var samlet i Geneve og la deretter fram en **kortfattet evalueringsrapport**, hovedsakelig basert på en mer omfattende rapport fra koordinatoren for generalforsamlingen samt evalueringsskjemaer som ble fylt ut av delegatene før de reiste fra Winnipeg.

Evalueringskomiteen hadde med andre ord **svært begrensede muligheter til å utføre sitt arbeid**, noe som også ble påpekt av gruppas medlemmer. For om mulig å bøte på noe av dette, kom det en henstilling om at koordinatorens rapport samt et statistisk sammendrag av evalueringsskjemaene må vedlegges rapporten.

Evalueringsrapporten var likevel ikke uten substans, og konklusjonene **likner på hovedtrekkene i Den norske kirkes vurdering:**

Generalforsamlingen ble et godt uttrykk for mangfoldet i det lutherske fellesskapet, landsbygruppe-systemet var godt, bibelstudiene var gode men for dårlig besøkt, mens selve beslutningsprosessene og de plenumsesjonene som behandlet resolusjoner, "message" samt andre vedtak generelt ble oppfattet som mindre tilfredsstillende.

Det er verdt å merke seg at gudstjenestelivet ble positivt vurdert, et synspunkt som også ble uttrykt i komitemøter. Dette står i en viss kontrast til vår norske vurdering.

I plenumsbehandlingen av rapporten fra evalueringskomiteen ble det påpekt at rapporten burde inneholdt en drøfting av visa-problemene, en drøfting av hvilke ressurser en generalforsamling egentlig krever og en vurdering av hvordan ressursene ble anvendt i Winnipeg.

Med tanke på hvilket enormt løft en generalforsamling er, kunne det med fordel vært lagt mer arbeid i evalueringen.

Programme Committee for Theology and Studies

Som representant for Nasjonalkomiteen uten sete i rådet, sto jeg ganske fritt til å velge hvilken komité jeg ville følge. For å få innsikt i et område av LVFs arbeid jeg har beskjeftiget meg lite med, og for å få litt spredning i den norske deltakelsen, deltok jeg i Programme Committee for Theology and

Studies. Dette er en ganske liten komité som legger planer for arbeidet i teologi- og studieavdelingen. Avdelingen har kun tre fagstillinger etter at den fjerde, for liturgi, ble inndratt i juli.

Komiteens arbeid besto hovedsakelig i å motta rapporter om, og å legge noen overordnede retningslinjer for det begrensede antallet studieprosjekter som utgjør avdelingens hovedarbeidsområder. Rapportene ga innsikt i et allsidig og interessant arbeid, som kan være til nytte for kirkene. **Det var nyttig å høre representanter for kirker i Sør gi uttrykk for hvilken verdi LVFs teologiske arbeid har for dem.** Blant behovene som ble nevnt, var populariseringer av luthersk teologi for lekfolk som en motvekt mot en del av den litteraturen som blir spredd av nykarismatiske bevegelser blant annet i Afrika.

Det ble også avholdt et **felles møte mellom denne komiteen og komiteen for økonomi og for økumeniske spørsmål og komiteen for økonomi og administrasjon som fokuserte på en intern evalueringsrapport om mulighetene for å restrukturere LVFs arbeid på teologi- /økumenikkfeltet.** Rapporten konkluderer med at dagens organisering er den beste. Finansdirektøren og kassereren ønsker en eller annen form for sammenslåing av Department for Theology and Studies med Strasbourg-instituttet.

I forbindelse med rapporten fra komiteen til plenum, ble det utarbeidet et forslag til resolusjon som skulle sikre avdelingens finansiering på det nivå som tilsvarer fire fagstillinger. Klokskapen i at de enkelte programkomiteene foreslår slike skritt for å sikre ressurser utenom den overordnede prioriteringsprosessen, kan nok diskuteres. Imidlertid stiller jeg et større spørsmålstegn ved prosessen som fulgte etter at komiteen hadde gjort seg ferdig med behandlingen av rapporten. Alle komiteenes rapporter ble, i følge framstillingen som siden ble gitt til komiteen, gjennomgått på et møte i eksekutivkomiteen og LVFs ledergruppe, der man sørget for å strømlinjeforme forslagene fra ulike komiteer. Slik ble nevnte resolusjonsforslag tatt ut, i likhet med en del av de andre av komiteens forslag. Med denne prosedyren, som ikke er foreskrevet noe sted i LVFs vedtekter eller forretningsorden, var det altså tilsynelatende umulig for komiteen å fremme sine syn for rådet hvis de ikke først vant støttet i eksekutivkomiteen.

Programme Committee for Ecumenical Affairs

Rapporten fra denne komiteen omfattet en rekke ulike temaer: I tilknytning til **Felleserklæringen om rettferdiggjørelseslæren** har Verdenskonferansen for metodistkirken kommet med en uttalelse som gir **metodistenes tilslutning til innholdet.** LVFs råd vedtok at det i tilknytning til denne uttalelsen skal lages en presisering fra LVFs side av forståelsen av *simul justus et peccator*. I debatten om dette punktet ble det tatt til ordet for at slike kommentarer til kommentarer til uttalelsen kanskje ikke er nødvendig.

Det ble også rapportert om dokumentet om episkopatet som ble lagt fram i 2003 og som kirkene nå har avgitt uttalelse om. Dette dokumentet står for

arbeidsgruppens egen regning, men på bakgrunn av kommentarene fra kirkene vil det bli utarbeidet et nytt dokument som rådet kan ta stilling til i 2005.

I tilknytning til denne rapporten ble det oppnevnt lutherske representanter til to nye dialoggrupper:

Medlemmer i dialogen mellom lutheranere og reformerte:

Julius Filo (Slovakia), Anneli Aejmelaeus (Finland) (co-chair), Thomas Barnett (Sierra Leone), Song Mee Chung (Malaysia), Luis Henrique Dreher (Brasil), Kathryn Johnson (USA), Dieter Lorenz (Tyskland). Dessuten ble André Birmelé fra Strasbourg-instituttet oppnevnt som rådgiver.

Medlemmer i dialogen mellom lutheranere og anglikanere:

Thomas Nyiwe (Kamerun), Kirsten Busch Nielsen (Danmark) (co-chair), Ángel Furlan (Argentina), Camron Harder (Canada), Hartmut Hövelmann (Tyskland), Helene Tärneberg Steed (Sverige), Josephine Tso (Hong Kong, Kina). Rådgivere: Kenneth Appold (Strasbourg-instituttet) og Thomas Bruch (Storbritannia).

Programme Committee for Mission and Development

LVF's misjonsdokument var den største saken i denne komiteen. Dette dokumentet er etter hvert blitt ganske godt, og mange av vår kirkes kommentarer er tatt til følge i den versjonen som nå foreligger. Samtlige komiteer ga innspill til dokumentet. Det ble vedtatt å be komiteen oppnevne tre medlemmer som sammen med sekretariatet skal ferdigstille dokumentet på bakgrunn av de kommentarene som kom fram i møtet. (Debatten om dokumentet fant sted etter at jeg forlot møtet).

I tilknytning til rapporten fra denne komiteen ble det også kortfattet gjort rede for tre **konflikter i eller mellom medlemskirker** der LVF (hovedsakelig ved generalsekretæren) forsøker å bidra til løsninger. Dette gjelder Papua New Guinea, Nigeria og konflikten mellom Svenska Kyrkan og den lutherske kirken i Kenya (om ordinasjon av utbrytere fra Svenska Kyrkan).

Programme Committee for World Service

I Programme Committee for World Service, var det en sak knyttet til **medlemskapskriterier i Act** som tiltrakk seg min interesse. Forslaget fra sekretariatet gikk ut på en skarp uttalelse til Act om betydningen av at alle LVFs medlemskirker skal være kollektivt medlemmer i Act-nettverket, i motsetning til den nye ordningen vedtatt av Act som sier at alle kirkene kan bli medlemmer ved å slutte seg til Acts verdigrunnlag og fylle ut et søknadsskjema. Saken er kompleks og berører grunnleggende spørsmål knyttet til hele LVFs aktivitet på bistands- og nødhjelpsfeltet så vel som betydningen av kirkelig engasjement i dette arbeidet. For Den norske kirke

er det vesentlig at vi agerer konsistent i de ulike sammenhengene der vi behandler de samme sakene.

I komiteen foregikk det forhandlinger for å ivareta de anliggender som lå i sekretariatets forslag samtidig som det kunne uttrykkes tydeligere tillit til Act-systemets styrende organer. Fra vår side kunne vi nok ønske oss en annen uttalelse enn den som ble vedtatt, men Den norske kirke bidro til at uttalelsen ble endret i en retning som toner ned uoverensstemmelsen mellom LVF og Act. Debatten i plenum om denne saken fant sted etter at jeg forlot møtet.

Også til denne saken må det kommenteres at **sakspapirene kom sent**. De ble utdelt ved begynnelsen av møtet. Før den tid var det ingen referanser til denne saken i sakspapirene (heller ikke i sakslisten). Siden dette er en sak som er viktig for både kirker og andre organisasjoner, burde det vært gitt mulighet til å konsultere og sondere i kirkene på forhånd.

Denne komiteen introduserte også et resolusjonsforslag som krever **rimelig kjønnsbalanse innenfor ungdomskvoten** i styrende organer og komiteer. I dag er kvinner kraftig overrepresentert i ungdomsgruppen.

Programme Committee for International Affairs and Human Rights

Rapporten fra Programme Committee for International Affairs and Human Rights besto først og fremst av forslag til **resolusjoner om internasjonal terrorisme** (på bakgrunn av gisselsaken i Beslan, Russland, som utfoldet seg i dagene rådsmøtet varte) og om **situasjonen i Darfur, Sudan**. Begge uttalelsene ble vedtatt, førstnevnte med et tillegg foreslått av biskop Munib Younan som sikret et referanse til voldshandlinger rettet mot palestinere.

Utenom komiteens rapport kom det også opp et forslag til en omfattende **resolusjon som spesifikt tar opp situasjonen i Det hellige land**. Denne ble også vedtatt.

Programme Committee for Communication

Programme Committee for Communication Services tok blant annet opp **LVF's forhold til Ecumenical News International** og foreslo at dette forholdet bør utredes nærmere med tanke på LVF's framtidige deltakelse. Dette forslaget fikk tilslutning i plenum.

Programme Committee for Finance and Administration

Rapporten fra denne komiteen fulgte opp mange av anliggende i kassererens rapport.

I tilknytning til rapporten gjorde rådet blant annet følgende vedtak:

- **Budsjettet** for 2005 vedtatt.

- **"Fair membership fee"** for 2005 og 2006 ble vedtatt. Det er ingen vesentlige endringer for vår kirkes vedkommende, men minstebeløpet ble fjernet, slik at de fattigste kirkene får lavere kontingent.
- **Rammen for budsjettet for neste generalforsamling** skal være USD 2,3 millioner. "Assembly fee skal kalkuleres ut fra dette etter nøkkelen som gjelder for "fair membership fee". Kirkene oppfordres til å begynne betalingen av deler av "assembly fee" allerede nå. Det vil ikke bli gitt mulighet for å betale avgiften *etter* generalforsamlingen slik vår kirke gjorde forrige gang.
- **Neste generalforsamling holdes i 2010.**
- **"Summary of needs"** ble vedtatt på bakgrunn av de øvrige komiteenes og avdelingenes arbeid. Dette danner grunnlag også for vår kirkes tildeling av midler til LVF utover medlemsavgiften (OVF-midler samt midler fra andre organisasjoner).
- **Rådsmøtet i 2006 skal gjøres kortere** (anslagsvis fem dager).
- Det ble vedtatt å starte en **strategisk planleggingsprosess fram til rådsmøtet i 2005** som skal foreslå tiltak på budsjettsiden på bakgrunn av de vedtatte prioriteringene. I prosessen skal ulike innsparingstiltak vurderes (som nevnt i kassererens rapport, se over) og det skal skilles mellom oppgaver som må løses av LVF og de som kan løses av andre.

Som antydnet over, er det i realiteten i tilknytning til budsjetter og andre økonomivedtak at de viktigste prioriteringene i organisasjonen gjøres. Derfor er det synd at det ikke er lagt opp til prosesser som gir rådsmedlemmene en bedre mulighet til å delta i de vurderingene som gjøres.

Rapporter fra nasjonalkomiteene

13 nasjonalkomiteer hadde sendt inn rapporter om arbeidet siste år. Noen av disse rapportene er interessant lesning. Heller ikke i år har slik rapportering vært prioritert fra den norske nasjonalkomiteen.

Nye medlemskirker:

Rådet vedtok å ta imot tre nye kirker som fulle medlemmer av LVF (jeg oppgir de engelske navnene):

- **The Evangelical Church of Czech Brethren;** Denne kirken er også medlem i World Alliance of Reformed Churches (WARC).
- **Protestant Church in the Netherlands;** Denne helt nyetablerte kirken er et resultat av sammenslåingen av to reformerte og en luthersk kirke i Nederland. Den lille lutherske kirken var medlem i LVF. Den nye kirken har medlemskap i både LVF og WARC. Det knytter seg noen spørsmål til beregning av medlemskontingent og liknende for kirken.

- **Evangelical Lutheran Church of Ghana.** Denne kirken er også medlem av International Lutheran Council. Det ble opplyst at den ikke ordinerer kvinner til prestedtjeneste.

I tilknytning til medlemskapskomiteens rapport ble det også muntlig tatt opp et spørsmål om **den lutherske kirken i Polens** medlemskap i LVF. Ledelsen i denne kirken har forbudt kirkens medlemmer å motta nattverd fra kvinnelige prester i andre lutherske kirker. Dette kan tolkes som en undergraving av alter- og prekestolfellesskapet i LVF. Generalsekretæren ble bedt om å undersøke saken nærmere.

Annet:

- Rådet vedtok at **neste møte skal holdes 31. august til 6. september i Betlehem og/eller Jerusalem.**
- Eksekutivkomiteen vedtok på møte umiddelbart før rådsmøtet å **øke pensjonsalderen i LVF fra 62 til 64 år.**
- Neste **møte i eksekutivkomiteen holdes 19. til 21. februar 2005.**

I en uformell samtale luftet generalsekretær Ishmael Noko igjen ideen om en **urfolkskonsultasjon i 2005** og muligheten for at Den norske kirke kan være vertskap. En formell henvendelse kan ventes senere.

Konklusjon

Møtet var preget av at det var det første møtet for et nyvalgt råd og av at staben har for mange oppgaver slik at **viktige sakspapirer forelå alt for sent.** Som antydnet, mener jeg rådet brukte for mye krefter på en prioriteringsprosess av beskjeden verdi og tilsvarende for lite krefter på behandling av økonomispørsmål.

Like fullt er rådet samtidig **et verdifullt uttrykk for fellesskapet mellom lutherske kirker.** En vesentlig funksjon ved slike møter er de uformelle samtalene og båndene som knyttes mellom beslutningstakere i kirkene og i sekretariatet i Genève. Mangfoldet kan være vanskelig, men gir også verdifull læring. For egen del opplever jeg å møte varme og velvilje i mange møter. Verdien av dette skal ikke undervurderes.

Gjennom deltakelse i komitéarbeid og gjennom andre samtaler under møtet, kom jeg til å beskjefte meg en del med spørsmål knyttet til **finansiering av teologisk arbeid i LVF.** Dette gjelder både Department for Theology and Studies, men kanskje enda mer de økumeniske dialogene drevet av Office for Ecumenical Affairs. Disse er ikke inne på A-budsjettet, men er avhengig av øremerket støtte på B-budsjettet (prosjektbudsjettet). Det viser seg, ikke overraskende, å være atskillig vanskeligere å finne støttet til slike prosjekter enn til dem som drives av Department for Mission and Development og i Department for World Service. Det vil være min anbefaling at Mellomkirkelig råd nøye vurderer å gi høy prioritet til prosjekter på dette saksfeltet når OVF-midler til LVF skal fordeles i 2005.

Oppfølging:

Rapportering til Mellomkirkelig råd

Spørsmål om finansiering av teologisk arbeid i LVF

Eventuelt arbeid med urfolkskonsultasjon i 2005

EMBARGO UPON DELIVERY

President's Address
ELCA Presiding Bishop Mark S. Hanson

1. GROWING TOGETHER, GROWING APART

- (1) "Growing Together, Growing Apart" is an appropriate theme for my first presidential report to the Lutheran World Federation Council. That tension is reflective not only of life within the Communion, but also is descriptive of the ecumenical movement, interreligious relationships, global tensions, and the environmental crisis.
- (2) For us as Lutherans, however, the dynamic of growing together and growing apart must be set in the context of the unity given to us in Christ. If we fail to confess and remember that we are joined in a unity that precedes, transcends, and undergirds the constant fluctuations and frequent tensions in our relationships, we risk denying the core of our identity. The Church endeavors to recognize and manifest the gifts of unity already given to us by God as we are joined through the waters of Baptism and the outpouring of the Holy Spirit to the death and resurrection of Jesus Christ (Romans 6:3-4). We are made one with Christ, as Paul confesses in the Letter to Galatians: "I have been crucified with Christ, and it is no longer I who live, but Christ who lives in me" (Galatians 2:19-20).
- (3) The quest to grow together begins with the recognition of who and what we already are: the children of our heavenly Father, redeemed by the death and resurrection of God's only begotten Son, infused with new life by the outpouring of God's Holy Spirit. This communion with the persons of the Blessed Trinity similarly creates a communion among all the baptized. Paul insightfully compares the communion of the Church to the functions of the human body. The parts are not interchangeable; all are necessary if the body is to function as God intends (I Corinthians 12:14 ff). To state it another way, before we grow together or grow apart, we are together. The communion we share in Christ implies that we see each other in the same way that God sees each of us, linked to each other through the communion we share with Jesus—"one Lord, one faith, one Baptism, one God and Father of us all" (Ephesians 4:5-6).
- (4) This same concern for the unity of Christ's church permeated the work of the Lutheran reformers, particularly as their witness to the gospel is expressed in the Lutheran Confessional writings. The Reformers insisted that the Church is one, holy, catholic, and apostolic because it is the divinely established vehicle for proclaiming the saving truth of God's justifying grace through faith in Christ. The Lutheran commitment to search for the visible unity of the church (i.e., to grow together) is grounded in the belief that "only those things that convey salvation, justification by grace through faith, are allowed to be signs and constitutive elements of the church" ("Ecumenism: The Vision of the Evangelical Lutheran Church in America" [ELCA, 1991], p. 4). The liberating Gospel of God's freely given love in Jesus Christ is made available whenever and wherever the people gather around the Word proclaimed and the sacraments rightly administered (Augsburg Confession, Article VII.).

- (5) Before we seek to grow together or fear growing apart, we are bold to confess who and whose we are. We are the Body of Christ. As Dietrich Bonhoeffer reminds us, the unity of the Church as the Body of Christ is not a goal to be attained, but a fact to be recognized. According to this image, the mission of the Church is not to achieve unity, but to act as the unified body it is. We do so not only for the sake of unity, but so the world might believe (John 17). By the power of the Holy Spirit, we seek to become (i.e., grow together) the community we already are in Christ for the sake of God's mission in the world.
- (6) Dr. Mark Powell, professor of New Testament at the ELCA's Trinity Lutheran Theological Seminary in Columbus, Ohio, argues that the image of "Body of Christ" implies an ecclesiology defined more by being than by doing: "The mission of the church is, first, to be the people *in whom* Christ's mission is fulfilled and, then, to be the people *through whom* Christ's mission is fulfilled for others. . . . The church embodies Christ's continuing presence in the world and so acts *as Christ* in the world. The Church serves and suffers for the world as Christ served and suffered for the world Theologically, however, the Church does not just imitate Jesus or follow his example. Rather, the risen Lord Jesus Christ is continuing to do what the earthy Jesus did. But the risen Lord Jesus Christ *acts* and *speaks* through the Church. . . . To 'be church' is to abide in Christ and the mission of the Church is to bear the fruit that Christ produces in us" (Mark Powell, "What Does it Mean to Be 'Church?'" [unpublished manuscript, 2003]).
- (7) Why begin with this rather extensive reminder of what is so familiar to all of us? Because without these claims constantly before us, beneath us, and ahead of us, the questions and forces that cause us to grow apart may prevail. Given the Scriptural and Confessional witness to our unity, I am confident they will not.
- (8) Claiming our unity in Christ, let us reflect on four arenas of our life and work, asking whether we are growing together or apart: (1) relationships within the Communion; (2) relationships within the church catholic; (3) interfaith and interreligious relationships; and (4) global relationships.

2. RELATIONSHIPS WITHIN THE COMMUNION

The rather subjective reflections that follow are born out of fewer years of engagement with the LWF than many of you have shared. Therefore, I recognize they may be more impressions than conclusions, more questions than answers.

2.1 *Growing Together*

- (9) The biblical, confessional, and ecclesiological premises outlined in the introduction continue to awaken a deepening realization that we are, and we share, a growing commitment to deepen our ties as a Communion. The theological as well as relational implications for this growing awareness must continue to be addressed, with dissenting perspectives included.

- (10) Moving toward an accompaniment model of global mission helps us address power imbalances between member churches. We increasingly see each other as companions, working and walking together, side by side, for the sake of the gospel. We will continue growing together as churches take the lead in setting priorities for ministry and mission in their areas, rather than having those priorities established by funding bodies.
- (11) The emerging consensus and commitment to an understanding of “prophetic diakonia” is a sign that we are growing together. “An Epistle from the LWF Global Consultation on Diakonia” (7 Nov. 2002) remains foundational for this deepening perspective.
- (12) The maturing of the LWF, and its true nature as a Communion in which churches share their gifts with one another, is reflected in the fact that the rapidly growing Lutheran churches in Africa, Asia, and South and Central America are becoming teachers and evangelists for Northern Hemisphere churches. (For example, in the North American Region several ELCA synods have evangelists from global companion churches teaching evangelism, seminaries have faculty from Southern Hemisphere churches, and the Evangelical Lutheran Church in Canada had a missionary from Cameroon serving on the national staff for two years.)
- (13) The increasing possibilities of global communication enhance our interrelatedness.
- (14) We are claiming the gifts of the ongoing Lutheran Reformation that we offer to the Church catholic rather than finding our identity over against the rest of the Body of Christ. In an e-mail to ELCA rostered leaders in November 2003, I suggested the following list of rich treasures of the ongoing Lutheran Reformation. They include, but are not limited to:
- Justification by grace through faith
 - The theology of the cross
 - Law and gospel
 - *Simul justus et peccator*
 - Vocation and the priesthood of all believers
 - The freedom of the Christian
 - *Simul and sola.*
- (15) I want to say a little more about the final item in the list I have suggested. In the e-mail noted above, I said, “Maintaining a Lutheran identity in our culture is challenging. We do not live in a time when many people value dialectics or are drawn into the mystery of paradox. Yet as Lutherans, we hold onto *simul* and *sola*.”
- (16) We speak of:
- The creation as good and fallen
 - Ourselves as saint and sinner
 - Jesus as human and divine, crucified and risen
 - The Word of God as incarnate, recorded, and proclaimed
 - The Word as law and gospel
 - God as hidden and yet revealed under the form of contraries

- God reigning through law and reason for the sake of order and justice and God reigning through the gospel for the sake of faith and salvation, and
- Holding faith and reason in healthy tension.”

- (17) Yet we also proclaim “Sola scriptura, sola fide, sola gratia.” *Simul* and *sola* are not in contradiction but lively conversation.
- (18) A strong commitment to lay and clergy leadership development incorporating theological education by extension and seminary education will strengthen our interrelatedness.
- (19) We will grow together and be strengthened as we hold in healthy tension and lively conversation ortho-praxis and orthodoxy, contextual and confessional theology. If we do not, the Communion may be weakened.
- (20) We will grow together as we engage in priority setting for the work of the LWF that incorporates the Assembly message and the ongoing LWF commitments with an honest assessment of available resources.
- (21) We will continue to grow together if we do together that which we cannot do as effectively separately.
- (22) Our work to build consensus in the LWF on “The Episcopal Ministry within the Apostolicity of Church” will help us grow together and aid our ecumenical conversations.

2.2 *Growing Apart*

- (23) The effects of economic globalization threaten to fragment the whole creation, the human family, and the unity of the LWF.
- (24) We run the risk of making declarations and decisions about human sexuality without being in conversation with each other. It would be tragic if that which we all share by virtue of our humanity—that we are sexual beings—becomes the cause for division rather than the source of respectful and admittedly difficult dialogue. Through our emerging conversations, I believe we will discover that our understanding of the doctrine of the Word of God, the authority of Scripture, and hermeneutics are shared, even though our conclusions about various issues may differ. I further believe we will be helped if we concentrate our prayerful reflection and conversation on the basic issues of what unites us, what is essential for a person to be called a Christian. Our discoveries will help us grow together rather than cause us to grow apart.
- (25) The financial health and viability of the LWF remains a growing concern. If member churches make decisions to significantly decrease support or if resources simply are not available, we will inevitably grow apart. Together, we must set priorities, and we must commit to greater mutual accountability in decision-making about financial support for LWF. If not, we may grow apart under the weight of unmet expectations and resentment.

- (26) Will the instrumentality of the LWF as it convenes us in conversation and enables us to work together multilaterally be weakened if we revert to former modalities of relationships that were marked by strong bilateralism?
- (27) The LWF in assembly, the LWF Council, and the International Lutheran Council have made strong commitments to be in conversation with one another to strengthen the mission of the Church. How can this shared commitment continue to bring us together? How will LWF and ILC encourage member churches to grow together rather than apart?
- (28) Will we boldly and honestly continue to confront the power and privilege that come to some by virtue of gender, race, class, and nationality?

3. RELATIONSHIPS WITHIN THE CHURCH CATHOLIC

3.1 *Growing Together*

- (29) There are many reasons to celebrate the experience of deepening unity within the Body of Christ: the growing number of full-communion agreements, international and national bilateral conversations, the exploration of ecumenical tables and organizations with broader participation (e.g., Global Forum, Christian Churches Together-U.S.A.), continued strong regional and national councils of churches, and increased ecumenical cooperative efforts in addressing issues of poverty, injustice, and victimization.
- (30) We also celebrate the fifth anniversary of the Joint Declaration on the Doctrine of Justification. Without minimizing the significant theological issues that remain on the path to full communion, we continue to deepen our relationship with the Roman Catholic Church. Let us move toward planning for the 500th anniversary of the Lutheran Reformation in 2017 in a manner that is respectful of our growing together, recognizes our commitment to Eucharistic sharing, and continues to explore concepts such as “spiritual ecumenism” for our life together.
- (31) Great appreciation for Lutheran-Orthodox relationships was expressed by the Ecumenical Patriarch Bartholomew and members of the ecumenical commission of the Phanar during our ecumenical visit in January 2004. Let us continue to deepen these relationships.
- (32) Is it possible for Lutherans—out of our Confessional theology and ecumenical commitment—to expand our calling to be a ligament in the Body of Christ, joining parts of the body together for the sake of the gospel and God’s mission in the world? Commitment to the LWF as a Communion will contribute to the unity of the whole Church of Jesus Christ, for as one part of Body is renewed and strengthened it contributes to the health of the whole.
- (33) Seminaries throughout the world are increasingly becoming places of lively ecumenical theological discourse, deepening unity with increasing respect for diversity.
- (34) Expansion of our understanding of “differentiated consensus” and “reconciled diversity” as

theological tools for deepening conversation will help us to grow in unity without demanding uniformity.

3.2 *Growing Apart*

- (35) Discussions and decisions about sexuality risk having divisive impact on the global Church, including the LWF. We can only watch with concern the growing tensions within the Anglican Communion over issues of human sexuality. The LWF is certain to follow if we do not respect one another as baptized members of the Body of Christ and through our conversation demonstrate to the world “how much they love one another.” May our tensions and disagreements not weaken our deepening relationships with Anglicans.
- (36) Will charismatic renewal movements and Pentecostal churches divide rather than renew the church?
- (37) Can we agree on a shared understanding of evangelization that does not become proselytization? If we do not respect and acknowledge one Baptism, can we in fact grow together as the Body of Christ?
- (38) Unless we learn the art of moral deliberation in ecumenical, global, and cross-cultural contexts, issues of morality seem to have a greater potential to divide rather than unite us.

4. INTERFAITH AND INTERRELIGIOUS RELATIONSHIPS

4.1 *Growing Together*

- (39) The growth of fundamentalism in various faith traditions, with its possible political manifestations and violent actions, is cause for concern. Our commitment to dialogue between, and greater understanding of, other religions should not be deterred by militant fundamentalists. We must avoid identifying a particular religion by the divisive expressions of fundamentalism within it.
- (40) Interreligious dialogues are not only to increase understanding and engage in genuine mutual hospitality, but to deepen our resolve to work together to build a world of peace with justice.
- (41) Professor and Bishop Krister Stendahl invites us as Lutherans to ponder what “holy envy” might mean in our interreligious world. By this he means that, without diminishing our devotion to Christ, can we be open to the possibility that God is involved in the faith of others in ways that we cannot imagine?
- (42) We need to have greater clarity about how we as Christians hold in tension conversion and conversation with persons of other faiths. We proclaim the Gospel of Jesus Christ, testifying to the saving power of Christ in our lives, believing the Holy Spirit is at work bringing people to faith. At the same time, we listen to the faith of our neighbor so that we might also deepen our understanding of, and appreciation for, that person. Our dialogue may lead to conversion,

but it may not. Either way, a more respectful and peaceful world may be the result.

4.2 *Growing Apart*

- (43) It is important that as Lutheran Christians we remain committed to Jewish-Christian and Muslim-Christian dialogue even as we expand interreligious conversations with others. However, we should not mute constructive criticism of the Israeli government for fear of being labeled anti-Semitic or criticism of Arab government or authorities for fear of being called anti-Islamic, just as we would not want Jewish or Arab criticism of Western governments to be equated with their being anti-Christian.
- (44) Can we more openly and honestly confront within our personal lives, churches, and societies the resistance and even hostility toward the stranger who comes from other cultures and religions?
- (45) Have we accepted tolerance as the highest value in a pluralistic world, so that we refrain from condemning acts of injustice, violence, and intolerance? ||

5. GLOBAL RELATIONSHIPS

- (46) In no other arena of relationships does it seem as clear that the factors bringing us together in one world also are those driving us apart. The list that follows is not exhaustive, nor does it adequately address the implications of each dynamic. Your own acute awareness of them is critical to our conversation and work.
- (47) HIV/AIDS: The pandemic destroys families, communities, cultures, nations. If any crisis should cause us to set aside differences, generate resources, and find solutions, it is HIV/AIDS. Yet denial, arrogance, economic gain, personal morality, and control often seem to be stronger divisive forces than our shared resolve to inform, treat, and console. HIV/AIDS is not the only disease that should cause us to grow together for the sake of the healing of the world, but it is where we must begin.
- (48) Economic Globalization: It is a reality of our world. The LWF must continue to give priority to addressing how economic globalization causes us to grow together as a global society, yet also drives us apart as the chasm widens between those with wealth and those who live in poverty. This is a scandal that calls for our persistent prophetic words of judgment. This is a crisis that calls for our creativity as we seek to transform this reality into a better life for all rather than for a few.
- (49) War and Violence: In a disturbing book, *War Is a Force That Gives Us Meaning*, Chris Hedges argues that “the enduring attraction of war is this: even with its destruction and carnage, it can give us what we long for in life. It can give us purpose, meaning, a reason for living. . . . War is an enticing elixir. It gives us resolve, a cause. It allows us to be noble” (p. 3). He also says, “Every society, ethnic group, or religion nurtures certain myths, often centered around the creation of the nation or the movement itself. These myths lie unseen

beneath the surface, waiting for the moment to rise ascendant to define and glorify followers as members in times of crisis” (p.46). Finally, he says, “It is this fear of the other, perhaps more than anything else, that triggers war” (p. 71). In our violent and war-torn world, let us as the LWF deepen our resolve to demythologize these myths, quell these fears, and together develop principles for a just peace that become as defining of us as have been the principles of just war.

- (50) Let us not forget that Christians and persons of other religions are experiencing persecution and discrimination. Our failure to speak out for an end to such actions will cause us to grow apart. We must reject violence in all its forms even as we work for peace with justice.
- (51) The compelling crisis in Sudan/Darfur calls for global emergency relief and a political solution to end the genocide. It is yet another place in the world where the magnitudes of human suffering demand a global response.
- (52) The Power of the United States: As a religious leader in the United States, I feel compelled to speak about our nation. I recognize the importance of each of us addressing our own governments, yet I am also mindful of the global economic and military domination today of the United States.
- (53) I believe most citizens of the United States want to be known in the world as people who are generous, lovers of freedom, committed to democracy, and peacemakers. Yet, that is not how we are seen through the eyes of people throughout the world. Like the observers at Pentecost who thought the Spirit-filled people were drunk with new wine, so the United States is viewed as a nation intoxicated with power. We are seen as preoccupied with the expansion of our globalized economy rather than as standing in solidarity with those in poverty. We are seen as mesmerized by our military might and domination rather than as committed to international cooperation. We are judged as acting not with humility but with arrogance by refusing to sign the Kyoto Accords, disregarding the Geneva Conventions, and resisting being part of United Nations coordinated HIV/IDS program. As United States leaders justify actions using the language of faith, we may be seen as equating self-righteousness with the righteousness of God.
- (54) Let us as the LWF join with those in the United States and throughout the world who call for repentance and transformation where the United States fails, and let us also acknowledge with gratitude the work it does when and where it serves all of humanity.
- (55) The Future of Creation: We live in a remarkable paradox: the possibilities of the exponential growth in knowledge and technology and the reality that we may be standing on the precipice of ecocide as we consume the earth's resources at an alarming rate. May our commitment to neighbor-love and earth-care cause us to grow together as stewards of all that God has made and continues to create.

5.1 *Faithful People of the Cross*

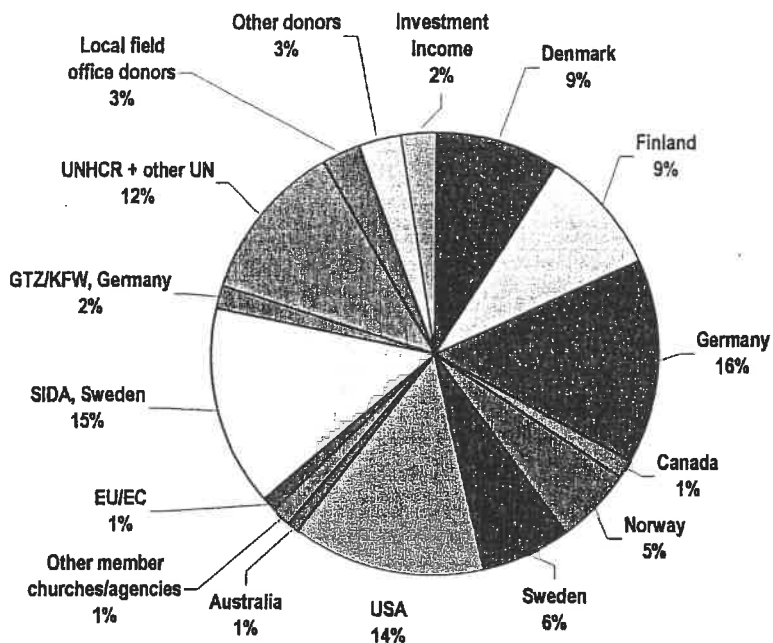
- (56) In *The Cross in Our Context: Jesus and the Suffering World*, Douglas John Hall reminds us of what we bring as theologians of the cross to this fragile world. He says, “The theology of

the cross is bound to this world in all of its materiality, ambiguity, and incompleteness. It will not—cannot—opt for a doctrine of redemption, however theologically or spiritually appealing, that in effect bypasses or contradicts the biblical affirmation of creation. What God loves and is determined to save is not an abstraction and not a ‘savable’ part of the whole, but the real world in its inseparableness and interrelatedness. God is as firmly committed to the life of this world as that cross was planted in the ground at Golgotha, that is (symbolically) at the very center of death’s apparent sovereignty” (p. 36).

- (57) Although we cannot know with certainty what God is doing in the world, yet paradoxically, through prayerful discernment, we will seek to act in accord with God’s mission. Our Lutheran theology reminds us that the work and ways and will of God are revealed most fully in Jesus Christ and known most deeply in brokenness and suffering. Cynthia Moe-Lobeda, in her book *Public Church: For the Life of the World*, says, “Thus, we will glimpse what God is doing, to the extent that we allow ourselves to be present in profound solidarity and compassion where people and creation suffer most” (p. 64).
- (58) In the midst of all that divides us, as people of the cross we will be engaged in acts of evangelical defiance for the sake of the gospel, the common good of humanity, and the whole creation.
- (59) We will grow together rather than apart as we are defined by our faith, not our fears. Fear hardens lives and closes borders. Faith calls us to see the world through the eyes of God’s vision for the world—a vision of the goodness of creation, humanity created in God’s image, interdependent, praising God, and pursuing justice and peace.
- (60) Faith frees us to confess that we are in bondage to sin and cannot free ourselves, but also to claim God’s promise that in Christ we are bound to be free and free to be bound. We are bound to God’s promises in faith, to each other in love, to the world witnessing to the inbreaking of God’s reign of mercy, justice, and peace. Fear causes us to flee the world, becoming immobilized, cynical, and turned-in upon ourselves. Faith gives us courage to go out into the world. Faith gives us hope in God from whom the future comes. So together, not apart, we expectantly wait, joyfully worship, persistently work for justice and peace, passionately proclaim the gospel, and pray, “Amen. Come Lord Jesus.”
- (61) As I complete my first year as Lutheran World Federation president, it is with profound gratitude for the member churches. In varied contexts with often seemingly overwhelming challenges, we proclaim the gospel of Jesus Christ, care for God’s creation, and strive for justice and peace. In the face of injustice, exploitation, and violence, we speak words of prophetic judgment. In response to God’s grace and mercy, we rejoice, giving thanks and praise.
- (62) The Lutheran World Federation is blessed with a gifted staff, a strong Council, and a wise General Secretary. As we humbly and honestly address the factors and forces that might cause us to grow apart, we do so trusting in the unity given to us by virtue of our baptism into Christ and the unity we share with all humanity as stewards of God’s creation. The power of the Holy Spirit to unite is greater than all that might divide. Thanks be to God!

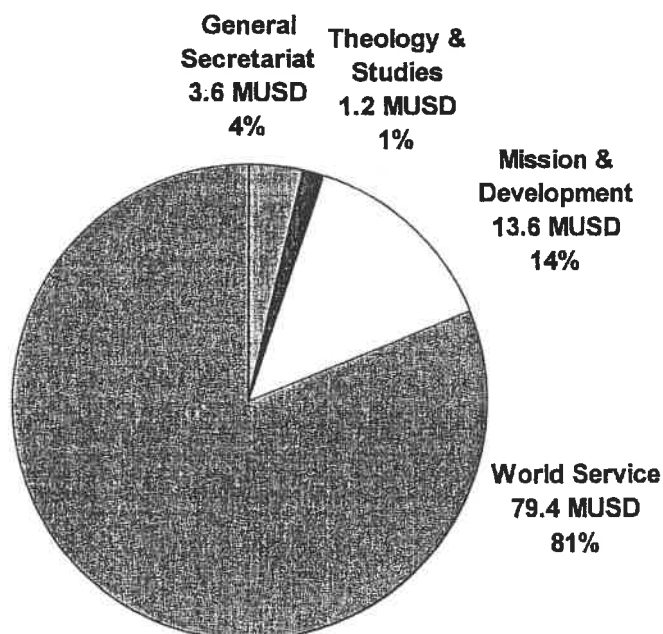
- (63) "Peace be to the whole community, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all who have an undying love for our Lord Jesus Christ" (Eph. 6:23*24)".

LWF Income 2003, Total USD 94.8 Million



The country in the blue slices means the respective member church and related agencies, covering 61% of the income.

LWF Expenditure 2003, Total USD 97.8 Mio



The following table gives an overview of the financial development in 2003 by department:

2003 in USD	General Secretariat		Dpt. for Theology & Studies		Dpt. for Mission & Development		Dpt. for World Service		Total	
	Coordination	Programs & projects	Coordination	Programs & projects	Coordination	Programs & projects	Coordination	Programs & projects	Coordination	Programs & projects
Income	2,735,751	373,310	952,613	219,103	3,569,708	10,147,931	3,393,713	73,373,147	10,651,785	84,113,491
Expenditure	3,223,862	373,310	940,715	219,103	3,483,568	10,147,931	3,550,058	75,894,243	11,198,203	86,634,587
Net result	-488,111	0	11,898	0	86,140	0	-156,345	-2,521,096	-546,418	-2,521,096
Transfers	0	0	0	0	0	0	0	-518,155	0	-518,155
Reserves	1,696,057	0	251,936	0	1,212,570	0	5,452,617	0	8,613,180	0

Some of the biggest member churches are facing great financial difficulties which have had an impact on their support to the LWF. For example, the German Church Development Service (EED) will cut their support to LWF Geneva Coordination budget by 30% during 2005-2009. On the other hand there are some member churches which could increase their support if the LWF were a high priority in their life. Therefore the understanding of the LWF as a communion of churches with all its implications should be spread and owned everywhere.

The LWF relies on its member churches and their related agencies. So far it has been agreed that the LWF will not raise funds directly in the constituency of its member churches. However, sometimes the LWF may have programs or projects which are not a priority either of the member church or its related agency but which their constituency, e.g. some dioceses, still might want to support. On what terms could there be direct links between the LWF and the constituency of the member church?

So far the mission agencies of most of the Nordic member churches have had relatively little cooperation with the LWF. Increased multilateral cooperation through the LWF would bring more funds for both the programs, projects and coordination.

The income is less than we need to fulfill all of our tasks. Setting new priorities will not be the solution because we only have priorities which are all on the same level. For example if we think that we do need more money for the financing of theology, we will not be able to take it from communication because there is also a need for more money to fulfill the already set aims and goals. Therefore we need a proper priority setting process where some less important priorities will be set aside to wait for better times.

• Should we cover the deficit(s) in our A-Budget from the General Reserves?

6.4

All reserves are 8.6 mio

Our General Reserves are right now at the minimum level. They amount to USD 8 million which is 9.4% of the annual expenditure. This level is absolutely necessary to cover any unforeseen things in the future. Living from the reserves is not sustainable development. What we can do, is for example to cover variances in the currency exchange rates up to a certain degree. But in the midterm we have to balance our budget without using the General Reserves.

• Could the concentration on 'non-financial' resources help?

Yes, that could be helpful. For example we do have experience in sending personnel resources from the member churches to Geneva. But the concentration on non-financial resources will not solve our financial problems. So, let's do it but let us also work to find out a solution to our financial problems.

Rapport nr. 23/04**Halvor Nordhaug:****Referat fra KEK's kommisjon "Churches in Dialogue" (CiD),
Aarhus, 23 – 27. mai 2004**

Dette var det første møtet i den nye kommisjonen. Siden nesten ingen av medlemmene hadde deltatt i kommisjonens arbeid tidligere, gikk mye av møtet med til orienteringer om kommisjonens plassering i KEK og om de saklige utfordringer som ventet.

Kommisjonen fikk møte KEK's president Jean-Arnold de Clermont og generalsekretær Keith Clements. Dessuten fikk vi møte Karsten Fledelius som representant for den andre store kommisjonen i KEK: "Commission on Church and Society" (CSC). Vi fikk dessuten en samtale med representanter for KEK's katolske motpart: Den katolske bispekonferansen i Europa (CCEE).

Følgende **temafelt** peker seg ut som sentrale i det videre arbeid i CiD:

Hva vil det si å være kirke i et økumenisk fellesskap i dagens og morgens Europa?

Dette er en overgripende og kontinuerlig tematikk innen KEK.

Det handler delvis om å utvikle fordypet refleksjon om organisasjonen KEK's selvforståelse og oppdrag overfor sine medlemskirker.

Videre ønske man i fellesskap å utvikle en strategi for kirkenes møte med en postmoderne kultur i dagens Europa.

En integrert del av dette oppdraget er også å reflektere over hva som er det særpregede ved Europa innen den større, globale sammenhengen.

Tiltak:

Kommisjonen ønsker å studere Dokumentet "Charta Oecumenica. A Text, a Process and a Dream of the Churches in Europe" og de innvendinger som er reist mot dette. Dette dokumentet er et resultat av en langvarig samtale mellom Reformasjonskirkene og de ortodokse i KEK, og er ment å skulle fungere som et fundament for KEK fremover.

Forholdet mellom de ortodokse kirker og "kirker som utgår fra reformasjonen".

Dette er en stor og sammensatt tematikk. Det handler selvsagt om teologi, særlig om uenighet i synet på kirken og embetet, men sakskomplekset har også en mer politisk side knyttet til ulike evangelikale grupper fra Vest-Europa og USA og deres fremstøt mot "ortodoks territorium" etter jernteppets fall.

Tiltak:

CiD ønsker å arrangere en konsultasjon mellom ortodokse teologer og representanter for Porovoo-fellesskapet.

CiD vil arrangere et møte der pågående og avsluttede nasjonale dialoger (for eksempel i Finland og Tyskland) mellom ortodokse og Reformasjonskirker evalueres.

CiD vil videre – i samarbeid med CSC – drøfte spørsmålet om religionsfrihet i denne sammenheng. Denne friheten aksepterer de ortodokse kirke i prinsippet, men finner det vanskeligere i praksis når dette rammer deres eget hevdvunne territorium.

Majoritets- og minoritetskirker i Europa

Dette er et tema med lang historie innen KEK. KEK ønsker å prioritere dette temafeltet fremover.

Tiltak:

CiD vil initiere et *studieprosjekt* i tre ulike land:

- a) ett med ortodoks majoritet (Hellas)
- b) ett med romersk-katolsk majoritet (Italia)
- c) ett med protestantisk majoritet (Norge!!)

NB! Hva angår *Norges medvirkning*, ble dette ikke behandlet i mitt nærvær, men er trolig et forslag fra sekretariatet, eventuelt i samråd med noen kommisjonsmedlemmer, som er føyd inn i det offisielle referatet. Her står det – til min overraskelse – at jeg vil bli bedt om å koordinere et slikt prosjekt.

Dette er imidlertid en oppgave som jeg verken faglig eller tidsmessig har kapasitet til å påta meg. Dersom norsk medvirkning skal sikres her, må det skje med basis i MKR's stab, i samarbeid med Norges Kristne Råd. Hvorvidt dette skal prioriteres, får vi komme tilbake til når den offisielle forespørselen fra KEK kommer.

Kontakten med Islam i Europa

CiD vil arbeide med spørsmålet om interreligiøs dialog innenfor rammen av KEK.

Tiltak:

Ett medlem av CiD skal delta i KEK's og CCEE's komité for forholdet til muslimer i Europa.

Det vil videre bli samlet inn materiale som viser hvordan Europas kirker arbeider med spørsmålet om religionsteologi og – dialog.

Økumenikk og spiritualitet

CiD ønsker å vektlegge sammenhengen mellom økumenikk og spiritualitet.

Tiltak:

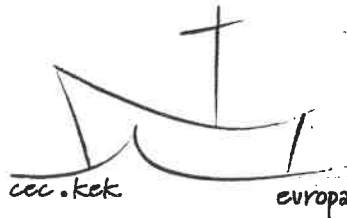
Kommisjonens møter skal kombineres med deltakelse i det lokale gudstjenesteliv, og med oppfølgende kontakt med menighetene om deres liturgiske og spirituelle tradisjoner.

Diverse

CiD ønsker å få i stand en kontakt til europeiske delegater i Faith and Order.

KEK vil utvikle et "Mission Research Programme" med base i Budapest. Prosjektet har imidlertid bare én medarbeider. CiD ønsker at bemanningen styrkes samtidig som saksfeltet innsnevres.

MKR 35/04 (KEK)



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

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD
30 AUG. 2004
Til: OFT
J.nr.: 04/232-2
Arkiv nr.: 761.0

**To the:
Member Churches
of the
CONFERENCE OF
EUROPEAN CHURCHES**

Geneva, 27 August 2004

Dear Friends,

I write to you concerning the proposal, endorsed last year by the 12th CEC Assembly in Trondheim, Norway, for a **Third European Ecumenical Assembly (EEA3) in 2007**. The governing bodies of both CEC and the Council of European Bishops' Conferences (CCEE) and the CEC/CCEE Joint Committee are continuing to give serious consideration to the proposal.

The CEC/CCEE Joint Committee remains agreed that the most appropriate date for the EEA3 would be in 2007. As to the venue, the Joint Committee also agrees that, with the First European Ecumenical Assembly (Basel 1989) having taken place in a mainly Protestant context (Basel) and the Second (Graz 1997) in a mainly Roman Catholic context, it would be appropriate for the EEA3 to take place in a country where the Orthodox Church is in a majority. The CEC/CCEE Joint Committee asked that the General Secretaries of CEC and CCEE should explore the possibility of **Romania**. Accordingly, Don Aldo Giordano, General Secretary of CCEE and I visited Romania in June this year to discuss this suggestion with the leadership of the Romanian Orthodox Church and other CEC Member Churches in Romania, and the Roman Catholic Church.

I have now the pleasure to inform you that, subsequent to our visit, a letter has been received from His Beatitude Teoctist, Patriarch of the Romanian Orthodox Church, confirming that the Holy Synod of the Church has approved the holding of the EEA3 in Romania, and likewise letters wholeheartedly welcoming the proposal have come from the leadership of the Evangelical Lutheran Church in Romania (Bishop Dr Christoph Klein) and the Reformed Church (Bishop Géza Pap), while CCEE reports the full agreement also of the Roman Catholic Church. Equally, there is agreement that the appropriate venue within Romania will be the city of Sibiu in Transylvania where the local church and civic authorities have expressed very strong interest.

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The Presidium of CEC at its meeting in Hanover in June this year requested that I should inform the Member Churches of CEC once any firm invitation for hosting the EEA3 has been received, in order to clarify whether any member churches in other countries were considering the possibility of hosting the event. The CEC Central Committee and the CCEE Assembly will finally decide on their commitment to the EEA3 (its basic nature, purpose, size, venue, date etc) at their respective meetings which both take place 28 September –3 October this year. If therefore any other church or group of churches are likely to issue an invitation, it is important that I should be informed as soon as possible.

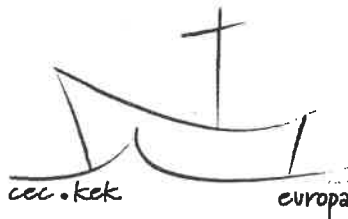
Thank you for attending to this important matter, which is brought to you with the warm and prayerful greetings of the CEC Presidium.

Yours in Christ,



Revd Dr Keith Clements
General Secretary

MKR 35104 (KEK)



KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD	
11 AUG. 2004	
Til:	OFT
J.nr.:	04/69-5
Arkiv nr.:	76.5

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

To:
CEC MEMBER CHURCHES,
MEMBERS OF CENTRAL
COMMITTEE,
ASSOCIATED ORGANISATIONS,
EUROPEAN NATIONAL COUNCILS
OF CHURCHES,
and PARTNER ORGANISATIONS

Geneva, 23 June 2004

Ref.: SEARCH FOR A NEW CEC GENERAL SECRETARY

Dear Sisters and Brothers,
dear Friends,

I am writing to you on behalf of the Central Committee and Presidium of the Conference of European Churches (CEC), concerning the forthcoming vacancy in the position of General Secretary of CEC. As you will be aware from my previous letter of 19 January 2004, the Revd Dr Keith Clements has announced his decision to retire from the General Secretaryship at the end of November 2005. Following the recent meeting of the Presidium in Hannover, 1-4 June 2004, I am now inviting you to participate actively in seeking a successor to Dr Clements and I trust that this letter will give you the information to enable you to do so.

The new General Secretary will come into office at an exceptionally interesting and challenging time for ecumenical life in Europe. The recent years have already seen important changes and developments in the internal life and priorities of CEC itself and in the European scene as a whole with new religious, cultural and political features demanding a creative response.

CEC: The Background

The Conference of European Churches is an ecumenical fellowship of churches in Europe which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit.

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The Conference came into being in the late 1950s on the initiative of leading representatives of European Churches. Their intention was that the churches in Europe should support one another in the exercise of the ministry of reconciliation incumbent upon them all. There are now 124 member Churches from Anglican, Old Catholic, Orthodox and Protestant traditions. In its commitment to Europe as a whole the Conference seeks to help the European churches renew their spiritual life through growing together in common fellowship, strengthening their common witness and service and promoting the unity of the Church. They wish to contribute to the development of peace in the world through the safeguarding of life and promoting the wellbeing of all humankind.

The post of General Secretary of the Conference of European Churches is an **exceptionally demanding** one. The Central Committee is looking for a man or woman, lay or ordained with the vision and skills to take forward the expectations of the member churches as agreed at the General Assembly, held in Trondheim (Norway) in July 2003. These include:

- ◆ the coming together of the CEC and the Churches Commission for Migrants in Europe (CCME);
- ◆ the major social, political and religious developments in Europe including inter-faith dialogue and relationships between diverse ethnic and cultural groups;
- ◆ the continuing development in relationships with the Roman Catholic Church and the organisation and promotion of the 3rd European Ecumenical Assembly;
- ◆ the re-configuration of the Ecumenical Movement.

General Secretary: overall purpose

- (a) To provide the executive leadership and strategic thinking for the Conference of European Churches.
- (b) To be a channel of communication with:
 - i. the Member Churches of CEC;
 - ii. Associated Organisations;
 - iii. the internal structures of CEC;
 - iv. other world and regional ecumenical bodies, political and social organisations and structures.

Roles & Responsibilities

1. To help formulate a vision for a re-configured CEC during a time of change and renewal.
2. Together with the Officers and the Central Committee, to be responsible for the life and development of CEC between General Assemblies.
3. To help further the cause of ecumenical development through the promotion of inter-church dialogue, understanding and relationships.

4. To ensure that current relationships with CEC member churches and other ecumenical bodies are maintained and developed.
5. To be the team leader for the staff.
6. To be responsible to the Central Committee for the overall management of CEC.
7. To represent and speak on behalf of CEC to member churches and other European organisations and institutions as appropriate.

Qualifications

Education and Experience Proven experience in managing an organisation working across different cultures and languages.

Skills

Language Competence in at least two of the official CEC languages (English, French, German).

Management Ability to manage a cross-cultural and multi-language organisation.
To plan appropriate use of time and to manage staff.
Ability to work collaboratively and with a team including conflict management and resolution.
Ability to analyse and articulate the current situation between churches.

Communication To build relationships between Churches of very different backgrounds and histories.
Ability to listen, and to analyse and articulate the policies and statements of CEC.

Competence in public speaking.

There is naturally also a requirement for the stamina necessary to sustain a demanding work schedule involving a considerable amount of travel.

Terms and conditions

The General Secretary is appointed to serve for six years with the possibility of a further period of up to five years. Retirement age is 65.

The person appointed will be expected to enter fully into post on 1 December 2005. The possibility of a period of up to one month's overlap service with the current General Secretary before this date will be considered.

The General Secretariat is currently located in Geneva, Switzerland. There is the possibility however of a relocation of this office to another centre such as Brussels being considered in the coming years.

The salary of the General Secretary is on the level 12 (Scale P) of the World Council of Churches salary scale (9-10,000 CHF per month). Housing costs are met from this salary.

Applications

A curriculum vitae and full letter of application, in an envelope marked "CONFIDENTIAL", should be sent via post mailing by **31 December 2004** to:

**The Moderator of the CEC Nominations Committee
The Very Revd Margarethe Isberg
Västra Kyrkogatan 10
S-722 15 Västerås
Sweden**

Tel: +46-21-81-46-10

The application should be accompanied by an endorsement from the applicant's Church and the names and contact details of three persons who have agreed to supply recommendations.

Short-listing and interviewing of candidates will be conducted by the Nominations Committee during the early part of 2005 with the aim of bringing a single name for election by the CEC Central Committee early in June 2005. All applications will be treated with discretion and the work of the Nominations Committee will be confidential. All communications and enquiries concerning the process should take place only through the Moderator of the Nominations Committee.

An active search

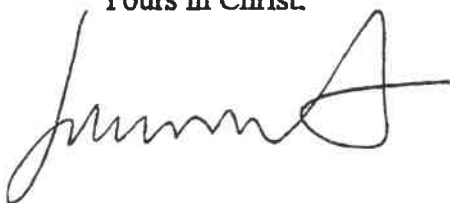
For the purposes of this appointment the Nominations Committee is acting as a "Search Committee", that is, actively seeking appropriate candidates. **The CEC Presidium urges that all recipients of this letter including members of the CEC Central Committee themselves actively engage in the search: first, by seriously considering which persons from within their own constituencies would be suitable candidates; second, by bringing this advertisement to the personal attention of such persons and encouraging them to apply.**

The Moderator of the Nominations Committee will be glad to receive any suggestions, or deal with any queries, in confidence. If you require any clarification about the contents of this letter, I myself would be glad to hear from you

May I then leave this with you for your kind and serious attention, requesting also your prayers for God's guidance in decisions of such great importance for the future of CEC.

With all good wishes,

Yours in Christ.

A handwritten signature in black ink, appearing to read 'Jean-Arnold de Clermont'. The signature is fluid and cursive, with a large initial 'J' and a long horizontal stroke at the end.

Pasteur Jean-Arnold de Clermont
President

Møterapport

fra Vebjørn L Horsfjord

Møte:	Nya Valamo II
Hvor:	København
Når:	15. til 17. juni 2004
Tema:	"Reconfiguration of the ecumenical movement"
Arrangør:	Det mellemkirkelige råd (i DK) i samarbeid med nordiske søsterkirker
Deltakere:	43 representanter fra samtlige nordiske folkekirker, de lutherske kirkene i de baltiske land samt representanter fra noen av de andre kirkene i Norden og fra misjons- og bistandsorganisasjoner. Deltakere fra Den norske kirke: Trond Bakkevig, Knud Jørgensen, Kjell Nordstokke, Turid Karlsen Seim, Atle Sommerfeldt, Marita Sørheim, Olav Fykse Tveit i tillegg til undertegnede.

Innledning

Det blir skrevet en felles rapport ("aide-mémoire") fra møtet. Denne går nærmere inn på temaer og felles konklusjoner og inneholder også en oversikt over deltakerne. Min rapport er mer subjektiv. Den er også merket av at jeg ikke deltok på møtets siste (halve) dag.

En del av tankene som ble luftet likner tanker som kom fram på Nordisk sekretærmøte i mars i år. Disse gjentar jeg ikke i denne rapporten.

Formål

Ideen til dette møtet har sirkulert i et par år og vært målbåret særlig av Det mellemkirkelige råd i Danmark. Det har vært tenkt som en oppfølging av møtet i Nya Valamo i Finland i 2000 der temaet var nordisk deltakelse i de internasjonale økumeniske organisasjonene. Siden den gang har prosessen som går under det – for alle utenforstående – kryptiske navnet "reconfiguration of the ecumenical movement" skutt fart og aktualisert behovet for nordisk koordinering.

Formålet med møtet var på forhånd beskrevet slik:

"To give the Nordic and Baltic churches as members of LWF, CEC and WCC opportunity to share information on their engagement in relation to the organisations, support each other where they have common priorities and as far as possible support the other member churches in their engagement and priorities in relation to the three organisations. A further aim is to discuss future ways of keeping each other informed and working together in the region in relation to the international organisations."

Møtets form

Programmet for møtet vedlegges rapporten. Det var basert på aktive bidrag fra deltakerne som alle på ulik måte er involvert i de økumeniske organisasjonene. Kirkense Verdensråd (KV), Det lutherske verdensforbund (LVF) og Konferansen av Europeiske kirker (KEK) ble behandlet i bolker hver for seg i plenum. Det var også en egen samtale omkring det som i tidens korrekte

sjargong (og med gode begrunnelser) heter "specialised ministries". Dette omfatter alltid kirkelige bistandsorganisasjoner, ofte misjonsorganisasjoner og noen ganger enda flere. Det var også en bolk med gruppearbeid hvor hver av de tre organisasjonene ble diskutert i egne grupper. Etterpå var det tilbakemelding i plenum.

Jeg oppfattet møtet som på mange måter ganske inkluderende. De fleste lot til å delta i samtale og ingen fikk dominere helt. Mange ulike synspunkter og agendaer var representert og kom til orde. Møtet var i en viss forstand organisasjonseiernes forum – mange av deltakerne har til dels store aksjeposter i den økumeniske bevegelse. Dette påvirker både temaer og sjargong. Det må man være ytterst bevisst om, men jeg tror ikke det kan avhjelpest ved noe enkelt grep. Samtidig vil jeg berømme flere av de største aksjonærene for betydelig vilje til selvkritikk på organisasjonenes vegne.

Møtet var nyttig og teknisk godt gjennomført. Jeg tror nok likevel en bedre forberedelsesprosess med tydeligere spissing av problemstillinger kunne brakt oss enda noen skritt lengre enn dit vi nådde.

Generelt til temaet

Etter å ha deltatt i en liten håndfull møter om "reconfiguration" i ulike fora, opplever jeg dessverre ikke at begrepet er blitt stort mer håndgripelig. Det står fremdeles i en rekke spenninger:

- På den ene siden diskuteres organisasjons- (og organiserings-) -spørsmål, på den andre siden tegnes visjoner for økumenikken. Til denne spenningen ble det for øvrig meget klarsynt påpekt at det vil være nyttig å ha oppmerksomhet på et mellomliggende alternativ: evaluerbare målsetninger for arbeidet.
- På den ene siden vil man sikre kirkenes eierskap til prosessene (og da blir KV forankringspunktet), på den andre siden ser man behov for møteplasser av et nytt slag (slik Global Christian Forum skal være).
- På den ene siden ønsker man å tenke nytt og visjonært, på den andre siden er skrantende økonomi en drivkraft for omstillingene.
- På den ene siden ønskes en ny giv (og derfor nye koster) i det økumeniske arbeidet, på den andre siden er det bare en håndfull personer i hver kirke som behersker kodene og derfor kan (eller gidder) delta i samtale.
- Og følgelig: På den ene siden kan disse spenningene være demotiverende for arbeidet, på den andre siden ser enhver som har hjerte for økumenikken at en grunnleggende omlegging av arbeidsmåtene er nødvendig.

Den nordiske samtalen om disse temaene er viktig, og det ble minnet om at de nordiske kirkene samlet er en tung aktør i de økumeniske organisasjonene, både ut fra medlemstall, menneskelige ressurser og selvsagt økonomiske bidrag. Hvordan de nordiske kirkene forholder seg til omstrukturingsprosessene er derfor langt fra likegyldig.

For prosessen videre, både i vår egen kirke, i Norden og i globale fora, er det nok nødvendig å bryte opp diskusjonen i snevrere delspørsmål som blir mer konkrete og derfor mer håndterbare. I den grad samtalen handler om KV er det om å gjøre at vi forholder oss til det store arbeidet som er gjort det siste tiåret med "Common Understanding and Vision" (CUV) og i Spesiellkommisjonen (for ortodoks deltakelse i KV).

Noen observasjoner knyttet til de tre store økumeniske organisasjonene

Kirkenes Verdensråd: I samtalen ble det understreket at KVs oppgaver må reduseres. Hva er KV alene om å kunne løse? Et forslag til kjerneoppgaver lyder "være en stemme for kirkene overfor FN-systemet og representere kirkene i interreligiøst arbeid". I gruppearbeidet om KV ble det lagt til at KV skal være et forum for kirkene der vi blant annet står til ansvar overfor hverandre.

Noen beskrev "reconfiguration" som en måte å endre forståelsen av KV fra å være et serviceorgan for kirkene (som gjør arbeid på deres vegne) til å ha som funksjon å sette kirkene i stand til å handle. Det var også en etterlysning av samvirket mellom KVs ulike arbeidsfelter, hvordan for eksempel Faith and Order-arbeidet påvirker og påvirkes av arbeid for fred og rettferdighet.

Særlig i tilknytning til KV var det også en etterlysning av en nærmere samtale omkring organisasjonens "ekkesiale status". Med andre ord: Skal KV oppfattes som en organisasjon som i likhet med andre er gjenstand for rene nytte- og formålsmessighetsbetraktninger, eller er den også kirkelig på en slik måte at det legger føringer for hvordan man organiserer seg på.

Det lutherske verdensforbund: Samtalene om denne organisasjonen blir lett mer konkret antakelig fordi den akkurat nå er inne i en prosess der det må gjøres prioriteringer på bakgrunn av vedtakene i fjorårets generalforsamling. I følge én opptelling (av flere mulige) er det vedtatt 64 prioriterte oppgaver innenfor 23 hovedområder. Selv om noen fastholder at det er en misforståelse å tro at generalforsamlingen eller rådsmøtet kan gjøre prioriteringer for organisasjonen, registrerer jeg likevel en ganske utbredt oppgitthet over denne situasjonen.

Noen påpekte at organisasjonen bør avklare hva generalforsamlingene skal være: Er de primært møteplasser for teologiske samtale og kirkelig utveksling, eller er de primært beslutningsorganer. Møtet i Winnipeg (og tidligere møter) oppfattes som verken det ene eller det andre. Det er fullt mulig å tenke seg kombinasjoner, men kanskje det skal trekkes opp noen klarere grenser for når man er det ene og når man er det andre.

I gruppearbeidet om LVF ble følgende hovedoppgaver trukket fram: (1) Legge til rette for å dele ressurser mellom kirkene og utvikle mer diakonal teologi samtidig som man kan være mindre operasjonelle i diakonalt arbeid, (2) Legge til rette for samtaler om hva det vil si å være luthersk blant annet gjennom teologisk utveksling og studier og (3) drive teologiske dialoger som fører til videre kirkefellesskap.

I det samme gruppearbeidet ble det også satt ord på noen oppgaver som opptar LVF i dag og som mange mener kan nedprioriteres framover, blant annet bistandsarbeidet (World Service), interreligiøs dialog og politisk påvirkningsarbeid på høyt nivå (beslutningspåvirkning). Tanken er at dette er viktige oppgaver, men at de like godt eller bedre kan ivaretas av andre økumeniske organer.

Det ble også sagt om LVF at det er kirkene i sør som trenger organisasjonen. Kirker i nord må delta av solidaritetsgrunner.

Konferansen av europeiske kirker: Fra gruppearbeidet var det flere arbeidsområder som ble høyt prioritert: (1) Overvåke og påvirke EUs institusjoner, (2) Arbeide for fredelig sameksistens mellom kirker (minoritets- og majoritets-) i Europa og (3) holde fram sammenhengen mellom europeiske spørsmål og global rettferdighet.

Samtalen om KEK blir livligst når den handler om det konkrete spørsmålet om lokalisering av kontoret. Det er tilsynelatende enighet i Norden om at sekretariatet bør samlokaliseres i én by. Spørsmålet om hvilken by, henger også sammen med forståelsen av forholdet mellom KEK og EU. Er det viktigste for KEK å arbeide overfor EU-strukturene, eller er oppgaven først og fremst å understreke at Europa er større enn EU. (Personlig har jeg forståelse for at andre kirkers representanter finner vår kirkes terping på sistnevnte poeng noe monoman og selvopptatt, men kanskje er det det som kalles en "profetisk røst").

Veien videre

Det er, som det skulle framgå av rapporten så langt, fortsatt ikke helt klart for meg hva som er de riktige neste skritt i dette arbeidet.

Som en påminnelse om begrensningene i et nordisk perspektiv, ble det ganske riktig påpekt at de økumeniske organisasjonene selv er kulturmøter. Hva som er effektivt, nyttig og riktig avhenger av øynene som ser. Når vi nå har hatt et par runder med nordisk og til dels baltisk rådslag om den økumeniske bevegelse er tiden kanskje inne til å komme i dialog med kirker i andre deler av verden. Bilaterale kontakter er et godt utgangspunkt for slik samtale, siden samtalen da ikke skjer på premissene til de organisasjonene man diskuterer.

Slik nord-sør-samtale vil kanskje også hjelpe oss til å tenke klarere om betydningen av maktforhold i dette arbeidet. Jeg tror ikke man kommer særlig langt uten å være åpne om hvordan makt er fordelt i disse systemene. Kort sagt besitter nord både økonomisk makt og organisasjonsmakt (slik vi blant annet påpekte i rapporten fra generalforsamlingen i Winnipeg), mens sør i en viss forstand besitter en moralsk makt. Makt til å sette dagsorden og til å styre prioriteringer må vi også prøve å forstå bedre.

Rekonfigurasjon må forstås ikke kun som teologi, økonomi eller ut fra nyttebetraktninger. Prosessen henger i stor grad sammen med mer allmenne kulturelle fenomener knyttet til både teknologi og politikk. Den økumeniske bevegelsens organisasjoner ble til innenfor modernitetens paradigme. Postmoderniteten i vår del av verden er preget av de-sentrering, svekkede autoriteter, tilsynelatende mindre lojalitet til fellesløsninger og større hegning om det særpregede. "Rekonfigurasjon" som ikke bygger på en inngående forståelse av de kulturelle endringsprosessene vil neppe bringe den økumeniske bevegelsen videre.

Oppfølging:

- Fortsatte samtaler i vår kirke, primært i Mellomkirkelig råd om den økumeniske bevegelsens framtid. Dette blir et vesentlig tema under rådets møte i Genève i september.
- Nødvendige initiativ for å diskutere "rekonfigurasjon" med andre kirker. Dette blir blant annet et tema under delegasjonsreisen fra Dnk til den lutherske kirken i Brasil (IECLB) i oktober og kan diskuteres med den lutherske kirken i Sør-Afrika som vi også utvikler kontakt med.

*Vedlegg: Program for the Nordic Consultation Tuesday 15 to Thursday 17 June 2004 in Copenhagen
Aide-mémoire fra møtet som inneholder et mer inngående referat av samtalene.*

Program
for the Nordic Consultation
Tuesday 15 to Thursday 17 June 2004 in Copenhagen

Tuesday June 15th

14:00: Opening of the meeting with devotion by *Ruth van Gilse*.
Presentation of participants, approval of program, election of rapporteurs and leadership for the consultation. Moderator: *Ane Hjerrild*

WCC

The reconfiguration process of the Ecumenical Movement, by Inger-Aasa Marklund (15 minutes)

The actual situation and vision for the future, Anders Gadegaard (as member of the exc) (15 minutes).

My vision for the WCC in relation to the actual situation or in relation to the reconfiguration by

Trond Bakkevig, Mari Kinnunen, (5 minutes each)

Debate.

17.30: **CEC**

The actual situation of CEC and the role of CEC in the reconfiguration:

Margareta Isberg (15 minutes)

Gunnar Grönblom, Simon Kangas Larsen, Anita Jakobsone, Lennart Molin, Olav Fykse-Tveit (?).

(Each 5 minutes concentrated on their actual field of work, for example Church and Society Commission or their vision for CEC)

19.00: Dinner

20.30: Continued discussion on WCC and CEC

21.30: Evening devotion: *Johan Dalmann*

Wednesday June 16th

9.00: Morning devotion -- *Per-Magnus Selinder*

9.15: **LWF**

The actual situation of LWF, the visions for its near future and its place in the reconfigured ecumenical movement -- *Eero Huovinen and Kristin Thomasdottir* (each 10 minutes)

Responses and comments on the visions for the future of LWF by Niels Henrik Gregersen, Anders Wejryd, Riika Myllus, Tiit Pädam, Vebjørn Horsfjord. (each 5 minutes)

Debate.

The role of the specialised ministries in the ecumenical movement and the international organisations by *Atle Sommerfeldt, Krister Åkesson (?), Kjell Nordstokke, Mogens Mogensen, Hilda Lind* (each 5 minutes)

The Strasbourg Institute by *Niels Henrik Gregersen* (5 minutes)

Debate.

13.00: Lunch

15.00: Workshop in groups on CEC, LWF and WCC (coffee in the groups)

17.00: Report from the groups and debate on priorities from the Nordic- Baltic region

Evening devotion: *Bernhardur Gudmundsson*

19.00: Dinner and social evening

Thursday June 17th:

9.00: Morning devotion by *Marita Sørheim*

9.15: Setting priorities together in the Baltic – Nordic region – *Jonas Jonson, Milita Poskiene, Risto Cantell, Jørgen Christensen (?)* (each 5 minutes)
Continued debate on setting priorities and ways of working together,

11.30: Report and follow up

13.00: Lunch and departure

List of participants

**Nordic Consultation
15 to 17 June, 2004 in Copenhagen**

From Sweden

Church of Sweden
Inger-Aasa Marklund
Margarethe Isberg
Jonas Jonson
Anders Wejryd
Hans Engdahl
Johan Dalman
Hilda Lind
Karin Lexén
Christer Åkesson

Christian Council of Sweden
Lennart Molin

Svenska Missionskyrkan
Per-Magnus Selinder

From Norway
Marita Sørheim
Trond Bakkevig
Turid Karlsen Seim
Kjell Nordstokke
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Mogens Mogensen
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Rasmus Hylleberg

Nordic and Baltic Churches in Ecumenical Consultation: Copenhagen 15 – 17 June 2004

Aide-mémoire

1. Preamble

At the invitation of the Council on International Relations of the Evangelical Lutheran Church in Denmark, we are gathered together here in Copenhagen to deliberate on our commitment to unity, mission and service. This commitment is to the ecumenical movement at large but in particular also to the World Council of Churches, the Conference of European Churches and the Lutheran World Federation.

We represent churches in all the countries in the Nordic and Baltic region and are all engaged in ecumenical work either as members in committees and commissions in the three organizations or as representatives in our own churches.

The aim has been to deliberate on issues of common concern, share information and experiences and reflect together on our common task in the ecumenical movement. A major challenge in this consultation has been the reconfiguration process, which has been initiated by the WCC. This process, however, also has a direct bearing on other international actors like CEC and LWF as well as on all member churches.

It has been a time of enrichment, fellowship and prayer. We are encouraged to continue our journey, keeping alive the vision of one church and one world both with a reconciled diversity.

2. Ecumenical Priorities

2.1. Common Challenges:

- Our churches must respond regarding WCC, CEC and LWF: What are the main goals of each organisation? What should be the relation between them?
- How can we see ourselves within them?

2.2. Point of Departure:

- The general attitude to the ecumenical movement:
- The attitude of mutuality, of willingness to share, to contribute and to receive;
- Awareness that structures are not supposed to prove eternal life, but to make people believe in it.

2.3. Priority Setting:

- To reformulate the vision, identifying main goals, in order to influence the process;
- Do our homework in the region toward contribution: justice, theology, inclusiveness;
- Ongoing attempts to discern what each ecumenical organisation should do, and where others could do the task better.

2.4. Working Methods

- Linking up with others: organisations, churches, institutions, movements;
- Sharing of information with all available means

3. Summary of Discussions Held

This *aide-mémoire* is a reflection of the discussions held but only in a summary fashion. Some of the matters discussed deserve further attention.

A lot could be said about the relation between the three organizations WCC, CEC and LWF.

Whereas the WCC is a worldwide ecumenical body, CEC is regional and LWF confessional. In terms of CEC it goes without saying that European issues must enjoy high priority. The LWF is strictly speaking a confessional body, a family of churches. However, for all practical reasons, the LWF should also be dealt with in an ecumenical context. Its constitution states as a main objective to work ecumenically. Finally a large part of the churches in the two regions are Lutheran.

3.1 World Council of Churches

Some of the questions raised in connection with the WCC had to do with the current reconfiguration process. The following concerns could be noted.

- This reconfiguration process has a history of about two and a half years. It has already been discussed in all major fora within the WCC and yet there is uncertainty as to what is meant by this process. It has both to do with vision and structures. It certainly has to do with a changing world and also with the decreasing financial support of ecumenical work in general. Even though structures have to be discussed there is a visible sign of stressing the question 'what is the WCC there for?' One could also say that a starting point in any discussion on reconfiguration must start from what is the issue and the task.
- At the same time one runs a risk of letting the constant talks on reconfiguration in the wider ecumenical movement become mere rhetoric. What we have to ask for is a concrete attempt by the WCC to come to grips with itself.
- The new general secretary wants to introduce a new leadership style, enhance the spiritual life in general and create a sense of belonging.
- It was asked whether the Global Christian Forum was involved in the reconfiguration process. This forum is now being asked to engage in this process. However, the WCC has acted as facilitator with regard to the Forum and the ownership is shared with other Christian world communions. Even though this is not an easy task it was felt that the GCF should enjoy high priority in reconfiguring the WCC. Differently put but also showing the creative tension between the WCC and the rest of Christianity, the council remains the privileged instrument of the ecumenical movement and in that sense it also retains the decisive potential of being the central platform, the forum in matters ecumenical.
- The Central Committee of the WCC has accepted a new method of running meetings and decision making, the consensus method. It will be implemented as from the next Central Committee in February 2005. Member churches should be made aware of this.
- There is a sense in which the WCC should do what only the WCC can do. A continuous discernment is needed as to what this special task is in terms of commitments and programmes. A part of this discernment is also to ascertain, continuously, its complementing role avoiding competition as far as possible. This said not least in relation to confessional families as part of the WCC and its own member churches. At the same time this kind of consideration must not take away the dire need of targeted competence in the WCC.
- The ecumenical movement is no longer depending entirely on the WCC. This is sometimes due to the fact that the WCC has created the basis for such independence. One such example is the BEM document's role in bilateral talks between churches. One could also claim that some of

the bilateral activities taking place are genuine ecumenical expressions born out of the life in the WCC. This situation of the ecumenical movement as no longer depending solely on the WCC can actually be seen as a challenge but also a new opportunity for the WCC to become an enabler and a facilitator more than a controller and initiator.

- The Special Commission on the Orthodox churches has reminded us of the need for ecumenical space. This remains a critical concept in ecumenical thinking today. Nevertheless such a space could also easily be misused. The WCC certainly could not survive unless there are some areas where there is a joint commitment and an agreed direction.

3.2 Conference of European Churches

These are some of the concerns that were raised in the discussion regarding CEC. One should also bear in mind that CEC is, in relation to the other two, a very small organization, with a much more limited space and action.

- CEC shall continue to be an all European organisation. After the integration of CEC and EECCS and the creation of the new and very active Church and Society Commission in Brussels and Strasbourg, with the primary task to monitor the European institutions (EU, Council of Europe, OSCE, UN), one has to avoid the risk that CEC could be seen mainly as a Western European actor. At the same time it is of great importance to relate to institutions and developments in the EU, also on behalf of the churches in countries outside the EU. The monitoring and influencing of EU institutions are seen as an important priority. CEC has been very active, in close collaboration with COMECE, in monitoring the work on the new constitutional treaty of the EU (above all, article 51 about the dialogue with the churches) and the follow up on this is an important task.
- CEC must be concerned with the situation in Russia (Chechnya) as well as with immigrants in Western Europe.
- There is an expressed interest in further collaboration with the Roman Catholic Church through CCEE – The Council of European Bishops' Conferences. *Charta Oecumenica* is a prime example of such collaboration, as is the collaboration with COMECE in Brussels on issues related to the EU.
- There is an ongoing discussion regarding the allocation of the offices of CEC to one place instead of three at present, Geneva, Strasbourg and Brussels.
- It is important for CEC to find different ways of close cooperation with other more or less independent organisations on the European scene.
- CEC has a calling to the whole of Europe but also a commitment to a global perspective where Europe is seen as an open continent and not as a *Festung Europa*.

3.3 Lutheran World Federation

The role of the LWF was also discussed at length and started off with the question 'why do we have a LWF?'

- As long as we have Lutheran churches there will be a need for an organization like LWF. At the same time there has to be a balance between the care of the own family on the one hand and the relation to the wider family of churches on the other.
- The LWF has a lot of activities, the largest programme being that of World Service. The history of the federation is a pragmatic one starting with relief work and then expanding into other areas. Mission and diaconia remain essential features of the work.
- Ever since the general assembly in Curitiba in 1990 the federation has regarded itself as a communion. There is a need to provide meeting places within the federation for the richer and the poorer churches as well as for the majority churches and the minority churches.

- A definite strength in the work of the LWF is the various ecumenical dialogues embarked upon through the years. The most visible result yielded is of course the Joint Declaration on Justification between LWF and the Roman Catholic Church.
- The LWF would be wise in revitalizing talks with another Lutheran body, the Missouri Synod. This synod is very active in supporting Lutheran churches and groups in Eastern Europe. Only a world body like LWF could take up such talks in a meaningful way.
- It should be possible to arrange joint general assemblies, with another confessional family (WARC, Anglican Communion) or with the WCC. Discussions to this effect were held in the LWF and the WCC in 1997-8 but nothing has so far materialized.
- In different ways concern was expressed regarding management and the relation between LWF staff, executive committee and council. The vast number of resolutions from the Winnipeg assembly in 2003 still has to be implemented or at least dealt with. Priority setting on the whole leaves much to be desired.

3.4 Specialized Ministries

- We register a shift in terminology from “related agencies” to “specialized ministries”. We understand this as a way of strengthening these actors’ ecclesial identity and their need to be organized according to a specific task. The term both indicates the need of a certain organisational independence and a rootedness in and a responsibility in relation to the churches as the constituency. We are here referring to actors in relation to the WCC and the LWF (Christian Aid organizations, International Diaconia, Development). These may have their own global agenda while at the same time being a close partner of WCC and LWF. The question is how to strike a balance between the direct link to the people in development and a close association with the church and a particular ecumenical organization. At best, specialized ministries will promote church unity in a need situation in the south. ACT (Action of Churches Together, a joint venture in WCC and LWF for emergency projects) is a new way of regulating such a co-ordination and it is a success and is perhaps the most visible expression of what churches can do together.
- Then there is still the wider perception of the term specialized ministries. Bible societies, youth work, community life as in Taizé, and mission societies could all be examples of that broader understanding of the term. Yet, this wider definition would rather underline the fact that all specialized ministries are expressions of the church. They are ecclesial expressions as well.

4. Group Reports

4.1. WCC

What do we need WCC for?

1. Forum for being together for a) spiritual sharing, renewal and inspiration, b) mutual "oversight", i.e. being challenged and challenge others so as not to "drift away", c) use the WCC as a "power broker" between churches on political, cultural and economic differences ("structural inequalities" sometimes threaten to divide us more than our Christian faith unites us).
2. To facilitate the process of creating unity in Christ.
3. Communication of Christian voices. In a world where religious fundamentalism is on the rise and dominates the media, it is important that there is a WCC voice to negate the fundamentalism and often stereotypical views on religion.

4. Common voice vis a vis other faiths and vis a vis multilateral institutions like the UN. To be credible that our faith matters we need to raise the voice of the poor and repressed among the powerful.
5. Faith and Order: Provides theological reflection and guidance

General observations:

What is important to be aware of is that making priorities also has to do with changing working methods (in a one-liner: enabling churches instead of providing and servicing churches). If you look only at topics, it is almost impossible to decide, where to focus.

Reconfiguring is about shifting the way of thinking: We should not see the WCC as an institution providing services to the churches, but as one which enables the churches. Also we should remember that the relevant question is not what we need, but what the world needs.

This means that the WCC should be less concerned with programmatic work and more with communicating, connecting and linking our churches together. Also the WCC needs to be more dynamic and open, to be an organization that (new) ecumenical movements want to link up with.

Being in a world with limited ecumenical resources we need better coordination. We need to work more to complement rather than to compete on the issues we deal with. The WCC should be recognized as the privileged ecumenical organization.

4.2 CEC

What do we need CEC for?

The regional setting makes CEC what it is. The broad number of churches is another unique quality. The two overall keywords for CEC should be *Witness* and *Reconciliation*. Other key-words mentioned in the group were European Integration, Sustainability, Bridge-building, dialogue, cooperation between East and West, Orthodox and Protestant.

The group discussed the five cluster areas in the report of the Policy Reference Committee in Trondheim:

1. Living together as churches in Europe.

Charta Oecumenica is an important document. CEC has a unique regional, ecumenical space and setting and a unique relationship. Therefore it is an important task to facilitate spiritually enriching encounters between the churches.

2. CEC and Europe.

Focus should be on witness in Europe and on monitoring and influencing the European institutions: EU, Council of Europe, OSCE, UN Headquarters in Vienna.

3. Facing global problems in a European perspective.

CEC should contribute to making Europe a responsible actor in the global village. CEC should make Europe act according to the love for its neighbour at the global level.

4. CEC as a part of the ecumenical work.

The reconfiguration process is important and necessary - both the organisation of CEC and its relationship to its members.

Locally/Nationally CEC should work with national Christian Councils and member churches but it should also be aware of new popular revival movements such as Focolare and others which might play an increasingly important role.

At the European level the most important partners are the Roman Catholic partners in CCEE/COMECE (in monitoring the European Institutions), the Europe Desk of WCC and CCME. Other partners are (or should be) Aprovev, Eurodiaconia, EFECW (Ecumenical Forum of European Christian Women) and other organisations, but also “Soul for Europe”, Leuenberg and the Europe level of confessional bodies (LWF, WARC). The challenge is to find ways of cooperation and joint work. CEC could function as a sort of “umbrella”. Mergers with organisations working on the same area could be considered. It has already happened with EECCS and is in process with CCME. Could something similar happen with Eurodiaconia? Other European partners are the representation of the member churches in Brussels (EKD, Russian Orthodox Church, Church of Greece, Ecumenical Patriarchate, and Scottish Presbyterian Church. It is an important challenge to make sure that there is dialogue between all these actors in Brussels and that all these offices cooperate in some way. Finally a relationship with Christian parliamentarians in the European Parliament could be considered. Maybe they should they be organised in some way? But how Christian should they be to “qualify”?

An important question is the location of the office. It was recommended that CEC as soon as possible analyse the consequences and possible advantages and disadvantages of a move to another European city (Brussels, Copenhagen, Budapest and Vienna were all mentioned).

4.3 LWF

From doing to facilitating and collaborating

1. Develop inter-church sharing and local resources. Work out a better diaconal theology. Perhaps have less direct operation.
2. What does it mean to be Lutheran?
3. Theological dialogues that lead into a wider communion

Giving priority to these tasks the LWF should scale down its operations regarding: high level political advocacy, world service, interfaith dialogue, and education. Other ecumenical bodies as for instance WCC, Global Christian Forum and ACT could here assume the leading role.

5. Follow up and continuation

The consultation agreed that it would be good and helpful to continue these consultations, preferably once a year in order to update each other on the ecumenical work and priorities in relation to the international ecumenical work. It was also agreed that it was fruitful to have the Baltic and Nordic churches together and it was a common wish that this wider representation should continue. In relation to the WCC it was agreed that the region Baltic-Nordic could be considered as one region. Also in relation to the LWF it could be discussed, whether it was better to widen the region from Nordic to Nordic-Baltic.

The Swedish participants promised to be responsible for calling a meeting in Sweden in 2005. May or June was mentioned as a good time.

The above is an aide-memoir and not official minutes. It is up to each church to evaluate and follow up on recommendations, which participants might present to their individual church and governing bodies.

Rapporteurs: Hans Engdahl and Kjell Nordstokke

Appendix: List of participants.

Reconfiguring the World Council of Churches.

By Rev. Dr. & Canon Trond Bakkevig

It is basic human experience that you can change yourself, but not others. They will change only if and when they themselves wish. If one tries to force a change on others, they may obey, but not change. People only change if they find alternatives attractive. I believe the same holds true for organisations.

It is precisely at this point I find much of the current discussion about the reconfiguration of the ecumenical movement unclear and unrealistic. The ecumenical movement is, as everybody seems to agree upon, is much more than the World Council of Churches. It entails the Roman Catholic Church, evangelical movements/churches, relief agencies, development agencies, mission agencies, youth organisations, orthodox churches and churches coming out of the Reformation, Taizé, the Focolare movement, lay academies, etc., etc. In addition, the evolving of NCCs and REOs have all had a major effect on the ecumenical landscape. The World Council of Churches cannot "reconfigure" all of this. It can only "reconfigure" itself. By doing that it can hopefully become so attractive and give such a convincing direction that it by this gives a persuasive direction to others. The World Council of Churches has to become so credible that others will let it be the «privileged instrument» of the ecumenical movement.

New developments

Developments the last twenty-thirty years have given the WCC a totally different role than it had at its inception:

- Unity discussions mostly take place at a bilateral level. My own church has the last ten-fifteen years entered three comprehensive, ecumenical agreements: The Porvoo-agreement with anglicans, a separate agreement on pulpit and altar fellowship with methodists, and the Leuenberg agreement with reformed churches. In addition it is part of the Lutheran-Roman Catholic on justification. None of this would have been possible without the document on Baptism, Eucharist and Ministry, but the WCC played no role in facilitating these agreements.
- Churches meet bilaterally, establish friendship relations bilaterally and transfer funds between themselves bilaterally. The WCC used to be the facilitator in this, but is no longer – and never will be again. This is a fruit of the work of the WCC - and of that part of globalisation which has made all kinds of communication easier.
- Churches – or specialized agencies - do not need the WCC to coordinate relief and development work. They do it themselves – and governments which pay for much of this, do not want a third, expensive and intermediary part.

- Churches involve themselves in ethical and political issues. The WCC at certain points plays a facilitating role, but currently the organisation is no «avantgarde» compared to churches. The last ten-fifteen years I have seen nothing coming out of any of the organs of the WCC which has not already been thought through in one or more of the member churches. On the other hand: Through ecumenical involvement churches have learnt and been challenged to become active in political and ethical issues.
- Ecumenical youth work and involvement mostly happens other places than through the WCC. This is the way it has been for more than hundred years, and this is the way it probably will continue to be: YM/WCA, WSCF, Taize etc. One may also ask the question if the youth involvement in the WCC as an organisation has functioned as a vital movement affecting through that the life of the churches, or if it has functioned as a constituency taking care of special interests inside the organisation. The last is also important, but we may have missed the necessary interaction with vital youth movements.
- Lay, ecumenical involvement partly happens through the WCC, but whenever it becomes a question of high numbers, it happens through charismatic movements, local groups, international movements like the Focolare movement, the Iona community or through other organisations or events.
- It is also a new situation that the WCC is virtually disconnected from the fastest growth and the perhaps freshest vitality in the global church: In African instituted churches, and evangelical and pentecostal churches in Latin-America, Africa and parts of Asia. These churches will have a heavy impact on the future shape of global Christianity.

A vital institution

The WCC never was a grassroot movement. I do not think it ever will be. Church elites meet in the WCC. Those who participate in WCC activities either belong to a church elite, or will by their very participation, become part of the elite. Even if all kinds of quotas are met with regard to representation in WCC meetings, the participants either belong to or will belong to a church elite. There is no need for a doctorate in sociology to be able to discover that. Such is the nature of work in an organisation where churches are members. People who participate in WCC activities have to be accepted or sent by church leadership – as is all the staff of the WCC. Of course the WCC can relate to grassroots, but that is primarily through those who already participate in WCC activities. It is their responsibility to see to it that what happens in the WCC also has a bearing on the work of local churches and congregations.

I also believe it is time we just accept that the WCC is an institution. It is not a movement – and never was. Its membership are institutional churches which relate to the WCC as institutions relate to other institutions. It is basic sociology that institutions consist of three elements: People, apparatus(organisation, bureaucracy) and values (principles, goals, vision) which direct the activity. I

have described the people in the paragraph above. The apparatus is the one we need to change because of changes in the world, in the churches and in the wider ecumenical movement. Changes have to be guided by values.

The Harare assembly changed the constitution of the WCC, but it kept the basic vision which is expressed in §III of the Constitution: «The primary purpose of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe.» From what I have seen after 1998, I believe both the cited vision and the document "Towards a Common Understanding and Vision of the World Council of Churches" have too abstract to guide us through the murky waters we later have had to travel.

A renewal of vision and goals

To be able to move, I believe we have to transform the vision into concrete clear goals like:

- **The WCC will be a global forum for churches where they are accountable to each other.** If the WCC was not there, we would have to start it. In a globalized world, churches need a place to meet. They need to discuss common challenges and they need to face each other. By meeting they will have to learn to see themselves with the eyes of other churches and fellow christians. It is dangerous for churches only to live with themselves. Meeting other churches is a way to promote the health of one's own church. As a forum of churches, it also needs to define new roles for communions of churches. Most of WCC member churches also belong to world communions. That is their own, chosen way of organizing their identity. A reconfigured WCC needs to reflect this.
- **The WCC will support unity processes among churches – bilateral and multilateral.** I believe the WCC and Faith&Order have to find a new role vis a vis the many bilateral negotiations which goes on between churches. It must provide common frameworks, like BEM was and is. There are however, still some themes where more common discussion is needed, currently much of that is related to ministry, ecclesiology and the understanding and use of the Bible. There is also a need for someone who keeps an oversight over all which happens. Someone who can provide information on issues being discussed here and there, and also has an open eye for new issues which emerge. Not least is there a need for someone who looks into issues of how churches act coherently in relation to each. I believe the WCC can provide oversight, a forum for discussion on common issues, and a critical eye on how churches are coherent in their work towards unity.
- **The WCC will coordinate churches' relations to other faiths.** Most churches live in a context where they meet people of other faiths and

organised religions. Gradually this is also true for churches which used to live in mono-cultures. Locally churches organise their relationship to other religions. On the international level, religions need to meet each other as world bodies, both for dialogue and for possible common action.

Internationally and ecumenically, churches need to share experiences and learn from each other in order to be better equipped for these meetings in their local context. Meetings with other religions, challenge churches to deepen their own understanding of christian faith. This will also bring them closer to each other.

- **The WCC will be the place where deliberate on issues facing humanity, network for common interests and coordinate relations to multilateral institutions (UN and other bodies).** The WCC has earned much of its popularity because of programs like the «Program to Comabat Racism» and «Human Rights Resource Office for Latin America». These programs showed how churches could act coordinated and pointedly when faced with situations and policies where human dignity was at stake. Likewise, this is also the case with the efforts the WCC does vis a vis the UN to coordinate churches' concerns around human rights violations and the rights of indigenous people. Currently the Ecumenical Accompaniment Program for Palestine and Israel is a good example on how the WCC both can act on behalf of its member churches, at the same time as these are challenged to take a stand and act. The WCC does not need to speak on everything, but must focus on international advocacy with regard to issues which represent overarching moral and political challenges to the global church. With regard to such issues, the WCC must be the place where church can network for joint action.
- **The WCC will help secure the strength of financially weaker churches in their relations with those churches and specialized agencies which have financial power.** When the WCC was organized differently than today and much of the transfers between financially stronger and weaker churches passed through WCC offices and bank accounts, this secured and organisation around the management of funds that secured the influence of those churches which were financially weaker. With money now going directly, and outside the WCC, this is no longer possible. Even though churches and specialized agencies with financial strength usually act consistently to the benefit of those who do not have, there is still a power issue here. I am a firm believer in trade organisastions, their role and strength. Therefore I also believe in the necessity for churches to organize in order to secure their interest. The WCC could be a facilitator in this process.
- **The WCC will be a place where churches deliberate the contemporary challenges of mission, evangelism and dialogue with other faiths.** By meeting each other in the WCC churches should find inspiration to face and tackle those challenges, engage in theological refelction on common issues and coordinate action with each other.

These are realistic goals which could be attained through work in the WCC. These goals, together with the purpose as quoted from the Constitution, express values which need to guide the reconfiguration of the WCC. It is by steering towards these goals that the WCC can «serve the on ecumenical movement» and thereby also contribute to a possible reconfiguration of the ecumenical movement.

A reconfigured WCC

The question now is: What kind of organisation do we need to take us to these goals? Of course it could be asked if I am just issuing another invitation for organisational changes in an organisation which has gone through a number of changes the last ten-fifteen years? In a way I am issuing such an invitation. I believe much of the changes we have been through have been done out of financial necessities. They have not been sufficiently radical with regard to our priorities, and they have not been sufficiently guided by questions like:

- For what purpose do we need the WCC?
- How can we create an organisation which effectively serves the one ecumenical movement?

This is the task we are faced with. I fear that much of the discussion around reconfiguration so far has not been very realistic. It has not gone sufficiently deep into the issues which face the WCC as such. There has been too much playing around with images as to how one may organize the wider ecumenical movement without knowing if this movement would like to be reconfigured. There has also been a lack of basic reflection upon what kind of leadership the WCC can give. As an organisation we are not sufficiently clear and agreed upon what the organisation is there for, on what goals we have, and what our priorities are. Priorities are not something we have in principle. They are visible through the way we fix our budgets, recruit people and shape our organisation. I am afraid that throughout the last twenty years, the WCC has not been able to establish decisive and effective priorities when viewed realistically in terms of its staffing and budget allocations. There have been programmatic reorganisations, but throughout the different processes, the general trend has been to try to keep serving various particular interests and programme areas, but do so with less resources and staff. The organisation has been downsized, but that has happened without a radical revision of priorities which would make the basic goals and purposes evident.

I also believe that we have not at all given sufficient thought to the question of how we, as WCC, relate **spiritually** to the growing part of the ecumenical movement which is concerned with renewal, and links a deep spirituality with social concerns. It is organisationally detached from us, but has a profound

influence both on our member churches and in the wider ecumenical movement.

These are issues we need to discuss when we discuss reconfiguration. It is when the WCC is clear about basic concerns and its own priorities, that the organisation also can give leadership in the process of reconfiguring the wider ecumenical movement. The World Council of Churches can only be the privileged instrument of that movement if it is carried by a vision and dares to establish definite goals for its own activity.



MKR 35104
(Reconfiguration...)

World Council of Churches
Conseil œcuménique des Eglises
Consejo Mundial de Iglesias
Ökumenischer Rat der Kirchen
General Secretariat

KIRKERÅDET MELLOM-KIRKELIG RÅD SAMISK KIRKERÅD
11 AUG. 2004
Til: OFT
J.nr.: 04/79-7
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Til diskusjon i MKR
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To: WCC Member Churches

Geneva, 25 June 2004

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Dear Brothers and Sisters in Christ,

Warm greetings from Geneva!

I am writing to you now to follow up my letter of early January which reported on the Consultation on the Re-configuration of the Ecumenical Movement which took place in Antelias in November 2003. As I reported then, this consultation raised many interesting and important questions which need further reflection. We are grateful to those of you who have taken the time to prepare a written response to the issues raised in that consultation and your responses will help shape our continuing reflections on issues of reconfiguration – and indeed of ecumenism for the 21st century. For those of you who have not yet responded, your comments, questions and suggestions are still most welcome. We would be grateful if you could reflect on the following questions:

- 1) What is your vision of the ecumenical movement in the 21st century?
- 2) What are your dreams about the structural expressions of the ecumenical movement from you ecclesial, political and financial context?

We are presently working to follow up the Antelias consultation. We have engaged a consultant to work with us in mapping the present ecumenical movement and to help put together some background materials which offer alternative reflections on the organization and future directions of the ecumenical movement.

As previously reported, we are also planning to organize a follow-up meeting to the Antelias consultation to be held from 30 November-3 December 2004 in Geneva.

The WCC Officers agreed that representatives of member churches should make up about half of the participants in this meeting with the remaining participants coming from regional ecumenical organizations, National Councils of Churches, specialized ministries/agencies, Christian World Communions, faith communities and international ecumenical organizations.

Although the number of places at the meeting will necessarily be limited, the Officers agreed that it would be better to invite representatives to this meeting who are particularly interested in the issue of reconfiguration and future directions for ecumenism rather than WCC staff or officers making the decision as to what churches should come.

I am thus writing to you to ask you to let us know if you would like to receive an invitation to this meeting. As we plan to send out invitations to member churches to this meeting in early August, we would appreciate hearing from you by mid-July 2004. Please send your reply directly to Georges Lemopoulos, Deputy General Secretary (e-mail bc@wcc-coe.org, Fax: +41 22 791 65 35; Tel. +41 22 791 62 80).

The issue of a new configuration of the ecumenical movement for the 21st century is an important one which raises fundamental questions about our vision and values, about the nature of partnership and about recognizing our mutual vulnerability. We look forward to engaging with you in these discussions in the months and years ahead.

Yours in Christ,



Rev. Dr Samuel Kobia
General Secretary

KIRKENS NØDHJELPS FORMELLE RELASJON TIL KIRKENES VERDENSRÅD

SAKSANSVARLIG: Atle Sommerfeldt

SAKSBEHANDLER: Atle Sommerfeldt

SAKSTYPE: Beslutningssak

REFERANSER: sak 57/2003

BAKGRUNNSDOKUMENTER:

Brev fra WCC 28.5.03 (vedlegg)

SAMMENDRAG AV SAKSBEHANDLINGEN:

Saken har vært drøftet i Ledergruppen.

GENERALSEKRETÆRS FORSLAG TIL VEDTAK::

Styret ser positivt på en formalisering av Kirkens Nødhjelps forhold til Kirkenes Verdensråd og ber administrasjonen arbeide videre med saken.

SAKSUTREDNING:

KIRKENES NØDHJELPS FORMELLE RELASJON TIL KIRKENES VERDENSRÅD

1. Kirkenes Verdensråd er et råd av kirker og derfor er det *kirkesamfunn* som utgjør medlemsskapet i Kirkenes Verdensråd. Samtidig har Kirkenes Verdensråd forsøkt å etablere formelle relasjoner til økumeniske organisasjoner av ulik type, for eksempel nasjonale kirkeråd, regionale økumeniske organisasjoner og økumeniske organisasjoner med et spesialisert mandat. Kirkenes Verdensråds konstitusjon har 4 kategorier for disse: Associated Councils, Regional Ecumenical Organisations, Christian World Communions og International Ecumenical Organisations. Kirkenes Nødhjelp har gjennom vårt medlemsskap i APRODEV vært knyttet til Kirkenes Verdensråd i den siste av disse kategoriene – International Ecumenical Organisations. Andre organisasjoner i denne gruppen er Christian Peace Conference, Taize Community, Kirkeakademiene, United Bible Society, World Conference on Religion and Peace, World Vision International. Til sammen dreier det seg om 33 organisasjoner.
2. Styret er kjent med den prosessen som har pågått de senere årene med å nytænke relasjonen mellom Kirkenes Verdensråd og Kirkens Nødhjelps type organisasjoner, og samtidig den større prosessen i Kirkenes Verdensråd med det mål å restrukturere hele den økumeniske bevegelses organisering og særlig Kirkenes Verdensråd. I denne prosessen har det også vært fremmet muligheter for en formell tilknytning mellom oss som enkeltorganisasjoner og Kirkenes Verdensråd. 28.mai 2003 fikk vi så en henvendelse fra Konrad Raiser, daværende generalsekretær i Kirkenes Verdensråd, med tilbud om å få status som en 'international ecumenical organisation' (se vedlagte brev).
3. Styret er kjent med Kirkens Nødhjelps historiske og aktuelle relasjon til Kirkenes Verdensråd og den rolle Kirkenes Verdensråd har spilt for utviklingen av Kirkens Nødhjelp. Selv om organisasjonen i dag betyr mindre enn tidligere både for kirkene og for oss, er det all grunn til å håpe på og arbeide for en sterk relasjon mellom Kirkens Nødhjelp og Kirkenes Verdensråd også i framtiden. Dette vil dreie seg om global beslutningspåvirkning (jfr. FN-kontoret), monitorering av bilaterale relasjoner, programmer som styrker kirkenes involvering i sosiale og samfunnsmessige spørsmål (jfr. AIDS), ideologisk og teologisk utvikling.
4. Kirkens Nødhjelps tilknytning til Kirkenes Verdensråd er forankret i statuttene våre og har vært realisert programmatisk og finansielt. Den formelle relasjonen har vært håndtert av medlemskirkene i Norge – dvs. først og fremst Den norske kirke og i noen grad Metodistkirken. Hittil har vi vært fornøyd med dette og har lagt mer vekt på utvikling av samarbeidsmekanismer (Head of Agency Network, Round Table, ACT, Ecumenical Advocacy Alliance). Det er imidlertid min vurdering at vi også vil være tjent med en selvstendig, formell status i Kirkenes Verdensråd. Dette vil gjøre oss mindre avhengig av Den norske kirke når det gjelder deltakelse i Generalforsamling og Sentralkomiteé, samtidig som denne deltakelsen vil få en tydeligere status. Det vil bedre synliggjøre Kirkens Nødhjelp som en selvstendig, økumenisk aktør. Dernest er det min vurdering at Kirkenes Verdensråd vil trenge å se Kirkens Nødhjelp og slike organisasjoner mye tydeligere som en selvstendig del av den økumeniske bevegelse og økumeniske familie. Til slutt vil det tydeliggjøre at Kirkens Nødhjelps kirkelige identitet også uttrykkes ved at vi er en del av den økumeniske bevegelse.

KONKLUSJON

Jeg har vært i tvil om hvordan denne saken skal behandles. Dette henger sammen med skiftet av generalsekretær i Kirkenes Verdensråd og de samtaler som er blitt ført mellom oss og den nye generalsekretæren. Mye kan tale for at vi utsetter den formelle beslutningen til styremøtet i mai for å gjennomføre noen flere konsultasjoner med kolleger og den nye ledelsen i Kirkenes Verdensråd.

Min konklusjon er likevel at vi allerede nå kan besvare henvendelsen fra Kirkenes Verdensråd positivt for å sikre at de anliggender som ble reist den gang, ivaretas.

Styremøte 19. juni 2003

Sak nr. 057/2003

ARBEIDET FOR ETABLERING AV EN "GLOBAL ALLIANCE FOR WORLD SERVICE"

SAKSANSVARLIG: Atle Sommerfeldt

SAKSBEHANDLER: Atle Sommerfeldt

SAKSTYPE: Orienteringssak

BAKGRUNNSDOKUMENTER:

"The future role of World Service" (se vedlegg)

"Global Alliance – Response from NCA to Discussion Paper Nov. 2002.11.21" (se vedlegg)

"Atle Sommerfeldt: Kirkens Nødhjelps forhold til Kirkenes Verdensråd og Det Lutherske Verdensforbund" (se vedlegg)

SAMMENDRAG AV SAKSBEHANDLINGEN:

Generalsekretæren har tidligere orientert styret om en mulig etablering av en "Global Alliance for World Service", senest i styremøtet 25. april 2003.

Saken har vært behandlet i Ledergruppa.

GENERALSEKRETÆRS FORSLAG TIL VEDTAK::

Styret tar orienteringen til orientering.



SAKSUTREDNING:

Dette er et notat som går til Kirkens Nødhjelps styre 19.6 03, og oversendes Mellomkirkelig Råd og Norges kr. Råd til orientering og eventuell drøfting.

1. Bakgrunn.

Arbeidet for å møte utfordringen den globaliserte tidsalder stiller til den økumeniske families organisering innenfor diakoni har pågått med betydelig energi de siste 10 årene. Det har vært en prosess som søker å ivareta spenningen mellom kirkelig og bred forankring på den ene siden og profesjonalitet og faglighet på den andre siden, behovet for global branding/koordinering pdes og forankring og uavhengighet lokalt og nasjonalt pdes, for sammenhengen mellom humanitær respons, langsiktig arbeid og beslutningspåvirkning. Det har involvert tre grupper av aktører, nasjonale kirker/kirkeråd, spesialiserte organisasjoner for (internasjonal)diakoni, og de internasjonale/regionale kirkelige organisasjonene, økumeniske og konfesjonelle.

Ulikt den romersk-katolske kirke, har ikke kirkene innenfor den protestantiske og ortodokse kirkefamilie en organisering som binder sammen lokalt og globalt, menighet og spesialiserte tjenester, karitativ hjelp og politikk. Når en så legger til makt-perspektivet, der finansiell makt og ideologisk makt er delt med gjensidig mistro mellom aktørene, den manglende oppslutningen fra medlemskirkene om Kirkenes Verdensråd/Det lutherske Verdensforbund både finansielt og programmatisk, og presset fra andre aktører utenfor den økumeniske familie, både kirkelige og sekulære, er det ikke underlig at dette har vært en meget krevende prosess.

2. Resultatet er i kortform følgende:

- ACT ble etablert i 1994/95 som felles-mekanismen for katastroferespons, rehabilitering og beslutningspåvirkning innenfor humanitære spørsmål av KV, LVF, nasjonale implementerende organisasjoner, internasjonale implementerende organsiasjoner og finansielle bidragsytere.
- Ecumenical Advocacy Alliance ble etablert i 2000/2001 av den samme gruppe aktører, men med mandat å drive beslutningspåvirkende kampanjer,

begrenset til 2 til tre, nå kjøres HIV/AIDS, Handel informasjonstjenesten Behind the News, knyttet til de nye krigene.

- ECLOF, den KV-baserte organisasjonen for mikro-kreditt, er blitt konsolidert som egen organisasjon, men har liten tilknytning til de øvrige prosesser.
- Etableringen av et Round Table for Kirkenes Verdensråd der generalsekretæren med stab og medlømmer av sentralkomiteens programkomite møter organisasjoner som er "net-contributors" til KV for programmatisk og finansielle drøftinger. I denne konteksten har det også blitt utviklet en Ecumenical Partner Survey som kartlegger hvem de deltagende organisasjonene er og hva de gjør. Denne er vedlagt.
- Ambisjonen om å etablere en struktur for langsiktig bistand, eventuelt for helheten med arbeidstittel Global Alliance for World Service, har vært utredet de siste 2 årene, arbeidet med de siste 3. Arbeidet har skjedd innenfor rammen av Kirkenes Verdensråds Head of Agency Network som samler organisasjonsledere fra organisasjoner involvert i internasjonal diakoni i OECD-landene. Utredningsgruppen har imidlertid også bestått av representanter fra organisasjoner i sør.
 - Kirkens Nødhjelps posisjon i dette arbeidet er reflektert i Responsen på det første utkastet, datert 21.11.02. Notatet er vedlagt
 - Arbeidsgruppen la fram sitt forslag til beslutning på HOAN-møtet i april 2003. Forslaget dreide seg primært om endringer som måtte gjennomføres i Kirkenes Verdensråd og å etablere den globale alliansen innenfor KVs struktur
 - Forslaget ble avvist av flere grunner:
 - Det ble opplevd som utidig at vi skulle gå dypt inn i forslag til hvordan KV bør organiseres uten mandat fra KV til å komme med slike forslag



- Den konkrete utformingen av alliansen var for sterkt pakket inn i KVs struktur og tok for lite hensyn til det behovet spesialiserte organisasjoner i nord og sør har for synlig allianse bygging
- KV er i betydelig krise og får ny generalsekretær i august, det var derfor stemning for ikke å ta avgjørende skritt før dette
- ACT skal evalueres ved slutten av 2003 og EAA i løpet av 2004. Etablering av nye strukturer på dette tidspunkt er ikke heldig
- Sterk uenighet i HOAN-gruppen, først og fremst mellom dem som representerer kirker/avdelinger innenfor en kirkestruktur, og de som representerer økumeniske organisasjoner for diakoni/world service.

3. Noen perspektiver som forklarer vanskelighetene

- Det har alltid vært en spenning innenfor den økumeniske diakoni om forholdet mellom diakoni som mellom-kirkelig hjelp og diakoni som tjeneste for mennesker i nød, fattigdom og undertrykkelse uavhengig av kirketilhørighet og uavhengig av menighetsbygging.
- I noen grad har denne spenningen gitt seg organisatoriske uttrykk ved at kirkene i en lang rekke land, i nord og sør, har etablert uavhengige organisasjoner, gjerne økumenisk, med et særlig mandat å utføre tjenesten for mennesker i nød og undertrykkelse, uavhengig av tilknytning til kirkens helhetlige misjon i verden, men som en del av denne. Kirkens Nødhjelp er et eksempel på dette, CASA i India et annet, Koinonia i Brasil et tredje, Det lutherske Verdensforbunds avdeling for World Service et fjerde, nasjonale diakonale organisasjoner med spesiell virksomhet, særlig innenfor utdanning og helse, et femte.
- Kirkens Verdensråd (og Det lutherske Verdensforbund) har i alle år forsøkt å holde tre ting sammen: å være et fellesskap av kirker basert på medlemskirker og deres nasjonale hierarki, å legge til rette for gjensidig

hjelp mellom medlemmene og for det tredje å være et instrument for World Service, i LWF gjennom en egen operasjonell struktur, i KV gjennom å støtte og samarbeide med organisasjoner og personer av "god vilje" uavhengig av kirkelig forankring og den institusjonelle kirke. (Programme to Combat Racism, Commission on Peoples Participation in Development; Urban Rural Mission etc).

- Det har i de siste 15 årene vist seg at denne strukturen ikke blir oppfattet som tjenelig, særlig når det gjelder det tredje elementet, av en lang rekke aktører. Viktige grunner er:
 - den innebærer sentralisering,
 - er kostbar,
 - er lite fleksibel,
 - begrenser deltagelse i beslutninger
 - faglig for svak i forhold til de nasjonalt baserte, spesialiserte organisasjonene
 - lite egnet til global branding og tydelighet
 - agendaen er for stor og det gis derfor for liten oppmerksomhet til spørsmål innenfor World Service, dessuten lite kvalifiserte posisjoner
- Utviklingen de siste 30 årene er en styrking av økumeniske institusjoner nasjonalt, generelt, men særlig av disse spesialiserte organisasjonene. De har kapasitet og finner det mest formålstjenelig å arbeide direkte med organisasjoner i andre land og har vanskelig for å se at KV/LWF i sin tradisjonelle form er tjenelig. Derimot er det jevnt over en solid erkjennelse av behovet for disse organisasjonene på felter som reflekterer deres identitet som internasjonale organisasjonene for kirkene. Ingen ønsker å koble seg fra disse organisasjonene og også gi dem en rolle i alliansebyggingen for World Service.
- Den finansielle krisen i KV har gjort samtalen vanskelig, siden KVs budsjett er 40 til 60 % avhengig av HOAN organisasjonene



4. Veien videre.

For Kirkens Nødhjelp innebærer resultatene så langt, ingen dramatisk endring i strategi.

4.1. Vi bør fortsette å bekrefte vår oppslutning om Kirkenes Verdensråd, Det lutherske Verdensforbund, og andre konfesjonelle verdensorganisasjoner. Hovedpoenget må være at vi er forpliktet gjennom vår identitet, historie og oppdragsgivere, særlig Den norske kirke og dennes menigheters, å fungerer som et instrument for diakoni inn i disse organisasjonene på vegne av våre oppdragsgivere. Samarbeidet bør skje primært på tre felter:

- mellomkirkelig hjelp, knyttet til å styrke kirkenes kapasitet til diakonalt arbeid i regi av kirkene, romslig forstått,
- teologisk og ideologisk utvikling
- strategisk samarbeid på sektorer og regioner/land av særlig relevans for våre prioriteringer

4.2. ACT

Vi bør legge mer ressurser inn i å stryke ACT, først og fremst organisatorisk, men også ved å arbeide for etablering av nasjonale ACT-plattformer, mer offensiv tolking av mandatet, styrket global kommunikasjon og styrket organsering av samhandling inn mot særlig FN-systemet

4.3. EAA

Vi bør gjøre vårt til at EAAs nåværende kampanjer lykkes både globalt, i Norge og der våre partnere prioriterer det.

4.4 Kontinentale økumeniske organisasjoner

Disse, av typen All Africa Conference of Churches, har vært i betydelig krise. Mange av de er KNs partnere, om enn på et lavt nivå. Det ser ut til at disse er i ferd med å styrkes. Det vil være mest naturlig at regionalt arbeid kanaliseres til disse, heller enn gjennom Geneve og de kan også være arena for KNs kontinentale programmer, jfr, samarbeidet med AACC om AIDS-undervisning i kirkene.

4.4 Nettverksbygging med kollega-organisasjoner

Vi har det siste året utvidet relasjonen til de andre fem store organisasjonene i Europa (Christian Aid i Storbritannia og Irland, ICCO/Holland, Brot f'r die Welt og Evangelische Entwicklungsdienst in Deutschland i Tyskland og Folkekirkens Nødhjelps) og vil i årene fremover få et tettere samarbeid med utvalgte partnere gjennom Partners Advisory Group (en konstruksjon også andre av organisasjonene har). Ved en tydeligere presisering av våre sentrallinje partnere, vil det fremkomme fremme økumeniske organisasjoner for diakoni i sør som vi samarbeider tett med. Dernest viser det seg at Church World Service organisasjonene i USA, Australia og New Zealand har samme behov som oss. Et slikt nettverk vil være faglig fokusert og vil kunne ta vare på noen av anliggende i Global Alliance tenkingen.

4.5 Global Strategi Plan 2005-2009

I den nye strategiplanen bør det tydeliggjøres hvilken strategi vi har overfor de ulike aktørene omtalt i dette notatet og eventuelt andre, særlig tverrreligiøse organsiasjoner.

5. Kirkens Nødhjelps formelle tilknytning til Kirkenes Verdensråd.

Kirkens Nødhjelp har ingen formel tilknytning til Kirkenes Verdensråd. Dette har ikke vært mulig i henhold til Kirkenes Verdensråds konstitusjon. Så langt har vi heller ikke uttrykt ønske om dette, både fordi vi har fastholdt at KV er kirkenes organisasjon og fordi det ikke vil løse noen vesentlige spørsmål i forholdet mellom KV og oss. Denne holdningen har stort sett vært delt av alle HOAN-medlemmer, med unntak av Folkekirkens Nødhjelp.

I etterkant av årets Round Table og Hoan-møte, der saken ble reist og avvist av HOAN-møtet, har KV generalsekretær skrevet til oss og invitert til at vi nå kan søke om status som internasjonal økumenisk organisasjon i tilknytning til Kirkenes Verdens Råd, med observatørstatus. Så langt har dette betydd at organisasjonen måtte være internasjonal, det var ikke tilstrekkelig å være nasjonal med internasjonalt arbeid. Det er dette siste det nå åpnes for. Dette er et spørsmål jeg fortsatt mener ikke er viktig for oss. Vi har den tilgang



til KV-systemet vi trenger. Imidlertid kan det være grunn til å tenke litt nøyere igjennom dette, også taktisk. Jeg vil komme tilbake i neste styremøte med dette som en egen sak.

