

MKR-SAK 38/02

OPPFØLGING AV SAKER I DE ØKUMENISKE
ORGANISASJONER

Saksbehandler:

Generalsekretæren/Vebjørn Horsfjord

Dokumenter:

NKR:

- Protokoll fra Styremøte i Norges kristne råd 29.05.02 (*vedlagt*)
- Forslag til revisjon av struktur og presisering av medlemskapskriterier for Norges kristne råd (*vedlagt*)
- Notat om Organisering av Fredsplattformen (*vedlagt*)

KEK:

- Brev fra KEK av 02.07.02 (*vedlagt*)
- Referat fra møte 19. august i KEKs Vertskapskomite (*sendes på mail*)

KV:

- Report of the Commission of the Churches on International Affairs (CCIA) i La Tour-de Peilz, Switzerland, 3-7 June 2002 (*vedlagt*)
- Rapport fra Møte i "Rådgivningsgruppe for økumeniske relasjoner", Santiago, 10.-16. april 2002 (*vedlagt*)
- Final Report of the Special Commission on Orthodox Participation in the WCC (*vedlagt*)
- Brev fra KV av 19.06.02 (*vedlagt*)

LVF:

Treasurer's Report fra Executivkomitemøte i LVF i Jerusalem 7. juni 2002 + solidaritetsbesøk (*vedlagt*)

NORGES KRISTNE RÅD (NKR)

Rådet bør merke seg den ganske omfattende økumeniske virksomheten som NKR er involvert i - direkte eller indirekte. Protokollene fra styremøtene er derfor nå skrevet slik at de skal være informative for en videre lesekrets enn styrets egne medlemmer.

Konklusjonen for arbeidet med å fastsette en struktur for den såkalte Fredsplattformen NEPAR (Norwegian Ecumenical Platform for Peace and Reconciliation), er at man - etter ett års prøvetid med delte oppgaver mellom NKR og Kirkens Nødhjelp - nå legges plattformens sekretariat til NKR. Det omforente strukturnotatet vedlegges denne saken til informasjon for Mellomkirkelig råds medlemmer.

Medlems-, styrings- og representasjonsstrukturen i NKR har vært drøftet både i styret og på siste Rådsmøte. En endring er ønskelig av de grunner som er nevnt under sak 3.13.02 i styrereferatet. Et "forslag til revisjon av struktur og presisering av medlemskapskriterier for Norges kristne råd" vil om kort tid bli utsendt til medlemskirkene for offisielle kommentarer med frist 1. november. Styret i NKR vil deretter behandle saken og eventuelt legge fram forslag om endringer av NKRs struktur for neste Rådsmøte i mars 2003.

Den norske kirke må gi saken en skikkelig behandling, og dette er det Mellomkirkelig råds ansvar å gjøre. På grunn av tidsløpet som er lagt, vil dette måtte gjøres på en egnet måte av arbeidsutvalget i høst.

NORDISK ØKUMENISK RÅD (NØR)

Årsmøte er nylig avholdt i Sigtuna i Sverige (16.-18.08.02). Biskop Ole Christian Kvarme fikk dessverre sykdomsforfall i siste liten. I tillegg til Gerd Marie Ådna og generalsekretæren fra Den norske kirke, deltok biskop Per Oskar Kjølås som styremedlem, generalsekretæren i NKR, Lars Erik Nordby fra Metodistkirken i Norden og biskop Georg Müller fra den nordiske katolske biskopskonferanse.

Det ble et nytt turbulent møte hvor styret måtte ta imot betydelig kritikk for flere forhold. Økonomien har vært uten styring. Det viktige vedtaket fra fjorårets møte om å starte inngående samtaler med de nasjonale økumeniske råd om nærmere koordinering og samarbeid med henblikk på en ny fordeling av "nordiske saker" var knapt påbegynt. Forslag til virksomhetsplan for neste år hadde liten eller ingen refleksjon omkring nødvendigheten av å gjøre dette. Styret hadde dog i et møte samme dag som årsmøtet åpnet, tatt konsekvensene av det opparbeidede underskudd på ca. 500 000 og presenterte et budsjett i balanse. Realiteten i dette budsjettet er at neste alle midlene er bundet opp til faste personal-, organisasjons- og strukturutgifter, og at det knapt er midler til virksomhet.

Sett fra Mellomkirkelig råds synspunkt er det viktig å registrere at vår måte å tenke alternativt på om nordisk økumenisk samarbeid absolutt vinner fram i andre kirker i Norden. Denne gang kunne en høre flere delegater tale mer offensivt for denne strategien.

Den norske kirke ble - naturlig nok - bedt om å redegjøre for hvor saken står hos oss, og hva som vil skje med vår deltakelse dersom Kirkemøtet melder Den norske kirke ut av NØR. Vårt økumeniske dilemma er at vi får klarhet i dette svært tett innpå et nytt arbeidsår i NØR, og at dette derfor skaper en vanskelig situasjon for dem. Har NØR vårt medlemskap og vår medlemskontingent på 200 000 NOK i 2003 eller ikke? I følge informasjonen fra styret er det laget et "krisebudsjett" som ikke har med medlemskontingent fra Den norske kirke. Man har imidlertid ikke villet offentliggjøre det.

Mellomkirkelig råd bør drøfte situasjonen. Etter generalsekretærens mening er det viktigste nå å sikre seg at Kirkemøtet fatter et vedtak om utmelding og samtidig peker på en mulig veg videre for det nordiske økumeniske samarbeidet. Dette vil vise veg for andre, og vi kan få den omlegging av arbeidet som vi ønsker oss. Samtidig må det legges til rette for en ansvarlig handling fra Den norske kirkes side, og her kommer ikke minst de sensitive sidene som har med økonomiske forpliktelser å gjøre inn.

En måte å gjøre det på kan være at rådet anbefaler Kirkemøtet å fatte følgende vedtak:

Forslag til vedtak:

Kirkemøtet mener tiden er moden for å omorganisere det økumeniske arbeidet i Norden og bringer derfor Den norske kirkes direkte medlemskap i Nordisk Økumenisk Råd (NØR) til opphør. Kirkemøtet ser det som naturlig at vår kirkes tilknytning til NØR videreføres gjennom Norges kristne råd (NKR).

Kirkemøtet ber Mellomkirkelig råd avgjøre fra hvilket tidspunkt det er mest hensiktsmessig at våre forpliktelser som medlemskirke stanses."

KONFERANSEN AV EUROPEISKE KIRKER (KEK)

Det vedlagte brevet fra KEKs generalsekretær inneholder den offisielle informasjonen til medlemskirkene og organisasjonene i etterkant av KEKs Sentralkomitemøte i Morges i Sveits 3.-9. juni 2002. På dette møtet deltok som vanlig Finn Wagle. Berit Lånke deltok også denne gang - nå som KEK Assembly Coordinator.

Det er hyggelig å konstatere at Norges kristne råd (NKR) på dette møtet ble opptatt som en "associated organisation". Det gir nye muligheter for samarbeid mellom norske kirkesamfunn om europeiske spørsmål.

KEKs nordiske/baltiske medlemskirker er bedt om å stille med 20 stewards til generalforsamlingen. Det er ikke unaturlig at de fleste av disse rekrutteres fra Norge, og at NKR forestår arbeidet med rekruttering.

Forslag til vedtak:

Mellomkirkelig råd ber Norges kristne råd (NKR) ta ansvaret for å rekruttere det ønskede antall stewards fra norske kirkesamfunn til tjeneste under generalforsamlingen neste sommer.

Referat fra møtet 19. august i KEKs Vertskapskomite i Norge vil bli sendt rådets medlemmer på mail. Komiteen har nå fastlagt den nødvendige lokale organisasjonsstruktur i Trondheim og gitt de 11 ulike komiteene mandat og oppgaver. Komiteen arbeidet også med å lage en norsk informasjonsstrategi. Ifølge denne skal informasjonsaktiviteten heves betraktelig i løpet av september. Dette ledes av Kirkens Informasjonstjeneste i nær kontakt med Genève.

Den norske kirkes KEK-delegater hadde sin første samling 20. juni. Det skjedde sammen med LVF-delegatene. En muntlig rapport fra denne samlingen vil også bli gitt under rådets møte.

KIRKENES VERDENSRÅD (KV)

Det vedlagte informasjonsskriv fra KVs generalsekretær til medlemmene i Eksekutivkomiteen er oversendt fra den danske kirkes medlem i komiteen. Det gjøres etter avtale, og det er opp til den enkelte nordiske kirke å bruke det på en fornuftig måte.

Det gir en god oversikt over hvordan KVs generalsekretær vurderer situasjonen og sendes derfor til MKR-medlemmene.

Sentralkomitemøtet finner sted 26. august-2. september i Genève. Det betyr at Trond Bakkevig ikke kan få rapportert tilbake fra møtet til Mellomkirkelig råds møte. Rapporteringen vil skje ved Stig Utne som deltar på åpningsdagene, og Olav Fykse Tveit som deltar på mesteparten av møtet.

Den store saken denne gang vil være rapporten fra den såkalte Spesialkommisjonen for de ortodokse kirkenes deltakelse i KV. Rapporten derfra følger vedlagt til rådets medlemmer, og saken har vært drøftet på møtet i arbeidsutvalget (MKR/AU-sak 14/02) med Bakkevig tilstede.

Organisasjonens økonomiske situasjon fortsetter å være alvorlig svak. De nordiske kirkenes representant i Eksekutivkomiteen som er nestleder i Finanskomiteen, følger denne saken meget tett og rapporterer jevnlig til de nordiske medlemskirkene gjennom deres Mellomkirkelige sekretariat.

Arbeidet med å rekruttere KVs nye generalsekretær for tiltredelse fra 1.1.2004 vil starte formelt på dette møtet ved at Sentralkomiteen skal oppnevne en "Search Committee". Mellomkirkelig råd ble informert om dette i møtet i mai. Siden da har det vært arrangert en nordisk rådslagning om situasjonen i KV for å søke å forene nordiske synspunkter og strategier også i dette spørsmålet. Under møtet i Genève vil det bli arbeidet for at Trond Bakkevig blir innvalgt i Search-komiteen.

LUTHERSKE VERDENSFORBUND (LVF)

Inger Johanne Wremers rapport fra siste møte i LVFs Eksekutivkomite som fant sted i Jerusalem 7. juni 2002, viser at dette møtet ble sterkt preget av den lokale kontekst og av det faktum at generalsekretærens strategi var å gjøre eksekutivkomiteen til en forhandlingsdelegasjon om tvisten mellom LVF og den israelske regjering. På grunn av den spente situasjonen i området meldte 5 av komiteens medlemmer forfall.

Generalsekretæren vil gi en kort muntlig oppdatering av hvordan saken står under møtet.

Forslag til vedtak:

Mellomkirkelig råd tar Inger Johanne Wremers rapport fra LVFs Eksekutivkomitemøte i Jerusalem 7. juni 2002 til orientering.

LVFs Råd møtes 10.-17. september i Wittenberg. Sekretariatet vil i Mellomkirkelig råds møte trekke fram noen av sakene som står på sakskartet.

Nominasjon av kandidater til LVFs råd

LVFs generalforsamling i juli 2003 skal velge ny president samt nye medlemmer til LVFs råd. Det nyvalgte rådet holder sitt første møte umiddelbart etter generalforsamlingen. På dette møtet velges blant annet kasserer (Treasurer) samt fem visepresidenter, slik at president, kasserer og vise-presidenter til sammen representerer alle LVFs sju regioner. Rådet skal også velge ca. 30 rådgivere.

Den nordiske regionen har i inneværende periode seks rådsmedlemmer; én for hver av de fem lutherske folkekirkene pluss én. Vi forutsetter at dette vil være kvoten også i neste periode.

Den norske kirke har i inneværende periode det nordiske medlemmet i eksekutivkomiteen (Sigrun Møgedal), deretter Inger Johanne Wremer (treasurer)). Det er naturlig at det nordiske setet i eksekutivkomiteen går på omgang blant de nordiske kirkene, og det framstår ikke som hensiktsmessig å forsøke å få en norsk plass i eksekutivkomiteen i kommende periode. I perioden 1990 - 1997 var Olga Dysthe vår representant i rådet, og i perioden 1983 - 1990 var vi representert ved Andreas Aarflot.

Nominasjon av medlemmer til LVFs råd gjøres av Kirkemøtet. Det er ikke krav om at rådsmedlemmer velges blant delegatene til generalforsamlingen. Det kan være aktuelt for Den norske kirke å nominere to kandidater, forutsatt at den ene er en ungdomsdelegat.

Sekretariatet forslår at rådets endelige forslag til KM gjøres av MKR/AU. Grunnen til denne delegeringen er at vi trenger å videreføre nærmere samtaler innen Norden. Dette skal skje under LVFs rådsmøte i Wittenberg 10.-17. sept.

Sekretariatet anbefaler likevel at rådet drøfter forslag til mulige kandidater

FORSLAG TIL REVISJON AV STRUKTUR OG PRESISERING AV MEDLEMSKAPSKRITERIER FOR NORGES KRISTNE RÅD

Et økumenisk råd er avhengig av en styringsstruktur som i størst mulig grad legger til rette for å nå frem til konsensus i beslutninger, skaper troverdighet og tillit og gir rom for alle medlemmer uansett størrelse.

I forhold til en slik målsetting er det to overordnede forhold som skaper behov for endring av strukturen i NKR:

1. NKR skal være en MØTEPLASS for representanter fra ulike kirkesamfunn, et hensiktsmessig redskap for kirker i Norge som
 1. sammen søker, uttrykker og fordyper den kristne enhet,
 2. sammen er troverdige vitner i ord og gjerning om den treenige Gud,
 3. sammen bæres av og lever i en tro som forener og utfordrer.Rådsmøtet som møtes en gang pr. år er en slik møteplass. I den opprinnelige strukturen var også styret det. Etersom rådet har fått flere medlemmer har ikke lenger alle medlemskirker plass i styret. Det betyr at Rådsmøtet en gang pr. år er eneste samlede møteplass, og det er for lite for et råd som ønsker å være et fleksibelt redskap for kirkene. Det må derfor gjøres endringer som gjør det mulig for NKR å fylle behovet for en økumenisk møteplass der man kan drøfte aktuelle økumeniske, teologiske og kirkepolitiske saker. Disse endringene bør også ta høyde for at det kan bli flere medlemssamfunn.
2. NKR skal ha en HENSIKTSMESSIG OG REPRESENTATIV STYRINGSSTRUKTUR som gir rom for alle medlemmer. Da NKR ble stiftet ble statutter og dermed styresammensetningen lagt opp ut fra de medlemssamfunn som etablerte rådet. I dag er forutsetningene endret både ved at medlemmene er flere og ved at rådets aktiviteter er flere. Det siste fører bl.a. til flere administrative saker kan delegeres til et arbeidsutvalg slik at styret kan fungere som møteplass. På den måten vil styret kunne behandle de mer overordnede saker som gir arbeidet retning.

Etter samtale i styremøte den 29.5.2002 legges det fram følgende forslag til ny struktur for styret og arbeidsutvalg i Norges kristne råd. Samtidig legges det fram forslag til en presisering av medlemskapskriteriene:

Rådsmøtet

Rådsmøtet fortsetter som før.

Styret

Styret utvides slik at alle medlemsamfunnene blir representert.

Frittstående menigheter som tilhører samme kirkefamilie har samlet én stemme i styret.

Arbeidsutvalget

Blant styrets medlemmer velges et arbeidsutvalg som får fullmakt til å avgjøre administrative og forretningsmessige spørsmål og ved gitte anledninger representere NKR.

Dette arbeidsutvalget har representanter fra de ulike kirkefamilier (antall medlemmer i parentes):

- Ortodokse (1)
- Den norske kirke (2)
- Frikirkelige (2)
- Katolsk (1)
- Utenlandskirkene (1)
- Pentekostale menigheter (1)

Sammensetningen av arbeidsutvalget vurderes fortløpende ved opptagelse av nye medlemmer.

Møtefrekvens

Med en slik nyordning kan man se for seg følgende møteplasser i løpet av et år:

Au (januar) Rådsmøtet (mars) Styremøte (mai) Au (september) Styremøte (november)

Det avholdes separate arbeidsutvalgsmøter i forbindelse med styremøtene. Styremøtet i mai blir i forbindelse med det årlige kirkeledermøtet.

Økonomi

Reiseutgiftene til styremøtene dekkes av det enkelte medlemssamfunn. Reiseutgifter til separate arbeidsutvalgsmøter dekkes av Norges kristne råd.

Medlemskapskriterier

Medlemskap i NKR avgjøres av Rådsmøtet etter forutgående høring blant medlemssamfunnene ut fra en vurdering hvor følgende momenter tillegges vekt:

- ❖ Størrelse (Det kreves vanligvis 1000 medlemmer for å kunne bli medlem i Norges kristne råd).
- ❖ Geografisk dekning.
- ❖ Internasjonal tilknytning.
- ❖ Det forutsettes at det har gått minst 5 år fra etablering (i Norge) til søkersamfunnet kan opptas i Norges kristne råd.

STYREMØTE I NORGES KRISTNE RÅD

Tid og sted

Kirkens Hus den 29.5.02.

Tilstede

Billy Taranger, Ola Ireneus Breivega, Arne G. Ellingsen, Odd Hjertås, Sveinung Lorentsen og Else-Britt Nilsen. Gerd Karin Røsæg fra 1115.

Forfall: Arnfinn Løyning, Olav Skjevesland og Stig Utnem

Administrasjonen: Ørnulf Steen og Lars-Erik Nordby.

Møtet ble innledet med andakt av generalsekretæren i kapellet.

Ola Ireneus Breivega ble ønsket velkommen som nytt medlem av styret.

Breivega er starosta i Hellig Nikolai greskortodokse menighet og er språkkonsulent i sitt sivile liv. Hellig Nikolai menighet tilhører eksarkatet i Paris under patriarkatet i Konstantinopel.

Odd Hjertås hilste fra Ingrid Vad Nilsen som nå har bidratt til etableringen av Kongsvinger kristne råd.

Billy Taranger har representert Norges kristne råd ved prinsessebryllupet i Trondheim.

Referatsaker

1.02/02 Referat fra felles AU-møte NFR og NKR 07.05.02

Vedtak: Referatet tas til etterretning.

1.03/02 Budsjettsøknad til departementet for 2003

Vedtak: Budsjettsøknaden tas til etterretning.

1.04/02 Referat fra møte i Administrativt-juridisk utvalg 22.03.02

Referatet inneholder hovedpunktene i Ad-jurs gjennomgang av Kirke og stat rapporten: Samme kirke – ny ordning med Olav Fykse Tveit og Thorbjørn Backer Hjorthaug.

Vedtak: Referatet tas til etterretning

1.05/02 Referat fra møte og konsultasjon i Norsk Teologisk Samtaleforum den 5.3.02

Referatet inneholder blant annet to av hovedinnleggene og hovedpunktene i det tredje fra konsultasjonen om Økumenikk – mulighet og utfordring i den teologiske undervisning.

Vedtak: Referatet tas til etterretning

1.06/02 Årsrapport fra Norsk Økumenisk Forum for Innvandrerspørsmål

Rapport til Årsmøtet den 28. mai 2002.
Solfrid Bakken fra Frelsesarmeen er valgt til ny leder.

Vedtak: Referatet tas til etterretning

Rapporter og orienteringer

2.02/02 Aktuell rapport fra sekretariatet

Organisasjon og personell

- ❖ Hilde Salvesen har vært engasjert som prosjektleder i NEPAR for Colombia i 3. måneder, slutter 1. juni for å gå over i stilling i NORAD.
- ❖ Per Midteide som er prosjektleder i NEPAR for Angola flytter til Sudan tidlig på høsten. Muligheten for fortsatt engasjement for NEPAR vurderes.
- ❖ Lars-Erik Nordby slutter 1. september for å gå inn i full stilling som fors-tander ved Stiftelsen Betanien Oslo.
- ❖ Administrasjonen har møtt revisor for gjennomgang av regnskapsrutinene.
- ❖ Det er tatt kontakt med advokat for å få vurdert vår husleieavtale.
- ❖ Det har kommet innbydelse fra Opplysningsvesenets fond om deltagelse i et fremtidig Kirkens hus.

Ulike kontakter med kirkesamfunnene

- ❖ Generalsekretæren har besøkt gudstjenester i ulike kirkesamfunn. Det er kontakt om besøk i hovedstyrene i flere medlemskirker.
- ❖ Mellomkirkelig utvalg i Borg Bispedømme har lagt ett av sine møter til NKR.

- ❖ Årets diakonikonsultasjon var i Grünerløkka kirkesenter i samarbeid med Betanienstiftelsene i Bergen og Oslo.
- ❖ NKR er med i Ressursgruppen for kirkens katastrofeutvalg sammen med Samarbeidsrådet for tros- og livssynssamfunn. Disse er med i planleggingen av seminar for lokal redningssentralprestene.
- ❖ NRK har videreformidlet invitasjon til seminar om fagetiske personalråd.
- ❖ NKR er i dialog med diakonlinja på Menighetsøsterhjemmet om et erfaringsseminar for menigheter som har møtt overgrepssproblematikken.
- ❖ Nordisk økumenisk studiereise til Botkyrka kommune utenfor Stockholm. den 19.-23 september. Prisen redusert til 1500 Skr + reise + opphold
- ❖ Komiteen for Bønneuken for kristen enhet har hatt møte. Materiellet både for Bønneuken for kristen enhet og Den evangeliske allianse oversettes og legges ut på de respektive hjemmesider. Uken blir 12.-19.januar.
- ❖ Sekretariatet er i ferd med å ta kontakt med norske retreatsteder og kommuniteter for å utfordre til kontinuerlig bønn for kristen enhet.
- ❖ "Gift på tvers. Økumeniske og interreligiøse ekteskap" er tilbudt medlems-samfunnene for distribusjon til lokalmenighetene. Arbeidet med trosboken for ungdom fortsetter.

Tiår mot vold

- ❖ Venter på svar på søknaden til regjeringen om støtte til ti-året for innværende år.
- ❖ Vi har fått tilsagn om kr. 80 000 fra Dnk og kr. 100 000 fra Justisdepartementet.
- ❖ Kirke- og undervisningskomiteens leder orientert om prosjektet.
- ❖ Økumenisk gudstjeneste i regi av ti-året i Oslo domkirke 29. september overføres i NRK radio. Overføring fra lignende gudstjenester andre steder planlegges.

Norwegian Ecumenical Project for Peace and Reconciliation (NEPAR)

- ❖ Hilde Salvesens rapport fra besøk i Colombia foreligger.
- ❖ Per Midteide har ansvaret for angolansk kirkelederbesøk 25.5-3.6.
- ❖ Hilde Salvesen har utarbeidet rapport med anbefalinger for fremtidig strukturering av forholdet mellom fredsplattform og prosjektet knyttet til NKR.
- ❖ Kursopplegg i konflikthåndtering presentert for Bistandsnemnda.

Taizé

- ❖ Arbeidet med utgivelse av Taizésangbok i samarbeid med Verbum forlag avsluttet. Utgivelse til høsten.
- ❖ Prosjektleder Jan Bjarne Sødal er involvert i bearbeidingen av et hefte med meditasjonstekster av Broder Roger.
- ❖ Deltagelse på Ungdommens kirkemøte i Dnk og Skjærgårdsgospel forberedes.
- ❖ KFUK-KFUM deltar i prosjektet fra mai 2002-mai 2003.
- ❖ Kirkens Nødhjelp var invitert inn i prosjektet, men fant ikke å kunne delta.

Pastoralkonferanser

- ❖ Pastoralkonferansen Sudan-Norge på Ansgarskolen i Kristiansand 10.-13. juni med foregående hjemmebesøk.
- ❖ Pastoralkonferansen Norge – Burundi og Rwanda i Burundi 16.-23. september.

Forholdet Nordiska Ekumeniska Rådet (NER) og Nasjonale økumeniske råd (NCC)

- ❖ Møte mellom NERs styre og generalsekretærene for NCC 13. juni.

Møte mellom økumeniske generalsekretærer i Europa

- ❖ Generalsekretæren rapporterte fra møter mellom generalsekretærene i Europa.

Vedtak: Rapporten tas til etterretning.

2.03.02 Rapport fra møte mellom generalsekretærene i de nasjonale kirkerådene (NCC) i Norden

Vedtak: Rapporten tas til etterretning.

2.04.02 Referat fra forberedelsene til Den europeiske kirkekonferansens (KEKs) generalforsamling i Trondheim

I samarbeid med Mellomkirkelig råd (MKR) for Den norske kirke arbeides det med studiearbeid som forberedelse til KEKs generalforsamlingen. Domprostene vil invitere kolleger fra ulike kirker til dette. Det ble orientert om informasjonsbrev sendt til nasjonale økumeniske råd i Baltikum og Norden. Medlemssamfunnene i NKR ble oppfordret til å engasjere seg i forberedelsene til generalforsamlingen.

Vedtak: Referatet tas til etterretning.

2.05.02 Innstillingen fra Kirkerådets kirke/stat-utvalg

NKR forstår det slik at man skal innlevere høringssvar til Kirkemøtet i 2003. Som en ledd i dette arbeidet arrangerer Administrativt-juridisk utvalg en konsultasjon 28. november 2002.

Vedtak: Administrasjonen og Administrativt-juridisk utvalg arbeider videre med oppfølgingen av innstillingen fra Kirkerådets kirke/stat-utvalg.

Saker

3.09.02 Valg av nestleder i styret

Vedtak: Saken utsettes

3.10.02 Regnskap

Det ble lagt fram regnskapsoversikt pr. 30.4. 2002 med kommentarer.
Det forelå en beregning av avvik mellom budsjett og regnskap på posten kontorutgifter og felleskostnader.
Styret ble orientert om arbeidet med å fordele kontorutgifter og felles utgifter på det enkelte prosjekt.
Det ble foreslått korrigerings til budsjettet for 2002.
Det ble lagt fram regnskapsoversikter pr. 30.4 for Taizé-prosjektet og Tiåret mot vold – Bygg freden!
Det ble foreslått å bruke midler fra Jubileum 2000 fondet som garanti i forbindelse med ti-året.

Vedtak: Regnskapsoversikten pr 30.4.2002 tas til etterretning.
Budsjettposten for husleie revideres til kr. 118 000.
Forslaget til budsjettendringer ble godkjent.
Beregningene av avvik for kontorutgifter og fellesutgifter gjennomgås av regnskapsfører og revisor.
Regnskapsoversiktene pr. 30.4 for Taizé-prosjektet og Tiåret mot vold - bygg freden tas til etterretning med de endringer som fremkom i møtet.
Det kan avsettes inntil kr 100 000 av Jubileum 2000 fondet som garanti for Tiåret mot vold – bygg freden.

3.11.02 Rådsmøtet 2002 og 2003

Vedtak: Rådsmøtet 2003 settes til lørdag 22. mars 2003.
Evalueringen utsettes til neste møte.

3.12.02 Sak fra Administrativt-juridisk utvalg

I sitt siste møte valgte Administrativt-juridisk utvalg Terje Solberg fra Den Evangelisk Lutherske Frikirke til ny leder etter Billy Taranger.
Utvalget tok samtidig opp sammensetningen av rådet og ba styret om å avgjøre følgende: "Styret i NKR bes om å avgjøre om utvalget skal ha varamedlemmer og/eller suppleres med medlemmer fra flere trossamfunn."

Vedtak: Administrativt-juridisk utvalg settes for fremtiden sammen av en representant for hvert medlemssamfunn i NKR som ønsker å være representert i arbeidet (Den norske kirke møter som før med to representanter).
Det enkelte medlemssamfunn oppnevner selv sitt/sine medlem(mer) og har ansvar for å stille stedfortreder når medlem(ene) ikke kan møte.
Norges Frikirkeråd er representert med sin generalsekretær eller dennes stedfortreder. Reiseutgifter dekkes av det enkelte medlemssamfunn.

3.13.02 NKRs struktur

Styret arbeidet videre med styringsstrukturen i NKR.

Det var stemning for at:

- ❖ Rådsmøtet fortsetter som før.
 - ❖ Styret utvides slik at alle medlemskirkene blir representert, men får færre møter i året.
 - ❖ Blant styrets medlemmer velges et arbeidsutvalg som får fullmakt til å avgjøre administrative og forretningsmessige spørsmål og ved gitt anledning er representere NKR.
 - ❖ Dette arbeidsutvalget har representanter fra de ulike kirkefamilier:
 - Ortodokse (1)
 - Den norske kirke (2)
 - Frikirkelige (2)
 - Katolsk (1)
 - Utenlandskirkene (1)
 - Karismatiske menigheter (1)
 - ❖ Medlemsskap i NKR avgjøres av medlemmene ut fra en vurdering hvor følgende momenter tillegges vekt:
 - Størrelse
 - Geografisk dekning
 - Internasjonal tilknytning
-
- ❖ Reiseutgifter til styremøter dekkes av det enkelte medlemssamfunn.
 - ❖ Slike forandringer krever vedtektsendringer.

Vedtak: Administrasjonen arbeider videre med forslaget ut fra de retningslinjer som fremkom i styret.

3. 14.02 Takt og tone for samarbeid mellom kirker i Norges kristne råd.

"Takt og tone" dokumentet har vært på høring i kirkene.

Innkommne kommentarer er innarbeidet.

Det forelå forslag om å utgi dette dokumentet sammen med norsk oversettelse av Charta Oecumenica i et hefte i Norges kristne råds skriftserie i samarbeid med Mellomkirkelig råd.

- Vedtak:**
1. "Takt og tone for samarbeid mellom kirker" vedtas som retningsgivende for samarbeidet mellom medlemskirkene i Norges kristne råd
 2. "Charta Oecumenica" og "Takt og tone for samarbeid mellom kirker" gis ut som et hefte i Norges kristne råds skriftserie i samarbeid med Mellomkirkelig råd i Den norske kirke.

3.15.02 Søknad om observatørstatus i Samarbeidsrådet for tros- og livssynssamfunn

Samarbeidsrådet har blitt en viktig arena for rådslagning og felles utspill når det gjelder religionspolitikk, samarbeid og kontakt. Siden Den katolske kirke, Den norske kirke og Frikirkerådet allerede er medlemmer vil det være aktuelt å søke om observatørstatus. Mot en stemme ble følgende vedtak fattet:

- Vedtak:** Norges kristne råd søker om å bli observatør i Samarbeidsrådet for tros og livssynssamfunn.

3.16.02 FOCCISA/NORDIC

Det forelå et memorandum for gjensidig forståelse og samarbeid mellom kirkerådene i Det sørlige Afrika og i de nordiske land.

- Vedtak:** Norges kristne råd gir sin tilslutning til "Memorandum of Understanding" for samarbeid mellom FOCCICA og nasjonale kirkeråd i Norden.

3.17.02 Pastoralkonferansene

Styret drøftet erfaringene med de pastorale utvekslingsprogrammene/pastoralkonferansene.

- Vedtak:** Administrasjonen arbeider videre med retningslinjer for deltagelse etter de synspunkter som fremkom i møtet.

3.18.02 Midtøsten

1. Samtaler om krisen i Midtøsten

Generalsekretæren har sammen med Norges Frikirkeråd tatt initiativ til å arrangere en samtale mellom representanter for ulike kirkesamfunn om krisen i Midtøsten. Første møte blir 20. juni.

Vedtak: Styret gir sin tilslutning til sekretariatets planer om teologisk prosessarbeid knyttet til situasjonen i Midtøsten.

2. Økumenisk delegasjonsreise til Israel og Palestina

Det forelå forslag om en økumenisk delegasjonsreise til Israel og Palestina omkring 1. desember. Generalsekretæren foretar en reise til området for å forberede delegasjonsreisen.

Vedtak: NKR tar sikte på å arrangere en økumenisk delegasjonsreise til Midtøsten fortrinnsvis omkring 1. søndag i advent. Administrasjonen og styreleder forbereder reisen ut fra synspunkter som fremkommer i styremøtet.

3.19.02 Representasjonsoppgaver sommeren 2002

Det forelå invitasjoner til
Frikirkens 125 års jubileum i Arendal
Metodistkirkens Årskonferanse i Flekkefjord
Baptistsamfunnets Årsmøte i Baptistsamfunnet

Vedtak: Generalsekretær og styrets leder avklarer representasjonsoppgavene for sommeren 2002.

3.20.02 Møteplan høst 2002 og vinter 2003

Vedtak: Styremøtene blir 8.10, 18.12 og 10.2

Billy Taranger
Leder

Ørnulf Steen
Generalsekretær

Lars-Erik Nordby
sekretær

ORGANISERING AV FREDSPLOTTFORMEN MKR-sak 38102(NKR)

1. Fredsplatfformens mål, mandat og oppgaver

- 1.1. Platfformens *mål* er å fremme kirkens fredsoppdrag gjennom å styrke norske kirker og kirkelige organisasjoners internasjonale engasjement og samarbeid for fred og forsoning.
- 1.2. Platfformens *mandat* er å bidra med kunnskap og kompetansebygging innen konfliktløsning, fred og forsoning overfor kirker og kirkelige organisasjoner nasjonalt og internasjonalt. Platfformens mandat er også å drive nettverksbygging og koordinering av fellekirkelig aktivitet.
- 1.3. Platfformen har følgende *oppgaver*:
 - systematisere erfaring fra kirker og kirkelige organisasjoners fredsarbeid
 - opparbeide en ressursbase
 - faglig kvalitetssikring
 - formidle informasjon til/fra medlemmene
 - organisere kurs og fagforum
 - støtte kirkelige tiltak for fred og forsoning
 - bygge relasjoner til norske og internasjonale miljø innen fredsforskning og konflikthåndtering
 - være et kontaktpunkt og pådriver overfor norske myndigheter.

2. Eierorganisasjoner – platfform

- 2.1 Platfformens eiere er: Caritas, Kirkens Nødhjelp, Mellomkirkelig Råd, Norges Kristne Råd og NORME. Disse organisasjonene utgjør også platfformens medlemmer. Det kan vurderes om også andre på sikt skal innlemmes som medlemmer i platfformen. Disse må da være organisasjoner/grupper med kirkelig forankring som har et internasjonalt fredsengasjement.
- 2.2 Eierne av platfformen gir sekretariatet oppdrag som samsvarer med platfformens oppgaver og mandat.
- 2.3 Platfformen har en nettverksfunksjon og tilknytter seg relevante nettverk og kunnskapsinstitusjoner, internasjonale økumeniske og tverr-religiøse organisasjoner.

3. Platfformens struktur og drift

- 3.1 Platfformen er et nettverk og ikke en selvstendig organisasjon. Den ledes av en styringsgruppe som utgjøres av en representant for hver av medlemsorganisasjonene.
- 3.2 Platfformens sekretariat ligger i NKR, med driftsbudsjett som tillater utprøvende og kompetansebyggende virksomhet innen fredstiltak og forsoningsarbeid.
- 3.3 Lederen i styringsgruppa velges for et år om gangen fra en annen organisasjon enn den som huser sekretariatet.
- 3.4 Styringsgruppa har det overordnede faglige ansvar for sekretariatets arbeid, mens den som huser sekretariatet har det personaladministrative ansvar. Styringsgruppas leder har tjenestesamtale med platfformens koordinator. Norges Kristne Råd søke rom midler på vegne av Platfformen.
- 3.7 Sekretariatet presenterer regnskap og rapport fra platfformens virksomhet overfor styringsgruppa som godkjenner disse.
- 3.8 Fredsplatfformens medlemmer bidrar til å dekke platfformens sekretariat og drift, prosjektmidler utover dette søkes eksternt. (Minimum årsbudsjett kr. 800.000,-?)

J. SU

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

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD
17 JULI 2002
Til: SU
J.nr.: 97/446-11
Arkiv nr.: 761.0



MKR-sali
38102 (KEK)

To: CEC Member Churches
Associated Organisations
Central Committee Members
CEC Committees
European National Councils
of Churches
Regional Ecumenical Organisations

2 July 2002

Dear Friends,

It gives me great pleasure to write to you from CEC at the height of midsummer, and to send you some information which I hope you can receive and deal with before the onset of the holiday season. It is six months since you last received a general mailing from CEC, but of course during the past few months we have been sending out a good number of items of particular information, not least concerning the 12th Assembly next year. That is the main reason why there are fewer enclosures with this letter than with previous general mailings – while at the same time it is quite a long letter!

I would like particularly to share with you these important pieces of information:

1. Central Committee, Morges, Switzerland, 3 – 9 June 2002

This being the last full meeting before the 12th Assembly there was a very full agenda which required much hard work. The main decisions taken included the following:

i. Staffing

Central Committee appointed **Revd Rüdiger Noll** as **Director of the Commission on Church and Society**, in succession to Mr. Keith Jenkins who retires at the end of September this year. Rüdiger Noll will begin his new work in Brussels on 1 September and will be accorded the title “Associate General Secretary of CEC.” Central Committee also agreed to initiate the search for a new **Executive Secretary for Human Rights** to fill the vacancy in the post which Rüdiger Noll now leaves in Geneva, and for this post to be located in the Brussels office. Official notice of this vacancy, and the job-description etc have been sent to the CEC Member Churches and Associated Organisations.

Geneva (General Secretariat)
PO Box 2100
150 route de Ferney
CH - 1211 Geneva 2
Tel: +41 22 791 61 11
Fax: +41 22 791 62 27
E-mail: cec@cec-kek.org

Brussels
Ecumenical Centre
rue Joseph II, 174
B-1000 Brussels
Tel: +32 2 230 17 32
Fax: +32 2 231 14 13
E-mail: csc.bru@cec-kek.be

Strasbourg
8, rue du Fossé des Treize
F-67000 Strasbourg
Tel: +33 3 88 15 27 60
Fax: +33 3 88 15 27 61
E-mail: eeccs@media-net.fr

ii. *Membership*

The Salvation Army (United Kingdom Territory with the Republic of Ireland) was accepted into membership on the understanding that the Salvation Army International Headquarters, the body which has been in membership throughout CEC's life, will continue to represent all Salvation Army sections in Europe outside the British Isles. *Member Churches of CEC please take note of this decision, and the constitutional provision that this acceptance into membership automatically becomes final unless within six months of this notification at least one quarter of the Member Churches question the decision of Central Committee.*

Central Committee was informed of the withdrawal from membership of CEC, of the Union of Welsh Independents (Undeb Yr Annibynwyr Yr Cymraeg) and the Methodist Conference for Central and Eastern Europe.

Central Committee also received a report of the working group set up to consider **Membership Admission Procedures and Criteria**. The main proposals of the report, suggesting much more careful examination of the theological basis and ecumenical commitment of applicant churches, were accepted and will be implemented from now on. They will be transmitted to the new Central Committee after the 12th Assembly. The working group also proposed that CEC should seriously consider adopting **Consensus Decision-Making** when certain topics are at issue, and this has been remitted to the Presidium for further consideration.

The following bodies were accepted as **Associated Organisations** of CEC:
European Alliance of Young Men's Christian Associations (YMCA)
Finnish Ecumenical Council
Christian Council of Norway.

iii. *Finances*

The Report and Accounts for 2001, which show a very small overall surplus, were accepted. Particular concern was expressed that this result was only achieved due to stringent self-discipline by staff who kept expenditure within budget. The overall contributions from Member Churches were lower than the previous year, and the situation remains that CEC is much too dependent on the contributions of relatively few churches.

iv. *The Commissions*

Recommendations included the continued priority of "Healing of Memories" and relations between majority and minority churches for the work of the Commission on Churches in Dialogue. In the area of Church and Society, it was agreed to encourage and assist churches to engage fully in the debate on the future of Europe. In the "Solidarity" field it was agreed to plan a further pan-European Diaconal Forum not earlier than 2004, following the first one held in Järvenpää, Finland, in 2001.

v. *A 3rd European Ecumenical Assembly?*

Having received the report of the meeting of the CEC-CCEE Joint Committee in January this year, Central Committee agreed in principle to support planning for a 3rd European Ecumenical Assembly, preferably in a country with an Orthodox context, and not before 2006.

- vi. *Integration of Churches Commission on Migrants in Europe (CCME) into CEC*
Having received the report of the Implementation Group on the Agreement of Co-operation between CCME, CEC and WCC, Central Committee agreed that steps be taken for the integration of CCME into CEC as a separate Commission of CEC, with the aim of this being completed by 2005.
- vii. *Mission Researcher*
It was agreed to pursue the proposal for a Researcher in Mission in Europe to be appointed in co-operation with the Church Mission Society, and for a reference group to be set up.
- viii. *“Olympic Truce”*
It was agreed to encourage church support for a “truce” during the Olympic Games in Athens 2004 as a counter to the commercialisation of the event and a symbolic stimulus to world peace.

The full versions of all the Central Committee resolutions, in English, French and German, will be circulated along with the minutes (English only) of the meeting.

2. 12th Assembly, Trondheim, 25 June – 2 July 2003

Much time was spent at Central Committee on receiving reports from the Assembly Planning Committee and its sub-groups. The programme is taking shape well, with much support from our partners in Norway itself, and we can be sure of a week in which not only the normal Assembly business will be conducted, but the theme **“Jesus Christ Heals and Reconciles – Our Witness in Europe”** will be celebrated, studied and explored in a stimulating blend of worship, plenaries, hearings and sections, and all in the special setting of Trondheim which through this event will be retrieving its ancient mediaeval role as one of the great pilgrim destinations of Europe. May I just bring to your attention the following points.

- i. *Nomination of Church Delegations*
CEC Member Churches are reminded that the closing date for their names of delegates to be received by the General Secretary is **25 November 2002**. We have been very glad to receive a number of lists already, and it would help immensely if all lists could be sent to me well in advance of the deadline. The reason for this, is that a further allocation of about 50 seats is to be made, under the direction of Central Committee, in order to ensure that the Assembly will be as representative as possible by age, gender, confession, region etc. This can only be done when we have a clearer idea of the composition of the Assembly based on nominations received thus far.
- ii. *Responses to the Theme Paper*
You are reminded that responses to the Assembly Theme Paper, which was sent to Member Churches on 15 February 2002 and to Associated Organisations some weeks later, should be sent to the General Secretary by **30 September 2002**. This is a very important part of the Assembly preparatory process and the production of the Working Document for Trondheim. We

realise that not all bodies may be able to meet this deadline for their formal responses, but if we could at least have a provisional summary of your comments by this date, with an indication of when the official response can be expected, it would be very helpful.

iii. *Registration forms for delegates*

These are now being prepared and will be sent in due course, together with more precise information on the costs of the various types of accommodation that will be available in Trondheim. Please note that Central Committee at Morges decided that **all participants will be required to pay an Assembly fee of 140 euros.**

iv. *Invitations to Associated Organisations etc*

The official invitations to CEC Associated Organisations, partner organisations, national councils of churches etc, will be sent very shortly.

v. *Invitations to contribute to "hearings"*

Associated Organisations, partner organisations, and churches, will shortly also be receiving invitations to offer a "hearing" in the Assembly, on some aspect of the Assembly theme in which they have a special experience and contribution to make. A certain number of hearings will be in the core part of the Assembly itself, others will take place in the "Partner Programme" which will be closely accompanying the Assembly.

vi. *Stewards*

A letter will shortly be sent inviting nominations of young people to act as stewards at the Assembly.

vii. *Further publicity*

A leaflet and poster on the Trondheim Assembly are being prepared and will soon be available.

3. Important Enclosures

Please note the following enclosed material, and ensure that it is passed to the relevant quarters in your church or organisation.

i. *CCME-CEC Round Table Consultation "Racial Violence – what can churches do against it?", 19-22 September 2002, Belmont Ede, Netherlands*
CCME members will already have received this. All churches are asked to give it their most serious attention. (English only)

ii. *CEC-CCEE "Islam in Europe" Committee questionnaire*

For the sake of more effective networking, the Islam in Europe Committee is wishing to compile a list of appropriate contact persons in our member churches and organisations. Please therefore make use of this simple questionnaire and return it as soon as possible.

- iii. ***Ecumenical Youth Council in Europe (EYCE), General Secretary Job Vacancy***
Please note the outline job-description and profile (in English only), and circulate as you think appropriate. Further information is available from EYCE itself: Ecumenical Youth Council in Europe, Rue du Champ de Mars 5, B – 1050 Brussels, Belgium.

- iv. ***Paper on XENOTRANSPLANATION***
This paper (in English only) on a topic of vital and contemporary ethical concern is a product of the Commission on Church and Society and is commended for study by the Executive Committee of the Commission.

4. Further items of information

- i. ***Sustainable development and the EU***
A substantial text, "**Sustainable development and the European Union – The Need to Develop New Strategies and New Lifestyles**" has been prepared by the Church and Society Commission's Working Group on Economy, Ecology and Social Issues. This document is offered as a contribution to the process leading to the World Summit on Sustainable Development which is to be held in South Africa in August and September this year and a benchmark by which consequent proposals can be evaluated from the Christian perspective. At the moment it is available in printed form in English, from the CEC Brussels office, and will soon be on the CEC web-page.
- ii. ***"Healing of Memories"***
A leaflet on this subject is being prepared by the secretariat of the Churches in Dialogue Commission, arising out of a workshop on this theme which occupied a day during the meeting of the Commission in Trondheim, Norway, in May this year. The workshop featured case-studies on Northern Ireland, the Church of Norway and Roma and Sammie people, and the churches' roles in reconciliation between Germany and Poland, and Germany and the Czech people. Implications for other contexts and the wider European scene are drawn out.
- iii. ***Role of Religious Education in a Europe of Conflicts: A Reader***
The Co-ordinating Group for Religious Education in Europe (CoGREE), has produced an extremely useful "reader", **Committed to Europe's Future. Contributions from Education and Religious Education**. This constituted preparatory material for a consultation in Vienna in May this year on "The Role of Religious Education for Living Together in a Europe of Conflicts," but will also prove a valuable resource for study and discussion on many aspects of European life today. Comprising selected texts (many from CEC), it covers the areas of European Development, Education in Europe, Religious Education in Europe. The Intereuropean Commission on Church and School (ICCS), an Associated Organisation of CEC, has been instrumental in its production.

Copies (12 euros each plus post and packing) are available from CoGREE/Comenius Institute, Schreiberstrasse 12, D-48149 Münster.

iv. ***Consultation on Churches and Globalisation***

An ecumenical consultation on the Western European Churches' response to Globalisation and the Financial System took place in Soesterberg (Netherlands), 15 – 19 June 2002. It drew 80 participants from Western European churches under the auspices of WCC, CEC, WARC and LWF. The outcomes of the conference, to which CEC made an active contribution, are now being finalised and will be communicated to the churches in the next few days. They will include letters to the churches in the South, to those in Western Europe and those in Eastern Europe.

v. You have received, or will receive in the near future, two additional mailings from the Conference of European Churches.

One is an invitation to a **CEC Consultation on State-Church Relations in Europe** which will take place in Vienna, Austria, from 6 to 10 November 2002. Following the commitments in the Charta Oecumenica, the consultation will deal especially with criteria for majority and minority churches regarding their relationship to the State. The consultation is addressed mainly, but not only, to church jurists and church representatives who participate or are interested in negotiating legal provisions of State-Church relationship in their respective country. A detailed description of the goal and the course of the consultation is attached to the invitation. Please let us know before 15 August 2002 who will be representing your church or organisation.

The second mailing contains extensive **information and material concerning the European Christian Environment Network (ECEN)** which should be of interest particularly with regard to the World Summit on Sustainable Development. Among other things the material contains a petition from church-related agencies which will also be open for signature of other organisations or individuals. The next Assembly of the European Christian Environment Network will take place in Volos, Greece, from 6 to 11 May 2003. Please make a note of this date and inform other representatives of your church or organisation in ECEN.

I do hope that you will be able to make use of all this information, and in turn let me have any comments or queries upon them. Meanwhile, be assured of the continuing interest of the CEC staff and officers in your work, and may the summer holiday period bring you all needed rest and refreshment!

With all good wishes,

Yours in Christ,



Keith Clements
General Secretary

Rapport nr. 18102

MKR-sak 38102
(KV)

Journalnr: 991158-4
Arkiv: 772.9

REPORT OF THE COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS (CCIA)

La Tour-de-Peilz,
Switzerland
3-7 June 2002

The Commission of the Churches on International Affairs (CCIA), the advisory group to the team on International Relations, has met twice since the Potsdam meeting of the Central Committee, 14-18 May 2001 and 3-7 June 2002, both times in Switzerland. The report of the first meeting was provided earlier to the Core Group of the Program Committee.

The conceptual and theological basis

According to its by-laws: It shall be the task of the Commission to witness to the Lordship of Christ over human beings and history by serving people in the field of international relations and promoting reconciliation and oneness of human beings by creation; to God's gracious and redemptive action in history; and to the assurance of the coming kingdom of God in Jesus Christ. This service is demanded by the continuing ministry of Christ in the world of priestly intercession, prophetic judgement, the arousing of hope and conscience and pastoral care. This task necessitates engagement in immediate and concrete issues as well as the formulation of general Christian aims and purposes.

The Commission shall encourage:

- a) the promotion of peace with justice and freedom;
- b) the development of international law and of effective international institutions;
- c) the respect for and observance of human rights and fundamental freedoms, special attention being given to the problem of religious liberty;
- d) the promotion of the rights and welfare of refugees, migrants and internally-displaced people;
- e) efforts for disarmament;
- f) the furtherance of economic and social justice;
- g) acceptance by all nations of the obligation to promote to the utmost the welfare of all peoples and the development of free political institutions;
- h) the promotion of the right of self-determination of peoples under alien or colonial domination;
- i) the international promotion of social, cultural, educational and humanitarian enterprises.

A Global Ecumenical Network on Uprooted People (GEN) guides the work of the team in this specialized area and seeks to coordinate the global ecumenical response to the needs of the most vulnerable of our sisters and brothers on all continents.

September 11 and its impact on international relations

Through its regular reports on Public Issues to the WCC Officers and the Executive and Central Committees, the International Relations Team gives an accounting of its work in addressing urgent issues on the world agenda, and their impact on people and the lives and witness of the churches. At its 2001 meeting the Commission decided to undertake a global consultation process on the changing role of power in the world and its impact on the churches. The tragic events of September 11th underscored and accelerated global trends that led to this undertaking. In this meeting we have reviewed their implications for the ecumenical movement as follows:

1. The global situation has become more complex, making a coherent and effective ecumenical response more difficult to shape. The proliferation of internal and international conflicts has placed unprecedented challenges to the churches at all levels.
2. There has been an accelerated attack on the framework of global governance, the rule of law and the institutions painstakingly built over the past fifty years to apply it. Treaties have been abrogated for the first time in many decades, and a systematic effort is being made from several quarters to weaken the system of obligations freely entered into by states and to erode international protections. The USA has led this trend, withdrawing its signature from the Rome Statutes of the International Criminal Court and giving notice that it would no longer abide by the terms of the Anti-Ballistic Missile Treaty.
3. Taking advantage of the climate created by the "War on Terrorism," a number of states have resorted to "states of emergency," undermining due process of law with respect to dissidents, minority groups and persons suspected of involvement in terrorism. This has resulted in grave violations of human rights and threatens a return to national security doctrines.
4. Major increases in military budgets have been made in a number of countries, further limiting resources available for economic, social and environmental needs.
5. Efforts to control the production, transfer and use of weapons, has been slowed in the conventional sphere, and despite the new agreement between the USA and Russia on decommissioning nuclear weapons, for the first time in decades a new generation of nuclear weapons is being developed and new threats of the use of such weapons in regional wars have arisen.
6. The process of globalization and economic neoliberalism has reduced the capacity of many nation-states to determine and implement strategies to meet the needs of their own people, strengthening the powers of the major industrialized nations and weakening those of most developing nations, widening the gap between rich and poor.
7. The blatant unilateralism of the USA and its attempts to impose its own will and standards on the entire world has severely weakened the project of world order provided by the UN Charter which foresaw a form of governance in which all nations, small and large, rich and poor would have a say.
8. Religion has been pushed back into the center of world affairs and that of the peoples, reversing the trends of secularization that dominated in previous decades and calling into question many of our previous assumptions based on the secular society. It has become a central factor in many open conflicts, making them more resistant to peaceful resolution.
9. There has been a political backlash in many countries of the North that is deeply troubling. It has a particular impact on human rights, particularly those of the uprooted. It also has had serious implications for the churches.
10. At the same time, the churches, the ecumenical movement and its institutions, including the WCC have seen their resources dwindling to an extent unprecedented since the WCC was formed. The resultant weakening of ecumenical structures has been accompanied by trends toward uncoordinated and sometimes competing responses to crises by churches and related agencies.

In the view of the Commission it is more important than at almost every time since 1946, when the CCIA was created, to reaffirm the aims and principles included in its by-laws cited above. There are growing imperatives expressed by the churches and secular partners for the WCC to provide information and analysis and to engage in advocacy to confront these trends. In light of this and of the WCC's seriously diminishing financial resources, the Commission has reviewed international relations program plans, seeking to provide clearer priorities and focus, new styles of work and collective approaches to its mandated tasks in collaboration with other teams and with other parts of the ecumenical movement.

It has done so recognizing that there are significant signs of hope. Global civil society movements are being formed to resist the negative impacts of economic and financial globalization. In its work in UN arenas, the WCC has been an important actor in such fields as sustainable development, social development and financing for development. Headway has been made in the arms field with a global accord to ban landmines and rapid progress in building awareness of the analogous need to control small arms and light weapons. Again here the WCC and the wider ecumenical movement has been a significant actor. The statutes of the International Criminal Court will come into force on 1 July 2002, providing an important new instrument to reverse the trend to give impunity against prosecution to persons responsible for massive crimes against humanity. Awareness of and action on critical global agendas too often ignored in the past, like the HIV/AIDS pandemic, is growing.

In the light of both the negative trends present in the world today, and these new signs of hope, the Commission has taken account of the WCC's privileged position as a body that links local, national, regional and global human realities more than almost any other; and as a religious body in dialogue and cooperation with people of other faiths. The following recommendations with regard to future priorities seek to combine these strengths and to take into account the present financial limitations in a way that will allow the Council to continue to contribute to unity of the churches in doctrine and witness, to respond to present crises in a coherent way, and to take a long-range view of social and political change in a world where such change often becomes visible only after years or decades of patient, principled and continuous witness and action.

United Nations Relations

During its 2001 meeting, the Commission stressed the importance of the role of the WCC at the United Nations. It recalled the mandate of the CCIA to maintain consultative relations with the UN and its specialized agencies on behalf of the Council; to represent, facilitate and help coordinate the representation of member churches and related ecumenical councils and partners; and to coordinate the work of other teams in order to bring the Council's perspectives effectively to bear in global discussions. The Commission forwarded to the Program Committee its recommendation that this function of the Council that is lodged in the International Relations team be strengthened. Subsequently, the SLG engaged a highly-qualified external consultant to perform an external review of the WCC's work in UN relations, and this review was undertaken in close collaboration with the CCIA's reference group on UN relations. The consultant presented her findings to this meeting of the Commission where the report and recommendations were discussed. The Commission strongly endorses and commends both, with the following remarks:

1. The Commission reaffirms the central importance of the UN as the heart of the international community and of its role in continuing to shape and strengthen global governance.
2. The UN relations work of the Council should not be seen as a program in itself, but rather as an important instrument to advance the WCC's global agenda. In this connection, the Commission underscores the importance of the recommendation that

A cross-team UN Coordination Forum should be established (in the WCC) in order to facilitate coordination, prioritization and strategic planning. It should be convened by the CCIA Director and be responsible for producing a draft rolling three-year strategic plan with annual action plans.

This coordination among International Relations with other relevant teams should develop a more detailed working methodology and should be done in a way that would continue to involve the CCIA reference group on a regular basis.

3. In pursuing the strengthened relationship with the UN care should be taken to involve wherever possible members of the CCIA Commission and of other relevant Council Advisory Groups in ecumenical teams or delegations to UN meetings and conferences.

4. More intentional work with member churches and related Councils is needed to address concerns on the UN agenda not just at UN meetings, but also at national government levels from the earliest stages of policy development through the implementation of agreed plans of action.
5. Implementation of the recommendations contained in the review report will require priority setting among and within WCC programs.
6. UN relations work should not be limited to follow-up of UN decisions, but rather keep in mind the 1995 Central Committee policy statement that makes engagement with selected UN World Conference processes from the earliest stages of their preparatory processes a condition for WCC involvement.
7. Means must be found to communicate more effectively concerns addressed at the UN and the results of WCC and ecumenical work there to the churches and the wider public.
8. The successor to the present UN Representative in the UN Headquarters Liaison Office in New York, who retires at the end of 2002, should be a person deeply rooted in his or her church tradition; with wide experience of the WCC, its history and its programs; with considerable knowledge of the UN system; and with highly developed diplomatic skills.

Program priorities in the field of international relations

The Commission has also reviewed the three-year budget plan developed for presentation to the Central Committee, especially those parts that correspond to the programs mandated to the International Relations Team. It expressed appreciation for the effort to develop a comprehensive presentation of budget and program within the limits of projected income while maintaining a viable core program for the Council. It endorses this presentation, stressing the importance of special priority to be given to the changing character and role of religion in the world and the importance of dialogue and cooperation with other faith communities in this critical period of history. It makes the following comments on program priorities for International relations:

1. **Human Rights.** Priority should be given to:
 - 1.1. Training and capacity-building for local churches in human rights and their defense.
 - 1.2. Engaging CCIA commissioners more fully in the Council's efforts to monitor and respond to human rights violations in their respective countries and regions.
 - 1.3. Identifying and addressing emerging trends in the field of human rights.
 - 1.4. Survey and develop information for the churches on particular violations of human rights arising in the context of September 11th and its aftermath.
 - 1.5. Paying particular attention to the rise of religious intolerance.
 - 1.6. Seeking inter-religious cooperation for the fulfillment of human rights as a basis for peace and justice.
 - 1.7. Strengthening cooperation with churches, agencies, concerned individuals and others with respect to funding for the Specific Expression on Public Witness – Human Rights, Impunity, Justice and Reconciliation.
 - 1.8. The following situations were identified as requiring priority response: the Balkans, Colombia, Indonesia, Israel/Palestine, Solomon Islands, Sri Lanka and Zimbabwe.
2. **Impunity.** Recalling the priority given to impunity, truth and reconciliation in the context of the DOV, the Commission stressed the linkage between impunity and conflict prevention, the need further to strengthen international law in this area, the need for continuing theological and ethical reflection as a specific WCC contribution in international forums, and the need to further deepen reflection on justice and restorative justice. Priorities were recommended as follows:

- 2.1. At least one regional workshop or seminar per year must be held, the next in Asia (possibly Indonesia or Sri Lanka).
 - 2.2. Promotion of ratification of the Statutes of the International Criminal Court through work with national churches in cooperation with other teams.
 - 2.3. Strengthening of work with UN bodies like the High Commissioner for Human Rights and the Commission and Subcommission on Human Rights.
 - 2.4. Monitoring opportunities to address questions of impunity for crimes against humanity in relation to the current Palestinian/Israeli conflict.
3. ***Uprooted People.*** Given the trends described above that often directly affect uprooted people in the first instance, the Commission believes that this is a high priority program of the Council, and that advocacy at the UN for uprooted people's rights and protection needs to be continued and strengthened. The WCC also has an important role to play in sensitizing and encouraging churches to keep migration and refugee issues as priorities in their own programs at a time when the general tendency is for them to cope with their own financial difficulties by cutting these back or eliminating them. This is particularly important in Europe in view of the growing climate of xenophobia and the resulting political changes. Migration counseling should be given special attention as a pastoral task. The following steps are proposed for establishment of priorities in light of shortfalls in income:
- 3.1. Strengthening advocacy work on uprooted people by developing new ways of working, especially through increased collaboration with members of GEN, asking them to take the lead on particular issues like work on international and regional protocols on trafficking and smuggling.
 - 3.2. Urging church and church-related agencies to give increased priority to uprooted concerns.
 - 3.3. Experimenting with a new model of producing the *Uprooted People Newsletter*, urging partners to share information with one another directly via a common electronic mailing list, maximizing the time available to staff to provide analyses of global developments.
 - 3.4. Exploring possibilities of handing over some of the present project administration work to those regional groups with the capacity to do direct fund-raising, oversee the proposal process, monitor reporting and transferring funds.
 - 3.5. Pursuing discussions that would allow support for regional uprooted working groups to be supported through bi-lateral relationships, round tables or by local churches in view of the importance of the role of such groups and the projected declining support for them through the WCC.
 - 3.6. Pursuing efforts underway to approach foundations and other non-traditional funding sources for funding a consultation on detention, an interfaith consultation on theological reflection on uprootedness, and for further work on trafficking.
 - 3.7. Continuing discussions with the Conference of European Churches and the Churches' Commission on Migrants in Europe (CCME) with respect to more effective cooperation on European uprooted concerns.
 - 3.8. Developing a pilot project on African victims of trafficking in Europe in connection with the Council's Africa Focus.
 - 3.9. Welcoming the secondment of an International Relations team member to the AACC as its interim General Secretary, recognizing that this will place additional pressures on other staff, and urging staff to turn to members of the Commission for assistance when the burden on staff becomes too onerous.
4. ***Peace and Conflict Resolution.*** The Commission reviewed and strongly endorsed the work done by the International Relations team and the Council in the field of peace and conflict resolution during the past year and the centrality of this work to the life of the WCC and the ecumenical movement. With regard to working styles and priority setting, the Commission:

- 4.1. Stressed the need to broaden and strengthen ecumenical networks in a way that will make possible better coordination of efforts and sharing of human and financial resources.
 - 4.2. Stressed the need for wide and timely dissemination of information, analysis and actions on public issues in the working languages of the Council in a way to reach the actors addressed and groups within and beyond the churches who need to be involved in strengthening advocacy on situations and the issues.
 - 4.3. Noted and reaffirmed the interrelated dimensions in this area of the Council's work that include advocacy, mediation, engagement in post-crisis situations and the development of effective public policies.
 - 4.4. Expressed concern about the decline in income designated by donors to this work of the Council that is highly visible, central to the agendas of its governing bodies and for which appreciation has been expressed by the churches, and urged funding partners and churches who are not now contributing but who benefit directly from this work to consider their own priorities in this light.
 - 4.5. Strongly reaffirmed the importance of ecumenical team visits, pastoral visits and teams to assist in mediation and reconciliation efforts of churches in situations of conflict, and to make fuller use of Commissioners in establishing the membership of such teams and delegations.
5. ***Peacebuilding and disarmament.*** The Commission revised the program planning document presentation, and recommends renaming this program ***Demilitarization, Disarmament and Prevention of Armed Conflict.*** The following priorities were identified for 2003:
- 5.1. The Peace to the City Network should be strengthened through continuing communication efforts including further publications, additional language translations and videos. Network partners' advocacy work should be strengthened by further inter-regional exchanges. New partners' capacities to advocate for community policing and security sector reform should be built along the lines of the Boston and Rio peace to the city partners models through a regional training workshop. Partners should be drawn more fully into to international campaign efforts related to the 2003 UN Review Conference on Small Arms.
 - 5.2. A global ecumenical review consultation should be organized to develop further policy and action on small arms control and demand reduction for adoption by the Central Committee and presentation to the 2003 UN Review Conference on Small Arms by a WCC /CCIA delegation. Two meetings of ecumenical partners and members of the CCIA Reference group on Demilitarization, Disarmament and Prevention of Armed Violence should be held to prepare for the global consultation process and identify post-conference follow-up. The Ecumenical Network on Small Arms should be strengthened through provision of seed funding to selected faith-based grassroots initiatives on practical disarmament.
 - 5.3. In the field of nuclear disarmament, follow-up should be given to the 2002 ecumenical visit to capitals of non-nuclear member states of NATO. Building on the proposed Southern Asia policy statement of the Central Committee, a regional consultation should be organized on the threat of nuclear weapons and to assist the churches in their advocacy efforts to encourage the governments of India and Pakistan to ratify the Nuclear Non-Proliferation Treaty and the Comprehensive Test Ban Treaty and to declare the sub-region a nuclear weapons free zone.

**NOTES FROM MEETING IN WCC CHURCHES COMMISSION ON
INTERNATIONAL AFFAIRS, 3-7 JUNE 2002.
Stein Villumstad.**

Being nominated to CCIA by Heads of Agency Network and Church of Norway, I would like to briefly report back from the latest meeting in the commission.

Background.

The meeting was convened nine months after 11 September 2001, and was clearly influenced by this event. WCC financial situation is difficult and required careful considerations, both relational and programmatically. Change of guards was a third significant feature of the meeting, as Dwain Epps "signed off" after more than 30 years in WCC service and Peter Weiderud was welcomed as the new International Relations Coordinator.

In spite of some last minutes apologies, the number of commissioners who attended the meeting gave a rich and well informed discussion.

The full report from the meeting follows my notes, and therefore my observations are limited to some few issues, which I want to draw to your attention. The recommendations in the report speak for themselves.

WCC – UN relations.

As I reported to you after last year's CCIA meeting, the WCC – UN relations were put in focus. Based on the resolution from that meeting, a review of these relations was undertaken. Kirsten Lund Larsen was hired to do this job, guided by the UN relations reference group. The study brought up a number of valuable observations and recommendations. The study was discussed during the meeting, and the following points may be mentioned:

- UN relations, including UN office in New York and liaison functions in Geneva is an instrument of the entire WCC, and not a programme of a particular cluster or team within WCC. The mechanism should be used to give witness about the ecumenical network, and work to influence decisions related to prioritised issues on the WCC agenda. The mechanism should serve WCC proper and its member churches, ACT, EAA and related agencies.
- In a period when multilateral organisations and mechanisms are being fragmented and undercut by unilateral and monopolar actions by the major world superpower, UN and other multilateral mechanisms should be strongly supported by WCC.
- Strategies and priorities for WCC's efforts with UN should be worked out and monitored by a cross-department task force.
- New methodologies for working with the UN need to be worked out, taking on board the changed pattern of communication and working methods observed in multilateral mechanisms, including UN.
- A senior position should be put in place in New York and strong liaison function in Geneva should be initiated to take a leading role in the new mobilisation around UN relations.
- *HOAN members should seriously consider additional extra funding for the new mobilisation of UN relations for a minimum of three year trial period. This funding should come over and above already limited funds allocated for WCC. I would be more than willing to communicate further with HOAN on this strong recommendation.*

Financial situation of the WCC, and consequences for CCIA programmes.

HOAN members are quite aware of the financial situation of WCC through participation in the WCC Round Table. The dwindling of resources certainly impacts the work of CCIA. Sharper priorities have to be made, and some involvements have to be reshaped. I make reference to the "Program priorities in the field of international relations", pages 4 – 6 in the report below.

Although funds to the core activities of CCIA are limited, it is hoped that additional funding is possible when urgent involvement and interventions are needed. A predictable economic frame is necessary to plan appropriately. If the ecumenical network, based in WCC is to be effective and robust in face of substantial challenges, flexible and innovative ways of mobilising human and financial resources need to be explored. An increasing number of HOAN member agencies are gradually focussing more on advocacy and field involvement within issues which are core to CCIA. Ways and means should therefore be found to look for cooperation between CCIA and HOAN members, mobilising and releasing resources which may result in positive synergies.

Uprooted people.

The reference group on Uprooted people gave me a particular task to communicate to the HOAN members:

In order to strengthen WCC's advocacy work on uprooted people by working in new ways, WCC staff will prepare a list of specific advocacy needs and circulate the list to the Global Ecumenical Network. The HOAN members are strongly encouraged to make additional staff time available to follow some of these issues. (For example, someone might be able to monitor and report on developments related to international and regional protocols on trafficking and smuggling.) *I hereby forward this challenge, and ask that you volunteer staff/organisation capacity for this purpose. I further encourage you to ensure that migration/refugee issues remain high on your agendas.* Contact person in WCC is Beth Ferris, or you may liaise through me.

More direct involvement of Commissioners in CCIA programme implementation.

The present Commission has expressed strong interest in being more hands on involved in the implementation of CCIA programmes. Some of the reference groups under CCIA have been active in between meetings (e.g. reference groups on peacebuilding and disarmament and UN relations), while others have been dormant. Some individual Commissioners have been called upon to represent the Commission on particular occasions. The recommendations from the meeting contain a number of activities and initiatives in which Commissioners are asked to be more actively involved. This seems a good way of developing WCC from being totally dependent on staff capacity, to utilising its representative and advisory bodies to increase the ecumenical mobilisation on issues and situations within its core mandate. The willingness and eagerness of the present CCIA members to be more actively involved, should be encouraged and exploited.

For the benefit of HOAN members, I may inform you that I am a member of the reference groups of Peacebuilding and disarmament (recommended to be renamed Demilitarization, Disarmament and Prevention of Armed Conflict) and UN relations. *I would very much welcome suggestions and advice from HOAN members on issues and concerns which should be given priority in these reference groups. I would further welcome suggestions on other*

priorities the HOAN network would want me to make as Commissioner in between meetings, and items for the agenda for the next CCIA meeting next year. I stand ready to liaise between HOAN and CCIA/International Relations Team if deemed appropriate.

Nairobi 1 July 2002.
Stein Villumstad
Norwegian Church Aid
P.O.Box 52802
Nairobi, Kenya

stein@ncakenya.org
Tel office +254 2 60 82 83/84
Mobile +254 733 60 99 36



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Postboks 5913 Majorstua
0308 OSLO

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RAPPORT FRA MØTE I "RÅDGIVINGSGRUPPE FOR ØKUMENISKE RELASJONER", SANTIAGO, 10.- 16. APRIL 2002

Vedlagt følger engelsk rapport fra det 2. møtet i rådgivningsgruppen (RG) for økumeniske relasjoner ("Advisory Group on Ecumenical Relations") som fant sted i Santiago, Chile 10-16 April 2002.

Ved siden av evalueringsarbeid, var en viktig del av møtet å lære mer om pinse bevegelsen samt de andre "evangelikale kirker" i Chile. Vi hadde møter med flere representanter fra pinsekirkene, baptist kirkene og ortodokse kirker i Chile.

CER teamets arbeidsområder er:

- 1) Relasjoner med og blant medlemskirker og stabene som er ansvarlig for økumeniske relasjoner.
- 2) Relasjoner med den romersk katolske kirke og med andre kirker som ikke er medlemmer av KV, særlig evangelikale, pentekostale og "Holiness" og "African Instituted churches".
- 3) Relasjonene med Regionale økumeniske organisasjoner, nasjonale økumeniske råd, kristne verdenssamfunn og internasjonale økumeniske organisasjoner.
- 4) Relasjoner med kirker og økumeniske organisasjoner og nettverk i USA gjennom KV's USA kontor og konferanse av kirker.
- 5) Koordinering av program som introduserer KV og dets arbeid til besøkende grupper og delegasjoner som kommer til det økumeniske senteret i Geneve.
- 6) Følge opp forslaget om å danne "Forum av kristne kirker og økumeniske organisasjoner".

Det rådet en del uklarheter om hvordan CER teamet egentlig ønsker å bruke RG. En del av vårt arbeid handler om evaluering frem mot neste sentral komite møte h-2002, og en annen om å se videre fremover mot neste Generalforsamling i KV. Gruppen ga uttrykk for at vi savnet en klarere "bestilling" fra staben i CER teamet i KV om hva de ønsker å bruke oss til.

Også denne gangen ble vi informert om den fortsatt kritiske, økonomiske situasjon i KV. Det er fare for nok en runde med nedskjæringer av staben, noe rådgivningsgruppen stiller seg kritisk til. CER staben er overarbeidet, og

gruppen mente at ytterligere nedskjæringer av staben vil føre til at arbeidet ikke kan utføres på en forsvarlig måte. Er det andre måter å spare penger på ? Bør man tenke på andre måter å jobbe sammen med regionale og nasjonale økumeniske kontakter ?

RG ga følgende innspill til CER teamet. utfordringer fra undertegnede til MKR står i kursiv :

A. INTRODUKSJON/ KONTEKST FOR MØTENE

- 1) RG vil understreke betydningen av å møte lokale kirker og økumeniske organisasjoner under sine møter, og anbefaler dette som en modell for alle KV møter.

DNK/ MKR: Dette er en modell man også bør vurdere for møter i Dnk/ MKR. Det kan ha en stor betydning for kirkelig engasjement at møter legges utenfor Kirkenes Hus og gjerne i andre deler av landet. NØM har brukt denne modellen til noen av sine møter, og det har fungert veldig bra. Det har blitt til gjensidig berikelse, både for NØM og de vi har hatt kontakt med lokalt. (Samisk kirkeråd har i mange år gjennomført sine møter utfra prinsippet om å møte lokal menigheter og nettverk under sine møter. Dette har hatt store ringvirkninger for deres arbeid lokalt og regionalt.

B. KONTEKSTEN I VERDEN, DAGSORDEN TIL KIRKENE OG KV

- 2) RG anbefaler at CER-teamet (Church and Ecumenical Relations) oppmuntrer Generalsekretærer for regionale-og nasjonale økumeniske organisasjoner og Christian World Communions å diskutere deres felles dagsorden og klargjøre hva som best kan gjøres av dem og hva kan best bli ivaretatt av KV sentralt. En del av prosessen vil være å oppmuntre disse til å invitere medlemskirker, medlemmer av Sentralkomiteen, andre lokale representanter som deltar i KV systemet og CER staben til sine områder for å diskutere KV relaterte saker for å prøve å få en samordning av dagorden/ program.
- 3) Når et KV møte holdes i et bestemt område, bør de som organiserer (fra KV og lokalt) sikre at lokale kirker og økumeniske organisasjoner får bli kjent med KVs arbeid og vise versa. Besøk kan brukes til å profilere hele den økumeniske bevegelse i lokale områder.

DNK/MKR: Det reises her spørsmål om kommunikasjon mellom KV og nasjonale/ regionale økumeniske organisasjoner. Mangel på informasjonsflyt, fører til at man ikke alltid vet av hverandre og det som gjøres av ulike aktører.

Hvilke områder ser MKR at man selv kan styre med på nasjonalt og regionalt plan, og hva ønsker man at KV særlig skal ta tak i ? Hvordan kan man bedre/ effektivisere informasjonsflyten omkring de mange kirkebesøk som skjer uten at KV er involvert direkte? Eks. Dnk og den lutherske kirke i USA. Denne informasjonen er CER temaet meget opptatt av å få fra medlemskirkene.

- 4) Det er svært viktig å inkludere ungdom i møter som omhandler den økumeniske dagsorden. En slik inklusjon dreier seg ikke bare om deltakelse, men også om utvikling av en metode som virkelig engasjerer ungdom.

DNK/MKR: En viktig oppfordring å ta med seg i vårt økumeniske arbeid her hjemme.

- 5) For at alle kirker kan bli styrket av kirke-til-kirke-besøk og KV-besøk, bør inntrykk og rapporter fra besøkene deles med hverandre ved å bruke web og andre media.

C. EVALUERING

- 6) RG anbefaler at når medlemskirker blir invitert til å legge frem sin dagsorden, bør de også bli bedt om å gi innspill på hvilke saker som bør være felles KV anliggender. Saker som kommer frem under kirkebesøk blant medlemskirker, bør bli delt med CER staben.
- 7) Alle aktiviteter i CER teamet er viktig. Men det er en økonomisk krise (og kanskje også en krise i eierskapet av KV's dagsorden blant medlemskirkene). Hvem kommer til å bestemme hvor harde valg man gjør? Det ser ut til at ting går fortere enn den tiden det tar å konsultere grupper i systemet, før viktige beslutninger tas. Strukturell endring er ikke anbefalt som brukbar tilnærming for KV. Andre mulige løsninger bør vurderes for å spare penger. RG foreslår:
- Kirkene bør oppmuntres til å holde møter og bære de økonomiske kostnadene så langt som mulig.
 - Kirkene bør bli oppmuntret til å betale så mye som mulig av kostnadene for representanter som deltar i KV systemet.
 - Kirker bør bli oppmuntret til å dekke utgifter for sine representanter i KV staben.
 - Kirkene må betale for sitt medlemskap i KV og bør bli oppmuntret til å øke det.

DNK/MKR: I dag dekker KR mine reiseutgifter til møtene i RG. Det må vurderes om både reise, kost og losji kan dekkes av KR.

8. RG går god for program aktivitetene 2003-2005 som ble presentert av CER teamet, samtidig som vi er klar over at det kan skje endringer pga. av økonomiske realiteter. RG ønsker å delta i den pågående evalueringen av arbeidet og prioriteringene i CER. RG's rolle er å evaluere det arbeidet som er gjort, pålegge besøk og "visitaser" og å etablere fokus for fremtidig evaluering. Noen forslag ble fremlagt for å lette stabens tunge dagsorden:
- Medlemmer av RG kan bistå arbeidet med kirkebesøk gjennom KV.
 - RG's medlemmer bør være i nær kommunikasjon via e-mail.

C. SPECIAL COMMISSION

9. RG er optimistisk i troen på at det vil finnes en vei videre som ikke fører til at grupper av kirker må "ofre" verdier som de holder høyt, men at de kan gå inn i en dypere selvforståelse gjennom å lytte og å bygge opp konsensus slik Spesialkommisjonen har gjort i sitt arbeid. De ortodokse medlemmene uttrykte spesielt at konsensus metoden kan hjelpe dem til å komme i en dypere dialog. RG understreker at KV må ta seg nok tid i sine møter for å komme til en felles løsning, og det forventes at konsensus modellen fremdeles må føre til at man holder hverandre ansvarlig for det felles kall vi har.

10. RG anbefaler at Spesialkommisjonen arbeider med temaet "felles bønn", samtidig som vi merker oss at en undergruppe jobber grundig med saken og vi håper det dens anbefalinger vil føre til en måte å be sammen på.

D. INTERRELIGIØSE RELASJONER

11. Hovedarbeidet med inter-religiøse relasjoner bør selvsagt tilligge teamet som jobber med inter-religiøse relasjoner, og vi vil understreke hvor viktig samarbeidet med Pontifical Council for Inter-Religious Dialogue er for inter-religiøs dialog. RG anbefaler CER teamet å bidra på dette feltet på denne måten:

- Under KV's kirkebesøk og kirke-til-kirke-besøk, bør man lytte til de utfordringer kirkene kommer med på dette området. Disse utfordringene bør overbringes til teamet som jobber med inter-religiøse relasjoner i KV.
- Regionale økumeniske organisasjoner, CWCs og nasjonale kristne råd bør utfordres til å dele sine erfaringer på dette området.
- Positive erfaringer på dette feltet blant medlemskirkene bør deles med andre via web og andre kommunikasjonsverktøy.
- Hvis våre tilnærminger til dette temaet fører til splittelser, bør mye arbeid legges ned for å arbeide sammen omkring dette temaet i IRR, CER og Faith and Order.
- Oppmuntre til at den kommende Konferanse om Verdens Misjon og Evangelisering (Conference on World Mission and Evangelism) inkluderer inter-religiøse tema og at det arbeides sammen med CER for å ta disse erfaringene med tilbake til medlemskirkene.

DNK(MKR: På NØM's møte i april-02 ble det understreket at inter-religiøs dialog bør komme opp som tema på KV's misjonskonferansen i 2005. Delegasjonen som reiser fra Norge bør i sine forberedelser gjøre seg kjent med og bruke dokumentet som NØM har utarbeidet om Misjon og Dialog.

12. RG anbefaler at CER ser på muligheten for å få til en ortodoks- pinsevenn dialog på internasjonalt nivå, og i regioner hvor dette er mulig (eks. Latin Amerika) gjennom eksisterende programmer.

Neste og siste møte i RG finner sted i Egypt i 2004.

Tromsø den 25/6- 2002

Line M. Skum

Line M. Skum

Diakoni konsulent

Kopi: Norges Kristne Råd

NØM

Trond Bakkevig, Sentralkomiteen i KV

Tormod Engelsviken, Commission on World Mission and Evangelism

Samisk kirkeråd

Nord-Hålogaland bispedømmeråd

WORLD COUNCIL OF CHURCHES
Church and Ecumenical Relations Advisory Group Meeting
Santiago de Chile
10 – 16 April 2002

REPORT OF THE MEETING

A. Introduction: The Context of our Meeting

The Church and Ecumenical Relations (CER) Advisory Group Meeting took place at the *Centro de Eventos y Capacitacion y Cultura El Agora* in Santiago, Chile, 10 – 16 April 2002. The Reverend Dr Juan Sepulveda, member of the Advisory Group and local host, welcomed the group to Chile. He noted that two Pentecostal churches from Chile had joined the WCC in 1961, though they encountered local criticism at the time. Through its solidarity with the churches during the repressive regimes in Chile, the World Council of Churches (WCC) had won a place in the hearts of the Chilean people.

A full and varied schedule of encounters with local churches and ecumenical groups enriched the experience of the Advisory Group and deepened the discussions. Several persons related to the *Confraternidad Cristiana de Iglesias (CCI)*, *Comite de Organizaciones Evangelicas (COE)*, *Consejo Latinoamericano de Iglesias (CLAI)* met the Advisory Group for informal discussion of their work, particularly their involvement in the passage of the religious law. The *Fraternidad Ecumenica de Chile* (Ecumenical Fraternity of Chile), which includes the Roman Catholic, Antiochian, Russian and Greek Orthodox, Pentecostal Mission in Chile, Methodist, Wesleyan, Anglican and Lutheran Churches and the YMCA, met with the Advisory Group for an evening session. Father Jorge Suez, from the Patriarchate of Antioch and President of the Fraternity, introduced their work, which includes yearly planning for the Week of Prayer for Christian Unity. The Fraternity has been able to reach consensus on an ecumenical document, "Recognition of Common Baptism." Ecumenical progress had also been made on the issue of mixed marriages among the members of the Fraternity. Out of the experience of working together on the common baptism document, an ecumenical theological dialogue group has continued to meet regularly and work on common theological and social concerns.

The population of Chile is about 16,000,000 people. More detail will be available in the upcoming census, but some 78% identify as Roman Catholics, 15% as Protestants, and 7% of other religions or none. Pentecostals are approximately 75% of Protestants and most are located in the southern part of the country and among the poorest people.

Two resource persons from Latin America contributed to the Advisory Group's understanding of Orthodox and Pentecostal churches in Latin America: Elias Abramides, Ecumenical Patriarchate, presented an overview of the Orthodox Diaspora Churches in Latin America and their Ecumenical Relations; Dr Oscar Corvalan-Vasquez, a member of the WCC/RCC Joint Working Group, spoke of the work of his church, the Pentecostal Church in Chile, particularly among the Mapuche people. A video, prepared by

SEPADE (*Servicio Evangelico Para el Desarrollo*) vividly presented the life and witness of Pentecostal churches in Chile.

While to outsiders *evangelical* appears nearly synonymous with *pentecostal* in Chile, the Advisory Group was made aware of the existence of other evangelical churches, through representatives of the Anglican and Baptist churches. The term 'evangelical' is normally used to identify all Protestants, including pentecostals, but Baptists and Anglicans see themselves as representing in Chile the 'evangelical' brand of Protestants. The Baptist Church forms the largest non-Pentecostal Protestant denomination in Chile, with 500 congregations. They are active participants in the Baptist World Alliance and are increasingly involved in ecumenical relations. Concern was expressed about the rise in Chile and other parts of Latin America of 'electronic churches' which have a strong appeal to people but which have little or problematic teaching; recent expressions of 'evangelical' movements are often uninterested in, or even actively opposed to, Christian unity.

On Sunday, members of the Advisory Group were invited to worship in three groups in different churches: the *Buen Pastor* Lutheran Church, the *Santisima Virgen Maria* Antiochian Orthodox Church and the Pentecostal Church in Chile.

1. **The Advisory Group would like to underline the importance of its having had significant engagement with local churches and ecumenical organisations, and commends this as a model for all meetings of the WCC.**

B. The Context of our World, the Agenda of the Churches and the Agenda of the WCC

Members of the CER Advisory Group began the meeting by outlining the main concerns and priorities of their churches, noted which WCC programmes had been taken up by their churches, and reflected on the place of ecumenical relations and the relevance of issues of reconciliation and interfaith relations in the present world context of pluralism and communal conflicts.

Wesley Ariarajah led a reflection on the *Common Understanding and Vision of the WCC* as a way into evaluating the specific work of the CER. Wesley noted that there have been inherent contradictions within the WCC from its founding. It works both to bring the churches together as a fellowship for unity and as a prophetic advocacy movement. Since finances can no longer sustain the proliferation of programs, we needed to ask again (1) Who are we? (2) How are we understood? and (3) What are we for?

Wesley noted seven global realities that affect all religions, but that CUV has perhaps not taken fully into account as it explores the purpose of the WCC:

- huge population movements and migration upset religious practices; religions are no longer protectors of geographical/cultural spaces; this presents new challenges to ecclesiologies.
- globalization forces more of culture to be exclusive of religion
- secularization - who do we trust, God or mammon?

- science blurs the boundaries between nature and life; what does it mean to be human?
- the use, abuse, and misuse of religion in political conflict leads people to equate religion with violence
- religions seem incapable of addressing the changes in political, economic and social life of the community, even in state church structures.
- the ecological crisis, feminist movement and plurality have challenged basic assumptions of the religious traditions.

The responses of religions have largely been to (a) turn to fundamentalist expression (b) adjust and downsize (c) syncretize or (d) create shopping mall religious practice. The churches need to recognize that we are in a new missionary situation. We need each other more than ever to address these challenges.

From discussions of all these matters emerged several concerns. On the agenda of the churches (see Appendix A) are many pressing questions which they would like to see on the agenda of the WCC. They simply cannot all be addressed. How, in financially restrictive times, does the Council decide which requests to respond to? To choose some is always to alienate others. How do we build a community of trust in which churches can live with not having their priorities met, while recognizing the importance of others' priorities? Will the churches continue to fund others' priorities? What is the agenda of the whole council?

It was noted that in order to identify the agenda of the churches, it is also necessary to consider the agendas of the REOs, NCCs, and CWCs. Churches often use their local ecumenical agencies as the main location of WCC-related activities.

In the light of the common vision and the common calling, we recommend that CER continue to struggle with what is best done at the global ecumenical level and what is best left to regional councils, global communions, and member churches. This matter is crucial in the light of financial reductions.

2. **We recommend that CER encourage the General Secretaries of the Regional Ecumenical Organizations, National Council of Churches, and Christian World Communions to discuss their common agenda and encourage them to clarify can best be done by them, and what can best be done by the WCC. One part of this process would be to encourage them to invite member churches, members of the Central Committee, other local representatives who serve on WCC bodies, and CER staff to gather in their areas to discuss WCC related matters in order to try to coordinate agenda/programme.**
3. **Whenever a WCC meeting is held in an area, the organizers, in cooperation with local planners, should ensure that local churches and ecumenical agencies have significant exposure to the work of the WCC, and vice versa. Visits can be used to increase the profile of the whole ecumenical movement in the local area.**

4. Serious attention needs to be paid to the inclusion of youth in meetings considering the ecumenical agenda. Such inclusion entails not only participation, but also developing methodology which will truly engage youth.
5. In order for all the churches to be strengthened by church to church and WCC visits, pithy and engaging reports of the visits and learnings should be shared with the churches, using the web and other media.

C. Evaluation

In the meeting, members of the Advisory Group commented on four questions posed by the CER staff in order to assess the work of the WCC. Specific comments are made in *Appendix A*.

6. The Advisory Group recommends that when member churches are invited to identify their agenda, they also be asked to offer comments on what they believe should be included in the common agenda of the WCC. Issues coming out of church-to-church visits among member churches of the WCC should be shared with the CER staff

The Advisory Group commended the very thorough self-examination of the work of the CER undertaken by the staff, and it was invited to contribute to the evaluation process. In the discussion a conundrum emerged:

7. All of the activities of the CER are essential. But there is a financial crisis (and perhaps a crisis in the ownership of the agenda of the WCC by the churches). Who will determine how hard choices are made? It appears that events often move faster than the time it takes to consult with appointed bodies, let alone with the member churches, before critical decisions are made. Structural adjustment policy is not recommended as useful approach for the Council. Every other possible method of saving money should be considered. Some suggestions from members of the Advisory Board include:
 - Churches should be encouraged to host meetings and bear the cost of them, to the extent possible.
 - Churches should be encouraged to pay the full cost of their representatives' participation, or as much as they can afford.
 - Churches should be encouraged to second staff directly to the Council.
 - Churches must pay their membership contribution and should be encouraged to increase it.
8. The CER Advisory Group endorses the programme priorities 2003 – 2005 as presented, aware that modification might well need to occur in light of financial realities. The Advisory Group is committed to participate in ongoing evaluation of the work and priorities of the CER. Its role is to evaluate the work that has been done, to assess visits and visitations, and to

establish the foci for future evaluations. Some suggestions were made to assist staff with their heavy agenda:

- **Members of the Advisory Group can assist with visits from the WCC to churches**
- **Members should be connected by e-mail and kept in close communication**

D. Special Commission

The Advisory Group heard of the work of the Special Commission on Orthodox Participation in the WCC. The main theme addressed was the importance of consensus decision-making, and how that could be implemented effectively. It is clear that this issue lies at the heart of Orthodox concerns about the WCC. They want to be able to preserve their churches' self-understanding and not be placed in a situation where this might be violated by a majority. In the discussion, the problem of possible tyranny by a minority was also named. The commission hopes to avoid both possible tyrannies and is working on details such as a 95% rule, and the right to register minority opinions in reports. Some concerns were also expressed about common worship, noting that a sub-group of the Special Commission is still working on proposals. Additional concerns were expressed about membership; a membership committee is working in collaboration with the Special Commission.

9. The Advisory Group is cautiously optimistic that a way forward can be found which will not entail any group of churches 'sacrificing' values it holds dear, but that they can enter into deeper self-understanding through the process of listening and consensus-building in which the Special Commission itself seems to have been able to have engaged as it has gone about its work. The Orthodox members in particular expressed the expectation that the consensus method will give them the opportunity to enter into deep dialogue. The Advisory Group notes that the Council will need to take enough time in all of its meetings for a common mind to be reached, and expects that, using the consensus model, the churches will still be able to hold each other accountable to the one common calling.

10. The Advisory Group commends the work of the Special Commission on the matter of common prayer, noting that detailed work is being done by a sub-group, and hopes that successful implementation of its recommendations will provide a way to pray together.

E. Inter-Faith Relations

Wesley Ariarajah introduced the theme of inter-faith relations, noting the evolution of the concerns of the ecumenical movement with regard to other religions: from the 1910 desire to understand the faith traditions of others in order to convert them; through the insistence of Christians in situations in which they were minorities that the WCC should learn from their experience about how to live together in peace with people of other faith; to a process of dialogue and re-examination of the exclusive claims of Christianity.

The Advisory Group then heard three presentations from members who are living in particular contexts where inter-faith relations are pressing:

- from Metropolitan Bishoy from Egypt, where the Coptic community has a long history of living peaceably with Muslims, but where tension has been created both by the new attitudes of western Christians and by the political and military activity of the west with regard to nations where Muslims live. This has given rise to fundamentalists in some countries in the Middle East, such as Palestine, who have not forgotten the history of the Crusades.
- from Henriette Hutabarat from Indonesia, where community conflicts often have both an ethnic and a religious connection. There is also a long history of peaceful co-existence, and of efforts to understand the neighbour, and to find common ways of marking important events in the community together. There are many different Muslim expressions, with different practices and different political goals. The theme of 'what does it mean to be Christian in a plural society?' has long been critical for the churches.
- From Dan Martensen from the United States, which has radical religious pluralism but with faith groups tending to concentrate in particular cities or in enclaves within urban areas. There is much inter-faith dialogue at the local and regional levels, including recently created inter-faith councils. In the wake of September 11, those areas which had built up trust were able to build on relationships and continue conversations. Where trust didn't already exist, some violence did occur. Events in countries of origin of faith traditions often play out in the United States.

The Advisory Group considered what role, if any, the CER should play in the area of inter-faith relations. The following suggestions are offered:

11. The primary work of inter-faith relations should of course continue to be done by the Inter-Religious Relations Team, noting the importance of the ongoing co-operation with the Pontifical Council for Inter-Religious Dialogue in this area. The Advisory Group offers specific suggestions for ways in which the CER can contribute to this work:

(a) WCC church visits, and church to church visits, should listen for inter-faith issues being addressed by the churches; these issues should be referred them to the Inter-Religious Relations Team;

(b) REOs, CWCs, and NCCs should be invited particularly to share their learnings in this area;

(c) positive experiences of the churches and their ecumenical organisations should be shared with others, through use of the web and other communications vehicles;

(d) if our approaches to other religions become a church-dividing issue, major work should be undertaken by Inter-Religious Relations, CER, and Faith and Order working together;

(e) encourage the upcoming Conference on World Mission and Evangelism to include serious consideration of inter-faith matters and to work with CER to take these learnings back to the churches.

F. Orthodox – Pentecostal Relations

Some members of the CER Advisory Group testified to the value of Pentecostal and Orthodox churches meeting together and finding common ground. The mutual learnings of these two important families will contribute to the strengthening and deepening of the fellowship of churches and the ecumenical movement.

- 12. The Advisory Group recommends that CER explore the possibilities for Orthodox-Pentecostal dialogue at the international level, and in regions where it is feasible (such as Latin America), as best it may within existing programme.**

APPENDIX A

Participants were asked to respond to the four evaluative questions sent to them earlier. A summary of their responses follows:

1. What are the main concerns and priorities of your church?

- Overcoming poverty and racism
- Encountering the multi-cultural and religious
- Leadership development
- Sexuality issues
- Loss of Christian population in the ME
- Decline of Christianity because of aggressive spread of cults/groups
- Healing and reconciliation with First Nation peoples, including land rights
- Survival
- Bio-ethics
- War in Afghanistan
- Changing structures (moving away from being a State church, new associations etc)
- Youth participation in Church
- Diaconal concerns
- Worship
- Justice
- Human Rights
- HIV/Aids
- Education and Health
- Theological education
- Charity work
- Interfaith Cooperation/Reconciliation

- 2. Which of the WCC programme activities have been taken up by your church (e.g., DOV, Orthodox relations, globalization, emphasis on Africa, human sexuality)?**

Sexuality issues
 DOV (including domestic violence)
 Mission
 Globalization
 Church priorities are not programmes of the WCC

3. What is the place of ecumenical relations in the life of your church?

Actively seeking full communion relations and conciliar relationships, as well as extensive bi-lateral dialogues
 Cooperation through regional Council of Churches
 Heads of Orthodox churches meet yearly
 Move to full communion between Canadian Lutherans and Anglicans
 A sense of less ecumenical support
 The nation council is small and fragile.
 Trying to develop closer interaction with Methodists
 Difficulty with Roman Catholic Church
 Developing contacts with protestants, particularly Scandinavian Lutherans; tensions with Missouri Synod Lutherans
 Ready to begin dialogue with two Pentecostal churches
 Present crisis has encouraged ecumenical relationships
 "You aren't Christian if you are not working ecumenically."

4. Specifically, what is the relevance of issues of reconciliation and interfaith relations for your church in the present world context of pluralism and communal conflicts?

It is one of the priorities of our church
 We need to be close to Muslim communities; Jewish relations are somewhat strained because of that.
 Reconciliation with indigenous peoples
 We need reconciliation among the churches
 Interfaith reconciliation is crucial for our country.
 Interfaith dialogue not so important to church's agenda.

cc - not quote in any public setting

MKR-sak 38102 (KV)

Feedback

Prayer 7+41

Decision 30

WORLD COUNCIL OF CHURCHES

SPECIAL COMMISSION
ON ORTHODOX PARTICIPATION IN THE WCC
Institute for Advanced Training,
Järvenpää, 27 May-3 June 2002

Christina
Kari
Sincerely

Embargoed against Delivery
before discussion in Central Committee
August 29, 2002

Distribution DRAFT

FINAL REPORT OF THE SPECIAL COMMISSION
ON ORTHODOX PARTICIPATION
IN THE WCC

Guide to the Report

The report is presented in three sections:

- *Section A sketches the context in which the special Commission has undertaken its work, demonstrating that it has also sought to relate its work to the implementation of the CUV.*
- *Section B provides exposition of the five special themes with which it has been engaged.*
- *Section C concerns the limited number of finite actions which the Commission recommends.*

Certain matters have to be spelt out in more detail and therefore attached to the report are four appendices.

- *Appendix A offers "A Framework for Common Prayer at WCC Gatherings".*
- *Appendix B provides further information on Decision Making by Consensus.*
- *Appendix C contains a "Proposal for Changes to the Rules of the World Council of Churches" identifying especially the new theological criteria for churches applying for membership in the fellowship of the WCC.*
- *Appendix D lists the membership of the Special Commission and its Steering Committee.*

The Central Committee will be invited:

- *to receive the report,*
- *to take action on the resolutions in Section C.*

SECTION A

I. History and Process

1. The 60 member Special Commission was created by the WCC's eighth assembly in Harare, Zimbabwe, in 1998. Behind the assembly decision to create the Commission were increasingly vocal expressions of concerns about the WCC among Orthodox churches. These had culminated in a meeting of Eastern Orthodox churches in Thessaloniki, Greece, in May 1998. Central Orthodox concerns, as summarized by that meeting, included some activities of the WCC itself, "certain developments within some Protestant members of the Council that are reflected in the debates of the WCC", lack of progress in ecumenical theological discussions, and the perception that the present structure of the WCC makes meaningful Orthodox participation increasingly difficult and even for some impossible. In its action approving the creation of the Special Commission, the Harare assembly noted that "other churches and ecclesial families" have concerns similar to those expressed by the Orthodox.
2. The Commission has been unique in World Council history in being composed of an equal number of representatives appointed by Eastern and Oriental Orthodox churches and representatives from the other churches belonging to the fellowship of the WCC appointed by the Central Committee. Its co-moderators were Metropolitan Chrysostomos of Ephesus (Ecumenical Patriarchate of Constantinople) and Bishop Rolf Koppe (Evangelical Church in Germany).
3. In presentations to the opening session of the Commission, the moderator of the WCC Central Committee, Catholicos Aram I of the Armenian Apostolic Church (Cilicia), underscored that "the Orthodox presence in the WCC has enlarged the scope of the Council's life and witness" and that the Orthodox churches in turn "have been enriched by their ecumenical involvement" whilst the general secretary of the WCC, Konrad Raiser, noted that this Commission marked the first time the WCC has created an official body "with equal participation from the Orthodox churches and from the other member churches in the WCC". He suggested that "never before in its 50 years of history has the WCC taken its Orthodox member churches as seriously as with this decision".
4. The Commission has met in plenary on four occasions, in Morges, Switzerland (December 1999), in Cairo, Egypt, as guests of Pope Shenouda III and the Coptic Orthodox Church (October 2000), in Berekfürdő, at the invitation of Bishop Gustav Bölcskei and the Reformed Church in Hungary (November 2001), and in Helsinki, Finland, hosted by Bishop Voitto Huotari and the Evangelical Lutheran Church of Finland (May 2002) where representatives of the Greek Orthodox Patriarchate of Jerusalem were present for the first time. Observers from the Georgian Orthodox Church were present at the meetings in Morges and Cairo. Sub-committee meetings had also been hosted by the St Ephrem Theological Seminary in Damascus, Syria, the Orthodox Academy of Vilemov, Czech Republic, and the Orthodox Academy of Crete, Greece.

5. The Commission has sought diligently to fulfil the twofold task assigned to it by the Harare assembly. Thus it has sought "to study and analyse the whole spectrum of issues related to Orthodox participation in the WCC" and "to make proposals [to the WCC Central Committee] concerning the necessary changes in structure, style and ethos of the Council". In so doing, members have had access to a dossier of background materials, including statements and reports from all key conferences regarding Orthodox participation in the WCC throughout its history, various proposals for the future working of the WCC, as well as to the contents of the October 1999 issue of *The Ecumenical Review*, devoted to the theme "Orthodox Participation in the Ecumenical Movement". A double issue of *The Ecumenical Review*, published in April 2002, contained many papers concerning worship, baptism and ecclesiology, some of which were based on presentations made to the Special Commission. The Commission has been provided with further collections of papers as the needs of its work have demanded, most of which are now available on the Council's Web-site.

6. The Commission, experiencing a genuine spirit of fellowship, has had the courage, on occasion, 'to speak the truth in love', as strongly held convictions have been vigorously defended. However, the whole engagement has been characterised by a deep respect for one another's spiritualities and a genuine desire to understand and to accommodate differences of confessional outlook, enabling it successfully to achieve its work.

II. What kind of Council do member churches want in the light of the acceptance by Harare of the CUV documentation?

7. More than 50 years of being together should not be lost but fed into future proposals for the ecumenical movement. Much had been learned in these years and the churches enriched by sharing together in the common journey towards Christian unity. Appreciation of this fellowship underlined an intention to stay together and work more intensively for fulfilling the common calling.

8. At times it seems as if the Council had become a prisoner of certain bureaucratic ways of proceeding, notwithstanding the revision of Article III of the Constitution which, after Harare, refers to the churches calling each other to the goal of visible unity.

9. Whilst the Council has a critical role to play in helping churches in fellowship with it to work together to fulfil their common calling, the following affirmations should be kept in mind:

- Member churches belonging to the fellowship of the WCC are the subject of the quest for visible unity, not the Council.
- Member churches belonging to the fellowship of the WCC teach and make doctrinal and ethical decisions, not the Council.
- Member churches belonging to the fellowship of the WCC proclaim doctrinal consensus, not the Council.
- Member churches belonging to the fellowship of the WCC commit themselves to pray for unity and to engage in an encounter that aims at finding language for resonances of the common Christian faith in other church traditions.

- Member churches belonging to the fellowship of the WCC are responsible for developing and nurturing the sensitivities and the language that will allow them to sustain a dialogue with each other.
10. In a brutally divided world, churches have developed different ecclesial cultures, but by accepting the disciplines of the fellowship of the World Council of Churches they are called to acknowledge the necessity to witness together to their Christian faith, to unity in Christ, and to a community with no other limits than the whole human race.
11. The Commission envisions a Council that will hold churches together in an ecumenical space:
- where trust can be built,
 - where churches can test and develop their readings of the world, their own social practices, and their liturgical and doctrinal traditions while facing each other and deepening their encounter with each other,
 - where churches freely will create networks for advocacy and diaconical services and make their material resources available to each other,
 - where churches through dialogue continue to break down the barriers that prevent them from recognizing each other as churches that confess the one faith, celebrate one baptism and administer the one eucharist, in order that they may move to a communion in faith, sacramental life and witness.

SECTION B

In its work the Commission identified five areas for specific study which were intensively investigated in sub-committees and plenary.

III. Ecclesiology

12. Ecclesiological issues embrace all of the matters under the consideration of the Special Commission; response to social and ethical issues, common prayer at WCC gatherings, matters of membership and representation, as well as how decisions are made together.
13. Joining a World Council of Churches entails accepting the challenge to give an account to each other of what it means to be church; to articulate what is meant by "the visible unity of the Church"; and how the member churches understand the nature of the life and witness they share together now through their membership in the WCC. This is the question of how the Church relates to the churches.
14. There are ecclesiological presuppositions lying behind both the Basis and Constitution of the WCC. How do churches belonging to the fellowship of the WCC currently understand the commitment they make to the trinitarian faith in the Basis? How do they understand the intention expressed in the Constitution "to call one another to the goal of 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 this unity so that the world may believe”?

15. The response to these questions, is influenced by the existence of two basic ecclesiological self-understandings, namely of those churches (such as the Orthodox) which identify themselves with the One, Holy, Catholic and Apostolic Church, and those which see themselves as parts of the One, Holy, Catholic and Apostolic Church. These two ecclesiological positions affect whether or not churches recognize each other's baptism as well as their ability or inability to recognize one another as churches. They also affect the way churches understand the goal of the ecumenical movement, its instruments – including the WCC and its foundational documents.
16. Within the two basic ecclesiological starting points there is in fact a certain range of views on the relation of the Church to the churches. This existing range invites us to pose to one another the following questions. To the Orthodox: “Is there space for other churches in Orthodox ecclesiology? How would this space and its limits be described?” To the churches within the tradition of the Reformation: “How does your church understand, maintain and express your belonging to the One, Holy, Catholic and Apostolic Church?”
17. Exploring these questions would lead to a greater clarity of how churches belonging to the fellowship of the WCC relate to each other and to the World Council. It would also invite them to reflect on the implications of including baptism in the name of the Father, Son and Holy Spirit, as a criterion for membership in the Council.
18. To continue the discussion begun in the Special Commission on ecclesiology, the following issues will need to be explored further:
 - (a) how the churches understand “visible unity”, “unity and diversity”, and the commitment they make to “call one another to the goal of visible unity”;
 - (b) whether baptism should be included within the Basis of the WCC;
 - (c) the role of the WCC in encouraging the churches to respect each other's baptism and to move towards mutual recognition of baptism;
 - (d) the nature of the shared life experienced within the WCC: what is the meaning of the word “fellowship” (koinonia) used in this context?

In exploring these ecclesiological issues there is need to clarify the theological meaning of terms (e.g., ecclesial, ecclesiastical, Church, churches, koinonia, et al.) in order to avoid unnecessary confusion and misunderstanding.

19. Future discussions can build upon work already done together over many years, including *The Toronto Statement*; *The New Delhi Statement* together with the Orthodox response; *The Canberra Statement*; *The Common Understanding and Vision of the WCC*; *Baptism, Eucharist and Ministry* and the church responses. It is important to take account of work already done on ecclesiology. The leadership of the WCC is asked to promote that work both within the structures of the WCC and by encouraging churches to continue in a process of reflection and response to that work.

20. Some of the issues identified will be addressed within the developing programmes of Faith and Order on ecclesiology and baptism. Faith and Order is asked, within the development of the convergence text on The Nature and Purpose of the Church, to explore the specific issue of the relation of the Church to the churches, ensuring the engagement of the major streams of the Christian tradition in that exploration.

21. It is also recommended that the issues of ecclesiology which have been identified by the Special Commission form an important part of the next Assembly of the WCC.

IV. Social and Ethical Issues

22. At the beginning of the 21st century people all over the globe are confronted with unprecedented challenges: economic globalization, wars and ethnic cleansing, massive numbers of refugees, mounting xenophobia, threats to the environment, violation of basic human rights, racism, and the new possibilities of technology with the threats they pose.

23. Faced with the need to develop Christian ethics that respond to current problems and struggles, it is the responsibility of each church to shape its own moral teaching. At the same time, the Special Commission recognizes the WCC as a vital forum for raising and reflecting together on moral issues facing churches and society.

24. Many Christians all over the world give thanks to God for the role the WCC has played as an advocate for human rights, and as a participant in people's struggles to combat racism, economic misery, unjust territorial occupation, and the politics of brute force. Underlying all of these themes has been a commitment to a "theology of life". Churches have been helped to care for the refugees of war, the hungry and the poor, and the socially marginalized victims of bigotry and political oppression.

25. Nevertheless, the Special Commission was created in part because of dissatisfactions raised by Orthodox and others with the ways in which certain social and ethical issues have reached the agenda of the WCC, and the ways in which they have been treated. Specifically, there has been a perception that churches are coerced into treating issues they deem as either foreign to their life or inappropriate for a world-wide forum. There has also been a perception that the WCC has on occasion sought to "preach" to the churches rather than be the instrument of their common reflection. The following observations and recommendations are an attempt to address these dissatisfactions.

26. Taking into account insights acquired from social and political analysis, the Commission affirms that the formation of moral judgments on social and ethical issues must be a continuing discernment of the will of God rooted in Scripture and Tradition, liturgical life, theological reflection, all seeking the guidance of the Holy Spirit.

27. The Council cannot speak for, nor require, the churches to adopt particular positions. It can, however, continue to provide opportunities for all churches to consult with one another, and wherever possible, for them to speak together.

28. By the same token, member churches should understand that not all matters discussed within their own fora can be imposed on the WCC agenda. Skill and sensitivity are needed on all sides to perceive which matters should remain within the counsels of particular churches and which can profitably be discussed together.

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29. It is critical that the result of such dialogue and cooperation be clearly shown to be coming from a distinctively Christian perspective, embracing the values of the Gospel. } The churches take on a "prophetic role" when they truthfully describe and react to situations in the world precisely in the light of the Gospel. More reflection is required on what it means for churches in fellowship to engage in this way. A prophetic voice can never be divorced from the pastoral role, which includes building up, encouraging, and comforting (1 Cor. 14:3).
30. The Council is a necessary and helpful instrument in facing social and ethical issues when it enables the churches to:
- reaffirm that they are bound together in fellowship by their common confession of Jesus Christ as God and Saviour, to the glory of the One God, Father, Son and Holy Spirit;
 - renew the commitment to stay together in order to foster love for each other, for love is essential to dialogue in freedom and trust;
 - recognize that differences arising out of churches' responses to moral issues, stemming from churches witnessing to the gospel in varying contexts, need not be insurmountable;
 - recognize that dialogue on social and ethical matters presupposes that they are not content simply to "agree to disagree" on their own moral teachings, but are willing to confront honestly their differences by exploring them in the light of doctrine, liturgical life, and Holy Scripture.
31. New and unprecedented issues constantly arise for which directly applicable models for ethical judgments are not to be found within the churches' own traditions, insights and ethical formulations. This holds true particularly within the bio-ethical and bio-technical sphere. Churches are challenged to articulate a Christian ethical approach, e.g., to cloning, in-vitro fertilization, and genetic research. The experiences and reflections of others in the wider ecumenical fellowship provide a valuable and often indispensable resource.
32. The way in which a church (or churches together) orders and structures its own decision-making on moral matters is in itself a prime ethical issue. *Who decides what and by which means?* The forms of decision-making and communication already embody a social ethic, and influence moral teaching and practice. Structures, offices and roles express moral values. Ways of exercising power, governance and access have moral dimensions. To ignore this is to fail to understand why moral issues can be so divisive.
33. The WCC needs constantly to monitor procedures for dealing with social and ethical issues proposed for common deliberation. For example, how should it be determined that a given matter is directed to the WCC for discussion by a genuine "church" request, rather than by pressure-group advocacy?
34. Moreover, procedures for discussing such issues need constantly to be refined in a way that enables the Council to perform its role of enabling the formation of a common mind among the churches, and avoid causing or deepening divisions. Consensus method should determine the whole process of exploration at every level: governing bodies, staff,

participants (cf. Appendix B, Section II). It should not simply be reserved for the end of the process.

35. It is the expectation of the Special Commission that the use of consensus decision-making, with an increase in mutual trust, will make it easier for all, to participate fully in the discussion of any burning ethical and social issue.

V. Common Prayer

36. In the beginning of the new millennium humanity is confronted with new realities, new obstacles and new challenges. It is commonly admitted that we live today in a world of tensions, antagonisms, conflicts, wars, and rumors of wars (Mt. 24:6). Within such a situation isolation or destruction in no way can constitute paths to be followed by Christian churches. The continuation and strengthening of the existing dialogue and cooperation between Christian churches is an urgent duty. Isolation and disunity are anomalies which can only be understood as the result of sin and evil. In the biblical and ecclesiastical tradition sin and evil have been described as dismemberment, disorganization and dissolution of the unity created by God. This disunity leads to selfishness and a sectarian understanding of the Christian gospel.
37. The contemporary Christian commitment to visible unity — by its range, its depth, and its instruments — is a new reality in church history. Equally, the possibility of praying together in ecumenical settings is also a new challenge with specific and particular mission to accompany and strengthen Christians in their journey towards unity. In order to make progress in dialogue with one another, Christians need to plead together for divine assistance.
38. The Christian way is always based on and connected with prayer. Therefore at the very heart of every effort toward Christian unity and collaboration is also the reality of prayer. Before every important stage of his salvific work, our common Lord Jesus Christ prayed to the Father, teaching us that we have the task of pleading with God in order to overcome all painful divisions and to offer a common testimony to the Christian gospel. Christ's prayer for unity is striking and challenging — "I ask not only on behalf of these but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." (John 17:20-21)
39. Decades of experience of common prayer and spiritual sharing within the WCC constitute a heritage which cannot easily be ignored. Many Christians have the same experience in local situations; the Week of Prayer for Christian Unity is one of the most widespread examples of such experience. Some churches today would easily affirm that they do not worship in the same manner they did fifty years ago. While they have been challenged initially, they have been enriched by their experience of common prayer. They have received with gratitude many gifts from other Christian traditions. During these decades, through their common prayer, dialogue and shared witness, churches have experienced progress towards unity, and some have even reached agreements leading to "full communion".

40. Praying together has also revealed many of the challenges along the way towards unity. This is in part because of confessional and cultural backgrounds leading churches to worship in different ways. In addition, common prayer as it has developed in the World Council of Churches has caused difficulties for some churches. Indeed, it is in common prayer that the pain of Christian division is most acutely experienced. 
41. The Special Commission has dealt with some of these difficulties, by identifying matters of ecclesiology, theology, eucharistic practice and other sensitive issues. While these difficulties are not to be minimized, the call to pray together continues to be a primary importance. A way forward is needed which will allow all to pray together with integrity, on the way toward visible unity. In that spirit, the Special Commission has prepared the attached framework for common prayer at WCC gatherings (Appendix A).
42. Toward that end, a clear distinction is proposed between “confessional” and “interconfessional” common prayer at WCC gatherings.¹ “Confessional common prayer” is the prayer of a confession, a communion, or a denomination within a confession. Its ecclesial identity is clear. It is offered as a gift to the gathered community by a particular delegation of the participants, even as it invites all to enter into the spirit of prayer. It is conducted and presided over in accordance with its own understanding and practice. “Interconfessional common prayer” is usually prepared for specific ecumenical events. It is an opportunity to celebrate together drawing from the resources of a variety of traditions. Such prayer is rooted in the past experience of the ecumenical community as well as in the gifts of the member churches to each other. But it does not claim to be the worship of any given member church, or of any kind of a hybrid church or super-church. Properly understood and applied, this distinction can free the traditions to express themselves either in their own integrity or in combination, all the while being true to the fact that Christians do not yet experience full unity together, and that the ecumenical bodies in which they participate are not themselves churches. (See Appendix A, par. 15-18) 
43. Thus, the goals of the attached considerations are twofold. One is to clarify that “interconfessional common prayer” at WCC gatherings is not the worship of an ecclesial body. The other is to make practical recommendations for common prayer at WCC gatherings on how to use language, symbols, imagery and rites in ways which would not cause theological, ecclesiological, or spiritual offense. To the extent that one can satisfy these goals, common prayer can become something in which all traditions may participate in good conscience, and with theological and spiritual integrity. While it is the hope of the Special Commission that this work will facilitate progress, it is recognized that for some churches, prayer with Christians outside their own tradition is not only uncomfortable, but also considered to be impossible. (See Appendix A, par. 8-10) 
44. Eucharistic worship at ecumenical events has been a difficult issue for the fellowship of churches in the World Council of Churches. Not all can receive from the same table and there exists a range of views and disciplines among churches belonging to the fellowship of the World Council of Churches on the offering and receiving of the eucharist. Whatever one’s views on the eucharist and how it may or may not be shared, the pain of not being able all to receive at the same table is felt by all. Following the pattern of distinguishing between confessional and interconfessional common prayer, confessional

¹ The words “confession”, “confessional” and “interconfessional” are used as technical terms, recognizing that they are imperfect. Not all churches would define themselves in terms of Confessions.

celebrations of the eucharist at Assemblies and other major events can be accommodated. The hosting church (or group of churches which are able to host together) should be clearly identified. While it should be very clear that the WCC is not "hosting" a eucharist, these confessional eucharistic services, though not part of the official program, may be publicly announced, with an invitation to all to attend. (See Appendix A, par. 36-39)

45. Exercising care for each other within the context of the WCC often means raising awareness about the ways in which we might unintentionally offend each other. In this spirit, these considerations seek to make planners of common prayer more aware of potential areas of concern. But these considerations are not comprehensive, and must be met by the sincere intention to develop opportunities for all participants to pray with integrity. As this framework makes clear, common prayer at WCC gatherings should be the result of serious and sensitive planning, and is not a task to be undertaken casually. (See Appendix A, par. 41)

*members: Janice Gove,
Abba Bisher, Capt.*

VI. Consensus Model of Decision-Making

46. The Special Commission early came to the conclusion that a change in decision making procedures in the governing bodies of the WCC would:

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- a) enhance the participation of all members in the various meetings;
 - b) preserve the rights of all churches, regions and groupings, especially those which hold a minority opinion;
 - c) provide a more collaborative and harmonious context for the making of decisions;
 - d) enable representatives to have more "space" to discern the will of God for the churches, the WCC and the wider human family.

- ★* 46. Having examined some models, the Special Commission believes that the Council should move to the consensus method as described in **Appendix B** to this Report.

- guide
to
reading* 47. The reasons for change are elaborated in paragraphs 1-7 of **Appendix B**. The recommended consensus model is described in paragraphs 8-21. Some possible difficulties with consensus decision making are outlined in paragraphs 25-32, and responses are made to these possible difficulties.

48. The following definition of the consensus method has been adopted by the Special Commission:

- a) The consensus method is a process for seeking the common mind of a meeting without deciding issues by means of voting. A consensus is reached when one of the following occurs:
 - (i) all are in agreement (unanimity);
 - (ii) most are in agreement and those who disagree are content that the discussion has been both full and fair and that the proposal expresses the general "mind of the meeting" ⁽⁷⁾ the minority therefore gives consent;
 - (iii) the meeting acknowledges that there are various opinions, and it is agreed that these be recorded in the body of the proposal (not just in the Minutes);
 - (iv) it is agreed that the matter be postponed;

(v) it is agreed that no decision can be reached.

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- b) Therefore, consensus procedures allow any family or other group of churches, through a spokesperson, to have their objections to any proposal addressed and satisfied prior to the adoption of the proposal. This implies that the family or group of churches can stop any proposal from passing until they are satisfied that their concerns have been fully addressed.
 - c) Since consensus does not always involve unanimity, and since there will be rare cases when consensus procedures are tried and do not succeed, a mechanism will operate which allows the meeting to move forward to a decision. The revised rules of the WCC will need to specify how this mechanism works and to ensure that the consensus procedures are not weakened. This process of revision should include consultation with the Standing Committee (see para. 50 below).
 - d) Within a consensus model, minorities have a right for their reasoned opposition to a policy to be recorded, whether in the Minutes, in reports of the meeting, or both, if they so request.

49. Some matters will be better resolved by a voting procedure, even when consensus procedure has become the dominant model of decision making. These matters include some financial and budget matters and some administrative decisions. Elections will need to be conducted according to rules which are specific to the particular election. While these rules may include elements of the consensus model, they may also include a process of voting at some points. Appointment of program staff will normally be by consensus. As these rules are being reviewed and revised, consultation with the Standing Committee on Orthodox Participation (described below) should take place.

50. A major part of the discussion on decision making has centred on the idea of "parity" between Orthodox representatives and other representatives. The Special Commission argues for the establishment of a Standing Committee in the following terms:

- Handwritten mark:* *
- a) Upon the completion of the work of the Special Commission on Orthodox Participation in the WCC, the Central Committee will establish a new body, to be called the Standing Committee on Orthodox Participation in the WCC. In August 2002, the Central Committee will appoint the Steering Committee of the present Special Commission to fulfil that role until the next Assembly of the WCC.
 - b) Following the next Assembly, the new Central Committee will appoint the Standing Committee to consist of 14 members, of whom half will be Orthodox; of the overall membership at least half will be members of the WCC Executive Committee.
 - c) The Orthodox members of the Central Committee will appoint the seven Orthodox members, and the other members of the Central Committee will appoint the remaining seven. All members of the Standing Committee will normally be drawn from the member churches of the WCC. Proxies may substitute for absent members. In keeping with the practice of the Special Commission, observers (Rules III.6.c) from non-member churches, or on occasion from churches in association with the WCC, can be invited by the Standing Committee.
 - d) Two co-moderators will be appointed from the membership of the Standing Committee, one appointed by the Orthodox members of the Central Committee, and one by the other members of the Central Committee.
 - e) The Standing Committee will have responsibility for:

- (i) continuing the authority, mandate, concerns and dynamic of the Special Commission;
 - (ii) giving advice in order to reach consensus on items proposed for the agenda of the WCC;
 - (iii) giving attention to matters of ecclesiology.
- f) The Standing Committee will give advice and make recommendations to governing bodies of the WCC, including issues of improved participation of the Orthodox in the entire life and work of the Council.
- g) The Standing Committee will report to the Central Committee and the Executive Committee.

51. The principle of parity led the Special Commission to discuss the idea of having two moderators in the governing bodies of the WCC (one Orthodox and one from another tradition) and two vice-moderators (again, one from each). A considerable number of commission members proposed that this idea be referred to the Central Committee. Other suggestions, such as the rotation of Orthodox and "non-Orthodox" in the office of moderator, were also proposed.

When working toward a consensus, the role of the person in the chair is crucial. He or she must regularly test the mind of the meeting as the discussion develops, must be careful to respect the rights of all, and help the meeting formulate its ultimate decision. Moderators need particular skills, and these skills will be enhanced if a process of preparation is entered into, before undertaking this task.

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VII. Membership and Representation

52. Subsequent to the establishment of the Special Commission the Executive Committee of the WCC set up a separate study group to investigate matters of membership and representation and to make recommendations. This Membership Study Group is composed of both members of the Central Committee and the Special Commission with parity between Orthodox and participants from the other member churches. It has already made interim reports to the Executive Committee and shared these with the Special Commission at its plenary meetings. It will present its final report to the Executive Committee for submission to the Central Committee meeting scheduled for August 2002.

53. All reports of the Membership Study Group have been made available to all members of the Special Commission. The meetings of the Membership Study Group purposely have been scheduled to alternate with the meetings of the Special Commission so that at every stage of the development of the work of the Special Commission, the Commission has been informed of the work of the Membership Study Group and at every stage of the work of the Membership Study Group, the Group has had the benefit of the comments, discussion and advice of the Special Commission.

54. With the encouragement of the Special Commission, major focuses of the Membership Study Group's work were (a) listing theological criteria required of those seeking admission as members of the WCC, (b) formulating new ways of grouping churches for purposes of their representation and participation in the Council, (c) exploring new

models of membership including the family model and regional membership, and (d) evaluating new modes of relating to the Council.

55. The Commission proposes to the Membership Study Group that the Membership Study Group include in its recommendations to the Executive Committee two possibilities for churches wanting to relate to the WCC: (a) member churches belonging to the fellowship of the WCC, (b) churches in association with the WCC.

A
Member churches belonging to the fellowship of the WCC are churches that agree with the Basis of the WCC, confirm their commitment to the purposes and functions of the Council, and conform to the theological and organizational criteria.

A
Churches in association with the WCC are churches that agree with the Basis of the Council and are accepted for such status. Such churches can send representatives to the Assembly and the Central Committee who can speak with the permission of the chair, but have no right to vote. Such churches can be invited to participate in the work of commissions, advisory groups, and other consultative bodies of the Council as consultants or advisors. Churches applying to be in association with the WCC should state in writing their reasons for requesting this relationship, which reasons must be approved by the Central Committee.

The Commission encourages the Membership Study Group to offer in its final Report additional specific language spelling out more particularly the relationship entailed for churches in association with the Council consistent with the plenary discussion of the Special Commission in Järvenpää.

56. The Commission and the Membership Study Group recommend that the existing category of associate member church under Rule I(5)(a)(2) be eliminated in favor of the new category of relationship with the World Council of Churches entitled "churches in association with the World Council of Churches". The Commission and the Membership Study Group recommend that the current category of "associate membership" by virtue of size under Rule I (5)(a)(1) ("small churches") be incorporated into the description of member churches belonging to the fellowship of the World Council of Churches, retaining however the restrictions on participation by small churches. (See attached Appendix C.)
57. The Commission and the Membership Study Group propose that new member churches be received at meetings of the Central Committee and not the Assembly. The application for joining the WCC would be presented to one Central Committee meeting, with an intervening period of participation in the work of the Council and interaction with the local fellowship of member churches, and the decision taken on the application at the next subsequent meeting of the Central Committee. *This change in procedure will require a revision of Article II of the Constitution.*
58. Exploring the question of membership, the Commission and the Membership Study Group considered alternatives of either confessional or regional membership, but rejected both as leading to a diminished sense of the constituency's owning the work of the Council. However, the Study Group and the Commission urge the churches to come together locally or confessionally for purposes of membership in the WCC. *A*

59. The Commission and the Membership Study Group propose that churches join in groupings, e.g. geographically, confessionally, or according to other models, in order to make nominations for the Central Committee. Such persons, if elected, would be expected to develop a greater sense of responsibility/accountability to those who nominated them.
60. The Special Commission takes note of the work undertaken by the Membership Study Group and reported to it in interim reports and commends its work, and particularly expresses its agreement with the proposed changes to the Rules, including the theological criteria proposed by the Membership Study Group, acknowledging the Rules and the Constitution may require further modifications. These proposed changes to the Rules are attached to this report as **Appendix B, C,**

SECTION C

Some of the proposals listed below may require changes to the Rules and to the Constitution of the WCC, if adopted by the Central Committee and the Assembly.

Resolutions :

1. **PROPOSES** that the Council moves to a consensus method of decision-making as defined in paragraph 48, noting that a limited number of matters will still need to be decided by vote, as described in paragraph 49, and the need for a transition process leading to the use of the new procedures.
2. **PROPOSES** that a parity committee with the title of « The Standing Committee on Orthodox Participation in the WCC » be established, consisting of 14 members half of whom will be Orthodox (see para. 50 b and c). Until the next Assembly it is proposed that the present Steering Committee of the current Special Commission on Orthodox Participation in the WCC fulfil this role. The terms of reference of this committee are set out in paragraph 50 e, f and g.
3. **REQUESTS** the Council to ensure that the consensus method be used at every stage in addressing social and ethical matters (see para. 27) and to facilitate the exchange and discussion of information and the sharing of expertise in the area of social and ethical decision-making, not least in relation to the issues mentioned in paragraph 31.
4. **ENCOURAGES Faith and Order :**
 - a) to continue its studies on ecclesiology with special reference to the issues identified in para.18, including :
 - i. visible unity and diversity ;
 - ii. baptism and ecclesial fellowship ;
 - b) to explore the specific issue of the relation of the Church to the churches, ensuring the engagement of the major streams of Christian traditions in that exploration (see para. 20);

- c) to undertake a presentation of the issues of ecclesiology which have been identified by the Special Commission at the next Assembly (see para. 21).
5. **RECEIVES** the document entitled *A Framework for Common Prayer at WCC Gatherings* (Appendix A) and commends it to those preparing common prayer at WCC gatherings .
6. **ASKS** the Standing Committee on Orthodox Participation to consider how best the following points identified by the Sub-committee on Common Prayer can be handled within the programmatic structures of the Council.
- a) . consideration of the ecclesial nature of common prayer.
 - b) consideration of sensitive issues as they continue to arise in common prayer at WCC gatherings
 - c) ongoing development of the life of common prayer in the fellowship of the WCC
 - d) use of the attached framework in planning common prayer at WCC gatherings, reflection in light of that experience, and further refinement of the framework as necessary.
7. **RECOMMENDS** in accordance with the proposals of the Membership Study Group, as described in paragraphs 55-56, that in the future there be two ways of relating to the WCC :
- a) member churches belonging to the fellowship of the WCC ;
 - b) churches in association with the WCC.
8. **WELCOMES** the proposal of the Membership Study Group for revisions to the rules of the WCC regarding membership and in particular endorses the addition of theological criteria for member churches belonging to the fellowship of the WCC as specifically formulated in Appendix C, Criteria, I.3a.
9. **RECOMMENDS** that churches be accepted to join the fellowship of the WCC at meetings of the Central Committee and not at the Assembly. The application for joining the WCC would be presented to one Central Committee meeting, with an intervening period of participation in the work of the Council and interaction with the local fellowship of member churches, and the decision taken on the application at the subsequent meeting of the Central Committee.



WORLD COUNCIL OF CHURCHES

GENERAL SECRETARIAT

150 ROUTE DE FERNEY
 P.O. BOX 2100
 CH-1211 GENEVA 2, SWITZERLAND
 TELEPHONE (+41 22) 791 61 11
 TELEFAX (+41 22) 791 65 35
 DIRECT DIAL (+41 22) 791 62 85
 e-mail : uz@wcc-coe.org

To: Members of WCC Executive Committee

Geneva, 19 June 2002
 KR/uz

Dear Colleagues and Friends,

At the end of last week, the Officers of the World Council of Churches met in Geneva to review the ongoing work and in particular to finalize preparations for the Central Committee. As has become customary I want to give you a brief report of the discussions during the Officers' meeting and the main decisions which have been taken.

Perhaps I should begin with some information on the **financial situation of the Council** which caused considerable uncertainty at the end of the meeting of the Executive Committee in Nyborg. As you will recall, the Executive Committee adopted two recommendations of which the second was confirmed after the meeting by a mail vote. The first recommendation instructed staff to reduce all non-contractually binding expenditures during 2002 by 10%. The second recommendation added the instruction to reduce staff-related expenditures by 7-10% with the expectation that these reductions would become fully effective as of 1 January 2003. We were able to report to the Officers that both recommendations had been implemented. The first reduction had already been accomplished in mid-April when the Core Group of the Programme Committee, together with the Vice-Moderator of the Finance Sub-Committee, met in Geneva in conjunction with the WCC Round Table. It was therefore decided to approve the budget resulting from these reductions as the official budget for 2002.

The effort to achieve reductions of staff-related expenditures required some more time but we were able to report to the Officers that a reduction of 7.5% of the staff-related expenditures over against the original budget presented to the Executive Committee had been achieved. The result will be a reduction of full-time staff positions by 16 which represents 10% of the full-time staff positions accounted for in the budget for 2002 presented to the Executive Committee. The great majority of these reductions have been achieved through retirements, early retirements, voluntary departures or reductions of working time. The termination of contracts fortunately could be limited to a minimum. On the basis of this report, the Officers concluded that the second recommendation of the Executive Committee had also been implemented. While it cannot be excluded that further reductions of the staff may be necessary, such decisions should only be taken on the basis of a plan for staff deployment and development. A first outline of such a plan was presented to the Officers and will now be worked out in greater detail.

The Officers also were informed that the accounts for 2001 had been audited without qualification. The financial report will soon be sent to members of the Central Committee in preparation for the meeting in August. An interim statement of the financial performance during

the first four months of the year showed that expenditure has been contained within the framework of the reduced budget for 2002. Unfortunately, however, income has not kept pace with the forecasts and additional efforts will be required to meet the income targets for 2002. For 2003, a budget framework will be presented to the Central Committee which will set clear ceilings for expenditure in order to achieve a balance between income expected and expenditures.

This framework budget will be based on the projections included in the programme and financial plan 2003-2005. This plan, which groups the work of the WCC under 16 major programme headings, has been submitted to and received with appreciation by the Round Table meeting with the main funding partners. Apart from these 16 core programmes, the plan lists four "emerging concerns", i.e. cooperative programmes with a broad coalition of ecumenical partners for which designated funding is being sought. Several of the core programmes also list a number of "specific expressions" which include, among others, funding commitments to networks and ecumenical partners which will only be implemented if the required funds are available. The documentation on this programme and financial plan will be part of the first mailing to members of the Central Committee and it is recommended for your careful study. Even from this brief explanation you will see that it is the result of a conscious effort at priority-setting in order to contain the overall budget for the coming three years within the limits of anticipated annual income. Work is under way to conclude formal funding agreements with the main funding partners, wherever possible covering the three-year planning period.

The Officers also received a summary report on the evaluation process which has been concluded with an assessment from the side of the constituency, i.e. member churches, ecumenical partner organizations, agencies, etc. The external evaluation team composed of Dr Marion Best, Ms Sylvia Raulo and Mr Baffour Amoah will finalize the report which is going to be presented to the Programme Committee for appropriate action.

Turning to **preparations for the meeting of the Central Committee in August/September**, the Officers reviewed the draft agenda which has already been mailed to you. With some slight adjustments, the agenda was confirmed; I want to draw your attention to the fact that in connection with the process of composing the Search Committee for the new General Secretary a special meeting of the Executive Committee has been scheduled for the lunch period, i.e. 12:30-14:30h. on Thursday, 29 August. As you may have seen from the draft agenda mailed to you, the programme of the Central Committee includes, apart from several formal reports to be presented in plenary, four thematic plenary sessions, two of which focus on the ongoing work of Faith and Order, one is a regional plenary with the focus on Asia, and the final one presents an Ecumenical Study on Racism. All four plenary sessions address basic ecclesiological questions which will also be reflected in the three Bible studies included in the programme for the first part of the morning sessions on Tuesday, Wednesday and Thursday, 27-29 August. Together with the commemoration of the 75th anniversary of the First World Conference on Faith and Order in Lausanne, which will take place on Sunday afternoon, 25 August, in Lausanne, this will provide a clear thematic focus for the meeting of the Central Committee.

In the early afternoon of Tuesday and Wednesday, 27-28 August, the programme proposes two Padare sessions. Ten different offerings are being prepared which this time will take the form of hearings on particular aspects of the work of the WCC, several of which will also touch upon the question of Being Church today.

Apart from the thematic plenaries, the Padares as well as the report of the Programme Committee, a major item on the Central Committee agenda will be the presentation of the **Final Report of the Special Commission on Orthodox Participation**. The Commission held its concluding plenary session in Finland at the end of May. The report which will also be part of the first mailing of documents to members of the Central Committee has been unanimously adopted by the Commission which has thus concluded its work on a positive and expectant note. The report has five main sections beginning with a consideration of basic ecclesiological issues and moving from

there to a consideration of the question how to deal with social and ethical issues in the fellowship of the World Council. The report then turns to the three areas on which specific recommendations are being made. These include, first, the praxis of common prayer at WCC gatherings. While affirming that common prayer is an imperative for churches engaged in the ecumenical movement, the report sees the need to avoid the impression that the churches gathered in ecumenical fellowship constitute de facto already the "one Church". Therefore the report offers in an appendix a framework for preparing acts of common prayer at WCC gatherings in the hope that these proposals help to overcome the difficulties encountered in this area.

The second matter of practical concern discussed by the Special Commission relates to the mode of decision-making in the WCC, particularly on all matters which go beyond administrative, financial and personnel concerns. The Commission proposes to move to the model of consensus decision-making which has already been adopted or is being considered in several member churches. An appendix outlines in greater detail the implications of this shift of decision-making which would have to be worked out further following the meeting of the Central Committee.

Finally, the Special Commission has considered the issue of membership and representation which had been raised as a major concern by some churches. As you will recall, by decision of the Executive Committee a special membership study group had been formed which has reported on its work both to the Executive Committee and to the Special Commission. The Special Commission now proposes to introduce a new category of "churches in association with the WCC", offering to churches which agree with the Basis of the WCC but cannot commit themselves to full participation the possibility to be nevertheless related to the fellowship. The membership study group will have its final meeting at the end of June, and the Central Committee will receive its report together with the report of the Special Commission.

The Special Commission is convinced that it has successfully fulfilled the mandate given to it by the Central Committee. It has developed a spirit of trust and mutual understanding which hopefully can be communicated to the Central Committee. In order to help Central Committee members to familiarize themselves with the report and the whole process of discussion during the three years of the Special Commission, two hearings on the report of the Special Commission will be offered during the Padare sessions. Members of the Special Commission which are also members of the Central Committee have committed themselves to assist with the interpretation of the report and its recommendations in order to facilitate the discussion and response of the Central Committee.

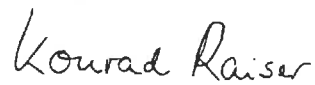
Let me conclude by referring to two other items on the agenda of the Officers' meeting. The first concerns the preliminary explorations of possible sites for the **Ninth Assembly** of the WCC. With the assistance of Rev. Gordon How, formerly local organizer of the Vancouver Assembly, the local conditions in three possible sites are being explored, i.e. Cyprus, Korea and Brazil. In addition, Gordon How has looked at the conditions in Glasgow, and as a matter of contingency planning the local possibilities in Geneva are also being explored. It is our hope that a report can be brought to the Central Committee which ideally will make it possible to take a decision on the venue and the dates of the Ninth Assembly. The decision might eventually have to be postponed until the meeting of the Executive Committee in February 2003.

Finally, a brief word on preparations for the **search of a new General Secretary**. As you know, a Search Committee will have to be appointed at the forthcoming meeting of the Central Committee. We have reviewed and confirmed the procedures for the composition of the committee. It is hoped that the membership of the committee can be finalized on Thursday, 29 August, so that it can hold its first meeting on Saturday, 31 August, to consider procedures and timetable. The Officers have agreed on a procedure to review the proposed job description for the General Secretary which will be submitted to the Executive Committee for consideration before being transmitted to the Search Committee.

As you will realize on the basis of this report, the Central Committee will again have a full agenda, and we hope for your active support in guiding the work of the Central Committee. Our Executive Committee will begin in the morning of Friday, 23 August, and will last until Saturday, 24 August, at lunch-time. It will essentially be devoted to final preparations for the Central Committee meeting. We look forward to seeing you then and hope that you will have had some rest during the summer period - at least those of you living in the northern hemisphere. Meanwhile, you will receive two mailings with preparatory documents for the Central Committee; the first is to be sent in the course of the week beginning on 24 June, and the second during the week beginning on 22 July.

With warm regards,

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "Konrad Raiser".

Konrad Raiser
General Secretary

Avsnitt til sak MKR 38/02 om KVs Rådgivningsgruppe for økumeniske relasjoner

Line Skum er medlem av Kirkenes Verdensråds Rådgivningsgruppe for økumeniske relasjoner (Church and Ecumenical Relations Advisory Group), som holdt sitt andre av tre møter i Santiago, Chile, 10. til 16. april 2002. Gruppas oppgave er å støtte og rådgive Church and Ecumenical Relations-teamet (CER-teamet) i KVs sekretariat. Rapporteringen fra møtet består av to deler: Den offisielle rapporten fra møtet (engelsk, åtte sider), og Line Skums egen rapport med vurdering av resultatet av møtet (norsk, fire sider).

Møtet drøftet mange sider av CER-teamets arbeid og understreket betydningen av den løpende kontakten med medlemskirkene og av tilrettelegging for utveksling kirkene imellom. Gruppen mener at alle CER-teamets oppgaver er essensielle og ga støtte til de forslagene til program og prioriteringer for perioden 2003 til 2005 som ble presentert. Den er opptatt av at det er nødvendig med ytterligere avklaring av hvilke oppgaver som skal løses på hvilket nivå (nasjonalt, regionalt, "sentralt" (dvs. bla. KVs sekretariat). Gruppen er oppmerksom på de store økonomiske utfordringene KV står overfor, men mener arbeidet til CER-teamet må skjermes for nedskjæringer. I den grad det har vært en oppgave for gruppa å komme med kreative forslag til svar på den økonomiske situasjonen, synes den ikke å ha lyktes; Forslagene går kort sagt ut på at kirkene må oppfordres til å bidra med større ressurser.

Line Skums egen rapport legger blant annet vekt på å omsette resultatene av gruppas arbeid i direkte utfordringer til Den norske kirke og Mellomkirkelig råd. Blant de forslag som kan trekkes fram, kan nevnes: (1) Legge til rette for møter mellom lokalmenigheter og sentrale organer (for eksempel MKR) i tilknytning til disse møter, slik NØM har gjort ved noen anledninger, (2) gjennomgå våre prioriteringer overfor KV. Hva ønsker vi at KV skal tilrettelegge, og hva ønsker vi å løse på andre nivåer? (3) Fortsette arbeidet med å inkludere ungdom i økumenisk aktivitet, (4) vurdere å bidra ytterligere økonomisk ved norsk deltakelse i komiteer og arbeidsgrupper (dvs. dekke ikke bare reise men også opphold, som i dag stort sett dekkes av KV), og (5) sikre at delegasjonen til KVs misjonskonferanse i 2005 gjør bruk av NØMs dokument om misjonsforståelsen.

Arbeidsgruppas siste møte finner sted i Egypt 2004.

Rapport nr. 15/02

MKR-sak 38102
(LVF)

Journalnr.: 99/384-5
Arkiv: 771.09

**RAPPORT FRA EXECUTIVKOMITEMØTE I JERUSALEM 7. JUNI 2002 +
SOLIDARITETSBEØK.**

v/ Inger Johanne Wremer, LVF

a) Executivkomiteens møte

Møtet ble holdt på Augusta Victoriahospitalet, Oljeberget 7 juni.
Det var meldt 5 forfall til møtet.

På grunn av stort forfall var komiteen ikke beslutningsdyktig, men møtet ble likevel avholdt i Jerusalem for å vise solidaritet med den kristne palestinske kirke.
Møtet ble brukt til å drøfte strategi omkring skattespørsmålet knyttet til Augusta Victoriahospitalet, og drøftingene var en forberedelse til møtet med utenriksminister Peres om saken. Møtet med Peres fant sted mandag 11 juni.

Det må opplyses at skattesaken ved hospitalet ikke dreier seg om inntekts-skatt eller skatt på pensjon etc. for de ansatte. Det er en 12,5% skatt som arbeidsgiver skal betale i tillegg.

Fire andre organisasjoner (The Mennonite Central Committee, Catholic Relief Service, International Christian Committee og Swedish Organization for Individual Relief) står overfor lignende utfordringer med hensyn til arbeidsgiverskatt, og komiteen fikk en orientering om hva de stod overfor av utfordringer på området i forhold til sine institusjoner. Ingen av dem hadde hittil fått noe tilbud om å prøve på en løsning utenfor retten. Den katolske kirke hadde mottatt brev fra myndighetene men hadde hittil ikke fått noen bebudelse om rettssak.

Det var enighet om at saken i virkeligheten er mye mer enn et skattespørsmål, det er i høyeste grad et politisk spørsmål bl.a. om landområdet og en bør søke løsninger på bakgrunn av dette.

Det var enighet om at på tross av visse forskjeller i grad av utfordringer, er det fellestrekk som gjør at det trengs koordinering og informasjonsutveksling mellom de ulike som er berørt, både lokalt, på styrenivå (bord level), og på internasjonalt nivå.

Det var enighet om å opprette en form for lokalt forum der en kunne koordinere synspunkter og utveksle informasjon bl.a. med sikte på felles strategi der dette er mulig.
Victorihospitalsaken er på mange måter sett på som en "testcase" som vil gi sterke føringer på hvordan de andre blir behandlet. Ingen som er berørt bør gjøre noen vedtak osv. uten å drøfte det med de andre berørte.

Foreløpig er rettsaken for AVH satt til august, men hensikten med møtet med utenriksminister Peres 11 juni var bl.a. å prøve å løse saken politisk, og derigjennom enten få utsatt rettssaken eller avlyst den. (Vedlagt følger et oppsummerende brev til Peres i etterkant av møtet).

Å opprettholde status quo (dvs. å ikke betale skatt men holde seg til tidligere inngåtte avtaler) er LVFs endelige mål for prosessen. Det gjenstår å se om en lykkes med å nå målet.

b) Solidaritetsbesøk

I tillegg til komiteens medlemmer og et minimum av stab fra Geneve var også leder av LVFs komite for menneskerettigheter og internasjonale relasjoner der: Torbjørn Anderson, Island.

Samtidig var det også en gruppe fra Sverige bestående av Anna Karin Hammar og 2 journalister i Jerusalem. Disse var sammen med oss ved flere anledninger men hadde også egne arrangementer.

Vi hadde 6 juni en uformell konsultasjon med en høytstående representant for den katolske kirke – Mr. Jaeger som orienterte oss om den katolske kirkes skattesaker i forhold til Israel. Vi drøftet også strategi med han.

Ellers ble det søndag kveld arrangert en arbeidsmiddag med deler av det diplomatiske korps i Jerusalem der vi gjorde alle deres representanter oppmerksom på skattespørsmålet knyttet til hospitalet, og de lovte alle å informere sine utenriksdepartementer og resten av ambassadestabene om saken. Den norske repr. for palestina kontore : Geir Pedersen var aktiv i drøftingene sammen med den amerikanske generalkonsulen i Jerusalem.

Den palestinske kirken v/ biskopen arrangerte en mottakelse der representanter både fra de ulike kirkesamfunn og diplomatiet var til stede. Ca. 150 deltok på mottakelsen.

Medlemmene av Executivkomiteen ble meget godt tatt vare på i Jerusalem. Vi besøkte president Arafat fredag morgen, og han tok seg tid i nesten en time til å snakke med oss. Det var sterkt og sjokkerende å se hvordan hans hovedkvarter var blitt bombet natten før.

Den første kristne kirken (katolsk) startet i Ramallah i 1853 og det hadde også vært skole der siden 1800tallet.

På den lutherske skolen: The Lutheran School of Hope i Ramallah ble vi fortalt om de israelske soldaters vandalisering av skolen og om hvordan lærere, elever og rektor jobbet på spreng for å reparere skadene. Alle satte sin ære i å reparere så fort som mulig.

I følge repr. fra den katolske kirken har Arafat undertegnet en avtale om at Palestina skulle være en islamsk stat og at ett av punktene i avtalen er at sharialover skal gjøres gjeldende. Dette er ikke bekreftet.

Lørdag hadde vi en omvisning på hospitalet før vi ble kjørt til Betlehem. Den lutherske presten der fortalte om okkupasjon av kirken og om hvordan 17 personer ble holdt fanget i en overbygget inngang til kirken i 3 dager. Selv ble han trakassert av soldater i mange timer på sitt kontor før en kommandant fra hæren satte en stopper for dette. Hans hjem ble også beskyttet i 3 uker. Likevel var det sterkt å merke hvordan både denne presten og andre fra kirker og skoler formidlet visjoner, tro og håp midt i en situasjon som var preget av vold.

Fødselskirken var nå rengjort etter at så mange hadde vært innesperret der i uker.

Vi var også på besøk i en forholdsvis ny grunnskole i Betlehem. Der har de planer om å etablere også et akademi for videregående studier. Denne grunnskolen hadde også vært besøkt av soldater som hadde knust inventar osv.

Søndag var vi så med på gudstjeneste i den evangeliske Lutherske kirken i Beit Jala som også hadde en sosialarbeider ansatt, og etterpå deltok delegasjonen ved sommeravslutningen til en skole/barnehjem.

Vedlegg: Brev fra LVFs generalsekretær til statsminister Sharon
Brev til statsråd Peres.

World Council of Churches Media relations office



Central Committee Press Release

150 route de Ferney, P.O. Box 2100, 1211 Geneva 2, Switzerland
E-mail: media@wcc-coe.org

2 September 2002

pr-cc2002-09e

Ninth Assembly will be in Porto Alegre

The Ninth Assembly of the World Council of Churches (WCC) will be in Porto Alegre, Brazil, in 2006, the Central Committee decided Monday (2 September).

The delegates made their decision by paper ballot after a recommending committee split three ways on possible venues. Churches in Korea and Cyprus also invited the Council to hold its assembly in Seoul and Nicosia.

According to the Rev. Inamar Corrêa de Souza (Episcopal Anglican Church of Brazil), the churches of Porto Alegre have a strong ecumenical commitment and work closely with the Roman Catholic Church and Pentecostals.

The invitation to Porto Alegre came from the National Council of Churches in Brazil (CONIC) in Brasilia. The WCC has never held an assembly in Latin America.

A site visit by WCC consultant Gordon How affirmed that the city has ample infrastructure to support and house a meeting that will be attended by as many as 3,500 people from around the world. Porto Alegre was the least expensive of the three cities under consideration.

The precise meeting date for the 2006 meeting will be decided later.

For more information contact:

Media Relations Officer
tel.: (+41 22) 791 6153 (office)
e-mail: media@wcc-coe.org

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World Council of Churches Media relations office



Central Committee Press Release

150 route de Ferney, P.O. Box 2100, 1211 Geneva 2, Switzerland
E-mail: media@wcc-coe.org

2 September 2002

Central Committee 'profoundly concerned' about US threats of violence against Iraq

pr-cc2002-08e

Amid a series of comments on world trouble spots, the Central Committee of the World Council of Churches (WCC) expressed "concern and alarm" Monday (2 September) about United States aims to overthrow the government of Iraq.

The Committee also acknowledged the continued pain in the US since the September 11, 2001 terror attacks, but expressed concern about the "negative consequences" of the US Government's "war on terrorism".

The Central Committee, meeting in Geneva 26 August through 3 September, also condemned violence and potential violence in Colombia, South Asia, Sudan and the Middle East.

The Central Committee approved a statement calling upon the US "to desist from any military threats against Iraq" and urging US allies "to resist pressures to join in pre-emptive military strikes against a sovereign state under the pretext of the 'war on terrorism'".

The Committee called upon Iraq to comply with United Nations demands that it destroy its weapons of mass destruction and "guarantee full respect of the civil and political, economic, social and cultural human rights for all its citizens". The US government was urged to pursue its response to terrorism within boundaries of international law and with respect for human rights.

In a minute on the "tragedy of September 11", the Committee acknowledged "the pervasive sense of vulnerability" that has continued in the US and elsewhere, and affirmed that "the world faces the real and ongoing threat of terrorism". Even so, the Committee said, the "most effective ways of combating terrorism are to be found in building a more just world order in which the rights and dignity of all human beings are upheld and affirmed."

A statement on the ecumenical response to the Israeli-Palestinian Conflict in the Holy Land expressed "alarm and dismay" at the "escalation of violence in the Palestinian autonomous and occupied territories as well as Israel over the

last four months that has claimed a terrible toll of human life." The Committee's concern was extended to families of both Israelis and Palestinians killed in the violence.

In other comments issued Monday, the Central Committee approved a statement on South Asia that called upon India and Pakistan to resolve their dispute over Kashmir in accordance with wishes of the people who live there. "There is no military solution to the Kashmir dispute," the Committee said, urging India and Pakistan to "return to the negotiating table without delay".

The Committee welcomed hopeful signs that the 20-year-long ethnic conflict in Sri Lanka was moving toward a resolution. In the case of Bangladesh, churches were urged to monitor the situation of religious minorities in that country and "promote tolerance and build a culture of peace".

A minute on the peace process in Sudan urged the churches to remain in prayer for the churches and people of that country and to support the churches "in their continued witness and work for justice, peace and reconciliation".

A statement on violence in Colombia described the "tragic situation and the threat it poses to the entire Latin American continent" and denounced "Plan Colombia" and its call for military measures to deal with rebels of the Fuerzas Armadas Revolucionarias de Colombia (FARC).

Asked in a press conference following the meeting what would be done if the US government or other governments failed to acknowledge the Committee's urgings, Rev. Dr Trond Bakkevig, moderator of the Public Issues Committee, said no government responses are being sought.

"We make our statements from here, and it's up to the churches to follow that up in their countries," he said.

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World Council of Churches
CENTRAL COMMITTEE
Geneva, Switzerland
26 August - 3 September 2002

Document # **PUB 5**

For action

Second report of the public issues committee

APPROVED

I. STATEMENT ON SOUTH ASIA

The situation in the South Asia region poses a major threat to world peace. Two nuclear powers, India and Pakistan, remain in a state of perpetual and growing military confrontation. The region has been the scene of inter-state and intra-state violence and conflict for the last five decades. It is home to over a billion people and provides a contrast of two different worlds – that of the rich elite minority and a poor, disadvantaged and socially marginalized majority. Its societies are being torn asunder as a result of nationalism, ethnocentrism and religious extremism.

Three smaller countries, Nepal, Sri Lanka and Bangladesh, are also in crisis. Nepal, the only Hindu kingdom in the world, is faced with a growing "Maoist" insurgency that has resulted in immense loss of life, prosperity and security for its people. The ethnic conflict in Sri Lanka has taken a heavy toll of human lives and has brought the country's economy to a virtual standstill. The signing of the agreement in February 2002 to cease hostilities between the Sri Lankan government and the Liberation Tigers of Tamil Eelam (LTTE) provides a sign of hope. However, since it gained independence from Pakistan through a liberation war in 1971, Bangladesh remains unable to overcome the confrontational nature of its politics. Opportunist politicians and repeated military interventions have brought the country to virtual ruin. Its economy remains stagnant and wholly dependent on massive external assistance.

South Asian societies are plagued by endemic corruption and confrontational politics that often result in grave and serious human rights violations of opposition political parties. In an ever-growing environment of intolerance, religious minorities and religious freedom are under attack not only at the hands of the authorities but also in several cases from the majority communities.

The churches and Christians in the region are overall a small minority faith. The growing climate of religious intolerance and nationalism seriously threatens their and other religious minorities' rights to manifest their faith in public worship and practice. Christians are often pressured to be silent, suffering witnesses to hope in turbulent times. In such critical times the participation of Christians in the life and action of the community comes out of their understanding and exercise in faithfulness to the power of the gospel. In the midst of brokenness, violence and conflicts, Christians and churches are challenged to be messengers of peace and provide space for healing and reconciliation.

Against this background, and in the context of the Decade to Overcome Violence, the Central Committee takes the following actions:

1. Religion, Politics and Intolerance

1.1 The South Asian Region has been the dwelling for major religions of the world, Islam, Hinduism, Buddhism, and Christianity. For centuries people practising these religions have lived in peace and harmony. That situation now seems to be changing. In the last decade religion has emerged as a significant and sometimes a dominant factor in intra-state conflicts. It has been manipulated to promote narrow political or nationalist interests and objectives. Religious intolerance has grown almost universally and South Asian societies are no exception to it.

1.2 In India the emergence of Bhartiya Janata Party (BJP) as a major force on the political scene has seriously undermined the secular base of the country. During recent years, Christians and Muslims have come under attack and their places of worship have been burnt. Attacks against the Dalit community too have increased. Despite all the constitutional guarantees Dalits continue to suffer indignities and discriminations not only at the hands of the authorities but also at the hands of the majority. In Pakistan the environment of religious intolerance, which was nurtured during the 11 years period of General Zia's military rule, has made the lives and properties of Christian minorities insecure. Many families have suffered because of indiscriminate use of the blasphemy laws that have targeted innocent Christians. Christian villages and churches have come under attack at the instigation of Islamic extremist groups. The situation has worsened as a result of the US-led war in Afghanistan. In Sri Lanka and Bangladesh, Buddhist and Islamic groups have often used religion for political purposes to incite hatred and violence against religious minorities.

1.3 The increasing religious intolerance in the whole of South Asia has claimed many victims. It has undercut the multi-cultural, multi-religious and pluralistic base of societies in the region. Intolerance has encouraged a new wave of ideologies, which distort and seek to rewrite history and which incite communal violence, building walls of separation and hatred between communities and peoples.

The Central Committee ***calls on the churches*** including those in the region to:

- ***raise awareness*** of the spread of religious extremism that is affecting most religions - Islam, Hinduism, Christianity and Buddhism - negatively. This negative influence of religion often originates with groups acting out of ignorance and obscurantism in order to impose their particular religious views on society;
- ***encourage and support*** civic educational projects that promote understanding, tolerance, peace and inter-communal harmony at local, national and regional levels;
- ***engage in dialogue on human rights*** with people of other faiths and convictions in order to build a culture of peace and address such issues as rights of minorities and intolerance;
- ***draw attention to the plight of the Dalits*** suffering from the discriminatory practices and policies of the Indian government and to help secure the implementation of constitutional guarantees through legal recourse, awareness building and advocacy at the national and international levels;
- ***mobilise*** national and international support for the repeal of the Blasphemy Laws in Pakistan.

2. India – Pakistan Confrontation and the Kashmir Dispute

The post September 11th developments have again brought Pakistan and India to the brink

of a major war. The war in Afghanistan and the US presence in the region have added a new dimension to an already tense situation in the sub-continent. The military establishment in Pakistan is again being rewarded for its support to the US-led international coalition against terrorism. Yet while the military regime actively participates in the war against Taliban and Al-Qaida networks in Afghanistan, it remains lukewarm in its political will to disband the militant Islamic groups at home that are engaged in violent actions in Kashmir.

2.1 The Kashmir dispute remains a thorn in the side of India and Pakistan. Since the partition of the sub-continent in 1947, the two neighbours have fought three major wars. The present deployment of millions of troops across the borders could lead to open hostilities with prospects of a nuclear war that neither side can afford.

2.2 Despite the UN Security Council Resolutions of the 1940s and 1950s and the Simla Agreement of 1972, there is presently an impasse with little prospect of the parties returning to the negotiating table to seek an amicable settlement of the dispute through dialogue. The situation in Kashmir took a turn for the worse in the late 1980s, when India, instead of listening and responding to the grievances of the people of Kashmir, sent in the military forces to the valley to quell a popular uprising. The situation since has continued to deteriorate with no signs of return to normalcy. The Pakistan-sponsored incursions by Islamic militants to support the struggle of the Kashmiri people has further aggravated an already grave situation.

2.3 The people of India and Pakistan have paid a high price because of this perpetual state of military confrontation between the two countries. It has led to a steady increase in defence expenditure. Such increase has come at the cost of health care, food, education, adequate housing and other projects in the human development sectors further adding to the sufferings of the common people.

The Central Committee

affirms that the Kashmir dispute be resolved in accordance with the wishes of the people of Jammu and Kashmir. The basis for such resolution should be the principles enunciated in the UN Security Council Resolutions of the 1940s and 1950s and it should be pursued in the spirit of the Simla Agreement of 1972;

reiterates that there is no military solution to the Kashmir dispute and the two parties should return to the negotiating table without delay;

appeals to the governments of India and Pakistan to take immediate steps to restore and normalise relations by undertaking confidence-building measures that could pave the way for a political dialogue;

calls on the government of India to allow increased access to the Kashmir Valley by non-governmental organisations concerned with human rights; and **on the government of Pakistan** to refrain from providing support to Islamic militant groups involved in cross border terrorism;

encourages WCC member churches to be in solidarity with churches in India and Pakistan and assist them in their ministry of healing and reconciliation in the region;

urges the churches in India and Pakistan to undertake the following actions to facilitate the process of an amicable settlement of the Kashmir dispute:

· to build awareness amongst the churches in the two countries about the urgency of

resolving the Kashmir dispute;

- to encourage and support people-to-people relations between India and Pakistan for better understanding and for promotion of peace and reconciliation in the region;
- to organise prayer vigils, where possible on an inter-faith basis, to promote peace and reconciliation between the two countries.

3. The Nuclear Threat

The May 1998 nuclear tests by India and Pakistan caught the international community unawares. Tensions between the two countries increased, giving rise to the prospects of an accelerated arms race in the region. The tests were condemned worldwide and on 6th June 1998 United Nations Security Council adopted Resolution 1172 calling on the two countries to refrain from further nuclear tests. The Resolution laid down a set of guidelines to bring the two countries into the mainstream of non-proliferation regime. The ecumenical community is of the considered view that it is dangerous to rely on the assumption that nuclear weapons will not be used in South Asia. The Kargil episode in 1999 and the December 13th, 2001 attack on the Indian Parliament have shown that there is little appreciation of the changed situation in the sub-continent since the May 1998 nuclear test.

The Central Committee ***calls on the governments of India and Pakistan*** to:

- ***dismantle*** their nuclear weapons and become parties to the Nuclear Non-Proliferation Treaty and the Comprehensive Test Ban Treaty;
- ***place*** all their civilian nuclear programmes under internationally recognised safeguard arrangements; and
- ***cooperate*** with other states in the region in working towards a nuclear-weapon free zone in South Asia.

calls on both governments in the meantime to immediately implement measures to reduce the risk of deliberate or inadvertent nuclear attacks by:

- ***jointly committing*** to a policy of no first use and formalising that commitment through a bilateral agreement;
- ***refraining*** from arming delivery systems;
- ***ensuring*** effective central civilian political control over nuclear policies and facilities; and
- ***expanding and enhancing*** the existing agreement prohibiting attacks on each other's nuclear installations.

further calls on the governments of India and Pakistan to:

- ***halt*** all further research, development and production of nuclear weapons or weapons components; and
- ***cease*** production of fissile materials and to support international negotiations towards a global ban on the production of fissile materials.

calls on other governments to:

- ***end immediately*** all material and political support to India and Pakistan for the

development and production of nuclear weapons and/or their delivery systems.

calls on its member churches in South Asia to:

- ***urge*** their respective governments to work towards a South Asia nuclear-weapon-free zone; and to
- ***undertake*** public awareness programmes in support of the abolition of nuclear weapons in South Asia and globally.

calls on churches in other parts of the world to:

- ***support*** the churches and ecumenical bodies in South Asia in their efforts to promote a nuclear-weapons-free zone in that region; and to
- ***call upon their own governments*** to withhold all support related to nuclear weapons research, production and deployment by India and Pakistan and encourage achievement of the goal of a nuclear-weapons-free zone in South Asia.

4. Sri Lanka's Ethnic Conflict

The conflict in Sri Lanka, since it escalated in 1983; has claimed over sixty thousand lives on both sides of the ethnic divide. The war has left the country's economy in tatters. For over two decades people – mostly Tamils – have been subjected to draconian laws. Torture, detention without trial, extra-judicial killings and curtailment of freedom of the press are common practices of the state. The LTTE has imposed strict conditions in areas under its control where extortion, summary executions and forced recruitment, particularly of children, for war purposes are common practices.

The escalation of the war in 1980s and 1990s resulted in the mass exodus of Tamil refugees to India, Western Europe, North America and Australia; in addition a large number of people in the North and East were uprooted as internally displaced persons. Several attempts were made to mediate a peace agreement between the Sri Lankan government and the LTTE without much success. The situation unexpectedly changed in February 2002, however, when the Norwegian Government facilitated a Memorandum of Understanding between the Sri Lankan government and LTTE to cease hostilities, pending the peace talks that are scheduled to take place in Bangkok, Thailand.

The Central Committee:

- ***welcomes*** the Memorandum of Understanding arrived at between the government of Sri Lanka and the Liberation Tigers of Tamil Eelam;
- ***urges*** the ecumenical community to
- ***accompany*** the sister churches in Sri Lanka in their journey to peace;
- ***pray for, encourage and provide solidarity support*** to the National Council of Churches in Sri Lanka and the Church of Norway in their joint efforts to build awareness and mobilise support for the peace process;
- ***mobilise support*** nationally and internationally in favour of the Peace Process in Sri Lanka;

- **provide human and material resources** for reconciliation and reconstruction of Sri Lanka.

5. Bangladesh and Religious Minorities

After three decades of Independence, Bangladesh has failed to evolve a viable constitutional framework of democratic governance. The country has suffered frequent changes of government and bloody military coups. Its founding principle of "Secular Bengali Nationalism" has collapsed and the country is presently caught between the throes of abrasive right-wing Islamic political parties and opportunist politicians. Lack of development of parliamentary political culture has paved the way for destructive politics of the street. There is an urgent need for building a culture of tolerance and peace in the country.

The Central Committee **calls on the churches** to:

- **monitor** the situation of the religious minorities in the country, and provide pastoral and solidarity support to the churches and Christians in the country;
- **provide** human and material resources to the churches of Bangladesh to enable them to initiate inter-religious cooperation and dialogue to promote tolerance and build a culture of peace.

II. MINUTE ON THE PEACE PROCESS IN SUDAN

At its last meeting (Potsdam, February 2001) the WCC Central Committee adopted an extensive statement on the situation in Sudan. That statement drew the attention to the urgency of efforts to resolve the conflict and called on the member churches, ecumenical partners and related agencies to engage in a series of advocacy actions to this end.

Through the Sudan Ecumenical Forum, the WCC and other ecumenical partners have intensified their monitoring of developments, and provided new support to the churches of Sudan and their advocacy for peace and reconciliation.

In late June 2002, the General Secretary visited the North and South Sudan at the invitation of the Sudanese churches. There he renewed the WCC's pledge to continue to accompany the churches in their struggle for a just and lasting peace in Sudan.

Simultaneously with this visit the Government and the Sudan Peoples Liberation Movement / Army (SPLA/M) met in Machakos, Kenya under the auspices of the Inter-Governmental Agency for Development (IGAD) for further negotiations on a peaceful resolution of the conflict. On 20th July 2002 they signed an agreement known as the "Machakos Protocol". The Sudanese churches, though still concerned with the increased incidents of violence in Upper Nile, have expressed unequivocal support for this commitment of the parties to enter into negotiations for a peaceful and comprehensive resolution of the conflict, based on the IGAD Declaration of Principles (DOP). They welcomed the Machakos Protocol as a valuable framework for the ongoing peace negotiations, and especially the specific agreement of the Parties to incorporate provisions for the Right to Self-Determination for the people of South Sudan and on State and Religion in a Final Agreement.

The Central Committee welcomes the Machakos Protocol and reiterates its support for the IGAD Peace Process, and expresses appreciation for the persistent efforts of the Sudanese churches to pursue peace against heavy odds. At the same time, it is concerned about the

reported escalation of fighting around Tam in Western Upper Nile and Yuai in Eastern Upper Nile, in serious breach of the provisions of the earlier Nuba Mountains Ceasefire Agreement brokered by the USA and Switzerland, resulting in further serious loss of life and displacement of civilian population.

In this new context, and in light of the Decade to Overcome Violence, the Central Committee urges member churches to:

- remain constant in prayer for the churches and people of Sudan;
- support and encourage the churches of Sudan in their continued witness and work for justice, peace and reconciliation;
- monitor and exchange information on developments related to the Machakos Protocol; and
- assist the Sudanese churches to gain access to future negotiations within the framework of the IGAD Peace Process.

III. STATEMENT ON VIOLENCE IN COLOMBIA

The "Violence in Colombia" has besieged this nation for decades. After a period of comparative calm, the violence has intensified dramatically in the past few years, with an average of twenty persons per day – three children among them – being killed or "disappeared" in the midst of the continuing social and political turmoil. A relatively new feature is the targeting of Christian leaders and laypersons. A tragic example was the murder of more than a hundred persons (including at least 40 children) who had sought shelter in a church in Bellavista during a military confrontation in May 2002.

Once again, the violence in Colombia knows no limits; the plight of its people is reminiscent of the words of the Psalmist,

My mouth is dry as a potsherd and my tongue sticks to my jaw; I am laid low in the dust of death. The huntsmen are all about me, a band of ruffians rings me round and they have hacked off my hands and my feet... Lord, do not abandon me! Come quickly to my aid! Deliver my soul from the sword, my life from the power of the evil ones! (Psalm 22)

Churches and the broader civil society in Colombian have for many years opposed the military escalation, engaged in massive non-violent protests and in actions for a peaceful, negotiated solution. Many have paid with their lives and many others have been driven into exile by threats on their and their families' lives. The number of people forcibly displaced from their communities is now over two million – five percent of the total population – nearly one-fourth of these displaced in 2001 alone. Most of those displaced by the violence and the consequences of the implementation of Plan Colombia are indigenous people and Afro-Colombians; and as is so often the case in civil conflicts, women and children are the most seriously affected.

For the Colombian churches and other civil society organizations, the root of the conflict does not lie in drug-trafficking or in the violence of the armed guerrilla movements (though these too are held to account), but in the long history of social injustice, the concentration of economic and political power in a few hands, competition for control of potentially rich oil fields, and a social structure built on the pillars of exclusion, inequalities and impunity.

After years of efforts to achieve a negotiated solution to the violence, early this year the

government discontinued its peace negotiations with the Fuerzas Armadas Revolucionarias de Colombia (FARC) and ceased to respect the demilitarized zones. New elections brought Alvaro Uribe Vélez to power, and shortly after his inauguration in August 2002, the new government declared a state of emergency, and said that it would double the size of the country's armed forces, and begin negotiations with the paramilitary forces.

These developments come in the context of "Plan Colombia" that is backed financially, militarily and politically by the USA. The Central Committee sharply condemned this military-based strategy when it met in Potsdam (February 2001), calling on the churches and the WCC to intensify their ecumenical efforts in support of a negotiated peace. "Plan Colombia" has subsequently been transformed into the "Andean Initiative" with military actions in different countries in the region.

In response, the WCC, in cooperation with the Lutheran World Federation, hosted an Ecumenical Forum on Colombia at the Ecumenical Centre in Geneva, in which representatives from Colombian churches and civil society, the Latin American Council of Churches (CLAI), and European churches and partner agencies met to develop a strategy for responding to the war in Colombia. It too called for a strengthening of international ecumenical action and an emphasis on working for peace in the framework of the Decade to Overcome Violence (DOV).

In the light of this tragic situation and the threat it poses to the entire Latin American continent, and in the context of the Decade to Overcome Violence, the Central Committee of the World Council of Churches, meeting in Geneva, 26 August – September 3, 2002,

Reiterates its expressions of solidarity and prayers for the Colombian people, especially the families and friends of those killed, maimed, disappeared or displaced, and with the Colombian churches in their courageous and sacrificial witness and work for peace;

Calls upon all political, military and religious leaders in Colombia to spare no effort in pursuing a peaceful resolution of the conflict, the disarming of the paramilitary and the restoration of the rule of law;

Calls upon all the armed opposition movements to respect the rules of engagement applicable in situations of armed conflict, to desist from all actions that endanger the civilian population, and to seek a return to good-faith negotiations for peace;

Denounces once again "Plan Colombia" and all strategies based on the preemptive use of military force;

Urges the Government of Colombia to rescind all emergency measures, to guarantee full respect of the human rights of its citizens, and to respect fully those provisions of international rule of law applicable in times of civil conflict, especially including the protection of civilian populations in areas of armed conflict;

Calls insistently upon the Government of the United States of America to withdraw all its military forces, including military and other related advisors, from Colombia and from its other installations in the Latin American region without delay;

Urges all governments in the region to take all possible actions to encourage a peaceful resolution of the civil conflict in Colombia and to respect the rights of those forced to flee the violence in Colombia and to attend to their humanitarian needs;

Expresses appreciation to the UN High Commissioner for Human Rights for the work

done through her Office in Colombia, and to Human Rights NGOs and church-related organisations for their efforts to protect and assist victims and to develop peacebuilding programmes;

Draws once again to the attention of the member churches and related agencies the urgent situation in Colombia, expressing deep appreciation to those who have already made it a priority, and calling for prayers and actions of concrete solidarity with the churches, victims, and the endangered population in areas of armed conflict;

Calls especially upon the churches in the United States to press their government for an immediate cessation of their role in "Plan Colombia," and for foreign assistance to Colombia to be redirected from military to humanitarian purposes and for a renewed emphasis on strengthening respect for human rights in that country; and

Calls upon the staff of the Council to continue and strengthen its efforts to support peace and reconciliation initiatives in cooperation with the Colombian churches, CLAI, and other church and ecumenical partners around the world.

IV. STATEMENT ON THE ECUMENICAL RESPONSE TO THE ISRAELI- PALESTINIAN CONFLICT IN THE HOLY LAND

The Central Committee of the World Council of Churches, meeting in Geneva, 26 August to 3 September, 2002:

Recalling its "Minute on the Situation in the Holy Land after the Outbreak of the Second Palestinian Uprising", adopted at its last meeting (Potsdam, February 2001) in which the Central Committee expressed

its deep sadness and grave concern at the new escalation of violence in the Palestinian autonomous and occupied territories as well as Israel over the last four months that has claimed a terrible toll of human life;

Alarmed and dismayed at the escalation of violence over the past twenty-three months that has claimed hundreds of lives in Palestine and Israel, and that has created the worst humanitarian catastrophe for the Palestinian population in recent history;

Expressing once again its grief and profound condolences to all the victims of the conflict, and especially to the families of those who have been killed in both Israel and the occupied Palestinian territories;

Profoundly regretting the inability or unwillingness of the international community, especially the governments most directly concerned, to respond to repeated appeals to establish a presence in the area to bring the parties to the conflict into compliance with the resolutions of the UN Security Council, thus allowing illegal actions to continue and a climate of mistrust, fear and hatred to grow;

Reaffirming its conviction that a just and lasting solution of the Arab and Israeli conflict must be sought through active negotiations based on United Nations Security Council resolutions 242 (1967) and 338 (1973);

Reiterating its appeal that the universally accepted norms of the Fourth Geneva

Convention, which is the cornerstone of international humanitarian law and provides basic legal standards for the treatment of civilians during armed conflict or under occupation, be respected in all circumstances;

Reaffirming the right of an occupied people to struggle against injustice by non-violent means in order to gain freedom;

Reiterating its support for Israeli and Palestinian individuals and organizations who reject the logic of violence and occupation and are striving together for justice, peace, security, mutual understanding and reconciliation between their peoples;

Reaffirming the need for full respect of the Holy Places, and **condemning** all actions that violate them;

Condemning the occupation and misuse of church or other religious buildings and sites for military or other purposes inimical to their religious vocation;

Reiterating its support for the churches and Christian communities of the Holy Land as guardians of the Holy Places, for their efforts to sustain and serve their communities and their witness as peacemakers;

Reiterating its long-standing commitment to active dialogue and cooperation among Christians, Muslims **and** Jews;

Reiterating its conviction that Jerusalem must remain an open and inclusive city with free access assured for the Palestinian people and shared in terms of sovereignty and citizenship between the State of Israel and the future State of Palestine, and that Jerusalem can be a source of peace, stability and coexistence rather than of division and conflict;

1 Calls again and insistently for the immediate withdrawal of the Israeli occupying forces from Palestinian territories, to end its illegal occupation of Palestinian territories;

2 Calls upon Israel, the occupying power, to abide scrupulously by its legal obligations and its responsibilities under the Fourth Geneva Convention relative to the Protection of Civilian Persons in Time of War of 12 August 1949;

3 Receives with appreciation the report of the actions taken by the Council in pursuing the recommendations of the Potsdam meeting of the Central Committee;

4 Endorses the Executive Committee Resolution on Ecumenical Response to the Palestinian-Israeli Conflict of September 2001 and welcomes the considerable efforts of the General Secretary and staff to implement it;

5 Reaffirms, in the context of the Decade to Overcome Violence, the belief Christians share with Jews and Muslims that all human life is sacred in the eyes of God, and that the taking of human life is contrary to the moral and ethical teachings of the three monotheistic faiths;

6 Joins its voice with those many Christians, Muslims and Jews in the region and around the world who have strongly deplored all acts of violence related to this conflict, including:

- Israel's military invasion and reoccupation of the Palestinian territories, extra-judicial executions of Palestinian leaders, killing of Palestinian civilians, application of collective punishments, and destruction of Palestinian homes and property in Israel and the occupied territories; and

- all acts of terror against civilians in Israel and in the occupied territories, including especially the growing and deeply troubling practice of organized and indiscriminate suicide bombings;

7 Calls upon all concerned parties, including Israelis and Palestinians, to ensure the safety of all civilians, and to respect the universally accepted norms of international humanitarian

law;

8 Calls upon the High Contracting Parties to the Fourth Geneva Convention to enforce their declaration of 5 December 2001 in which they

call upon the Occupying Power to fully and effectively respect the (Convention) in the Occupied Palestinian Territory, including East Jerusalem, and to refrain from perpetrating any violation of the Convention, ... (and) reaffirm the illegality of the settlements in the said territories and of the extension thereof, and the need to safeguard and guarantee the rights and access of all inhabitants to the Holy Places;

9 Calls insistently upon the international community, especially the Quartet (United Nations, European Union, USA and Russian Federation), to take a more active, determined, objective and consistent role in mediating between the two parties based on the relevant UN resolutions and to do its utmost to stop further bloodshed and suffering;

10 Urges the Government of Israel to recognize the election of His Beatitude Patriarch Irineos I as the head of the Greek Orthodox Patriarchate of Jerusalem;

11 Calls on all authorities concerned not to interfere in the internal affairs of the churches;

12 Welcomes the positive response of many member churches and ecumenical partners to the call to join together, in the context of the *Decade to Overcome Violence: Churches Seeking Reconciliation and Peace (2001-2010)*, in an action-oriented ecumenical campaign to end the illegal occupation of Palestine, in support of reconciliation between Israelis, Palestinians and others in the Middle East and their coexistence in justice and peace, and **urges others** to join them in:

a. Supporting the *Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)*, as a concrete manifestation of Christian solidarity through active presence and witness of a non-violent resistance to the occupation of Palestine, working towards public awareness and policy change through advocacy;

b. Calling for the suspension of the EU-Israel Euro-Mediterranean Association Agreement that conditions "relations between parties, as well as the provisions of the Agreement itself on respect for human rights and democratic principles which guides their internal and international policy and constitutes an essential element of this Agreement", until such time that Israel complies with these provisions;

c. Pressuring governments, in particular the USA, to review economic aid to the State of Israel and to halt all forms of military cooperation with the State of Israel including instituting a strict arms embargo, until such time that Israel complies with UN Security Council Resolutions

d. Providing generous financial resources towards the ecumenical humanitarian and human rights efforts that seek to respond to the ever increasing human suffering;

e. Praying together for peace and for all those who work for peace and an end to all forms of violence in the Holy Land, seeking to embody our shared hopes and aspirations for peace with justice for all the peoples in these lands where our Lord and Saviour Jesus Christ was received as the Prince of Peace.

V. STATEMENT ON THE THREATS OF MILITARY ACTION AGAINST IRAQ

The Central Committee of the World Council of Churches, meeting in Geneva 26 August to 3 September, 2002:

Profoundly concerned and alarmed about the persistent efforts of the Government of the United States of America to gather international support for a new military action against Iraq with the stated objective of overthrowing the present government of Iraq;

Recalling and reaffirming the words of the WCC First General Assembly (1948): *War as a*

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

Recalling and reaffirming the 1991 Seventh Assembly Statement on the Gulf War, the Middle East the Threat to World Peace and its statement on the Situation in Iraq of February 1998, where it warned against renewed military action which would result in large scale casualties and increased suffering by the Iraqi people;

Recalling and reaffirming subsequent WCC actions and public statements calling upon the United Nations Security Council to lift immediately all sanctions that have direct and indiscriminate effect on the civilian population of Iraq;

Reiterating its conviction that "under the sovereignty of God, no nation or group of nations is entitled to prosecute vengeance against another. Nor is any nation entitled to make unilateral judgements and take unilateral actions that lead to the devastation of another nation and the massive suffering of its people." (*Central Committee, Potsdam, 2001*);

Shares the fears and concerns of the churches in the Middle East and as expressed by the Middle East Council of Churches in its statement of August 5, 2002, and supports its call for "a sustained and determined diplomatic and political effort that engages the Iraqi government directly, and a sustained campaign to re-empower the Iraqi people and restore their dignity";

Welcomes *The Christian Declaration* launched in mid-July by Pax Christi UK which considers the pronouncements of war plans against Iraq by the USA, with a possible British support as immoral and illegal, deploring the fact that the world's most powerful nations continue to regard war as an acceptable instrument of foreign policy, in violation of both the United Nations and Christian teachings;

Further welcomes the positions taken by churches in the USA, the UK, Canada, Australia and other nations expressing grave concerns about the threat of war against Iraq;

Calls upon the Government of Iraq to respect the resolutions of the UN Security Council, including demands that it destroy all weapons of mass destruction and related research and production facilities, to cooperate fully with UN inspectors deployed to oversee compliance, and to guarantee full respect of the civil and political, economic, social and cultural human rights for all its citizens;

Calls insistently upon the Government of the United States of America to desist from any military threats against Iraq and any further development of plans for military actions against that country;

Urges the international community to uphold the international rule of law, to resist pressures to join in preemptive military strikes against a sovereign state under the pretext of the "war on terrorism," and to strengthen their commitment to obtain respect for United Nations Security Council resolutions on Iraq by non-military means;

Calls upon all member churches and ecumenical partners to prevail upon their governments to address the root causes of the conflict itself and to put an end to the dire humanitarian crisis in Iraq; and

Reiterates its expression of solidarity with and prayers for the churches and people of Iraq.

VI. MINUTE ON THE TRAGEDY OF SEPTEMBER 11TH 2001 AND THE IMPLICATIONS OF THE US GOVERNMENT'S RESPONSE

The Central Committee expresses its deep appreciation for the report it has received on the extensive efforts undertaken by the Executive Committee, the General Secretary and the staff of the Council in response to the terrorist attacks on the USA on 11 September 2001. It endorses the brief message sent to the US churches by the General Secretary on behalf of the Executive Committee that was in session in Geneva on that day, and his subsequent pastoral letter to them of 20 September. As the letter of 11 September said: "We pray especially for the victims of these tragedies and for their families and loved ones...We fervently pray that this is the end of terror, and implore those responsible to desist from any further such acts of inhumanity." Those prayers continue.

By the sending of a "living letters" pastoral delegation to the churches in the USA, the Council embodied the outpouring of solidarity and sympathy – and also the forebodings – of churches and related councils around the world. As the team expressed, "we have come out of our wounded contexts to share with you in your woundedness. We have been moved to humility and encouraged to hear church leaders battling with questions that are broader than their own concerns, that take in the larger context of the world." US churches have been encouraged and uplifted by the expressions of support and sympathy from every corner of the globe, including from those who have experienced the devastating effects of terrorism and war.

In adopting this minute, the Central Committee recognizes that it has been just one year since the attacks, that the wounds are still deep and that the resulting and pervasive sense of vulnerability remains in the people of the United States and people elsewhere. We also recognize that these attacks were orchestrated by a well-financed and dispersed terrorist network. Further, we recognize that many members of the US churches are still engaged in the spiritual struggle to resolve the tension between a heightened patriotism evoked by these attacks against US symbols and citizens on the one hand and a renewed spirituality that calls for them to embrace unfamiliar vulnerability and to reflect on the moral complexities of these events on the other hand.

The US churches responded and continue to respond to grief, to broken communities and to the shock of unfamiliar vulnerability. Many US churches have spoken publicly about the negative consequences of their government's response to the terrorist attacks. At its November 2001 Assembly, the National Council of the Churches of Christ in the USA (NCCCUSA) stated "We believe that the tragedy of the September 11th attacks and the ensuing war on terrorism...provide a *kairos* moment, a place within God's time – a time for the Church to bear witness to the fullness of God, our creator, redeemer and comforter." In that statement, NCCCUSA also expressed grave concern about the violation of human rights and the civil liberties of those being detained by the US government and expressed a concern that the US government work with the community of nations in responding to the threat of terrorism and working for justice and peace. But the space for open public discussion of the current US response to terrorism is limited and critics are often portrayed as disloyal and unpatriotic.

The US military response to the attacks led the WCC to take a series of clear and appropriate public issues actions. Through *Behind the News: Voices of Faith, Visions of Hope*, produced jointly with Action by Churches Together (ACT) and the Ecumenical Advocacy Alliance, the Council provided essential information and analysis that was not otherwise generally available, helping member communions and others to better understand developments. The two "discernment" consultations convened in Geneva (November 2001) and Washington, D.C. (August 2002) by the Commission of the Churches

on International Affairs have helped churches around the world to think through the issues and challenges and to begin to develop their responses in a concerted way.

The background paper on Public Issues prepared for this meeting by the International Relations staff seeks to provide a cogent analysis of the implications of the US government's response to the events of 11 September. In solidarity with those who suffer in the USA and around the world because of the events since 11 September, we share the following concerns in hope and prayer for a more just and peaceful world:

1. *The impact on international peace and security.* The US government has responded to the events of 11 September through military means and has pressed all the nations of the world to align themselves with US policies by threatening serious repercussions if they do not. This "war on terrorism" has reinforced the concept of military "solutions" to complex issues, thus giving licence for the continuation and escalation of civil wars and other armed conflicts, including the Israel-Palestine conflict. Further, governments in all regions have used the "war on terrorism" to justify repression of political dissent. By dividing the world into the "good and the evil", US leadership has encouraged dangerously simplistic approaches to complex realities. The churches have a particular responsibility to resist oversimplification of complex realities.

2. *The impact on human rights and international law.* In its response to the attacks, the US government has implemented a series of measures which threaten human rights and civil liberties in both the United States and elsewhere. The US government has demanded decisive measures by other nations to adopt legislation and practices that mirror those of the US. In doing so, the USA has contributed to the adoption of policies in many countries reminiscent of the 1970s and 1980s when repressive military governments applied the doctrine of "national security" through declarations of states of emergency that set aside constitutional protections for human rights and civil liberties. Both the immediate and long-term implications of this are deeply troubling and challenge Christians to continue to speak and to support strong human rights standards which churches themselves have had a preeminent role in developing.

Similarly, the US government has indicated on many occasions that it will bypass the United Nations. By so doing, and by its opposition to the newly-established International Criminal Court, the USA has seriously undercut international law and standards. It has thus put in severe jeopardy efforts of more than half a century to establish a just world order. The churches' own long-standing commitment to the development of international law and cooperation is at stake.

3. *The practice of unilateralism.* The determination of the US government to act alone wherever it deems necessary, and to claim for itself immunity both under the UN Charter and its own treaty obligations sows the seeds of serious international confrontations in the future. It has already abrogated several treaty obligations entered into by previous Administrations, several of them ratified by the US Congress (for example the Anti-Ballistic Missile Treaty and the Comprehensive Test Ban Treaty.) In UN gatherings before and since 11 September, the US has often stood virtually alone against the world on matters ranging from disarmament to environmental policies to racism. This too is troubling. As participants in the August 2002 Washington meeting said in their message to the WCC Central Committee, "peaceful relations among nations and peoples are achieved through multilateral decision-making, not by the unilateral economic and military actions of one country".

4. *The global rise of militarism and new military doctrines.* Already before 11 September, the USA had strengthened its own military presence around the world. This presence has been growing since 11 September so that it is reported that US military forces are today stationed in more than 100 countries. Beyond this extension of its global military reach, the Bush administration advocates unilateral pre-emptive military strikes in response to perceived threats to US security. This runs counter to the UN Charter and creates a pattern that could seriously undermine international security. This implied equation of security with military force is in stark contrast to the commitment of churches to human security, which can be achieved only through economic justice, peace, and respect for human rights and international law.

As the world faces the real and ongoing threat of terrorism, we reaffirm that the most effective ways of combating terrorism are to be found in building a more just world order in which the rights and dignity of all human beings are upheld and affirmed. Powerful as it is – politically, economically and militarily – the USA is only one nation within the world community. It is earnestly hoped that the US government will again work with other nations to strengthen the framework of world order that it was itself instrumental in shaping at the Founding Conference of the United Nations in San Francisco.

The churches of all nations have a critical moral and ethical responsibility to speak truth to power. The fulfillment of this responsibility requires thoughtful discussion of these issues and prayerful discernment of Christian responses. Within the framework of the Decade to Overcome Violence, the churches are challenged to promote reconciliation and healing, to intensify efforts at inter-faith dialogue, and to strengthen their relations with each other in responding to this new and dangerous world order. We are called to address these issues taking account of Christ's words to his disciples:

You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. (Mt 5:43-45)

VII. MINUTE ON THE RENEGOTIATION OF THE COMPACTS OF FREE ASSOCIATION BETWEEN THE USA AND THE FEDERATED STATES OF MICRONESIA AND THE REPUBLIC OF THE MARSHALL ISLANDS

At the end of World War II the USA was given trusteeship of Micronesia and the Marshall Islands by the United Nations, with an obligation to assist the two Pacific nations in becoming self-sufficient and independent. These islands, located in Pacific halfway between Hawaii and Australia, were seen as militarily strategic by US policy-makers, and from 1946 to 1958 the USA conducted 67 nuclear tests in the Marshall Islands.

Since 1986, the US relationship to the Federated States of Micronesia (FSM) and the Republic of the Marshall Islands (RMI) has been defined by Compacts of Free Association, which expired in 2001 and are under re-negotiation until October 2003. In early September 2002, a delegation of church representatives from the RMI, hosted by two U.S. churches, will visit Washington, D.C. to meet with members of Congress concerning the Compacts, which were negotiated by Micronesians and Marshallese unaware of the full consequences of the nuclear testing and of the true costs both of independence and of the clean-up from the testing.

In the year prior to the Vancouver Assembly (1983), the World Council of Churches sent a delegation to Micronesia and the Marshall Islands as part of the pre-Assembly visits and

through them learned of the health problems suffered by the people as a result of the nuclear testing, and of the forced relocation of people from some of the atolls of the Marshall Islands to accommodate US military requirements. Several weeks before that Assembly, a four-member delegation, including a nuclear physicist, was sent to the Marshall Islands and Micronesia to assess the health impact of radiation on the people and the social and human costs of the US military presence there. This delegation's report was received in Vancouver, where Ms Darlene Keju-Johnson, a Marshallese woman, gave a powerful personal testimony in which she informed Assembly delegates that the problem of nuclear exposure was far greater than the US had admitted. She pointed out that the US restricted its health care for her people to those of just two atolls. Darlene died in 1996 at age 45 of breast cancer.

While the WCC's comprehensive report laid an excellent foundation, little follow-up has been given in recent years. A University of Hawaii study has now been released that shows that the 67 nuclear detonations carried out in the atolls were roughly the equivalent of ten Hiroshima-sized bombs per week throughout the testing period. Likewise, a recently declassified US government document, "The Solomon Report," reveals an effort to keep both of these Pacific countries permanently tied to the USA through "strategic economic dependency". To all this must now be added the environmental impact of global warming on sea-level islands.

The Central Committee therefore requests the WCC to monitor developments related to the renegotiations of the Compacts of Free Association, to study the issues and concerns of the peoples of Micronesia and the Marshall Islands, and in cooperation with the US churches explore ways to support their advocacy for just compensation and the removal of unfair provisions of the Compacts. This work should be linked with similar efforts being made by the Council to advocate for just compensation for the damage caused to the lands and peoples of all the peoples in the Pacific, including especially those in and near Tahiti, who have been deeply affected by French nuclear testing.

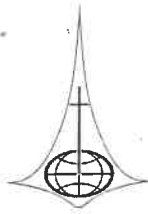
VIII. INFORMATION ON INDONESIA

The Public Issues Committee also considered the request made related to continuing religious and communal tensions in Indonesia and informs the Central Committee that it has responded to this, according to the procedures for public issues, as part of the ongoing work of the WCC. As indicated in the Preliminary Report on Public Issues prepared by the International Relations staff, the Council has given high priority to the continuing tension and conflict between Muslims and Christian in Indonesia, especially in Aceh and in the Maluku. Of particular concern now are the developments in South and Central Sulawesi where, despite the Malino Agreements I & II between the Muslim and Christian communities and the Government of Indonesia, violence and killings continue almost unabated. In response to the above-mentioned request, a letter will be prepared to reiterate ecumenical concerns to the President of Indonesia. International Relations staff of the Council will continue to monitor developments closely, in regular contact with the churches in Indonesia and the Christian Conference of Asia, and plans are being made for a pastoral visit by staff and key partners to give a further expression of ecumenical solidarity with the churches in the hope of helping them to restore harmonious inter-communal relations.

IX. APPRECIATION TO THE REV. DWAIN EPPS

As Dwain Epps now retires from his long and committed service with the Commission of the Churches on International Affairs of the World Council of Churches, the Public Issues Committee on behalf of the Central Committee of the WCC, would like to express its deep

appreciation for Dwain's contribution to its deliberations and wish him all the best in his retirement. We have drawn on his extensive knowledge. We have been gifted with his excellent ability to formulate texts which are precise and have created consensus among us, guiding the Council in the area of international affairs. We have benefited tremendously from his theological insights and political analysis. Most of all we have appreciated his sense of humour, his company, his friendship and his deep loyalty for the ecumenical movement. In short: we shall miss him immensely.



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND – FEDERACIÓN LUTERANA MUNDIAL – FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

His Honor Judge Moshe Gal
via Mr Yossi Arnon, Attorney-at-Law
Binyan Ahim Israel
Rehov Shlom Zion HaMalka 18
JERUSALEM
State of Israel

14 August 2002

Your Honor,

In June this year, the Executive Committee of the Lutheran World Federation (LWF) travelled to Jerusalem for the express purpose of meeting with high-level representatives of the Government to discuss the tax status of the LWF, with specific reference to the proceedings presently before you. Meetings with the Prime Minister, the Foreign Minister and the Finance Minister had been requested. However, the Prime Minister and the Finance Minister undertook unscheduled travel to Washington during our delegation's visit, and were therefore unable to meet with us. We did, however, meet with Foreign Minister Peres and officials of the Ministry of Religious Affairs. A meeting was also requested, in the absence of the Finance Minister, with the Income Tax Commissioner. LWF President Bishop Christian Krause and I even delayed our departure from Israel by some days in the hope that we might be granted a meeting with the Income Tax Commissioner. However, this request was not responded to until after we were obliged to leave the country.

I understand that it is being alleged that the Income Tax Commissioner had offered a number of alternative dates for a meeting, and that the LWF had simply failed to attend or to respond. I am not aware of the offer of any such series of alternative dates for a meeting, and have not seen any evidence of such an offer. It was the LWF that had sought, and was unable to secure, a meeting with the Income Tax Commissioner during the LWF Executive Committee's visit to Israel in June.

As you are aware, the current dispute turns on the interpretation and applicability of the tax exemption contained in the Agreement originally entered into between the LWF and the Hashemite Kingdom of Jordan, and subsequently affirmed by the State of Israel. Our direct counterpart in relation to that Agreement is the Foreign Affairs Ministry of the State of Israel. Accordingly, the LWF has taken this matter up with Foreign Minister Peres. In the meetings between the LWF, the Foreign Minister and the officials of the Ministry for Religious Affairs we discussed the need for ongoing discussion which would lead to a comprehensive agreement on tax issues related to the LWF. Foreign Minister Peres indicated that he would look further into the issue. He did not refer the LWF back to the tax authorities. We await further formal communication from the Foreign Minister's office. Hence, the matter of

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P.O. Box 2100, Route de Ferney 150
CH-1211 Geneva 2, Switzerland
Tel: +41 22 791 6111, Fax: +41 22 791 6630

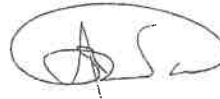
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negotiations is pending, and the LWF has endeavoured in good faith to enter into such negotiations. I find the suggestions to the contrary by the representatives of the income tax authorities of Israel frustrating and unhelpful.

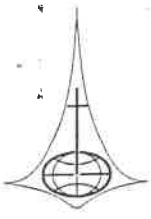
The LWF stands ready to engage in open and comprehensive discussions that will bring this issue to a mutually acceptable conclusion. The LWF feels that there has been significant progress in setting the stage to begin these discussions. However, given the humanitarian and international implications and the complexity of the issue, the LWF is requesting the time needed to negotiate a comprehensive and mutually acceptable solution.

Yours respectfully,

A handwritten signature in black ink, enclosed in a hand-drawn oval. The signature appears to be 'I. Noko'.

Dr Ishmael Noko
General Secretary

cc: LWF President
LWF Executive Committee
Bishop Munib Younan, ELCJ
LWF Cabinet
Mr Craig Kippels, LWF Jerusalem



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND – FEDERACIÓN LUTERANA MUNDIAL – FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

To the members of the
LWF Executive Committee

6 August 2002

Dear friends,

I write to update you on developments concerning the court proceedings with regard to the applicability of the Employer's Tax to the LWF's activities in Israel-Palestine.

Firstly, as you are aware, on 17 May 2002 I had written to Prime Minister Sharon requesting an audience with him during the Executive Committee's visit to Israel-Palestine in June. In that letter, I had explicitly indicated the desire of the Executive Committee to meet with him for the purpose of discussing the tax status of the LWF's programmes in Israel-Palestine in the light of the pending court proceedings. I did not receive a response from the Prime Minister's office prior to the visit, and you will recall that our efforts whilst in Jerusalem to secure a meeting with the Prime Minister were thwarted by his unexpected travel to the United States. However, I have recently received a letter from his office dated 18 July 2002, a copy of which is enclosed, acknowledging receipt of my May letter and indicating that the request had been forwarded to the Ministry of Finance.

You will also recall that during the Executive Committee's visit to Israel-Palestine, Bishop Younan had made considerable efforts to secure a meeting with a high-level official of the Ministry of Finance, in the absence of both the Prime Minister and the Finance Minister. You may also be aware that no response was received to this request until after the Executive Committee's visit had come to an end.

Immediately after my return from Jerusalem, I recorded the substance of our discussions with Foreign Minister Peres on the Employer's Tax (and on the granting of approval for a linear accelerator at the Augusta Victoria Hospital) in a letter dated 14 June 2002. A copy of that letter is enclosed. On 25 July 2002, my assistant Peter Prove wrote to an official in the office of the Foreign Minister to reiterate the requests contained in my letter of 14 June 2002. I have not to date received a formal acknowledgment of either of these letters. However, subsequent telephone enquiries with the Foreign Minister's office established that the 14 June letter had been received and that the matters addressed in it had been referred to Mr Gadi Golan, Head of the Religious Affairs Bureau in the Ministry of Foreign Affairs (who was also present in our meeting with Foreign Minister Peres on 10 June 2002).

I therefore wrote to Mr Golan on 31 July 2002, after having discussed this matter with him by phone. A copy of that letter is also enclosed. As that letter indicates, I had in the meantime received advice from the LWF Jerusalem Field Programme that the legal

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P.O. Box 2100, Route de Ferney 150
CH-1211 Geneva 2, Switzerland
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representatives of the Israeli tax authorities were moving for a judgment in the court proceedings on the basis that the LWF had allegedly failed to enter into negotiations on this matter. In my letter to Mr Golan I recalled the efforts of the LWF and its Executive Committee to enter into such negotiations during and since its June visit, and referred to the specific proposal to withdraw or indefinitely suspend the court proceedings discussed with Foreign Minister Peres and recorded in my letter to him of 14 June 2002.

On 1 August 2002, the matter was mentioned before the relevant judge in the District Court in Jerusalem, at which time, as foreshadowed, the Israeli Tax Authorities made application for the delivery of a judgment in this matter. The legal representatives of the LWF countered with the information and documentation concerning the LWF's efforts to engage in negotiations at the highest level. In the light of these conflicting positions, the judge requested the Tax Authorities to provide further information concerning the status of negotiations within one week.

I shall naturally keep you advised of further developments in this matter.

Yours sincerely,

A handwritten signature in black ink, enclosed in a hand-drawn oval. The signature is stylized and appears to read 'Ishmael Noko'.

Ishmael Noko
General Secretary

Encs.

לשכת היועץ המדיני לראש הממשלה
Foreign Policy Department

WF GENERAL SECRETARIAT
received 26/7/02
read [initials]
pg: _____
Action by: _____
Terminated _____

18 July 2002
ט' אב תשס"ב

Mr. Ishmael Noko
General Secretary
The Lutheran World Federation
POB 2100
Route de Ferney 150
CH-1211 Geneva 2
Switzerland

Dear Mr. Noko,

On behalf of Prime Minister Ariel Sharon, we thank you for your letter of May 17, 2002.

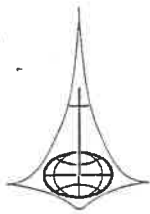
We have forwarded your letter to the relevant officials at the Ministry of Finance for their attention and consideration, and will advise you of their response.

With best wishes,

Sincerely,



Shalom Lipner
Assistant Foreign Policy Adviser
to the Prime Minister



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND – FEDERACIÓN LUTERANA MUNDIAL – FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

H.E. Mr Shimon Peres
Minister for Foreign Affairs
State of Israel

14 June 2002

Your Excellency,

I refer to the meeting which took place on 10 June 2002 in which you kindly received representatives of the Lutheran World Federation (LWF) Executive Committee. I wish, on behalf of the LWF, to thank you for the opportunity of presenting our concerns on a range of matters at a time when the concerns of so many others are being placed before you.

You will recall that we particularly requested your further attention to matters affecting the future viability of the LWF's humanitarian work in your region. The main element of the LWF's programme in Israel-Palestine is the Augusta Victoria Hospital in East Jerusalem. As you are undoubtedly aware, the Augusta Victoria Hospital is one of the major providers of health services for the Palestinian populations of East Jerusalem and the West Bank, and the only provider of paediatric dialysis services and ear, nose and throat surgical facilities for these communities.

There were two main concerns which we raised with you, and which I take the opportunity of this letter to reiterate:

1. the dispute concerning the LWF's liability to pay Employer's Tax; and
2. lack of progress in obtaining approval for a linear accelerator to be installed and operated at the Augusta Victoria Hospital.

Employer's Tax

However, these and the other important services provided by the LWF are threatened by the Israeli tax authorities' demands for payment by the LWF of the Employer's Tax.

The LWF has always enjoyed a comprehensive tax exemption in relation to its humanitarian activities in the region, which was formalized in a 1966 agreement with the Hashemite Kingdom of Jordan. This agreement provided, inter alia, that the government would "levy no taxes, duties, fees or excises" on the LWF, its assets, property and/or operations or the salaries or other remuneration paid by the LWF to its personnel of non-



Jordanian nationality. The agreement was subsequently affirmed and adopted by the Government of the State of Israel in 1967 (as indicated in a letter dated 4 September 1967 signed by Aviezer Chelouche, director of the Economic Division of the Ministry of Foreign Affairs).

It has always been and continues to be the understanding and position of the LWF that this agreement, as adopted by the Government of the State of Israel, provides a comprehensive tax exemption in respect of the LWF's humanitarian activities in the region, including in respect of all future taxes which might be levied by the State of Israel whilst the agreement remains in force.

When the Employer's Tax was introduced in 1975, the LWF's representative sought clarification as to the applicability of this exemption to that new tax, and indeed this was confirmed in a meeting involving officials of the Ministry of Labour and Social Affairs and the assistant legal adviser on income tax matters held on 15 January 1978. The documentation of that meeting clearly establishes that the LWF and other organizations having similar agreements/exemptions were exempt also from the Employer's Tax. The relevant section of the documentation reads as follows:

"E. Employers' Tax

It was agreed that, as the above organizations are exempt from all state taxes as per the agreement with the Jordanian Government, which agreement was adopted by the State of Israel, the said organizations will be exempt from such taxes in Israel."

(It should be noted that the Employer's Tax is not a tax upon the salaries or other remuneration paid to employees, but upon the payroll and hence general operations of each employer. Accordingly, the meaning in the current circumstances of the reference in the 1966 agreement to personnel of "non-Jordanian nationality" is irrelevant.)

However, since the late 80s, the tax authorities have actively sought to collect Employer's Tax payments from the LWF, ultimately obliging the LWF to institute legal proceedings in the District Court in Jerusalem in order to uphold the terms of the agreement. A hearing on this matter took place in November 2001. Currently the court case is adjourned until 1 August 2002, at which time we expect a decision may be delivered, unless the parties mutually agree to some other arrangement.

We therefore propose that the court proceedings should be withdrawn or suspended indefinitely, in order to create a conducive atmosphere for resolution of this matter through negotiation rather than by legal determination.

As we informed you, the LWF continues to maintain the applicability of the tax exemption to, inter alia, the Employer's Tax. We also underlined the serious negative implications for the future viability of the LWF's activities in the region should this tax be imposed upon us. The impact of changes to its tax status on the viability of the LWF's activities is not a matter which can be raised in the court proceedings, but should clearly be taken into account in a proper negotiated resolution of this matter

./..

We are aware of four other international organizations involved in humanitarian work in East Jerusalem and the West Bank which hold similar agreements with the Hashemite Kingdom of Jordan which were also affirmed by the State of Israel after 1967: the Mennonite Central Committee, Catholic Relief Services, International Christian Committee, and the Swedish Organization for Individual Relief.

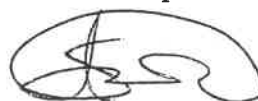
Linear Accelerator

As we also informed you on 10 June 2002, the LWF is seeking the necessary approvals for a linear accelerator to be installed at the Augusta Victoria Hospital to enable it to provide radiation therapy for cancer patients from East Jerusalem and the West Bank, a service which is not currently available to the Palestinian populations of these areas. As we indicated to you, the LWF has been in negotiations with the health authorities for this approval for over three years. We hope that through your active intervention the necessary measures may be taken to ensure that the LWF is enabled to provide this essential service without further delay.

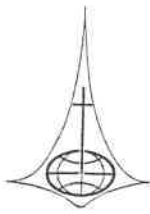
I know you are aware of and value the charitable work undertaken by the LWF and that you will, as you have done in the past, work actively to support and promote it. Accordingly, we ask for your intervention with your colleagues in government both (a) in respect of the tax status of the LWF's activities in Israel-Palestine, and (b) to expedite the necessary approvals for the installation and operation of the linear accelerator at the Augusta Victoria Hospital.

I thank you in anticipation of your careful consideration of these matters, and look forward to your response.

Yours respectfully,



Ishmael Noko
General Secretary



THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND – FEDERACIÓN LUTERANA MUNDIAL – FÉDÉRATION LUTHÉRIENNE MONDIALE

Office of the General Secretary

Fax: +972 2 530 3005
(Total of 5 pages)

Mr Gadi Golan
Head
Religious Affairs Bureau
Ministry of Foreign Affairs
State of Israel

31 July 2002

Dear Mr Golan,

I refer to my recent telephone conversations with you concerning the court proceedings relating to the applicability of the Employer's Tax to the Lutheran World Federation's activities in Israel-Palestine.

You will recall that this was the key issue in the meeting that members of the Lutheran World Federation's Executive Committee had with Foreign Minister Peres on 10 June 2002 and in which you also took part. You will also recall that the proposal of the Lutheran World Federation was that these proceedings be withdrawn or indefinitely suspended in order to create an atmosphere more conducive for resolution of the matter by negotiation rather than by court determination. This proposal was recorded in my letter to Foreign Minister Peres dated 14 June 2002, a copy of which is enclosed herewith. I have not received a reply to this letter, but I am advised by Ms Gali in the Foreign Minister's office that this matter was referred to you.

I recall that in my discussions with you after the meeting with Foreign Minister Peres we had reached a good understanding that withdrawal or suspension of the proceedings was indeed the preferable course of action.

I have received advice from the LWF's Field Office in Jerusalem that the legal representatives of the Israeli tax authorities are now moving for a judgement on the basis that the Lutheran World Federation has failed to enter into negotiations on the matter.

The entire purpose of the LWF Executive Committee's visit to Jerusalem was precisely to undertake such negotiations at the highest possible level. Requested meetings with the Prime Minister and/or the Finance Minister in relation to this matter could not take place due to the unexpected absence of both at the time of the LWF delegation's visit. A request for a meeting with high-level tax officials was not responded to until after the delegation had departed Jerusalem. Accordingly, we were obliged to take this matter up with Foreign Minister Peres.

P.O. Box 2100, Route de Ferney 150
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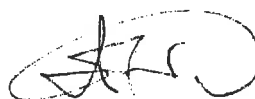


I therefore hope that you will take immediate action to correct the impression that the tax authorities appear to have gained that the Lutheran World Federation has failed to take steps to promote the negotiated resolution of this matter.

I request that you contact the relevant officers in the tax authorities and/or in the Ministry of Finance, in order to ensure that they are willing, in accordance with the understanding we reached, to support an application by the Lutheran World Federation that the proceedings be withdrawn or indefinitely suspended.

Please note that, according to my advice, the next court review date for these proceedings is 1 August 2002, so your prompt attention to the matter would be much appreciated.

Yours sincerely,



Ishmael Noko
General Secretary

Enclosure