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**Arkivsak:** 17/00359-30

**Saksdokumenter:**

Rapport nr. 24/2018 **Marianne H. Brekken**  
Rapport fra møte i Assembly Planning Committee 9.-14. januar  
2019 på Kypros

Document on "Human Fraternity for World Peace and Living Together" signed by His Holiness Pope Francis and the Grand Imam of Al-Azhar Ahamad al-Tayyib (Abu Dhabi, 4 February 2019)

*Dagen 13.02.2019: «Kræsjer i synet på pavens fredserklæring»*

## **Nytt fra den verdensvide kirke – Kirkenes verdensråd (KV)**

### **Sammendrag**

#### **Planleggingskomiteen for neste KV-generalforsamling**

Denne komiteen møttes på Kreta i januar. Marianne H. Brekken er medlem av komiteen, og hennes rapport er vedlagt. Nå er det bestemt at tema for generalforsamlingen i Karlsruhe i Tyskland i 2021 blir

*«Christ's love moves the world to reconciliation and unity».*

Nå starter arbeidet med å innholdsbestemme og konkretisere tema slik at det binder generalforsamlingen sammen og gir retning og inspirasjon til KVs medlemskirker i årene etter generalforsamlingen.

#### **Problemer for ledsagerprogrammet i Israel og Palestina**

Israel fornyet ikke mandatet for den internasjonale politistyrken i Hebron (TIPH) etter 1. februar. Styrken, som hele tiden har vært ledet av Norge, var en oppfølging av Oslo-avtalen og har vært til stede i Hebron i over 20 år. Dette internasjonale nærværet har virket konflikt-dempende og blitt opplevd som en beskyttelse av palestinerne som bor i området. For israelske myndigheter har styrken vært irriterende vitner til en brutal okkupasjon. Det er en tragisk utvikling om Israel nå, i forkant av valgkampen fram mot valget 9. april, ikke ønsker en slik internasjonal tilstedeværelse.

KV vurderte situasjonen i Hebron-området som såpass utrygg etter at TIPH trakk seg ut, at de har valgt å trekke ut ledsagerne (EAPPI). Dette rammer også den palestinske lokalbefolkningen.

Norske ledsagere har også opplevd problemer, og i siste pulje som ble sendt ut, fikk tre av fire ikke innreisetillatelse til Israel. Fra israelsk side var begrunnelsen formaliteter knyttet til visum.

7. februar arrangerte den israelske organisasjonen «Rabbis for Human Rights» en solidaritetsmarsj i Hebron. Dette og tilbaketrekkningen av EAPPI kan en lese mer om her: <https://www.oikoumene.org/en/press-centre/news/rabbis-walk-through-hebron-in-solidarity>

## Global Conference on Human Fraternity

3.-4. februar ble det arrangert en viktig interreligiøs konferanse i Abu Dabi med tema «Global Conference on Human Fraternity». Under konferansen talte generalsekretæren i Kirkenes verdensråd, Olav Fykse Tveit, sammen med en lang rekke prominente kristne og muslimske ledere.

Nyhetsoppslag om konferansen finnes her:

<https://www.oikoumene.org/en/press-centre/news/human-fraternity-is-a-divine-calling-says-wcc-general-secretary>

Olavs Fykse Tveits tale kan leses her:

<https://www.oikoumene.org/en/resources/documents/global-conference-on-human-fraternity-abu-dhabi-the-united-arab-emirates-3-4-february-2019-rev-dr-olav-fykse-tveit/>

I tilknytning til konferansen **besøkte pave Frans De forente arabiske emirater**. Dette var en synliggjøring av de om lag 3, 5 millioner kristne på den arabiske halvøy, de aller fleste fremmedarbeidere som lever under svært vanskelige kår. Paven holdt messe for 150 000 mennesker i De forente arabiske emirater, hvor det bor om lag en million kristne.

Pave Frans kom med en utstrakt hånd til samarbeid og forsoning med muslimske ledere og sammen med stor-imamen av Al-A, Ahamad Al-Tayyib, undertegnet paven dokumentet «Human Fraternity for World Peace and Living Together». Dokumentet som er vedlagt, inneholder interessante perspektiver på religionsdialog og fredelig sameksistens mellom mennesker med ulik tro og kultur og slår fast at sentrale rettigheter må gjelde alle borgere, også kvinner og barn. Dokumentet ender med en oppfordring til neste generasjon om å studere dokumentet i skoler og læresteder. Paven sa at besøket var «a new page in the history of the dialogue between Christianity and Islam».

Pavens kommentarer finnes her:

<https://www.oikoumene.org/en/press-centre/news/pope-francis-says-pilgrimage-to-uae-is-a-new-page-in-christian-islam-dialogue>

*Dagen* hadde et interessant oppslag om dokumentet 13.02. som også er vedlagt.

<https://www.oikoumene.org/en/press-centre/news/pope-francis-says-pilgrimage-to-uae-is-a-new-page-in-christian-islam-dialogue>

Til slutt kan det nevnes at KVs nettside 5. februar hadde et intervju med biskop Ingeborg Midttømme hvor hun forteller om sitt klimaengasjement:

<https://www.oikoumene.org/en/press-centre/news/sustainable-resourcing-for-sustainable-development>

## Forslag til vedtak

Mellomkirkelig råd tar saken og Rapport fra møte i Assembly Planning Committee 9.-14. januar 2019 på Kypros til orientering.

## Rapport fra møte i Assembly Planning Committee (APC) 9.-14. januar 2019 på Kypros

v/Marianne H. Brekken



Som medlem av Kirkenes verdensråds sentralkomiteé sitter jeg som medlem av APC. Vi møttes til vårt andre møte i Paralimni på Kypros 9.-14. januar.

APC har som oppgave å foreslå det overordnede rammeverket for program, delegasjoner, forberedelsesmøter for beslutning av ExCom og sentralkomiteen. Datoene for generalforsamlingen er klare, men de vil holdes hemmelige til avtaler med

hotellene er ferdigstilt. Men det er klart at den vil finne sted i Karlsruhe i september 2021.

Temaet for generalforsamlingen er *"Christ's love moves the world to reconciliation and unity"*. Prosessen frem mot å bestemme tema har vært lang og komplisert, dette da sentralkomiteen i juni ikke kom til enighet og sendte den videre diskusjonen til ExCom før deres forslag ble bestemt gjennom post-avstemning i sentralkomiteen. Det er de som vil ha innsigelser på temaet teologisk og poetisk, men samtidig er min opplevelse etter diskusjonene i APC at det er en bevissthet rundt de innsigelser som har kommet, og at det vil bli arbeidet med dette fremover.

På APC-møtet arbeidet vi med hvordan innganger i tema kan prege de ulike dagene og generalforsamlingen som helhet. Byggesteinene for generalforsamlingen vil bli de samme som tidligere med beslutningssesjon, tematiske plenary, økumeniske samtaler og workshops. Som kirker vil vi bli invitert til å foreslå og holde både økumeniske samtaler og workshops. Nytt for 2021 er "Home groups" etter lignende modell som LVF's Village groups i Namibia for å gi større interaksjon mellom deltakerne, men også for å skape flere muligheter for deltakelse i beslutningsprosessene. De tyske kirkene er alt i gang med planleggingen, og det kommer til å bli mye spennende sideprogram både i Karlsruhe og i regionene rundt.

Den norske kirke vil snart motta brev fra KV om å nominere delegater til generalforsamlingen. Fordelingsnøkkelen for delegater er fremdeles i ferdigstilling. Nomineringen skal være sendt inn i slutten av 2019 ettersom Sentralkomiteen på sitt møte i mars 2020 skal ferdigstille listen, som også inkluderer fordelingen av 20 % av delegatene som er satt av til å skape balanse.

Beate Fagerli er godt i gang som Assembly-koordinator. Hennes kompetanse og ryddighet kom til syne gjennom hele APC, og jeg er trygg på at hun, sammen med resten av teamet i Geneve, vil gjøre en viktig jobb frem til vi møtes på neste møte, og ikke minst frem til generalforsamlingen.

Det tredje og foreløpig siste møtet i APC blir 3.-10. desember i Karlsruhe.

Alt i alt var dette et svært fruktbart møte hvor mye av rammeverket som staben kan arbeide videre med, ble lagt. APC-rapporten med tilrådinger vil bli presentert for beslutning i ExCom i mai 2019. Vår rapport er først offentlig etter dette, og MKR vil på møtet i september få en rapport som viser mer av helheten av den forestående generalforsamlingen.

KVs pressemelding om APC møtet kan leses her: <https://www.oikoumene.org/en/press-centre/news/wcc-planning-committee-11th-assembly-in-2021-christs-love-moves-the-world-to-reconciliation-and-unity>

**Kypros:**

At møtet fant sted hos den ortodokse kirke på Kypros, gav gode muligheter for å få innblikk i den situasjon både folk, kirke og land står i med delingen av Kypros. For oss i Mellomkirkelig råd er det både nyttig og viktig å vite litt mer om hvordan situasjonen for kristne på Kypros er. Metropolitan Vasilios forteller i denne KV artikkelen om viktigheten av en fortsatt fredsprosess på Kypros.

<https://www.oikoumene.org/en/press-centre/news/cyprus-metropolitan-vasilios-says-steps-to-reconciliation-are-not-easy-yet-must-be-done>

Marianne H. Brekken

Februar 2019

HOLY SEE PRESS OFFICE  
OFICINA DE PRENSA DE LA SANTA SEDE



BUREAU DE PRESSE DU SAINT-SIÈGE  
PRESSEAMT DES HEILIGEN STUHLS

# BOLLETTINO

SALA STAMPA DELLA SANTA SEDE

## Document on “Human Fraternity for World Peace and Living Together” signed by His Holiness Pope Francis and the Grand Imam of Al-Azhar Ahamad al-Tayyib (Abu Dhabi, 4 February 2019), 04.02.2019

A DOCUMENT ON  
**HUMAN FRATERNITY**  
FOR WORLD PEACE AND LIVING TOGETHER

### INTRODUCTION

Faith leads a believer to see in the other a brother or sister to be supported and loved. Through faith in God, who has created the universe, creatures and all human beings (equal on account of his mercy), believers are called to express this human fraternity by safeguarding creation and the entire universe and supporting all persons, especially the poorest and those most in need.

This transcendental value served as the starting point for several meetings characterized by a friendly and fraternal atmosphere where we shared the joys, sorrows and problems of our contemporary world. We did this by considering scientific and technical progress, therapeutic achievements, the digital era, the mass media and communications. We reflected also on the level of poverty, conflict and suffering of so many brothers and sisters in different parts of the world as a consequence of the arms race, social injustice, corruption, inequality, moral decline, terrorism, discrimination, extremism and many other causes.

From our fraternal and open discussions, and from the meeting that expressed profound hope in a bright future for all human beings, the idea of this Document on *Human Fraternity* was conceived. It is a text that has been given honest and serious thought so as to be a joint declaration of good and heartfelt aspirations. It is a document that invites all persons who have faith in God and faith in *human fraternity* to unite and work together so that it may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters.

### DOCUMENT

In the name of God who has created all human beings equal in rights, duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace;

In the name of innocent human life that God has forbidden to kill, affirming that whoever kills a person is like one who kills the whole of humanity, and that whoever saves a person is like one who saves the whole of humanity;

In the name of the poor, the destitute, the marginalized and those most in need whom God has commanded us to help as a duty required of all persons, especially the wealthy and of means;

In the name of orphans, widows, refugees and those exiled from their homes and their countries; in the name of all victims of wars, persecution and injustice; in the name of the weak, those who live in fear, prisoners of war and those tortured in any part of the world, without distinction;

In the name of peoples who have lost their security, peace, and the possibility of living together, becoming victims of destruction, calamity and war;

In the name of *human fraternity* that embraces all human beings, unites them and renders them equal;

In the name of this *fraternity* torn apart by policies of extremism and division, by systems of unrestrained profit or by hateful ideological tendencies that manipulate the actions and the future of men and women;

In the name of freedom, that God has given to all human beings creating them free and distinguishing them by this gift;

In the name of justice and mercy, the foundations of prosperity and the cornerstone of faith;

In the name of all persons of good will present in every part of the world;

In the name of God and of everything stated thus far; Al-Azhar al-Sharif and the Muslims of the East and West, together with the Catholic Church and the Catholics of the East and West, declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard.

We, who believe in God and in the final meeting with Him and His judgment, on the basis of our religious and moral responsibility, and through this Document, call upon ourselves, upon the leaders of the world as well as the architects of international policy and world economy, to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood and bring an end to wars, conflicts, environmental decay and the moral and cultural decline that the world is presently experiencing.

We call upon intellectuals, philosophers, religious figures, artists, media professionals and men and women of culture in every part of the world, to rediscover the values of peace, justice, goodness, beauty, human fraternity and coexistence in order to confirm the importance of these values as anchors of salvation for all, and to promote them everywhere.

This Declaration, setting out from a profound consideration of our contemporary reality, valuing its successes and in solidarity with its suffering, disasters and calamities, believes firmly that among the most important causes of the crises of the modern world are a desensitized human conscience, a distancing from religious values and a prevailing individualism accompanied by materialistic

philosophies that deify the human person and introduce worldly and material values in place of supreme and transcendental principles.

While recognizing the positive steps taken by our modern civilization in the fields of science, technology, medicine, industry and welfare, especially in developed countries, we wish to emphasize that, associated with such historic advancements, great and valued as they are, there exists both a moral deterioration that influences international action and a weakening of spiritual values and responsibility. All this contributes to a general feeling of frustration, isolation and desperation leading many to fall either into a vortex of atheistic, agnostic or religious extremism, or into blind and fanatic extremism, which ultimately encourage forms of dependency and individual or collective self-destruction.

History shows that religious extremism, national extremism and also intolerance have produced in the world, be it in the East or West, what might be referred to as signs of a “third world war being fought piecemeal”. In several parts of the world and in many tragic circumstances these signs have begun to be painfully apparent, as in those situations where the precise number of victims, widows and orphans is unknown. We see, in addition, other regions preparing to become theatres of new conflicts, with outbreaks of tension and a build-up of arms and ammunition, and all this in a global context overshadowed by uncertainty, disillusionment, fear of the future, and controlled by narrow-minded economic interests.

We likewise affirm that major political crises, situations of injustice and lack of equitable distribution of natural resources – which only a rich minority benefit from, to the detriment of the majority of the peoples of the earth – have generated, and continue to generate, vast numbers of poor, infirm and deceased persons. This leads to catastrophic crises that various countries have fallen victim to despite their natural resources and the resourcefulness of young people which characterize these nations. In the face of such crises that result in the deaths of millions of children – wasted away from poverty and hunger – there is an unacceptable silence on the international level.

It is clear in this context how the family as the fundamental nucleus of society and humanity is essential in bringing children into the world, raising them, educating them, and providing them with solid moral formation and domestic security. To attack the institution of the family, to regard it with contempt or to doubt its important role, is one of the most threatening evils of our era.

We affirm also the importance of awakening religious awareness and the need to revive this awareness in the hearts of new generations through sound education and an adherence to moral values and upright religious teachings. In this way we can confront tendencies that are individualistic, selfish, conflicting, and also address radicalism and blind extremism in all its forms and expressions.

The first and most important aim of religions is to believe in God, to honour Him and to invite all men and women to believe that this universe depends on a God who governs it. He is the Creator who has formed us with His divine wisdom and has granted us the gift of life to protect it. It is a gift that no one has the right to take away, threaten or manipulate to suit oneself. Indeed, everyone must safeguard this gift of life from its beginning up to its natural end. We therefore condemn all those practices that are a threat to life such as genocide, acts of terrorism, forced displacement, human trafficking, abortion and euthanasia. We likewise condemn the policies that promote these practices.

Moreover, we resolutely declare that religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the

consequence of a deviation from religious teachings. They result from a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have taken advantage of the power of religious sentiment in the hearts of men and women in order to make them act in a way that has nothing to do with the truth of religion. This is done for the purpose of achieving objectives that are political, economic, worldly and short-sighted. We thus call upon all concerned to stop using religions to incite hatred, violence, extremism and blind fanaticism, and to refrain from using the name of God to justify acts of murder, exile, terrorism and oppression. We ask this on the basis of our common belief in God who did not create men and women to be killed or to fight one another, nor to be tortured or humiliated in their lives and circumstances. God, the Almighty, has no need to be defended by anyone and does not want His name to be used to terrorize people.

This Document, in accordance with previous International Documents that have emphasized the importance of the role of religions in the construction of world peace, upholds the following:

- The firm conviction that authentic teachings of religions invite us to remain rooted in the values of peace; to defend the values of mutual understanding, *human fraternity* and harmonious coexistence; to re-establish wisdom, justice and love; and to reawaken religious awareness among young people so that future generations may be protected from the realm of materialistic thinking and from dangerous policies of unbridled greed and indifference that are based on the law of force and not on the force of law;
- Freedom is a right of every person: each individual enjoys the freedom of belief, thought, expression and action. The pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives. Therefore, the fact that people are forced to adhere to a certain religion or culture must be rejected, as too the imposition of a cultural way of life that others do not accept;
- Justice based on mercy is the path to follow in order to achieve a dignified life to which every human being has a right;
- Dialogue, understanding and the widespread promotion of a culture of tolerance, acceptance of others and of living together peacefully would contribute significantly to reducing many economic, social, political and environmental problems that weigh so heavily on a large part of humanity;
- Dialogue among believers means coming together in the vast space of spiritual, human and shared social values and, from here, transmitting the highest moral virtues that religions aim for. It also means avoiding unproductive discussions;
- The protection of places of worship – synagogues, churches and mosques – is a duty guaranteed by religions, human values, laws and international agreements. Every attempt to attack places of worship or threaten them by violent assaults, bombings or destruction, is a deviation from the teachings of religions as well as a clear violation of international law;
- Terrorism is deplorable and threatens the security of people, be they in the East or the West, the North or the South, and disseminates panic, terror and pessimism, but this is not due to religion, even when terrorists instrumentalize it. It is due, rather, to an accumulation of incorrect interpretations of religious texts and to policies linked to hunger, poverty, injustice, oppression and pride. This is why it is so necessary to stop supporting terrorist movements fuelled by financing, the provision of weapons and strategy, and by attempts to justify these movements even using



the media. All these must be regarded as international crimes that threaten security and world peace. Such terrorism must be condemned in all its forms and expressions;

- The concept of *citizenship* is based on the equality of rights and duties, under which all enjoy justice. It is therefore crucial to establish in our societies the concept of *full citizenship* and reject the discriminatory use of the term *minorities* which engenders feelings of isolation and inferiority. Its misuse paves the way for hostility and discord; it undoes any successes and takes away the religious and civil rights of some citizens who are thus discriminated against;

- Good relations between East and West are indisputably necessary for both. They must not be neglected, so that each can be enriched by the other’s culture through fruitful exchange and dialogue. The West can discover in the East remedies for those spiritual and religious maladies that are caused by a prevailing materialism. And the East can find in the West many elements that can help free it from weakness, division, conflict and scientific, technical and cultural decline. It is important to pay attention to religious, cultural and historical differences that are a vital component in shaping the character, culture and civilization of the East. It is likewise important to reinforce the bond of fundamental human rights in order to help ensure a dignified life for all the men and women of East and West, avoiding the politics of double standards;

- It is an essential requirement to recognize the right of women to education and employment, and to recognize their freedom to exercise their own political rights. Moreover, efforts must be made to free women from historical and social conditioning that runs contrary to the principles of their faith and dignity. It is also necessary to protect women from sexual exploitation and from being treated as merchandise or objects of pleasure or financial gain. Accordingly, an end must be brought to all those inhuman and vulgar practices that denigrate the dignity of women. Efforts must be made to modify those laws that prevent women from fully enjoying their rights;

- The protection of the fundamental rights of children to grow up in a family environment, to receive nutrition, education and support, are duties of the family and society. Such duties must be guaranteed and protected so that they are not overlooked or denied to any child in any part of the world. All those practices that violate the dignity and rights of children must be denounced. It is equally important to be vigilant against the dangers that they are exposed to, particularly in the digital world, and to consider as a crime the trafficking of their innocence and all violations of their youth;

- The protection of the rights of the elderly, the weak, the disabled, and the oppressed is a religious and social obligation that must be guaranteed and defended through strict legislation and the implementation of the relevant international agreements.

To this end, by mutual cooperation, the Catholic Church and Al-Azhar announce and pledge to convey this Document to authorities, influential leaders, persons of religion all over the world, appropriate regional and international organizations, organizations within civil society, religious institutions and leading thinkers. They further pledge to make known the principles contained in this Declaration at all regional and international levels, while requesting that these principles be translated into policies, decisions, legislative texts, courses of study and materials to be circulated.

Al-Azhar and the Catholic Church ask that this Document become the object of research and reflection in all schools, universities and institutes of formation, thus helping to educate new generations to bring goodness and peace to others, and to be defenders everywhere of the rights of the oppressed and of the least of our brothers and sisters.

In conclusion, our aspiration is that:

this Declaration may constitute an invitation to reconciliation and fraternity among all believers, indeed among believers and non-believers, and among all people of good will;

this Declaration may be an appeal to every upright conscience that rejects deplorable violence and blind extremism; an appeal to those who cherish the values of tolerance and fraternity that are promoted and encouraged by religions;

this Declaration may be a witness to the greatness of faith in God that unites divided hearts and elevates the human soul;

this Declaration may be a sign of the closeness between East and West, between North and South, and between all who believe that God has created us to understand one another, cooperate with one another and live as brothers and sisters who love one another.

This is what we hope and seek to achieve with the aim of finding a universal peace that all can enjoy in this life.

Abu Dhabi, 4 february 2019

His Holiness  
Pope Francis

The Grand Imam of Al-Azhar  
Ahamad Al-Tayyib

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[Apostolic Trip of Pope Francis to the United Arab Emirates \(3 to 5 February 2019\) – the Pope’s Words on the flight from Rome to Abu Dhabi](#)

[Apostolic Trip of Pope Francis to the United Arab Emirates \(3 to 5 February 2019\) – Welcome ceremony in the United Arab Emirates and Official Visit to the Crown Prince](#)

[Resignations and Appointments](#)

[Notice of Press Conferences](#)

[Apostolic Trip of Pope Francis to the United Arab Emirates \(3 to 5 February 2019\) – Private meeting with the Members of the Muslim Council of Elders and Interreligious Meeting at the Founder’s Memorial](#)

[Declaration of the “ad interim” Director of the Holy See Press Office, Alessandro Gisotti, on the Document on “Human Fraternity for World Peace and Living Together” signed by His Holiness Pope Francis and the Grand Imam of Al-Azhar Ahamad al-Tayyib \(Abu Dhabi, 4 February 2019\)](#)

Dagen 13.02.2019

## Kræsjer i synet på pavens fredserklæring

Katolikk Dag Øivind Østereng mener paven og storimam bør være kandidater til Nobels fredspris. Katolikk Bernt T. Oftestad mener paven tukler med kirkens teologi for å skape fred i verden.

Skrevet av: [Tore Hjalmar Sævik](#)



Under sitt historiske besøk til De forente arabiske emirater i forrige uke signerte pave Frans et dokument om «menneskelig brorskap» sammen med storimamen ved Al-Azhar-universitetet. De to religiøse lederne tar avstand fra drap og ekstremisme, individualisme som fører til materialisme, fra angrep på familien som institusjon, og fra blant annet menneskehandel, abort og eutanasi.

- [Pave Frans på historisk besøk i Emiratene](#)
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Mest debatt har det vakt at det i dokumentet heter at «mangfoldet av religion, farge, kjønn, rase og språk er villet av Gud i hans visdom, som han skapte menneskene gjennom. Denne guddommelige visdommen er kilden som retten til trosfrihet og friheten til å være forskjellig er avledet fra». På denne bakgrunnen forkaster de at mennesker blir tvunget til å følge en bestemt religion eller kultur. I avslutningen skriver de at erklæringen kan være et vitnesbyrd om «storheten i tro på Gud som forener delte hjerter og løfter menneskets sjel».

### Felles fiender

Teolog og pensjonert høyskolelektor ved NLA Høgskolen Jan Rantrud har gjennom flere år uttrykt seg kritisk til flere sider ved islam, men mener dette dokumentet gir signaler som er løfterike og ser dette som «utelukkende positivt».

– Det ser ut til at begge parter har funnet felles fiender i de ekstreme bevegelsene og sekularismen som griper om seg. Han oppfatter ikke utsagnet om flere religioner som uttrykk for Guds vilje, som et uttrykk for religionsblanding.

– Det vil selvfølgelig bli tolket fram og tilbake, men både i islam og katolisismen vil man kunne si dette på egne premisser. Islam kan se andre religioner som en vei til islam, mens katolikkene kan se katolisisme som det som er felles i alle religioner. Jeg tror ikke det går an å se på dette som en utvisking av skillelinjer.

## Nobels fredspris

Teolog og katolikk Dag Øivind Østereng mener de viktigste signalene i dokumentet fra Emiratene er verdien av tros- og religionsfriheten, og det budskapet dette sender til muslimske, så vel som vestlige land.

– Religionsfriheten står under press på flere fronter. I dette dokumentet går muslimer og katolikker sammen om å understreke dette som en felles verdi. Dokumentet er en viktig kime til fred og bør vurderes høyt på listen over kandidater til fredsprisen, sier Østereng.

Han mener dokumentet bekrefter religionsfriheten slik den blir forsvart i en erklæring fra 1965 under Andre Vatikankonsil.

– Denne friheten er ikke uttrykk for relativisme, men er en frihet som ethvert menneske har fått av Gud. I evangeliet finner vi et talende eksempel i fortellingen om den rike, unge mannen. Han stod fritt til å avvise Jesu kall.

## Felles verdier

Professor Berit S. Thorbjørnsrud ved Universitetet i Oslo har de siste årene jobbet mye med kristendommen på Den arabiske halvøy. Denne er knyttet til gjestearbeidere som har fått reise kirker i blant annet De forente arabiske emirater. Paven og storimamen la ned hjørnesteinene for en ny kirke og moské som skal bygges side om side i Abu Dhabi.

– Når paven og storimamen nå klapper og klemmer hverandre, kroppsliggjør det poenget i det nye dokumentet de har utarbeidet sammen, sier Thorbjørnsrud.

– Det er et veldig sterkt antikrigsdokument. De ser flere tegn på at en tredje verdenskrig blir utkjempet stykkevis og delt, og de advarer mot at det mange steder er konflikter og ofre som ikke blir sett, sier hun.

Professoren mener de har funnet et felles utgangspunkt og på denne måten har kunnet finne felles verdier med dialogkultur, samarbeid og forståelse.

## – Tukler med teologien

Informasjonsleder Espen Ottosen i Norsk Luthersk Misjonssamband mener religionsdialog som kan fjerne misforståelser er positivt, men advarer mot relativisering.

– Teologisk forstått tenker jeg ikke at mangfold av religioner er bra. I Bibelens perspektiv er det to muligheter. Enten tjener man den sanne Gud, eller så driver man avgudsdyrkelse. Sånn sett er jeg skeptisk til formuleringen om religiøst mangfold i dette dokumentet.

Katolikk og kirkehistoriker Bernt T. Oftestad mener dokumentet bærer preg av «sjuskete teologi».

– I sak etter sak tildekker paven i stedet for å klargjøre, sier Oftestad.

Han mener dokumentet avspeiler at pave Frans gjennomgående forklarer mangfoldet i verden ut fra én substans eller ett prinsipp, såkalt monisme, og dermed heller ikke ser tilværelsen som en kamp mellom Gud og satan. Kirkehistorikeren mener også at mye av det som fremstilles som fellesverdier i dokumentet, egentlig er dype forskjeller - blant annet i synet på familie og materialisme.

– Paven har et sosialetisk anliggende om fred i verden, men samtidig tukler han med frelseslære og andre ting, mener Oftestad.