

Europe 2020: *more just, participatory and sustainable ?*



Annual Report 2010

of the Church and Society Commission of the Conference of European Churches



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Introduction

Rev. Serge Fornerod, Moderator of the Church and Society Commission of CEC

Welcome to the Annual Report of the Church and Society Commission

The first thing that came into my mind when I was asked to introduce the Annual Report was this challenging sentence that I very often hear in my daily work: “The only permanent and stable thing we are sure of is that everything is changing again and again”.

While reading this Report, you will certainly be amazed, as I was, when I scrolled back the film of the year 2010 of the work of the Church and Society Commission of the Conference of European Churches, especially in terms of the diversity, dynamism and intensity of the challenges and issues CSC had to face and tackle: election and introduction of a new Commission, with almost three-quarters of its members being new, the establishment of a new draft Work Programme up to 2013, a number of bilateral and multilateral relations to be taken care of and developed. At the same time, the CEC has to face decreases in staffing and resources like so many churches and organisations. And there is still the huge agenda of the European Institutions to be

monitored: inter alia the EU Presidencies, the European Year for Combating Poverty and Social Exclusion, Nuclear Disarmament, Ecology, Human Rights, Education etc. while also engaging in conversation with the member churches on their agenda of church and society issues to bridge the differences and join forces to develop a common voice vis-à-vis the European Institutions. All the above-mentioned items brought several other challenges: institutional, political, ecumenical, organisational and financial in order to adapt the goals, to frequently set new priorities, to postpone approved files, so as to be able to respond to what comes up urgently or unexpectedly in the headlines of the agenda of the Institutions or churches. We are happy to present to you the activity report of the Church and Society Commission of CEC, newly-established after the 13th CEC Assembly, because we are proud of the work done and the results achieved through the staff in Brussels and Strasbourg. Together with the Vice-Moderators, Mag. Katerina Karkala-Zorba and Rev. Jan Dus, we hope the reading of this Report will foster your commitment to act for justice in the name of the Gospel, as well as to support the work of the Church and Society Commission of the Conference of European Churches.

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Foreword

Rev. Rüdiger Noll, CSC Director and Associate General Secretary of CEC

Just - participatory - sustainable?

From the perspective of the European Union, 2010 was a very hectic year having the elements of crisis intervention, but also paving the way for the future. It was the first full calendar year after the adoption of the Lisbon Treaty (December 2009). As a consequence, Herman Van Rompuy took office as the first permanent President of the European Council and Baroness Catherine Ashton as the Union's High Representative for Foreign Affairs and Security, assisted by the European External Action Service (EEAS). The European Union also had declared 2010 as the "European Year for Combating Poverty and Social Exclusion", a commitment taken very seriously by the Belgian EU Presidency during the second half of the year. The European Council met six times during the year (including one informal meeting) and the economic and financial crisis was always very high on the agenda. It seems that there were two divergent messages coming from the European Institutions in 2010 to the people of Europe. By choosing the title for the European Year, the Institutions seemed to say: "We take the concerns of the people in Europe seriously; social justice and inclusion are our first priority after the Lisbon Treaty entered into force". On the other hand, saving the Euro, getting the economy back on track and ensuring sustainable

economic growth became by far the dominant priorities. One may argue, as the European Institutions frequently do, that getting the economy back on track and ensuring economic growth are the best social protection mechanisms and a pre-condition for social cohesion. But it also became very evident that addressing the financial and economic crisis for many European states meant first and foremost drastic cuts in their budgets, not least in the social sector. No wonder that in 2010 Brussels saw the highest number ever of demonstrations of people in front of the European Institutions.

The Church and Society Commission of the Conference of European Churches became heavily involved in these developments and this Annual Report can only offer a glimpse of the work. For more, see <http://csc.ceceurope.org>.

Highlights throughout the year were certainly the many activities in the framework of the European Year for Combating Poverty and Social Exclusion. Besides several public statements on the theme of the European Year and the economic crisis, a Dialogue Seminar with the European Institutions, the Church and Society Commission, together with Eurodiaconia, Caritas Europa and COMECE, offered its main recommendations in a booklet called "Do not deny justice to your poor people", which was presented in a public hearing in the European Parliament last September.

Where do we go from here? One of the important elements of the 2010 agenda has not been mentioned yet. The European Union adopted in 2010 the "Europe 2020" Strategy for "smart, sustainable and inclusive growth". This soon became the "bible" of the European Union, if this can be said in a churches' report. Many programmes of the European Union, including the financial framework, will be geared to meet the challenges and concrete targets of the strategy. In as much as the CSC has brought the successor of the Lisbon Strategy into the discussion among the churches and offered the churches' comments in developing the Europe 2020 Strategy, it will continue to monitor its implementation, especially with regard to the proposed "European Platform against Poverty and Social Exclusion".

The churches will certainly continue to make their contribution for societies in which justice for all prevails, in which decisions are taken as close as possible to the people and with their involvement and which do not exist at the expense of future generations.

Eradicating poverty and social exclusion are by no means issues which are internal to Europe and the territory of the European Union. They have to be addressed on a global scale. This became evident in the Consultation organised by CSC on "Poverty, Wealth and Ecology in Europe", part of the AGAPE process of the World Council of Churches, as well as in the dialogue with the Latin American

Council of Churches. Both engagements left the Church and Society Commission and the churches in Europe with a lot of follow-up work to do in order to live up to their commitments.

No need to say that the Church and Society Commission did not only monitor the European Union Institutions, but also continued to be engaged with the Council of Europe, the OSCE and the UN. Most important to mention in this regard are the restructuring attempts in the Council of Europe under its new General Secretary, Thorbjorn Jagland. In a presentation in Brussels he referred to “human security”

as the future guiding concept for the Council of Europe. Human security is an issue addressed by the Church and Society Commission, not least through its activities and programmes in the field of human rights.

As far as the “internal affairs” of the Church and Society Commission are concerned, 2010 saw the establishment of the new Commission with 25 representatives from member churches and a newly elected Executive Committee, including the new Moderator, Rev. Serge Fornerod, from the Swiss Protestant Federation, and two Vice-Moderators.

As in previous years, I want to conclude my foreword to the Annual Report by expressing thanks on behalf of the Church and Society Commission to all those who have been involved in the work of the Commission as experts, consultants, representatives of their churches or associated organisations, as leaders and members of governing bodies as well as staff. Without your ongoing commitment and engagement, the churches’ ecumenical and joint presence in European developments would never have been that visible and effective.





Climate justice – a guiding principle of policy making

A Consultation on Poverty, Wealth and Ecology in Europe was one of the highlights of CSC activities in 2010. The meeting took place from 8 to 12 November 2010 in Budapest as a European contribution to the world-wide process of consultations initiated by the last WCC Assembly in Porto Alegre. The thematic focus of the conference was the link between wealth creation, permanence of poverty and environmental degradation. A particular accent was given to the environmental aspects which play an increasing role in the complex relationship between economic and social agendas. “There is a crisis of values that places man in front of his own responsibilities, as a person of relation, or better yet, as a person of relationship.” Churches, therefore, cannot stand outside of this process. We have to play an active role in responding to challenges arising from the society we live in. “We have to promote the development of a new lifestyle, while getting rid of the pressures of the economy and consumerism; we must focus on an ethics of responsibility for our life, conducive to sustainable development. Faith and works are intimately related”, underlined Metropolitan Emmanuel, the President of the CEC, in his presentation to the conference.

The final statement of the conference underlines that the methods of wealth creation and the pursuit of unlimited wealth in rich industrialised countries of Europe often impoverish communities and harm creation as a whole. The document underlines that: “Climate justice and therefore both social and ecological values should be a central

goal of policy-making. In industrialised countries economic growth should no longer be seen as an aim in itself.” The statement calls for “the redistribution of wealth and sharing of technology between rich countries and poor countries affected by climate change” as “crucial elements of climate justice”. This has to go along with “additional support for climate change mitigation and adaptation.” The EU is asked to live up to its ambitions with regard to reducing greenhouse gas emissions independent of policies by other large economies. At the same time, the conference demands additional EU efforts to tackle poverty and social exclusion also among marginalised migrant communities. (Outcomes of the Consultation are available on <http://csc.ceceurope.org/issues/globalisation/>).

The meeting also highlighted that an effective European work in addressing these areas could not take place without a sincere dialogue with churches from other continents. It was one of the most appreciated moments of the meeting to have the pleasure to welcome in Budapest representatives of churches from all continents. This dimension of CSC work is taken on board, in particular, in the specific dialogue between CSC and the Latin American Council of Churches (CLAI), which in 2010 culminated in the adoption of the joint document “Threats and challenges of globalisation - Churches in Europe and Latin America in dialogue” (<http://csc.ceceurope.org/issues/globalisation/>).

The document is a sign of gradual trust building and seeking of a common language in addressing economic

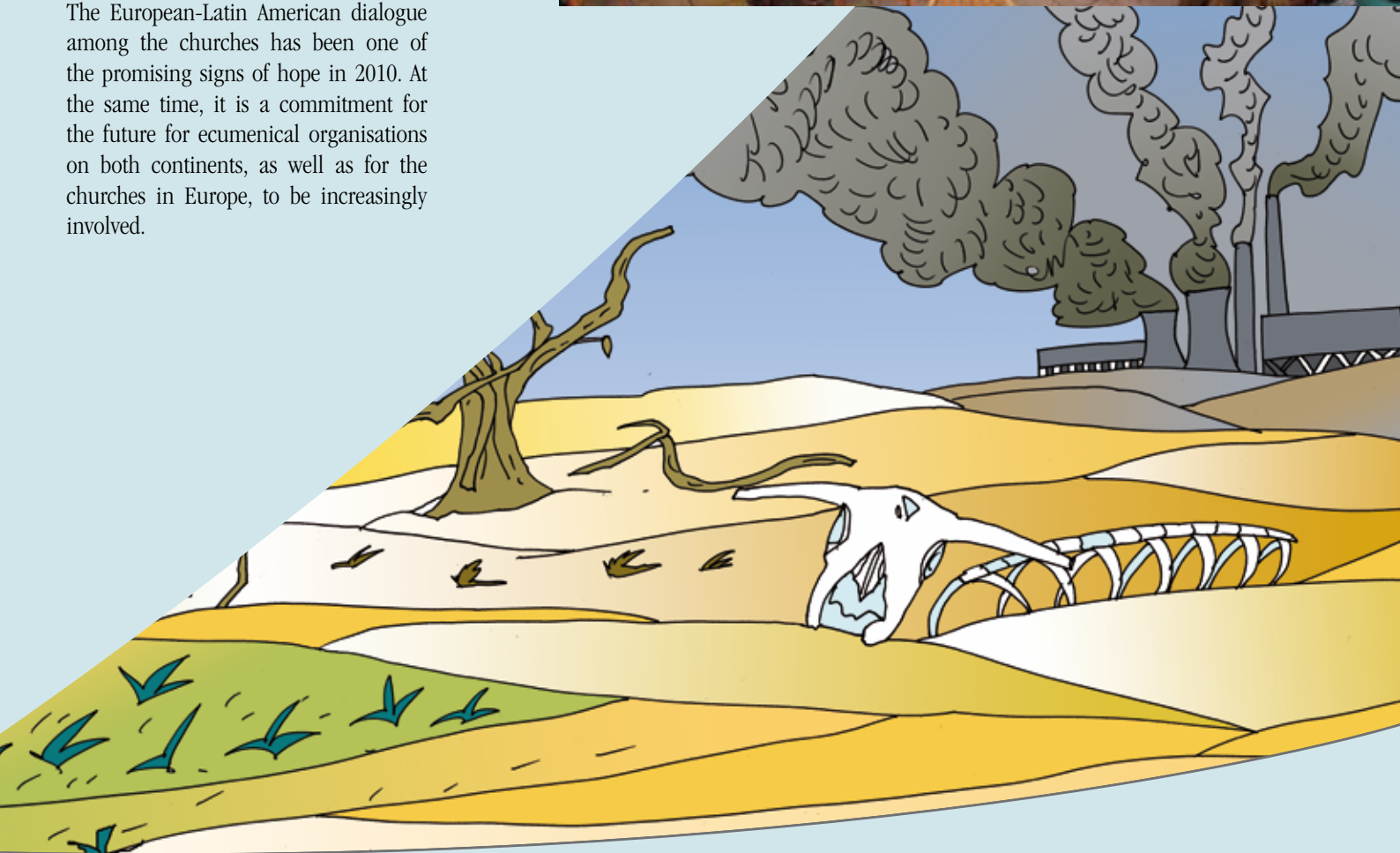
globalisation by churches on both continents. Churches in Europe and Latin America have gone through different histories, live in different realities and, therefore, in many respects have different perspectives on the challenges stemming from globalisation. In spite of this, the document underlines that “we have come together in respectfulness and appreciation of each other’s position and consider that this enriches our dialogue”.

In the document, CEC and CLAI share agreement on many elements of criticism concerning free market globalisation. Although the wording, as well as the proposed actions may be different, the substantial criticism of the free and unregulated market is shared. The document emphasises that there is a need for a new relationship to be established between the state and the economic private sector. The ideal of the primacy of market and trade over people cannot function anymore. Global developments have come to the point where the currently dominant model of the state, as well as the guiding model of the liberal market, need to be reconsidered. What is required is the reform of the basic principles of the system in order to improve the service given by the economy to the community and the common good. The financial markets on all levels, from local to global, are very important for the economy and society. However, they must not be a goal in themselves; they should be a service for a human-centred economy.

Along with identifying common points and differences, the document names several concrete areas as candidates

for possible joint action for churches from both continents: climate justice, ecological debt, illegitimate debts, hunger and food crisis and water as a global challenge and a human right. “Despite our differences of perspective, we recognise that we share the same call to be witnesses and to constitute signs of hope. We need to keep the spaces for dialogue open, both to deepen our understanding of each other and to be able to meet future challenges. On one fundamental perspective we agree: neither the climatic nor the economic crisis can be solved without respecting freedom at the same time as a commitment to justice”, states the joint text.

The European-Latin American dialogue among the churches has been one of the promising signs of hope in 2010. At the same time, it is a commitment for the future for ecumenical organisations on both continents, as well as for the churches in Europe, to be increasingly involved.





Church Action on Labour and Life

CSC launches the CALL Network

With a Conference in the European Parliament in Brussels in April 2010, some 80 representatives of Churches in Europe launched the new European Christian Employment and Economy Network "CALL" Church Action on Labour and Life. The intention of the CALL Network is to address employment and related economic and social issues from the perspective of Christian theology and way of life and to promote a Christian perspective in the debates on Europe's economic and social policies. It provides a platform to exchange views and experiences on economic questions in different parts of Europe.

The CALL Assembly initiated 5 projects: A European citizens' initiative on work-life balance, a working group on precarious work, a working group on religion in the public sphere, a working group on concepts for a sustainable economy and a group for ethical reflections on economic and social issues. A regular newsletter gives information about ongoing activities and invites participation in the network. All activities are open to everyone interested in contributing to the work of the network.

"Do not deny justice to your poor people"

It is not by chance that the launch of the CALL Network coincided with the European Year for Combating Poverty

and Social Exclusion. The network is the result of the Churches' commitment to overcome poverty in Europe. In September 2010 the CSC of CEC, together with Eurodiaconia, the Secretariat of the Commission of the Bishops' Conferences of the European Community (COMECE) and Caritas Europa presented a report with 14 political recommendations addressed to the EU and the Member States which - when implemented - would ensure poverty in Europe would be drastically reduced. The report was presented on the occasion of a conference in the European Parliament with Prof. Jerzy Buzek, President of the European Parliament.

"Do not deny justice to your poor people" is the title of the report. It quotes one of the commandments given to God's people in the Old Testament. And it signifies a paradigmatic change in the understanding of poverty. To care for the poor and the weak is no longer a question of charity but a question of rights. And with these rights, the poor obtain a dignity which puts them on the same level as everybody else - irrespective of origin or income. The churches in Europe, Caritas and Eurodiaconia have chosen this title because the Lisbon Treaty has given the European Union a new legal basis. In giving the Charter of Fundamental Rights of the European Union the same legal value as the primary law of the Union, and in formulating common goals and values, the new EU Treaty offers a much more extended legal basis for the work of the EU against poverty and social exclusion. Therefore, one of the recommendations of the churches,

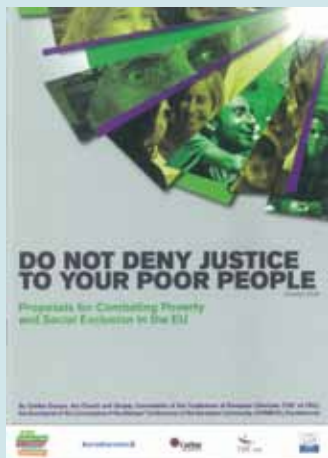
Caritas and Eurodiaconia is to work very consciously for the implementation of the new legal system of the European Union.

Move on to fight poverty

The picture on this page presents one example of poverty in the European Union. It is taken from an exhibition of the Church of Denmark shown by CSC in the European Parliament. The picture shows a young woman standing in the middle of people running to catch the train. She doesn't have to run because her income doesn't allow her to take the train. The CALL network wants to activate the churches and political decision makers in order to bring a new dynamic into the life of people like this woman: to enable people like her to regain her own life. If you want to join the movement, you will find additional information on the activities of the CALL network at <http://csc.ceceurope.org/index.php?id=924>.

"We urge the European Union and its member states to implement fundamental rights and values in a sustainable social market economy."

Präses Alfred Buss, President of the Evangelical Church of Westphalia



"Churches have the task to educate people to make solidarity and fraternity the basis of globalisation."
Metropolitan Prof. Dr. Nifon of Targoviste (Romanian Patriarchate)





Violations of religious freedom in several parts of the world trigger European churches and European Institutions to take action

Religious Freedom was back on the Agenda of the European Institutions as an urgent matter at the beginning of 2011.

The Committee of Ministers of the 47 Member States of the Council of Europe unanimously adopted a Declaration on religious freedom. The Parliamentary Assembly of the Council of Europe adopted a recommendation (1957 (2011)) - Violence against Christians in the Middle East - where it was recommended to the Committee of Ministers to monitor the governmental and societal restrictions in terms of religious freedom, coming up with measures against states which knowingly failed to protect religious denominations etc.

The European Parliament adopted a resolution on the situation of Christians in relation to freedom of religion which: “urges governments and authorities in all countries concerned to continue their efforts aimed at protecting vulnerable religious communities, including Christian minorities, against violent attacks and to do their utmost to bring the perpetrators of such acts to justice”.

On 21 February, the European (Foreign Affairs) Council also addressed the issue of religious freedom worldwide and issued a communication on intolerance, discrimination and violence on the basis of religion or belief which states that the “Council expresses its profound concern about the increasing number of acts of religious intolerance and discrimination,

as epitomised by recent violence and acts of terrorism, in various countries, against Christians and their places of worship, Muslim pilgrims and other religious communities, which it firmly condemns. Regrettably, no part of the world is exempt from the scourge of religious intolerance”.

Prior to the meeting of the European Foreign Affairs Council, the Joint Committee of the Conference of European Churches (CEC) and Council of European Bishops' Conferences (CCEE) addressed the EU High Representative for Foreign Affairs and Security Policy, Baroness Catherine Ashton, “asking that the issue of the protection of religious freedom and Christian people in the world is tabled at the meeting of the Foreign Ministers”.

These responses from the European Institutions as well as from European church organisations were triggered by the very recent violations of religious freedom or belief which occurred in the world in late 2010, such as the death of the Coptic Christians in Alexandria caused by the suicide bombing (1 January 2011), the interruption of the Christmas Liturgy in the Northern part of Cyprus (25 December 2010), the killing of two Iraqi Christians in Mosul (22 November 2010), the series of attacks targeting Christians in Baghdad, where innocent civilians died (10 November 2010), the attack on the Syriac Cathedral in Baghdad where 50 worshippers were killed (31 October 2010) etc.

Already earlier in 2010, the Church and Society Commission, together with COMECE, drew the attention of the Belgian EU Presidency to the increasing atrocities against Christians and religious minorities in other parts of the world and asked for the newly established European External Action Service to pay due attention to the implementation of human rights and religious freedom. Prime Minister Yves Leterme, meeting with church representatives, promised to put the churches' concern on the agenda of the European Institutions.

Religious freedom, however, was not only an issue outside of Europe. While it was important to stop atrocities against religious minorities in other parts of the world, within Europe concerns centred around the role of religion in the public sphere and religious symbols in public life. The prohibition of burkas in public in France and Belgium as well as the follow-up of the “crucifix judgement” are just a few examples.

Against this background, it is no wonder that religious freedom and issues related to non-discrimination and the promotion of tolerance were also a focus when CSC organised a Consultation on the implementation of human rights, hosted by the Serbian Orthodox Diocese for Central Europe. Under the title “Human Rights within the Churches” the Consultation, however, did not only look at the implementation of human rights in European countries and societies, but also within the churches.

“The European Parliament adopted a resolution on the situation of Christians in relation to freedom of religion which: “urges governments and authorities in all countries concerned to continue their efforts aimed at protecting vulnerable religious communities, including Christian minorities, against violent attacks and to do their utmost to bring the perpetrators of such acts to justice”.

The Consultation contributed to the development of a Human Rights Training Manual for churches, which will offer reflections on the churches' approach to human rights, as well as very practical material for human rights' training for churches. Parts of the material can already be viewed on the CSC website: <http://csc.ceceurope.org/issues/human-rights/>.





Security by Mass Destruction?

Two decades after the end of the Cold War, there are still some 23,000 nuclear warheads in the world, with a destructive power of 150,000 Hiroshima bombs. President Obama's new nuclear zero policy, detailed in his speech in Prague in April 2009, prompted churches throughout the world to call for new steps in nuclear disarmament. Two major occasions in 2010 for taking such steps were the Review Conference of the nuclear Non-Proliferation Treaty (NPT), in May 2010 in New York, and NATO's development of a new Strategic Concept, adopted in November 2010 at a NATO summit in Lisbon. For both occasions, the CSC produced a statement with extensive recommendations, informed by two expert seminars in Brussels representing a broad spectrum of opinion. Both were organised in co-operation with the World Council of Churches (WCC). The NATO statement was discussed with high-level NATO officials on two occasions.

Since the Spring 2009, the churches in Europe – together with the WCC and the Councils of Churches in the U.S.A. and Canada – have been advocating for the removal of the remaining some 200 U.S. tactical nuclear weapons from five NATO Member States in Europe.

Ending NATO's 'nuclear sharing' would reduce the number of countries in the world with nuclear weapons on their territory from the current 14 to 9 and thereby send a strong signal in support of the NPT regime. Moreover, such a step would end all doubts about NATO's

compliance with the NPT, which prohibits any transfer of nuclear weapons to non-nuclear weapon states. The churches also believe that, at a time when the world worries about further proliferation of nuclear weapons and their potential use in regional conflicts and in terrorist attacks, NATO, by retaining nuclear weapons in Europe that are leftovers from the Cold War, fails to discourage other countries from acquiring nuclear weapons and undermines the credibility of its own non-proliferation policy.

Both CSC statements focused on the lack of European support for Obama's new policy, in particular from the European Union (EU) and NATO. The one about the NPT made a number of proposals for EU policy regarding the NPT review process. Although the EU's position paper turned out to be better than at previous Review Conferences, for instance by a more balanced approach of the three 'pillars' of the NPT (non-proliferation, disarmament, and peaceful use of nuclear energy), the EU's role in New York was marginal. Still, the Review Conference itself was a modest success, by agreeing about an action plan and other steps.

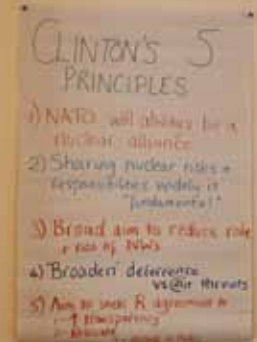
However, NATO's new Strategic Concept, adopted in November 2010, was a disappointment to the churches. NATO did make a commitment to a world without nuclear weapons but immediately added that "as long as nuclear weapons exist, NATO will remain a nuclear Alliance". Moreover, NATO failed to make a clear

departure from its Cold War posture and did not translate its commitment to arms control, disarmament and non-proliferation, agreed in 2009, into new steps. The new Strategic Concept reaffirms NATO's intention to "ensure the broadest possible participation of Allies in nuclear planning, including peacetime basing of nuclear forces". That text, however, no longer adds that these must be based in Europe. This, combined with the decision to review NATO's defence and deterrence posture in the near future, gives some hope for more forward-looking actions at the next summit in 2012.

The churches' support of a zero policy is based on the conviction that security should not rely on a readiness to destroy the world which God has entrusted to humankind. Their support unites the two main traditions in the churches' thinking on war and peace: pacifism and the 'just war' tradition. For Christian pacifists it is evident that nuclear weapons constitute a breach of the fifth commandment, not to kill. While churches standing in the 'just war' tradition may differ about temporarily tolerating the possession of nuclear weapons in the context of deterring their use, they agree that using them would always be morally unacceptable and that one should strive for a world without nuclear weapons.

CSC statements on nuclear disarmament are available at: <http://csc.ceceurope.org/issues/nuclear-disarmament/>

"The churches' support of a zero policy is based on the conviction that security should not rely on a readiness to destroy the world which God has entrusted to humankind. Their support unites the two main traditions in the churches' thinking on war and peace: pacifism and the 'just war' tradition."





In Brief

Dialogue: It is about substance!

In the Treaty of Lisbon, the European Union legally recognises the dialogue it holds with the churches, but in fact this practice has existed for decades.



(Only a couple of years after the inception of the European Communities, the first Christian working groups began to reflect on these new European policies from the perspective of their faith. Many of these Christians were themselves working within the Communities. Over the decades, the dialogue grew wider, more structured and became increasingly owned by the official churches. On the other hand, the involvement of the Christian civil servants and politicians in the churches' working groups was replaced by the dialogue between the churches and the Institutions.)

In the early 1990s, the President of the European Commission, Jacques Delors, invited churches to give "a soul to Europe" and by acknowledging



the churches' contribution to this endeavour, President Delors also offered a quasi-permanent working structure for the meetings between the Commission and the churches, which became known as Dialogue Seminars. On the side of the churches, the growing importance of the (now) European Union was matched with an upgraded involvement in EU affairs.

Today, besides the Dialogue Seminars, the dialogue takes place through the annual meetings of Religious Leaders and the Presidents of the European Union, meetings with EU Presidencies, numerous other seminars and conferences and, perhaps most importantly, frequent meetings at working level. Churches act together but, if necessary, national churches voice national concerns on their own behalf.

In Article 17c of the Treaty of Lisbon, in force since 1 December 2009, the European Union committed itself to maintaining an "open, transparent and regular dialogue" with churches and religious associations. In late spring 2010, CSC and COMECE – after a wide consultation among both constituencies – issued a joint document offering general considerations on how to develop the

dialogue more concretely. By the end of 2010, all of the EU institutions have reacted positively and a first meeting on this particular topic has been held with the President of the European Parliament, Prof. Jerzy Buzek (on 17 November). While reflection on the enhanced dialogue mechanism is of importance, the dialogue is not an end in itself. The churches' self-commitment, as expressed in the Charta Oecumenica, is to: "work towards a humane, socially-conscious Europe, in which human rights and the basic values of peace, justice, freedom, tolerance, participation and solidarity prevail".



Family Policy

Governments are active in the field of family policy and legislation affecting the family. A framework for national family policies is also very much on the agenda of the EU Presidencies in 2011. This is why CSC decided that it was high time to try and define a clearer position of the churches on family issues. CSC has now produced a discussion paper on family policy issues.

Family life has always varied between different parts of Europe. Nowadays, with substantial changes in attitudes and behaviour in the area of marriage, child-bearing and sexuality, we see an increasing variety of patterns of family life across Europe. More and more people live alone, and there are many lone-parent families or “reconstituted families” following remarriage after divorce. It is no longer possible to speak of “the family” as a uniform entity.

It remains true, however, that families are a fundamental element of social cohesion and that, in particular, stable family life is crucial

to ensuring the well-being and socialisation of children. Without wishing to disparage other, more informal, forms of family, the Churches continue to regard marriage as the best possible foundation for stable family life.

Families also play an important part in caring for the elderly. Old and young members of families have much to give one another and we need to find ways of reinforcing the links between the generations.

At the same time, it has to be recognised that family life is not always experienced as positive and beneficial. Where families fail to provide a secure and safe environment for all their members, and especially for children, the State must be prepared to intervene.

The costs of family life still fall disproportionately on women. This is especially clear when marriages break up: women are often left having to cope with the main responsibility for bringing

up children on a much reduced income and in inadequate housing.

Governments should help families fulfill their functions by, for example:

- Providing parental leave, affordable child care facilities and flexible working arrangements in order to help parents combine their work and their family responsibilities;
- Giving financial support to families with children through the taxation and social security systems;
- Paying special attention to the needs of migrant families and ensuring that the pressure for efficient control of migration flows does not impact negatively on families and children;
- Supporting families in caring for their elderly members.

But it would be wrong to leave everything to governments. Churches have always played an important part in supporting families and should continue to do so.

Education

In 2010 the CEC member churches decided to make education a new working priority for CSC. This reflects not only the churches' own long-standing involvement in education but also the growing influence of the European institutions in this field. Thus:

- Although education remains primarily a national responsibility, the EU has competence to support the improvement of national education systems by developing complementary EU-level tools. The EU activities are based on articles 165 and 166 of the Lisbon Treaty. The main focus is on the “Education and Training 2020” strategy (ET 2020), which sets up mea-

surable benchmarks for European education. The EU has also launched the European Citizens' Initiative (ECI) which will be a key tool for enabling European citizens to participate actively in European policy-making.

- The Council of Europe has developed a programme on “Education for Democratic Citizenship”, carried out partly in cooperation with the EU. This programme aims to enable individuals to act as active and responsible citizens respectful of the rights of others. Responsible citizenship is closely related to civic values such as democracy and human rights, social cohesion and tolerance of diversity.

An ad-hoc CSC brainstorming group, consisting of eight members of CEC member churches, met twice in 2010 in order to reflect on these new developments in the European Institutions and to work out a strategy for the churches. In May 2010 the CSC Plenary adopted the Education Strategy which focuses on two points:

- Enabling churches to monitor the implementation of the ET 2020 at the national level
- Launching a debate on the role of the churches in citizenship education.

A new working group is being set up in 2011 to oversee the implementation of the strategy.

Ecumenical Forum of European Christian Women (EFECW)



In 2010 the Ecumenical Forum of European Christian Women (EFECW), an

associated organisation of CEC, held its 8th General Assembly in Germany, when 166 women from different denominations came together. A new Coordinating Committee was elected. The Co-Presidents are Ms Martina Heinrichs (Netherlands, Roman Catholic),

Ms Annika Damirjian (Sweden, Baptist) and Ms Vivie Mavroska (Greece, Orthodox). On the initiative of a group of young women, the Assembly adopted the Young Women's Strategy to accompany the generational change of the Forum after 30 years of its

existence. In May 2011 a seminar on Creation and Ecology will be held in St Petersburg. The EFECW encourages women to taking an active role in their churches. Ms Carla Maurer was elected as its representative to the CSC-CEC.



CSC GOES PUBLIC 2010

January

- PR: European Churches support the European Year 2010 against Poverty and Social Exclusion
- Poverty Hurts Your Soul. Contribution to the European Year for combating Poverty and Social Exclusion 2010
- PR: Churches Urge the European Union to Strengthen the Ethical Dimension of its Economic Policies
- Contribution to EU 2020 Consultation (2010/01/13)



May

- PR: European Churches meet to discuss Human Rights



- PR: Human Rights begin with the Churches
- Human Rights Manual – Work in Progress
- CSC/COMECE response to TFEU Art. 17

June

- PR: Human rights and social commitment at the heart of the churches' calling
- PR: 8th Assembly of the European Christian Environmental Network (ECEN): Our daily bread – living in a time of climate change
- ECEN Assembly in Prague – Call to the Churches and Christians

July

- CSC-COMECE PR: Churches discuss policies to combat poverty with the EU Commissioner Laszlo Andor
- PR: Dialogue seminar on Combating Poverty and Social Exclusion in the framework of the EU 2020 Strategy
- PR: "Respect for Human Dignity and Social Justice must be at the Heart of the European Project"
- CSC Briefing Paper on Europe 2020: A European Strategy for Smart, Sustainable and Inclusive Growth
- PR: Churches urge NATO to reconsider the role of nuclear weapons in Strategic Concept 2010
- Public Statement: Time to reconsider the role of nuclear weapons in NATO's Nuclear Strategic Concept 2010

- PR: In a meeting with NATO, Churches advocate ending the role of tactical nuclear weapons in NATO's new Strategic Concept

September

- CSC-COMECE Proposal for the implementation of Article 17 TFEU
- PR: In a meeting with NATO Assistant Secretary General, Churches advocate ending the role of tactical nuclear weapons in NATO's New Strategic Concept

October

- CSC Briefing on the European Year of Volunteering 2011
- CSC-COMECE PR: Church Representatives meet Belgian EU Presidency
- PR: New Ways of Solidarity: A joint commitment to combat poverty and social exclusion
- Report: Do Not Deny Justice to Your Poor People
- PR: Poverty, Wealth and Ecology in Europe



November

- PR: Churches must respond to growing injustice of wealth distribution and increase of poverty
- PR: Call for Climate Justice - Addressing Poverty, Wealth and Ecology
- Statement: Budapest Call for Climate Justice
- PR: European Churches disappointed about NATO's new Strategic Concept not effectively contributing to nuclear disarmament
- CSC and CCEE address the Belgian Prime Minister as President of the Council of the European Union on the implementation of religious freedom in every part of the world and the European External Action Service

March

- PR: Keep Sunday Free of Work



- Public Statement: Call for a Work-Free Sunday
- PR: Churches urge the EU to be more ambitious in nuclear disarmament
- Public Statement: Proposals for the EU policy to the 2010 NPT Review Conference

April

- PR: Religious Freedom and Holy Sites in the Republic of Cyprus



- PR: Churches urge EU to help protect cultural heritage in Republic of Cyprus
- PR: European Churches launch new Economic and Employment Network: CALL – Church Action on Labour and Life

CSC Main Events 2010

January

- Study day on Churches and Ecology in Europe, Strasbourg Theological Faculty (Strasbourg, FR)

February

- CSC Educational Brainstorming Group (Münster, DE)
- Visit of the Presidium of Kaiserswerther Verband (Brussels, BE)

March

- CSC Expert Meeting on the nuclear Non-Proliferation Treaty (Brussels, BE)



- Meeting with Special Envoy on Disarmament Mr Werner Bauwens, Belgium Foreign Affairs (Brussels, BE)
- Joint CEC-COMECE Hearing on Sunday Protection in the European Parliament (Brussels, BE)



April

- Meeting with Brussels faith-based organisations (Brussels, BE)
- Joint seminar on Religious Freedom and Holy Sites in the Republic of Cyprus (Brussels, BE)
- 1st Assembly of the CALL Network (Brussels, BE)



May

- Human Rights Consultation (Hildesheim, DE)



- Visit of priests from the Helsinki area, Evangelical-Lutheran Church of Finland (Brussels, BE)
- Joint Steering Group CEC, Church of Sweden and Evangelical Lutheran Church of Finland (Brussels, BE)
- Brainstorming on Education (Strasbourg, FR)
- CSC Plenary meeting 2010 (Haguenau, FR)



June

- Euro-Arab Dialogue (Brussels, BE)
- CSC Expert meeting on NATO Nuclear Policy (Brussels, BE)
- 8th Assembly of the ECEN Network (Prague, CZ)



- Visit of Pfarrkonvent Crailsheim (Brussels, BE)

July

- Dialogue seminar on European Year for Combating Poverty (Brussels, BE)
- Visit of Pfarrkonvent Münsingen (Brussels, BE)
- Meeting of Religious Leaders with the Presidents of the European Institutions (Brussels, BE)

September

- Visit of Lutheran Pastors from Hannover (Brussels, BE)
- French Reformed Church – Czech Brethren Church Study Bible Group (Strasbourg, FR)
- Joint CSC-COMECE-EKD meeting with European Commission on Human Enhancement (Brussels, BE)

- Meeting between Strasbourg Church representatives and MEPs of the East of France (Strasbourg, FR)
- Meeting with German Group (Männerarbeit Ruhr) on Churches and Europe (Strasbourg, FR)
- Meeting with Danish Group from the Diocese of Aarhus (Strasbourg, FR)
- Meeting with Ambassador Sedivy, NATO (Brussels, BE)
- Joint CSC-ED-COMECE-Caritas Conference on Combating Poverty & Social Exclusion (Brussels, BE)



October

- Breakfast meeting with Belgian Presidency (Brussels, BE)
- Visit to Hungary - Preparing for Hungarian EU Presidency (Budapest, HU)
- Visit from Dekanat Gross Gerau (EKHN) (Brussels, BE)

November

- Round Table on ageing, in the framework of «Protes'temps forts» (Strasbourg, FR)
- CEC-CLAI Dialogue on Globalisation (Budapest, HU)
- CEC-WCC Poverty-Wealth-Ecology Consultation (Budapest, HU)
- Visit of the leadership of the Evangelical Lutheran Church of Finland (Brussels, BE)
- CEC-COMECE meeting with President of the European Parliament Jerzy Buzek on Article 17 (Brussels, BE)
- Meeting with representatives from the European Commission and of OCIEP (Brussels, BE)
- CEC-COMECE meeting with the Bureau of European Policy Advisers - BEPA (Brussels, BE)

December

- Meeting with Hindu Forum for Europe (Brussels, BE)
- Visit of a delegation from the Balkans (Brussels, BE)
- Visit of Church Representatives from Hungary - Preparation Hungarian EU Presidency (Brussels, BE)



Members and Staff of the Church and Society Commission of CEC

The Commission

Rev. Ewan Aitken
Church of Scotland

Ms Tina Barnett
Methodist Church in Ireland /
Irish Council of Churches

Dr. theol. Lubomir Batka
Evangelical-Lutheran Church in Slovakia

Rev. Christine Busch
Evangelical Church in Germany

Ms Laura Casorio
Waldensian Church and Italian Protestant Federa-
tion

Prof. Jean-François Collange
(Member ex-officio)
Union of Protestant Churches of Alsace
and Lorraine

Rev. Jan Dus* (Co-Moderator)
Evangelical Church of Czech Brethren

Rev. Serge Fornerod* (Moderator)
Federation of Swiss Protestant Churches

Rev. Prof. Alexandru Gabriel Gherasim
Romanian Orthodox Church

The Rt. Rev. Rusudan Gotsiridze
Evangelical Baptist Church of Georgia

Mr Adam Hátori
Reformed Church in Hungary /
Ecumenical Council of Churches in Hungary

Archimandrite Dr. Arsenios Kardamakis
Ecumenical Patriarchate of Constantinople

Mag. Katerina Karkala-Zorba*
(Co-Moderator)
Orthodox Church of Greece

Ms Rachel Lampard
Methodist Church of Great Britain

Dr. Aila Lauha
Evangelical-Lutheran Church of Finland

Rev. Dr. Guy Liagre
United Protestant Church of Belgium

Dr. Joanna Matuszewska
Evangelical-Reformed Church in Poland

Very Rev. Fr. Mesrop Parsamyan
Armenian Apostolic Church

H. G. Bishop Porfyrios of Neapolis*
Orthodox Church of Cyprus

Dr. Charles Reed*
Church of England

Rev. Dr. Raag Rolfsen
Church of Norway

Ms Liv Södahl
Mission Covenant Church of Sweden

Dr. Verena Taylor*
Protestant Church in Austria

Mr Kees Tinga
Protestant Church in the Netherlands

Rev. Silke Tosch
Union of Evangelical Free Churches
in Germany (German Baptist Union)

The Staff

Rev. Rüdiger Noll
Director, Brussels

Ms Véronique Dessart
Support Staff, Brussels

Ms Elina Eloranta
Executive Secretary, Brussels

Ms Véronique Engels
Support Staff, Brussels

Rev. Richard Fischer
Executive Secretary, Strasbourg

Rev. Laurence Flachon
(as of 30 November 2010)
Executive Secretary, Brussels

OKR'in Katrin Hatzinger
Associate Staff, Brussels (EKD)

Rev. Dr. Dieter Heidtmann
(until 31 August 2010)
Executive Secretary, Brussels

Ms Lois Hough-Stewart
Support Staff, Brussels

Mag. Elizabeta Kitanovic
Executive Secretary, Brussels

Ms Marie-Madeleine Linck
Support Staff, Strasbourg

Mr Julian-Christopher Marx
Intern, Brussels

Ms Carla Maurer (until 17 December 2010)
Executive Secretary, Strasbourg

Rev. John Murray
Associate Staff, Strasbourg

Ms Nathalie Nehlig
Intern, Strasbourg

Rev. Dr. Peter Pavlovic
Study Secretary, Brussels

Ms Charlotte Vanderborght
Accountant, Brussels





Farewell to Rev. Dr. Dieter Heidtmann

Rev. Dr. Dieter Heidtmann from the Evangelical Church of Württemberg, Ger-

many has been working as Executive Secretary in the Church and Society Commission of the Conference of European Churches (CEC) for the last 6 years. He was seconded to CEC by the Community of Protestant Churches in Europe (CPCE), a fellowship of 103 Lutheran, Reformed, United and Methodist churches which are in full communion through the Leuenberg Agreement of 1973. His portfolio was monitoring and advocacy towards the EU on economic and social affairs. Rev. Dr. Heidtmann was working on a number of issues. Among the most recent are: Sunday protection, European Year for Combating Poverty and Social Exclusion, EU's new economic framework strategy etc. He strengthened the cooperation with Eurodiaconia, COMECE and Caritas Europa, working side by side on improving the legislative framework in this regard.

The CSC wishes him and his family all the best for their new life and spiritual challenges. He continues his career at the Evangelical Academy in Bad Boll as Study Director for economic policies and economic ethics.

Farewell to Ms Carla Maurer



After working three years with the CSC of CEC in Strasbourg, Ms Carla Maurer has returned to Switzerland to complete the pastoral

training at the Reformed Church of St. Gallen. Carla was seconded by the Federation of Swiss Protestant Churches (SEK-FEPS) and served as Executive Secretary for education and gender. The Swiss churches showed an increased interest

in European matters thanks to her work. On behalf of the CSC Strasbourg office, Carla strengthened the working relationships with the Council of Europe with an emphasis on the CoE's White Paper on Intercultural Dialogue. She elaborated the CSC education strategy and its implementation. She organised gender training for the CSC staff. Furthermore, Carla was working on the EU Danube Strategy and its implementation processes. She was the Editor of the electronic Churches' Citizenship Library. In August 2010 Carla was elected a board member of the Coordinating Committee of the EFECW and will continue to be involved in the life of CEC through her role as contact person.

Welcome to Rev. Laurence Flachon

Rev. Laurence Flachon, who is of French nationality living in Brussels, started her work as Executive Secretary at the Church and Society Commission's Brussels office*. She will work mainly in the field of social affairs (part-time). The other part of her working time she devotes to the French-



speaking congregation, Eglise Protestante de Bruxelles-Musée, Chapelle Royale. Since 2004, Rev. Laurence Flachon has also been working as a Chaplain at the Saint-Pierre University Hospital in Brussels. She studied political sciences and theology with a Master's degree in both fields. She holds particular expertise on European Integration. She is included in the dialoguing process on theological matters between the United Protestant Church and the Catholic Church in Belgium.

* in November 2010.

Internships in CSC



Intern Ms Nathalie Nehlig

During her initial training to become a pastor of the Union of Protestant Churches in Alsace-Lorraine

(France), Ms Nathalie Nehlig was an intern in the CSC Strasbourg office from April to July. She shared the daily local CSC team work. She co-organised a meeting in the European Parliament between the members of the fully ecumenical Council of Churches of Strasbourg and Alsace-Lorraine and a group of French members of the European Parliament from that region. She developed a concept enabling her to integrate the European dimension of society issues into her ministry, in particular linked to ethics and science. She is now a pastor in a village in northern Alsace.



Internship of Mr Julian- Christopher Marx

After having finished his B.A. studies in political sciences and theology, Mr Julian-

Christopher Marx from the Evangelical Church of Baden was an intern at the Church and Society Commission of CEC in Brussels. In four months, from March to July 2010, he gained an impression of how the relationship between the European Institutions and church organisations is working. He worked together with Rev. Dr. Dieter Heidtmann on family policy issues. A discussion paper emerged out of this focus. On behalf of CPCE, he carried out research on the member churches' opinions on sexual and family ethics. He is now studying for a Joint Master's Degree on Religion-Economy-Politics in Basel, Lucern and Zurich.



Newly elected members of CSC working mechanisms

Working Group on Education

Ms Hanna Broadbridge

(Evangelical-Lutheran Church in Denmark)

Mr Vincent Dubois

(United Protestant Church of Belgium)

Mr Maximilian Karrasch

(World Student Christian Federation-Europe)

Rev. Dr. Daniel Schmid-Holz

(Federation of Swiss Protestant Churches)

Mr Peter Schreiner

(Evangelical Church in Germany + ICCS + IACE)

Rev. Dr. Wolfgang Wünsch

(Evangelical Church A.C. in Romania)

Dr. Kostas Zorbas

(Church of Greece)

Working Group on EU Legislation

Dr. Altana Filos

(Greek Evangelical Church)

Ms Lena Kumlin

(Evangelical-Lutheran Church of Finland)

Dr. Gianni Long

(Italian Protestant Federation + Waldensian / Methodist / Baptist)

Dr. Joanna Matuszewska

(Evangelical-Reformed Church in Poland)

Prof. Dr. David McClean

(Church of England)

Mr Fredrik Nilsson Björner

(Church of Sweden)

Prof. Dr. Gerhard Robbers (Adviser)

(Evangelical Church in Germany)

Prof. Dr. Rüdiger Stotz

(Evangelical Church in Germany)

Ms Ilaria Valenzi

(World Student Christian Federation-Europe)

Task Forces on Globalisation

Ms Elvira Gömböcz

(Evangelical-Lutheran Church in Hungary)

Drs. Jacob Houtman

(United Protestant Church of Belgium)

Mr Carl-Henrik Jacobsson

(Church of Sweden)

Rev. Dr. Tamas Kodacsy

(Reformed Church in Hungary)

Rev. Dr. Ulrich Möller, OKR

(Evangelical Church in Germany)

Rev. Dr. Raag Rolfsen

(Church of Norway / Ecumenical Council)

Mr Nicolas Kazarian

(Ecumenical Patriarchate)

Mr Rob van Drimmelen (Adviser)

(APRODEV)

Preparatory Group on Human Enhancement

Prof. Dr. Stavros Baloyannis

(Orthodox Church of Greece)

Dr. Theo Boer

(Protestant Church in the Netherlands)

Dr. Andrea Dörries

(Evangelical Church in Germany)

Prof. Dr. Ulrich Körtner

(Protestant Church in Austria)

Prof. Dr. Karsten Lehmkuhler

(Union of Protestant Churches in Alsace & Lorraine)

Rev. Dr. Brendan McCarthy

(Church of England)

Ms Miriam Szurman

(Lutheran Church in Poland)



Working Group on Human Rights

Rev. Peter Ciaccio

(Italian Protestant Federation + Waldensian / Methodist / Baptist)

Mr Georgios Ioannou

(Orthodox Church of Cyprus)

Ms Kati Jääskeläinen

(Evangelical-Lutheran Church of Finland)

Dr. Peter Krömer

(Protestant Church in Austria)

Rev. Thorsten Leißer

(Evangelical Church in Germany)

Mr Alexandru Gabriel Negoita

(Romanian Orthodox Church)

Ms Sofia Nordenmark

(Church of Sweden)

Ms Natallia Vasilevich

(World Student Christian Federation-Europe)

Rev. Dr. Donald Watts

(Presbyterian Church in Ireland)



Working Group on Social Issues

Rev. Cornelia Coenen-Marx, OKRin

(Evangelical Church in Germany)

Dr. Alexander Heit

(Federation of Swiss Protestant Churches)

Mr Vladimir Moravec

(Czechoslovak Hussite Church)

Rev. Matthew Ross

(Church of Scotland)

Mag. Martin Schenk

(Protestant Church in Austria)

Ms Elena Timofticiuc

(Ecumenical Association of Churches in Romania)



Our Resources

The 2010 accounts of the Church and Society Commission of CEC were closed with total income of 1.130.864,05 € and a total expenditure of 1.120.004,82 € showing a positive result of 10.859,23€. Compared to 2009, the overall expenditure decreased by more than 20.000 Eur (1,9 %).

The Church and Society Commission gratefully thanks the member churches and all donors for their contribution. Particular

thanks go to the World Council of Churches (WCC) which has contributed to the CSC nuclear disarmament work by paying the costs of their participation in the two expert meetings and the two high-level meetings with NATO leadership. The WCC has also largely contributed to the costs and the organisation of the «Poverty Wealth and Ecology in Europe» conference held in Budapest in November 2010 (Globalisation programme).

The Commission would also like to deeply thank those member churches and partner organisations, which have contributed to the work by seconding staff to the Commission: the Union of Protestant Churches in Alsace & Lorraine and the Conference of the Churches along the Rhine, Federation of Swiss Protestant Churches, the Church of Sweden and the Evangelical Lutheran Church of Finland.

Expenses related to work areas Year 2010

Total expenditure

Euros

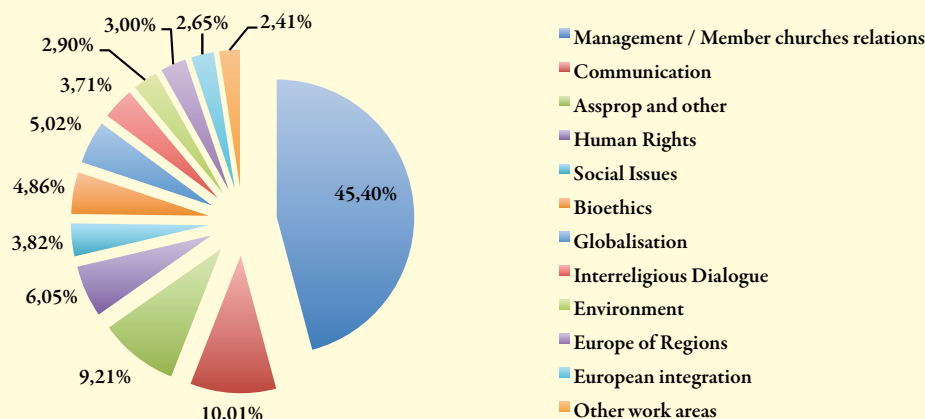
1.120.004,82

99,04%

Positive result of 2010

10.859,23

0,96%



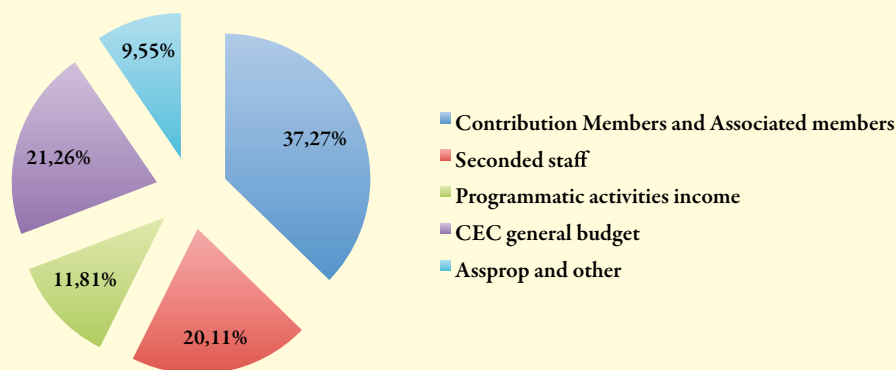
Income related to type of income Year 2010

Total income

Euros

1.130.864,05

100,00%



Plenary 2010

The Plenary meeting of the new Church and Society Commission of the Conference of European Churches (CSC) in 2010 took place in Haguenau near Strasbourg from 28 May to 1 June 2010. The participants concluded the meeting with the notion that human rights and social commitment are at the heart of the churches' calling. The new CSC members discussed the theme Role of religious symbols in the public sphere with the emphasis on two particular cases: Swiss minaret initiative and Italian crucifix. The meeting concluded that there was a need for more and better inter-religious and intercultural dialogue, and religious education both formal and informal. The Plenary had the opportunity to visit the Council of Europe and to discuss human rights with several of its high-level officials. Mr Juris Rudevskis from the Court of Human Rights provided a briefing on the Court's case law in relation to Article 9 which stipulates freedom of religion. The

Plenary then met with Director General of Education, Culture and Heritage, Youth and Sport, Mrs Gabriela Battaini-Dragoni. Mrs Battaini-Dragoni called the Conference of European Churches "a key organisation in making our societies more open, democratic and respectful of human dignity". The Commission was received by one of its own members, Dr. Verena Taylor.

The CSC staff reported on the Commission's work since the CEC Lyon Assembly in July 2009 and discussed its Work Programme for 2010 and 2011. The Plenary agreed that the priorities for the year 2011 would be deepening its dialogue on globalisation with the Latin American Council of Churches, developing the Churches' Human Rights Training Manual, contributing to the European Year for Combating Poverty and Social Exclusion, implementing the Education Strategy, promoting nuclear

disarmament and human enhancement.

The Church and Society Commission elected Rev. Serge Fornerod (Federation of Swiss Protestant Churches) as the Moderator, and Mag. Katerina Karkala-Zorba (Orthodox Church of Greece) and Rev. Jan Dus (Evangelical Church of Czech Brethren) as the Vice-Moderators of the new Commission. In addition, Bishop Porfyrios Papastylianou (Orthodox Church of Cyprus), Dr. Charles Reed (Church of England) and Dr. Verena Taylor (Protestant Church in Austria) will serve on the Executive Committee.

The CSC would like to thank the local churches representing Anglican, Orthodox, Protestant and Roman Catholic Christian families for their warm welcome and hospitality.





CEC Member Churches and Associated Organisations

CEC Member Churches



Albania

Orthodox Autocephalous Church of Albania



Armenia

Armenian Apostolic Church



Austria

Evangelical Church (A.C.) in Austria
Old-Catholic Church of Austria
Reformed Church of Austria
United Methodist Church in Austria



Belgium

United Protestant Church in Belgium



Bulgaria

Baptist Union of Bulgaria
Pentecostal Assemblies of Bulgaria
United Methodist Church in Bulgaria



Croatia

Baptist Union of Croatia
Church of God in Croatia
Evangelical Pentecostal Church in Croatia
Evangelical-Lutheran Church in Croatia
Reformed Christian (Calvinist) Church in Croatia



Cyprus

Orthodox Church of Cyprus



Czech Republic

Czechoslovak Hussite Church
Evangelical Church of Czech Brethren
Moravian Church in the Czech Republic
Old-Catholic Church in the Czech Republic
Orthodox Church in the Czech Lands and Slovakia
Silesian Evangelical Church A.C. in the Czech Republic
United Methodist Church in the Czech Republic



Denmark

Baptist Union of Denmark
Evangelical-Lutheran Church in Denmark



Estonia

Orthodox Church of Estonia
Estonian Evangelical-Lutheran Church
Estonian Evangelical-Lutheran Church Abroad (Canada)
United Methodist Church in Estonia



Finland

Evangelical-Lutheran Church of Finland
Finnish Orthodox Church



Former Yugoslav Republic of Macedonia

United Methodist Church in Macedonia



France

Evangelical-Lutheran Church of France
Federation of Evangelical Baptist Churches of France
Reformed Church of France
Malagasy Protestant Church in France
Union of Protestant Churches in Alsace and Lorraine



Georgia

Evangelical Baptist Church of Georgia



Germany

Catholic Diocese of the Old-Catholics in Germany
Evangelical Church in Germany (EKD)
Methodist Church in Germany
Union of Evangelical Free Churches in Germany



Great Britain

Baptist Union of Great Britain
Church in Wales
Church of England
Church of Scotland
Congregational Federation of the United Kingdom
Council of African and Caribbean Churches
Methodist Church of Great Britain
Presbyterian Church of Wales
Salvation Army UK Territory/Ireland
Scottish Episcopal Church
Shiloh United Church of Christ Apostolic Worldwide
United Reformed Church



Greece

Orthodox Church of Greece
Greek Evangelical Church



Hungary

Baptist Union of Hungary
Evangelical-Lutheran Church of Hungary
Reformed Church in Hungary
United Methodist Church in Hungary



Iceland

Evangelical-Lutheran Church of Iceland



Ireland

Church of Ireland
Methodist Church in Ireland
Presbyterian Church in Ireland



Italy

Christian Evangelical Baptist Union of Italy
Evangelical-Lutheran Church in Italy
Evangelical-Methodist Church in Italy
Waldensian Church in Italy



Latvia

Evangelical-Lutheran Church of Latvia
Latvian Evangelical-Lutheran Church Abroad (Germany)



Liechtenstein

Evangelical Church in the Principality of Liechtenstein



Lithuania

Evangelical-Lutheran Church in Lithuania
Lithuanian Evangelical-Lutheran Church in Germany



Luxembourg

Alliance of Protestant Churches in Luxembourg



Netherlands

Mennonite Church in the Netherlands
Old-Catholic Church of the Netherlands
Protestant Church in the Netherlands
Remonstrant Brotherhood



Norway

Church of Norway



Poland

Baptist Union of Poland
Evangelical-Lutheran Church A.C. in Poland
Evangelical-Reformed Church in Poland
Old-Catholic Mariavite Church in Poland
Polish Autocephalous Orthodox Church
Polish Catholic Church (Old-Catholic)
United Methodist Church in Poland



Portugal

Lusitanian Catholic Apostolic Evangelical Church
Evangelical-Methodist Church of Portugal
Presbyterian Church of Portugal



Romania

Evangelical Church A.C. in Romania
Evangelical-Lutheran Church in Romania
Reformed Church in Romania (Kiralyhagomelleki District)
Reformed Church in Romania (Transylvanian District)
Romanian Orthodox Church



Russia

Euro-Asian Federation of the Unions of Evangelical Christians-Baptists
Evangelical-Lutheran Church in Russia and Other States
Evangelical-Lutheran Church of Ingria in Russia
Russian Orthodox Church (suspended its participation since Nov. 2008)



Serbia

United Methodist Church in Serbia
Reformed Christian Church in Serbia and Montenegro
Serbian Orthodox Church
Slovak Evangelical Church A.C. in Serbia

**Slovak Republic**

Evangelical Church A.C. in Slovakia
Orthodox Church in the Czech Lands and Slovakia
Reformed Christian Church in Slovakia

**Slovenia**

Evangelical Church (A.C.)
in the Republic of Slovenia

**Spain**

Spanish Evangelical Church
Spanish Reformed Episcopal Church

**Sweden**

Baptist Union of Sweden
Church of Sweden
Mission Covenant Church of Sweden
United Methodist Church of Sweden Annual
Conference

**Switzerland**

Evangelical Methodist Church in Switzerland
Federation of Swiss Protestant Churches
Old-Catholic Church of Switzerland

**Ukraine**

Reformed Church in Transcarpathia

International Areas

Ecumenical Patriarchate of Constantinople
European Continental Province of the Moravian
Church (Herrnhuter Brüdergemeine)
Salvation Army - Europe Zone
United Methodist Church - Central & Southern
Europe
United Methodist Church - Nordic & Baltic Area

CEC Associated Organisations

Action of Churches Together in Scotland
Christian Council of Norway
Christian Council of Sweden
Church and Peace
Church Mission Society
Churches Commission for Migrants in Europe
Churches Together in Britain and Ireland
Churches Together in England
Churches Together in Wales
Conference of European Pastors' Association
Conference of European University Chaplains
Council of Churches in the Netherlands
Ecumenical Association for Adult Education in Europe
Ecumenical Association of Churches in Romania /
AIDRom

Ecumenical Council of Churches in Hungary
Ecumenical Council of Churches in Slovakia
Ecumenical Forum of European Christian Women
Ecumenical Youth Council in Europe
Ecumenism in the North (Ekumenik i Norden)
Estonian Council of Churches
Eurodiaconia / European Federation for Diaconia
European Baptist Federation
European Contact Group on Urban Industrial Mission
(ECG)
European Forum of Christian Men
European YWCAs
Federation of Evangelical Lutheran Churches in
Switzerland and the Principality of Liechtenstein
Federation of Protestant Churches in Italy

Finnish Ecumenical Council
French Protestant Federation
Gustav Adolf Foundation
Intereuropean Commission on Church and School
International Association for Christian Education
International Prison Chaplains' Association – Europe
Irish Council of Churches
Oikosnet Europe – EAALCE
Portuguese Council of Christian Churches
Spanish Committee on Cooperation between the
Churches
Union of Evangelical Free Churches in Germany
World Student Christian Federation (Europe)
YMCA Europe (European Alliance of YMCAs)



Who We Are

The Church and Society Commission is one of the Commissions of the Conference of European Churches (CEC). The CSC links CEC's 125 Member Churches from all over Europe and its 40 Associated Organisations with the European Union's Institutions, the Council of Europe, the OSCE, NATO and the UN (on European matters). It engages its Member Churches and Associated Organisations in studies and projects relevant to church and society and thus supports and strengthens the common witness of European churches vis-à-vis the European Institutions and in the respective European societies.

The CSC was established in 1999 as a result of an integration process between CEC and the European Ecumenical Commission for Church and Society (EECCS), both of which had a long-standing record of working in the field of church and society.

CEC was founded in 1959 as a bridge-building organisation between the churches in Eastern and Western Europe.

1984 can be regarded as the founding date for EECCS, which was established as a representation of churches vis-à-vis the European Institutions.

Following this integration process, the CSC received a

special status within CEC. Its work programme as well as its working mechanisms and methods are determined by a 24-person Commission in agreement with CEC's Central Committee.

The Commission Plenary meets once a year and elects the CSC Executive Committee. In consultation with the General Secretary of CEC, it can make public statements on issues within its remit. The CSC has secretariats in Brussels and Strasbourg and maintains strong links with the CEC headquarters in Geneva. The Directorate of the CSC is based in Brussels.

Mandate and Methods

Our mandate

- Study and examination of Church and Society questions in a socio-ethical perspective such as EECCS and CEC have undertaken up to now (for example: peace, justice and the integrity of creation, reconciliation, churches and governments);
- Monitor the European institutions: European Union, Council of Europe, Organisation for Security and Co-operation in Europe, in relation to themes such as the European integration process, democratisation, establishment of the rule of law, human rights and minority questions, European security, economic and social questions, the environment;
- Deal with the specific responsibility of the churches in the Member States of the European Union for the internal policies of the EU.

How we work

- The Church and Society Commission (CSC) monitors developments in the European institutions and makes inputs to the institutions on behalf of its Member Churches.
- CSC acts through its working groups which study Church and Society issues and engage Member Churches in consultations and projects on specific topics.
- CSC closely cooperates with other church-related organisations and NGOs such as CCME, Eurodiaconia, APRODEV and COMECE.
- CSC bases its actions on its Work Programme through flexible and ad-hoc working mechanisms and methods. More information on <http://csc.ceceurope.org>.
- In the implementation of its agenda, regular communication between CSC and its Member Churches and the institutions is of crucial importance.

The new working groups have been established for the following priority areas until the next CEC Assembly 2013:

- Education
- EU Legislation
- Human Rights
- Social Issues

CSC also addresses the following themes with appropriate working mechanisms:

- Globalisation (Task Force)
- Human Enhancement (Preparatory Group)

Acronyms

AC	Augsburg Confession	EECCS	European Ecumenical Commission for Church and Society
AIDRom	Ecumenical Association of Churches in Romania	EFECW	Ecumenical Forum of European Christian Women
APRODEV	Association of WCC-related Development Agencies	EKD	Evangelische Kirche in Deutschland
ASSPROP	Association des Propriétaires	EP	European Parliament
BEPA	Bureau of European Policy Advisers	EU	European Union
CALL	Church Action on Labour and Life	FEPS	Fédération des Eglises Protestantes de la Suisse
CCEE	Consilium Conferentiarum Episcoporum Europae	HC	Helvetic Confession
CCME	Churches Commission for Migrants in Europe	IACE	International Association for Christian Education
CLAI	Consejo Latinoamericano de Iglesias	ICCS	Intereuropean Commission on Church and School
CoE	Council of Europe	NATO	North Atlantic Treaty Organization
COMECE	Commission of Bishops' Conferences of the European Community	NGO	Non-Governmental Organisation
CPCE	Community of Protestant Churches in Europe	NPT	Non Proliferation Treaty
EAALCE	Ecumenical Association of Academies and Laity Centres in Europe	OCIPE	Office Catholique d'Information pour l'Europe
ECEN	European Christian Environmental Network	OSCE	Organisation for Security and Cooperation in Europe
ECG	European Contact Group	PR	Press Release
ECI	European Citizens' Initiative	SEK	Schweizerischer Evangelischer Kirchenbund
ED	Eurodiaconia - European Federation for Diaconia	TFEU	Treaty on the Functioning of the European Union
EEAS	European External Action Service	UN	United Nations
		WCC	World Council of Churches
		YMCA	Young Men's Christian Association
		YWCA	Young Women's Christian Association

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On the basis of our Christian faith, we work towards a humane, socially conscious Europe, in which human rights and the basic values of peace, justice, freedom, tolerance and solidarity prevail.

(Charta Oecumenica)

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