

# From Lyon to Budapest



**And now what are you waiting for?**  
CEC and its Mission in a Changing Europe  
Budapest, Hungary, 3–8 July 2013

# From Lyon to Budapest

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# For the future

Thanks be to God and to all our brothers and sisters that contribute to the mission of CEC! This activity report highlights the central aspects of our work, focusing on the period between 2009 and 2012. The purpose of this overview is to identify important themes, and to offer the participants at the Assembly an overview of our activities during this period of transition. Given the nature of the work reported, and our desire to be reasonably comprehensive, this document covers a range of work of the general Secretariat, the Central Committee, the commissions and some working groups, without going into all the details.

The following three documents combine to provide a fuller picture of our activities: “From Lyon to Budapest”, “The Yearly Reports of the Commissions” and the “Uppsala report”. Together, these resources provide the best opportunities to more completely assess our work. The Report “From Lyon to Budapest” illustrates the activities and lists the results of the decisions that came out of the Lyon Assembly. The yearly activity reports of the commissions provide more details about specific aspects of the programme, i.e. which projects were implemented when, and in which work area. In terms of strengthening the organisation, the Budapest Assembly will put an emphasis on the report of the revision Working Group contained in the Uppsala report.

The document by the Revision Working Group elaborates on the issues surrounding the revision process, and also contains some more general reflections and evaluations of the impact of our work. After reading this report, it becomes clear what we as a Conference of European Churches stand for:

- a CEC that courageously brings the joyful message of Jesus Christ to the 21st century people;
- a CEC whose message supersedes the building of walls;

- a CEC that conveys the Christian message to our daily lives as part of our everyday reality;
- a CEC defending fundamental societal Christian values;
- a CEC interested in issues and people whom the rest of society seems to have forgotten;
- a CEC with a service-oriented attitude;
- a CEC called to build a future in which our spiritual lives are strengthened;
- a CEC that calls Churches to be in dialogue with God, to live together in Europe, sharing together joys and sorrows.

The ways in which we operate may change after the Budapest Assembly as our hopes and needs change, but the message behind all our work remains the same:

*Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.*

(Isaiah 40:28-31)

May God give us the spiritual strength to fulfill our dreams and visions, and may His Grace be upon us during the upcoming Assembly.

Metropolitan Emmanuel of France  
PRESIDENT OF CEC







# From Lyon to Budapest

## 1. Introduction

The great European adventure is not a recent phenomenon, it stems from deep in European history. Our contemporary efforts to build Europe have risen out of a history spanning centuries. Jean Monnet declared that “The prosperity of our European community is indissolubly linked to our developing bonds between nations.” Such bonds are not only economic and financial, but political, cultural, human and religious. Monnet summed up his hopes with the words, “We are not forming a coalition of states; we are bringing people together.” He was speaking of the European Union, but doesn’t the work of CEC also contribute to the discovery of our continent’s identity? This continent of which Jacques Delors asked in the 1990s, “What is the soul of Europe?”

European history is not the history of a single idea, from which a single tradition derived, on the contrary, it is the history of a tradition that allowed several ideas to emerge. What then is the distinguishing feature of European history, and, consequently, its destiny? Karl Popper would say critical reason, pluralism and tolerance. We have to add Christian roots. From an historical and cultural point of view – it was underlined by the founding fathers of the European Union – Christian Europe has nothing to do with a confessional Europe. The European ideals were not confessional but Christian-oriented, and that is why, in the aftermath of the Second World War, the founding fathers of the European Union had the courage to envision Europe in a new way.

This Europe is changing, not the least through Western European secularisation and its consequences – people losing their religious identity and leaving the Church and Christianity. That is why we

have to be able to dialogue with the secularising world and then meet the expectations of this dialogue. Evidently, perception of the situation and the solutions proposed vary. In Eastern Europe many churches have been in a de-Christianised situation, so their backgrounds are different. They know from experience the tactics and strategy of anti-religious propaganda with all its stereotypes and clichés against “religious obscurantism”. In Western Europe, media focus is more often on moral scandals, so the impression of religion is that the Church and Christianity are obsolete relicts of the distant past, a force opposing all that is new, creative and alive. The social differences, the differences in mentality, the regional differences, the denominational and gender-specific differences, but also the fact that processes take place at different times in different countries, are only perceptible by listening for a long time and listening carefully. Behind the readable text there are always several layers of invisible text. The richness of Europe lies in these differences. CEC’s wisdom is the reward for listening to this invisible text when sometimes we prefer to talk. Isn’t the most important thing in communication to hear what isn’t being said?

As early as 2004 the United Nations Economic and Social Council stated:

*“Christianity is also under pressure from a form of secularism, particular in Europe. (...) The tendency to favour restrictions on all forms of religions results in the denial of the visible expression of any religion. It also seems that there is a fear of allowing religion to play a role in public life. This is apparently explained by a “rationalist” aversion towards religion, which is seen as representing the irrational, as well as by a tradition of secularism that denies religions the possibility, if not the right, to play a role in public life.”*

(UN Economic and Social Council, report submitted by Mr Doudou Diène, Special Rapporteur on contemporary forms of racism, social discrimination, xenophobia and related intolerance, December 13, 2004.)

That there are differences means that we have to create fruitful thought and dialogue all over Europe. When facing fierce opposition from society, churches of different denominations need to cooperate and give answers in a unified way, rather than focusing on their differences. Isn’t insulting believers’ religious feelings a violation of human rights? Are we not too silent about the

discrimination of Christians in some parts of Europe, when we have the means to rebuff these attacks? Doesn't excluding religion from our society violate the most important of human freedoms, damaging the authentic pluralism of our societies? Religious freedom is only one of the facets of the whole prism of human freedom, but if it is obscured the entire prism cannot shine. Churches should allow themselves to clearly articulate the Christian point of view and to address the foundational biblical concepts and frameworks needed for all people to seek happiness.

At this point in time, in a period of profound economic crisis, the general consideration that comes to mind is that it is all too easy to talk about simple solutions. The global crisis has structural and contextual components, political and economic aspects. The enormous acceleration in the pace of life also changes relationships between people through global contact via the internet, which on the flip side also causes increasing feelings of aloneness and isolation. T.S. Eliot explains that in such a situation, when all values are dead, "usury, lust and power" are all that are left. The chain of Christian tradition may only be safeguarded by men and women who incorporate the world of values in such a way that they coincide with their own lives. Only in this way will values be convincing and generate a true force for change.

Between 2009 and 2012 Christian communities throughout Europe also drew authorities' attention to the disturbing aspects of changing identity by migration, by launching the Year of Migration in 2010. Migration created a number of tensions and conflicts between people of different cultures and traditions, which cannot be denied or neglected. How might CEC encourage Europe to secure a balanced, fair and proactive immigration policy at a time when societal and political attitudes towards migration are hardening? The European Year was closed with a conference on migrants' rights held in Vienna, which issued a statement titled "Together – not apart, let us celebrate diversity." This has been the approach throughout the Year. There are many challenges, but as identity is not fixed and depends on "the other", we have followed the biblical approach of welcoming the stranger, not treating the stranger badly (Leviticus 19, 33-34). Our "Raison d'être" is a biblical one.

*The Conference of European Churches is an ecumenical fellowship of Churches in Europe that confesses the Lord Jesus Christ*

*as God and Saviour according to the Scriptures and therefore seeks to fulfil the common calling to the glory of the one God, Father, Son and Holy Spirit.*

The question of how people of different faiths and cultural traditions can live together peacefully in European societies is currently one of the most urgent and debated topics. Ten years ago the *Charta Oecumenica*, in section 8, stated: “Reconciliation involves promoting social justice within and among all peoples. Together we will do our part towards giving migrants, refugees and asylum seekers a humane reception in Europe.” This mission for Europe is one shared by CEC. Our commitment is long-term, based on our understanding of the dignity of every person, independent of social status, ethnic origin, religion or bank balance. We, members of the Conference of European Churches, believe that the Holy Spirit descends into the City of Man in the form of a endlessly energetic spirit of justice and love.

So, does CEC have a master plan for Europe? Probably not. We don’t have solutions, but by working together we will at least be able to identify the problems and set ourselves the task of ensuring that these problems are not overlooked. This is not a time for retreat. It is important that we persevere in finding a basis for agreement that ensures that in our organisation the voice of minorities is heard. We have to be careful that majorities do not decide what problems are relevant in Europe. This is particularly difficult as geographical minorities can be either denominational majorities or minorities. The relationship to minorities in Europe is not just a friendly accommodation; taking minority churches into consideration is one of our internal challenges otherwise we are forced to concede that the work of CEC is useless. If we restructure and reflect on the goals and objectives of the organisation, it is because as churches we know this: We are only responsible for that which we are able to do, and what we are able to do, is what we can do together. Our goal is to do our part in shaping Europe at large so that it becomes a place in which all can flourish.

Even if we can not make large-scale changes, it will still have been worthwhile to have voiced the truth, to have spoken up for the weakest, and to have proclaimed the Christian faith: “*And now what are you waiting for?*”

## 2. A changing Europe

### **ONE HAS DESTROYED THE BARRIER**

The continuing purpose of an ecumenical instrument such as CEC remains as it has been throughout the 50 years of our existence – to break down the walls which exist in our hearts and minds, those barriers of hostility and suspicion of which St Paul reminds us in Ephesians 2:

*For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations...*

Ephesians 2

Walls have been very much in our thoughts and minds during the months following our time together in Lyon. On Monday, November 9, 2009, colleagues gathered in the grounds of the Ecumenical Centre in Geneva around a section of the Berlin Wall that had been donated by the transitional government of the German Democratic Republic as an expression of thanks for CEC's witness of the need for peace and justice in Central and Eastern Europe in the body's first days of existence. They sang, prayed and lit candles to give thanks on this the 20th anniversary of the fall of the Berlin Wall. Many more, of course, gathered along the course of the old Wall to give thanks for its fall. Around the world we remembered too that too many walls still exist.

### **CEC IN A FAST CHANGING EUROPE**

On a political level walls also continued to fall during the period between Lyon and Budapest. It is clear that since the end of Europe's divisions in the churches centrifugal forces and diverging theological and confessional interests and emphases are increasing. From a political perspective, the Treaty of Lisbon entered into force on December 1, 2009, giving the EU modern institutions and optimised working methods to efficiently and effectively tackle today's challenges. For the 27 nations of Europe (28 in 2013) the implementation of the Lisbon Treaty, after so many years of painstaking negotiation and encouragement, marked a milestone in the process of European integration. The terms of the Lisbon Treaty offer an opportunity for CEC to continue its important work of witnessing,

in relation to the European institutions, for a Europe which does not enclose itself in the high walls that can so easily hide from our hearts those beyond Europe's frontiers – and indeed those who live within Europe but outside the EU that are nonetheless affected by decisions taken here. The central question is how CEC and its member churches might help to connect European institutions with spiritual values and to link these institutions with the lives of Europe's citizens.

As a consequence CEC's concerns are, of course, wider than the EU. In areas such as par ex. human rights and bioethics the focus is not only on EU institutions but the Council of Europe, the OSCE and even the UN.

The Treaty of Lisbon introduced a new dimension of participatory democracy, alongside that of representative democracy on which the EU was founded, with the aim of bringing the EU closer to its citizens by encouraging more cross-border debate on EU issues. As European churches we are present in the midst of financial crisis, of environmental changes, of changing frameworks in our societies, and therefore have a very important role in shaping the future of Europe, inside and outside the EU. During the current tumultuous phase of history, with the economic landscape changing daily, the role of CEC is sometimes questioned, but it is more necessary than ever.

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On February 16, 2011, the European Council adopted the so-called European Citizens' Initiative, one of the main innovations under the Treaty of Lisbon, that enables citizens to ask the Commission to bring forward legislative proposals if supporters number at least 1 million and come from a significant number of member states. Once an initiative is registered, the organisers have 12 months to collect the required 1 million signatures. They will also be required to submit information on funding and support.

Developments in the ecumenical world in this period have also reminded us how tenacious walls can be. The dialogue within the

Porvoo Communion following decisions taken within the Church of Sweden Synod; exchanges between the Russian Orthodox Church and the EKD; the development within the Roman Catholic Church of an Apostolic Constitution for disenchanted Anglican; all remind us that the walls which still separate us will not quickly come down.

All of this demonstrates the need for a strong and vibrant CEC that can continue its work to support member churches in their own bilateral and multilateral dialogue and creatively play an effective role in enabling the voice of the churches in Europe to be heard and reflected in places where decisions that affect individuals and communities within and beyond our continent are taken. It is important to remember that Europe is both an important historical site of divisions among the churches and a place where the evolution of ecumenical community has been especially rich. The European churches therefore have a particular responsibility to promote a vision of dynamic ecumenical progress, characterised by encounters, sharing, dialogue and mutual challenge, with a view to live in the communion given us by our Lord, recognising one another.

In one way, after the Berlin Wall and many other barriers have fallen, Europe is more open, but in another way, much more closed. The Church therefore has to be a *listening church* that has the courage to be honest about the conditions of faith in the contemporary world. This puts greater demands on us as churches to act, to defend the vulnerable and the weak. We share our longing for respect, justice and responsibility for our world with many people of other faiths and care for others. The similarities between people far outweigh their differences. The Church's task is to provide balance in the community and to join all humanity in shaping a common good.

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CEC as an organisation is still a builder of bridges. But the kind of bridges that have been there in the past are part of our history. We are looking to build new bridges and new directions as well as new



designs for these bridges recognising that we are living in a new Europe and a new global context.

For this to happen, we must also pay attention to walls within CEC. The central committee endorsed the concept of a more focused and more coherent CEC, all its parts working together so the organisation is clearly seen to be acting in concert with common aims and vision, and tasks shared across the whole organisation. Beyond all the ecclesiological differences, what the churches have in common is that they are living in this world and are affected by the problems of this world. From a biblical view, the Church is not identical with the world and not of the world, nevertheless the Church is in the world, and its task is to transform the world.

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### 3. The 13th CEC Assembly

#### **EVALUATION OF THE 13TH CEC ASSEMBLY**

CEC has two roles: making the Christian voice heard at the European level, and being a place where the churches, particularly minority churches, can be heard and find support. The commitment of CEC's founders was to establish not a structure but rather a space for dialogue and debate. In the days up to the political changes in Europe in 1989-90, member churches had been enthusiastically active in CEC. Despite political difficulties, almost all member churches were represented at assemblies. By contrast, at the 13th CEC Assembly in Lyon, 23.5 per cent of member churches were absent.

Evaluation of the assembly had already started on the last day of the event when participants filled in evaluation forms and returned them to the assembly office. An online evaluation process took place in September and October 2009. The assembly showed that it is a very difficult task to lead the plurality of Christians to unity, especially when it comes to administrative tasks. It also became clear at Lyon Assembly that CEC needs to seriously revise its structures and legal texts. The structures of CEC as well as the standing orders of the assembly have to be simplified. The general impression was that the assembly spends way too much time discussing balanc-

es and quotas for the election of the Central Committee and not enough on ecumenical participation.

The general comments show that the venue chosen for the 13th CEC Assembly was appreciated by most of the participants as a splendid, sophisticated but also very expensive congress centre. It was excellent from an organisational point of view; it was accessible and offered very good working conditions. However, some delegates considered it as too luxurious and not affordable for CEC. The advice for future meetings and assemblies was to find less expensive and more basic venues.

Participants were thankful to all the staff for having achieved so much at the Lyon Assembly. Many expressed their appreciation and were satisfied with the work of the General Secretariat and the assembly office. They appreciated the staff interaction with others, the cooperation among staff/co-opted staff and stewards, expressing that from a staffing perspective the assembly functioned very well. At the same time, differences of opinion between CEC staff were sometimes felt by participants.

Staff in the documentation office worked extremely hard. They were devoted and responsible. Unfortunately, they did not have the necessary tools (paper, copy machines) to always deliver their work on time. This was felt in plenary sessions when documentation arrived too late and by the assembly committees that had significant contact with the documentation office. A positive was the excellent and smooth running translation and interpretation service and media operation. The assembly website played a very important role in the communication of the assembly and the media operation was modern, using new methods of communication. Let us not forget that if technology has changed the way our culture looks at the world, it has also transformed the way we know the world. The coming of the Internet has radically changed the status of human knowledge. Combined with the modern concentration on images this leads to a new approach to information: simultaneous, episodic and global.

### **FINANCIAL IMPACT OF THE 13TH CEC ASSEMBLY**

It had been difficult to acquire accurate financial figures before the event and as a result the 13th CEC Assembly finished with a substantial deficit. The reasons for this are complex, and several factors

played their part, among them the unplanned level of expenditure on the facilities at the Centre de Congrès, and over spending in several budget areas. The cost for the facilities in Lyon and the requirements changed constantly. The non-appearance of expected income from the French local and regional authorities had a multiplier effect. The three bodies had a common understanding that each would subsidise the event by 100,000 euro. The amount was subsequently reduced by half, and at the end even the last EUR100,000 had to be reimbursed. In response CEC has had to put in place a financial strategy to deal with the EUR350,787.97 deficit.

The Interim Budget Committee held a detailed investigation into why costs escalated out of control and how the deficit had been incurred. The report gave a description of the role of the parties involved in the process: the (previous) Central Committee, the (previous) Presidium, the General Secretary, the Budget Committee and the Assembly Planning Committee. It also gave a narrative of the various stages in the process. Among its findings was that too much confidence had been placed in informal promises of financial support made by the local authorities. This misplaced confidence was behind the CEC decision to sign a contract for the expensive facilities of the Palais des Congrès despite the amount being higher than originally negotiated. Communication between the various parts of the CEC organisation was insufficient when crucial decisions had to be taken urgently. Consequently decisions were taken without consultation with the Assembly Planning Committee, the Presidium and the Central Committee. The roles of the President and the General Secretary were complex and it was not always clear at which point in time and in what capacity decisions were taken. Just how much money is enough to organise an assembly became clear: just a little more than you need. But can anybody who knows the history of CEC assemblies remember when times were not hard and money not scarce?

### **MODERATION AND SESSIONS**

Many participants evaluating the assembly complimented the moderators as very effective, inclusive, hard working and friendly. However, they were dissatisfied with changes to the agenda and programme, made from the very first day. These changes made the assembly too political and ruined the timing of the entire event. Newcomers especially were overwhelmed by the long debates on CEC's structures. They were disappointed at the lack of vision,

purpose and direction and the amount of irrelevant “politics” played out on the floor. They considered it to be an incredible forum for real unity and engagement with the issues that matter when we get home to our parishes. But the majority of participants felt this opportunity was missed in the plenary. One can ask to what extent church politics is a factor in the life of CEC. How much do they impact our decisions? Is CEC an instance where church politics have too much impact on choices and decisions? And if the latter is the case, to what degree and what sorts of issues? And where do we draw the line between theological and church-political issues?

*Faithful to the Gospel, CEC seeks to make a common contribution to the mission of the Church, to the safeguarding of life and the well-being of all humankind.*

Statement of faith CEC

## 4. After the 13th CEC Assembly

### **CENTRAL COMMITTEE**

As soon as the assembly was finished, the newly appointed Central Committee started work. It became clear to the new team that meetings of the Central Committee are key events in CEC’s life, as they present an opportunity for an overview of CEC’s activities. 75% of the Central Committee members were newly elected to office. A provisional Executive Committee, nominated in accordance with Central Committee standing orders, actively supported and oversaw the work of CEC immediately after the assembly. It met once and there had been regular telephone contact between its members, with Rev. Dr hc. Thomas Wipf serving as moderator, before the Central Committee took up its responsibilities.

In December 2009, on behalf of the Orthodox confessional group, Metropolitan Emmanuel of France was proposed as President of the Conference of European Churches and on behalf of the Protestant/Anglican confessional group, OKR in Cordelia Kopsch (Protestant) and Rt Rev. Christopher Hill, Bishop of Guildford (Anglican) became the vice-presidents.

Since memory is the diary that we all carry around with us, it is useful to remind ourselves that an Orthodox president and an Anglican

vice-president were elected in 1987; an Anglican president, and Orthodox and Protestant vice-presidents in 1992; an Orthodox president and two Protestant vice-presidents in 1997; and a Protestant president and Orthodox and Protestant vice-presidents in 2003. The size of the Presidium remained at 10. The outgoing Presidium had four members from Orthodox member churches of CEC and six members belonging to non-Orthodox member churches. This confessional balance was retained in the new Presidium.

The CEC Presidium met between April 25 and 27, 2010, in Warsaw, Poland; on September 20 and 21 in Soesterberg, the Netherlands; between April 27 and 30, 2011, in Aghios Nikolaos in Crete, Greece; on September 20 and 21, 2011, in Prague, Czech Republic; on January 23, 2012, in Geneva, Switzerland; on September 12, 2012, in Chania, Crete; and on December 17 and 18, 2012, in Budapest, Hungary. In addition to regular reports from the commissions and the report from the Revision Working Group (RWG), major agenda items for the Presidium were the mission of CEC in the world of today, strategic objectives and goals for the work programme of CEC, along with finances and staffing matters.

Since a member of the Central Committee who resigns during their term is to be replaced by the Central Committee, new members of the Central Committee from the same confessional and regional background as the members who resigned were elected to complete the latter's term of office. The Federation of Swiss Protestant Churches, on the retirement of Rev Dr hc. Thomas Wipf as its president, nominated Ms Charlotte Kuffer to replace him on the Central Committee. She consequently resigned as a member of the RWG. Ms Kuffer was also nominated by the Central Committee to serve on the Presidium as Mr Wipf's replacement.

On the passing of HE Metropolitan Michael of Austria in October 2011, his church nominated HE Metropolitan Arsenios of Austria, who was appointed by the Central Committee to complete HE Metropolitan Michael's term of office.

H.G. Vicar Bishop Andrej of Remesiana, who was the permanent proxy for H.G. Bishop Grigorije of the Serbian Orthodox Church, replaced him as a full member of the Central Committee in 2012.

*In many organisations, a committee is a body that keeps minutes and wastes hours. Committee meetings are often a symptom of bad organisation. Not so in CEC.*

In many organisations, a committee is a body that keeps minutes and wastes hours. Committee meetings are often a symptom of bad organisation. Not so in CEC. The Central Committee took decisions on difficult and important matters, such as the upcoming general assembly in Budapest, the revision process and the work of the commissions. The Central Committee met in Geneva, Switzerland, between December 16 and 19, 2009; in Soesterberg, The Netherlands, between September 21 and 24, 2010; in Prague, Czech Republic, between September 21 and 24, 2011; in Geneva, Switzerland, on January 24 and 25, 2012; and in Chania, Crete, Greece, between September 12 and 16, 2012.

*Our common faith in Jesus Christ requires us to be committed to promoting human rights as an expression of human dignity, which is an inalienable gift from God.*

The *Charta Oecumenica* states that in the event of conflicts between churches, as in any conflict, efforts towards mediation and peace should be initiated and/or supported as needed. Because the doors we open and close each day decide the lives we live, the Central Committee had a particular concern for our brothers and sisters in Syria, and the Middle East in general. Christian communities were caught up in the complex conflicts there and were finding it increasingly difficult to remain in the region. The international indications were no less worrying and there was a fear that the whole region could be engulfed in flames. Only dialogue can help to defuse a situation at the point of explosion. It is important for Christians to remain in the Middle East because peace cannot be achieved without them. Our common faith in Jesus Christ requires us to be committed to promoting human rights as an expression of human dignity, which is an inalienable gift from God. In 2011, the Central Committee had to take note that despite some progress with regard to the legal situation of minorities, social exclusion, stereotypes and discrimination continue. Member churches were encouraged to make their ministry with and for Roma minorities more visible, and take further steps to overcome barriers between minority and majority communities. When changes of social legislation are applied, the principle of equality needs to be guiding and misuse avoided.

The Central Committee also discussed the financial and debt crisis affecting ever increasing numbers of people across Europe and causing particular suffering in Greece. Economic systems are not “laws unto themselves” free from religious and moral constraints, and the Church is not immune to these. Healthcare and social security, which have long been traditional elements of the European way of administering community life, have in many cases ceased to function and access to medical services has become almost impossible. At the same time, youth unemployment has reached unacceptable levels, which not only has an immediate effect but radically changes the European vision for the future with tragic consequences for the younger generation. The impact of the current crisis in Greece and in other European countries will likely be felt for years to come. In a time of continuing, deep economic recession, our faith gives us strength to face unemployment, poverty and anxiety – not simply as individuals, but as a community with an ethical memory rooted in the Gospel. It is CEC’s belief that the crisis is not limited to economies and finance. The churches in Europe, together with the churches in Greece, lament the loss of life of too many persons seeking refuge by taking the route across the Mediterranean Sea.

#### **GENERAL SECRETARIAT**

When I started my work as a General Secretary, I soon became aware that CEC, with its commissions, is the result of the work, imagination and creativity over decades of the many who came before us. The CEC’s history testifies that it is not those that make plans and promise but those who offer faithful service in small matters, that are important to an organisation. To acknowledge the contributions of all those who have supported the development of CEC and its commissions between Lyon and Budapest would be impossible; not to acknowledge at least the special contribution of the General Secretary in the last period, would be deeply misleading. Saying thank you is more than good manners. It is good spirituality.

*Pray as though everything depended on God. Work as though everything depended on you.*

Saint Augustine

I underline the important role my predecessor, the Venerable Colin Williams, played in the history of CEC. He was aware that sometimes it is hard to fail, but it is worse never to have tried to succeed. Illness led to his resignation in July 2010. On June 29, 2010, CEC

organised a farewell in the Ecumenical Centre and on the evening of the same day a dinner for CEC Geneva staff. Today, Mr Colin Williams is Team Rector Designate of the Ludlow Team Ministry, Diocese of Hereford, Church of England, close to the border with Wales, leading a team of 10 clergy and having a happy and fulfilling ministry. His departure led to uncertainty not only for the staff of CEC but also in the relationships CEC has with its member churches. We are thankful that Rev. Prof. Dr Viorel Ionita, in his capacity as Acting General Secretary, enabled CEC's work to continue. He had led the CiD Commission over a long period and has the gratitude of the Central Committee for assuming the double burden of leading CiD and being Interim General Secretary during difficult times until his retirement. During the Central Committee meeting between September 21 and 24, 2010, a Search Committee was appointed to find a new full-time General Secretary. In February 2011 a vacancy notice was published and I was elected as the new General Secretary on January 1, 2012, serving until December 31, 2015.

He who chooses the beginning of the road chooses the place it leads to. It is the means that determines the end. "Before beginning, prepare carefully," said Marcus Aurelius. As incoming General Secretary I was aware that beginning is easy – continuing sometimes hard. But every journey of a thousand miles must begin with a single step. The institutional development of CEC in recent years (starting with one commission, then two, now three with the Churches Commission for Migrants in Europe, CCME) requires further reflection on the overall and global vision of CEC as well as how it functions, and the instruments of collaboration and dialogue among member churches. It is a matter of fact that the juridical texts of CEC have to be rewritten. Adequate attention must thereby be paid to the cohesion of the organisation, the degree of interaction between the different parts of the organisation and to what extent the General Secretary should coordinate the various parts of CEC, reinforcing the overall coherence of the entire organisation while honouring the distinction between governance and management: the governing body's role is that of governance, the General Secretary that of management. The difference is necessary to ensure the two do not collapse. CEC's current situation emphasises the dynamic of the always arriving future and a future-centred temporality that requires a more pragmatic approach from the General Secretary knowing "that which is crooked can't be made straight; and that which is lacking can't be counted" (Eccl. 1: 10).



## PRIORITY WORK AREAS 2009–2013

The Lyon Assembly emphasised that CEC should better prioritise its work. The consultation process prior to the Assembly however proved that cutting work areas is a challenge due to the manifold interests and needs of the diverse membership. A constantly recurring theme in discussion was that there are too many priorities.

A matrix was agreed by the Central Committee and a work programme was developed for each year between 2010 and 2013 based on that matrix. It was particularly gratifying that a report, for the first time, brought together in one document the intended work priorities for CEC as a whole. In following up this challenge work priorities were reduced to five strategic objectives and goals, with concrete proposals for their implementation by the General Secretariat and the three commissions. This general work programme was focussed on the entire organisation, while more elaborated commission programs (discussed by the General Assemblies of the different commissions) focused on particular programmes. So there are a variety of perspectives, models and approaches that can be used to present the entire work of CEC. The general work programme reflects the nature of CEC's leadership, but also the culture of the CEC with its commissions and the complexity of the organisation's environment. We will discuss this along with more organic strategic planning, while articulating CEC's vision and values and discussing the documents prepared by the RWG, during the upcoming assembly.

We started this goals-based planning in 2010 by focusing on CEC's mission, relating work projects to the strategic objectives and more specific goals for the working year. The five strategic objectives, as they emerged from the Lyon CEC Assembly, as well as the more specific goals, did not change for 2013:

- Promoting the Unity of the churches in theology, mission and witness
- Promoting the *Charta Oecumenica*
- Representing the common voice of the churches vis-à-vis the European institutions
- Promoting inclusive communities, welcoming the stranger
- Promoting coherence and strategic objectives in the overall CEC, and creating synergies throughout CEC to ensure the implementation of the strategic objectives.

Some plans were scoped to one year, many to two or three years into the future. However, development of the strategic plan was helpful to clarify CEC's plans and ensure that in the management team all are "on the same page".

Unfortunately, there is no "perfect" plan, for instance the matrix did not give a complete picture of how the General Secretariat and the commissions cooperate on different projects. Implementing this plan requires a series of small moves that together keep CEC on the right path as it heads in the right direction. Some complained that this five strategic objectives were presented as a strategic plan but it never seems to come in handy when CEC faces a difficult, major decision, for example an internal reorganisation of the work, or the question of who decides which person or commission is best to achieve a certain goal or why certain projects are with this or this person or in this or that commission? To use an image: For CEC it is not only a question of having the right people on the bus in the future but having the right people in the right seats – the right people based not only on past performance, but what it will take to accomplish the common strategic objectives we set forth.

Another objection was that strategic planning really doesn't help CEC face the future if it isn't translated into common or cross budgets. Like most organisations CEC will have a difficult time achieving much strategically if a part of the organisation slips into insolvency. It is also a fact that the commissions are committed to running their own programmes, in their own environments in Brussels, Strasbourg and Geneva. At the same time they are also a part of a larger organisation. The question therefore is how they can relate one to the other if, for example, budgets and accounts are separated and only in the balance sheet consolidated. The General Secretary and members of the Senior Management Team work together to ensure coherence and synergy in all of CEC's work. However there is no real tradition of inter-twinning the different actions and initiatives, so identifying and nurturing these opportunities is a challenge for the future. In this way, CEC has to develop into a more inclusive movement, open to closer collaboration in many different projects and situations. As an adagium says: "*When you have faults, do not fear to abandon them.*"

The matrix did provide an overview of the various work areas. We have to see how this can be further improved in the coming years

under a new organisational umbrella. In 2013 and 2014, we will continue to pursue our mission to improve our collaboration, despite continuing weak and often turbulent financial conditions. We expect many of the same challenges will stay with us in 2013 and beyond, and we will meet them head-on with continued faith, hope and integrity, while maintaining a constant focus on achieving our goals.

### **CEC'S FINANCES**

The CEC is financed by contributions from the member churches and donations or subsidies from third parties. Since member churches face growing pressure for financial downsizing, leading them to re-examine existing priorities as well as methods of working, CEC was confronted with diminishing resources. In the regular week-to-week, month-to-month work CEC remained largely in balance, however the Geneva office had to cut a significant part of its salary cost between 2009 and 2012. And we know there are further budget cuts on the horizon. The Geneva CEC Finance Secretariat has been served for years by a full-time executive secretary and a part-time administrative assistant. In April 2010 the Presidium decided, in view of necessary financial restructuring, not to renew the contract of the finance secretary and to prioritise the work. Budget reductions have consequences: programmes may not be implemented or communication suffers, and therefore the performance and visibility of CEC is reduced.

The main question at this stage is: What is it that CEC focuses on that no one else does? It is time to look at how we will allocate our resources in the future. In this perspective, the Central Committee drew up annual budgets and staffing plans for the CEC General Secretariat, but limited resources made the work more difficult than before. Against the global financial crisis and the reality of a significant economic downturn across Europe, the financial pressures faced by CEC and its member churches will only intensify in the years following 2013. For this reason the Central Committee formulated concrete proposals regarding membership fees, based on the constitution which provides that a church may be excluded from the CEC or restricted in the exercise of its rights as a member if it persistently and seriously fails to comply with the conditions of membership or with its obligations as a member church. The United Nations, which membership comprises almost all the states in the world, is founded on the principle of the equal worth of every human being. The

same principle applies to CEC in relation to the member churches and member organisations. Meanwhile, contributions are, after all, the dues we pay for the privileges of membership. One can also say that membership is a privilege burdened with conditions. The Budget Committee decided to set the membership fee at a minimum of 500 euro and that CEC would not subsidise travel to meetings or programme activities by representatives of churches that do not pay their membership fee. The work of CEC can only take place if it is properly resourced. Further information can be found in the chapter on finances.

### **THE STAFF OF CEC**

I want to underline the important role of the staff in Geneva, Brussels and Strasbourg. All that we seek to achieve as CEC we achieve through those who work for and in the name of CEC. As, writing this report I have worked only a few months with the members of the staff, I am still learning from them daily. During these past months I have been constantly struck by the positive way in which staff members have reacted to the new challenges facing CEC. Some, nonetheless, were quite concerned owing to a lack of information about the internal evolutions. I therefore decided to send out internal newsletters to inform them about the changes facing the organisation. The success of CEC depends on how well our staffing team performs. In recent years, due to internal evolutions, they have often been pulled in multiple directions. We have to communicate clearly and make goals unambiguous. A separate chapter deals with the many staff changes that have occurred recently.

### **CONTACT WITH THE CEC MEMBER CHURCHES**

Face-to-face contact is an important part of the General Secretary's work with our member churches and church-related and non-church-related organisations. Face-to-face contact can always lead to future opportunities for both parties, in terms of help and advice. This contact can also motivate us to move forward.

The Interim General Secretary Rev. Prof. Dr Viorel Ionita, and after him Rev. Dr Guy Liagre, visited many CEC member churches. All these visits included meetings with the heads of the respective churches and intensive discussions about the relationship between CEC and these churches. These contacts facilitated intensive exchange and information and brought the CEC closer to all these churches. Contacting and meeting people is not simply about pro-

moting CEC, it is about creating, building and nurturing relationships with churches, church leaders and organisations, gaining credibility and trust, and highlighting the work we do.

The General Secretaries also attended several meetings of the general secretaries of the ecumenical organisations based in Geneva: World Council of Churches (WCC), Lutheran World Federation (LWF), World Communion of Reformed Churches (WCRC), ACT Alliance and CEC. These meetings were a very good platform for exchange on the on-going developments in these organisations and the possibility for take decisions concerning the Ecumenical Centre in Geneva.

### **MEMBERSHIP MATTERS**

An organisation can be structured in many ways, but without members there is no organisation. The question of CEC membership was a permanent concern. In the process of reflecting on the CEC revision process some organisations decided to resign. An important issue for some organisations and churches was the question of associate membership status, which has an impact on the involvement of associate members in the work of CEC. While some churches and organisations are resigning their membership in CEC, other are applying to become members or associate members. Some organisations have been waiting for an answer to their applications as associate members since 2009 because of the ambiguity of this status in CEC.

The Central Committee meeting in 2010 recommended that the category of associate organisation be frozen and accepted the recommendation that commissions should be encouraged to involve the applicant organisations in their work, as appropriate. Meanwhile there was no further official communication from CEC to these organisations. There were good reasons for this decision but in the future, CEC has to be clear, effective and more client-centred in its communication and structures. There were four applications for associate membership pending from The European Network of Health Care Chaplaincy (ENHCC), The Churches' European Rural Network (CERN), The Federation of Evangelical Religious Organisations in Spain (FEREDE), and The Finnish Evangelical Lutheran Mission (FELM).

We were informed in March 2012 that the Federation of Evangelical Lutheran Churches in Switzerland and the Principality of Lichtenstein had decided to resign as an associate member of CEC. The federation informed the Acting General Secretary of this decision, explaining it did not feel involved in the life and work of CEC because CEC had never explained why it was not accepted as a full member.

On August 30, 2012, the General Secretariat was informed of the merger of The Mission Covenant Church of Sweden, The Baptist Union of Sweden and the Methodist Church in Sweden under the interim name JOINT FUTURE. This new structure replaced the three former churches as a CEC member. The Evangelical Lutheran Church of France and the Reformed Church of France informed the CEC General Secretariat on October 10, 2012, that the merger of their churches to become The United Protestant Church of France had been legally completed and that the first Synod of the Church would be in spring 2013.

Other member churches resigned from CEC for financial reasons, namely The Scottish Episcopal Church, The Moravian Church in the Czech Republic and the United Methodist Church in Estonia. The French Protestant Federation informed us that they could not continue their financial commitment towards the Church and Society Commission and the Ecumenical Forum of European Christian Women informed us that their Coordination Committee had decided to only pay half of its contribution. The Gustav-Adolf-Werk, an associated organisation of CEC, also formally informed us that its board decided to drop its contribution to CEC as of 2011 as a result of the financial crisis. Also, the Ecumenical Council of Churches in Hungary asked us in April 2010 to dissolve its membership as each member church of the council was already a full member of CEC.

Two associate organisations ceased their activities. On October 15, 2012, the European Contact Group on Ecumenical Social Action (ECG) informed CEC it would dissolve at the end of the month and invited the CEC General Assembly in Budapest to recognise “The Josef Cardijn Association for the Development of Workers Education” as its successor. On October 29, 2012, the General Secretariat was informed that the associated organisation Ecumenism in the Nordic Region no longer existed.

While there was no immediate prospect of a return to full participation in the life of CEC by the Russian Orthodox Church because of the issue dividing it, there was a clear improvement in relations between the church and CEC. In a letter CEC asked if an agreement between the two Patriarchates of Russia and Constantinople could be reached. The Central Committee of CEC decided to defer the matter until members had the opportunity to fully consider the question, perhaps with the assistance of a small group established from among themselves, with the intention that a vote could be taken at the Central Committee meeting. This process did not succeed. The situation is complicated and weakens the fellowship of CEC and impacts CEC's efficiency and effectiveness as an agent of reconciliation. Meanwhile the Central Committee (led by an Orthodox president) is aware that Orthodox member churches in particular are challenging CEC to ensure that the Orthodox voice is heard clearly within the organisation.

## 5. Communication

### COMMUNICATION

Saint Augustine said, "Nobody believes in anything if they did not first believe that it was believable." Christianity must embody the cultural framework where it is inserted. And the culture of today is that of mass communication. The world of mass-media communication and technology not only offers new forms of social experience, but also a global network of meaning that penetrates deep into the psychic structure itself. By creating a technological ecology, media itself is modelling the conduct and mentality of the masses. Modern media provide and construct the knowledge of society. As a result the cognitive framework is changing. Media and the internet unite believers and non-believers in the search for answers to fundamental questions and are a common source for personal and collective sense. Technological innovations are likely to sharpen many of today's ethical debates that require a response from the churches.

*Nobody believes in anything if they did not first believe that it was believable.*

St. Augustine

Christian churches in Europe therefore have to ask themselves: What happens when the only source of information about the

world is via the mass media? If Christianity is reduced to social promotion, thus belittling the role of the construction of identity and thought, what will it mean “to be with the poor”, when people of Europe are impoverished of meaning, of sense? In the final analysis: What must the world be shown? The role of the churches is simply to demonstrate there is life and hope in the name of the One who is everything and who is in everyone, and nothing else. In this perspective the role of the Church is also outside the Church.

Achieving this goal is often hampered by the lack of professional communications work that engenders a positive construction of Christianity. Of course, we have also to realise that the socio-cultural conditions of church communication have fundamentally changed. Churches face stronger competition in a multicultural and multi-religious society among other “meaningful offerings”. This requires new strategies in order to maintain their presence in the public arena.

Communication has been easily overlooked by CEC. However, without communication, there is no way to express the vision and work of CEC to its members and other interested parties. For this reason several persons have asked about the communication situation within CEC. There is an immediate need for regular information designed to serve several distinct audiences. Regular general information – from CEC and the commissions – is important for a lively relationship between CEC and its member churches and organisations. We are suffering because we do not have a communications secretary. In the absence of a communications and information secretary, the Office of Communications continues to function with one part-time administrative assistant for the general work of CEC and the commissions and a 30 per cent staff member for the specific work of CSC. Since communication is a necessity, as we use it to network, spread ideas and promote the work of CEC now and in the future, this is a particular point of sorrow. Communication is crucial to the success of the future organisation because we need to reach out if we are to fulfil our mission.

During the Lyon Assembly a petition was circulated regarding the communications officer post, which – together with all new appointments – had been frozen for financial reasons by the pre-Lyon Central Committee. There was a feeling that the decision had been hasty and wrong and the petition therefore appealed for the Central



Committee to reinstate the position. As early as the first meeting of the Central Committee in Lyon, concern was expressed at the impact the lack of a full-time person responsible for communications as having on communicating the work of CEC as a whole. That concern has subsequently been expressed by, among others, the Press Officers' Network of European Churches (PONEC) and the World Association for Christian Communication (WACC). Unfortunately, 2010 was one of the most difficult years for communication, firstly in the Geneva office through the absence of a General Secretary, and secondly through the lack of a Communications Secretary. The General Secretariat functioned almost normally but communication with the churches suffered.

Both the short and longer term aspects of communication have to be considered. In the Steering Management Team of November 2011 it was suggested that an English-language newsletter be sent by email to the Central Committee and member churches to keep them as informed as possible. As Ruthann Gill, the Communications Assistant, would normally have retired on August 1, 2012, steps were taken to ensure the continuity of her work. She graciously accepted to continue working on a half-time basis till the end of 2012 and a regular CEC information bulletin was sent to the member churches and associated members

*Communicating about church activities is something above and beyond the ordinary and must be conducted with great respect for the Gospel, but this does not prevent us from using terms and strategies from the business world. These represent a means to achieve our goal.*

It's a fact that CEC needs to more clearly demonstrate the value of its work. With the ecclesiastical, ecumenical and political landscape of Europe much changed since CEC's foundation, the organisation needs to work harder to promote the value of CEC membership to member churches, how CEC membership enables the voices of individual churches to be stronger within Europe, and how the voice of the Churches can be much more effective when it is expressed collectively. It is our aim to make the voice of the churches' witness heard in the cultural, social and political development of Europe, and to create an ecumenical platform for the theological and ethical debate and our spiritual living together.

Communication to the churches should not be restricted to reports of meetings. Members must have the chance to participate in dialogue regarding on-going processes and have the opportunity to act. It requires new forms of sharing and exchange of experience, improving internal communication and thereby increasing the influences from the member churches. Public attention must also be drawn to issues not covered by the media.

### **ECUMENICAL NEWS INTERNATIONAL (ENI)**

As we have already underlined, churches are beginning to notice that new media are not just mechanical gimmicks for creating worlds of illusion, but new languages with new and unique powers of expression. So, for churches to complain about the press is like a ship's captain complaining about the sea, because whoever can use mass media professionally can shape society. He or she can vulgarise that society. He or she can brutalise it. Or they can help lift it to a higher level. It is a fact of life that the media has substituted itself for the older world. Even if we want to recover that older world we can only do so through intensive study of the ways in which the media has swallowed it. Consequently, CEC was a founding partner of Ecumenical News International (ENI), which was launched in 1994 as a joint venture with other ecumenical organisations. More recently, the main donors (WCC and the LWF) reduced their contributions, resulting in a considerable scaling down of ENI's operations. The assembly had discussed a proposed long-term structure for ENI, based on editorial hubs rather than a physical office. A well-researched and extensive business plan was produced with an annual budget of around 600,000 Swiss franc. In 2011, the partner organisations contributed 311,000 Swiss franc (including CEC's 25,000 Swiss franc), allowing the ENI to operate at a minimal level. However, the main donors indicated they would further reduce their contributions in 2012 and it was not clear whether the funds guaranteed for 2012 (with or without a CEC contribution) would be enough to keep the network running.

There were arguments for and against CEC's continuing support of ENI beyond 2012. However, ENI did not and could not serve CEC's strategic communication objectives and there was no certainty that the new business model would succeed. Therefore, despite CEC's long-standing loyalty and commitment to ENI, the Central Committee unanimously decided to withdraw from the body in 2011.

## 6. The wider ecumenical scene

### ENCC MEETINGS

The 2011 meeting of the General Secretaries of the National Councils of Churches (NCCs) in Europe, organised by the CEC General Secretariat in cooperation with the Polish Ecumenical Council took place between April 4 and 7, 2010, in Warsaw. The main theme of this meeting was the issue of secularisation – one of the main issues affecting churches today. Churches across Europe experience diverse understandings of secularisation ranging from militant “anti-church” to mutual respect and cooperation. Secularisation in Europe poses some threats but also offers opportunities for the churches, such as the chance to rediscover and share the essential community dimension of Church and the role of Christians in society, and to reflect theologically and interpret what tradition and inclusivity/broad Church mean in the contemporary context. Another important aspect is that we learn to re-evangelise the faithful, to strengthen the sense of community, to build people's confidence to express their faith. And we should not forget to seek to engage with young people on the issues that are most alive for them today (such as the environment, justice, freedom) – not just traditional “churchy” issues.

*The process of secularisation arises not from the loss of faith but from the loss of social interest in the world of faith. It begins the moment men feel that religion is irrelevant to the common way of life and that society as such has nothing to do with the truths of faith.*

Christopher Henry Dawson

A panel of representatives from Polish religious, political, academic and civic society arenas made the difficulties and potentials of reconciliation in Eastern Europe today clear to the NCCs. Participants stressed guidelines for a society that is democratic and respects human rights and the rule of law.

On the invitation of Churches Together in Britain and Ireland (CTBI), in partnership with Action of Churches Together in Scotland (ACTS), the 2012 meeting of the General Secretaries of the National Councils of Churches in Europe (ENCC) took place in Edinburgh from April 17 to 20. The conference theme was:

“Church and Contemporary Culture: Threat or Opportunity”. 17 NCCs were represented by their general secretaries along with one regional group (CTBI) and staff members from CSC and WCC. Participants began with presentations of their national or international context and experience. The programme was designed to encourage conversation, sharing and reflection, and included a visit to the Scottish Parliament and a contextual Bible study “conversation” on Matthew 15:21-28: Jesus’ encounter with the Canaanite Woman. The Churches’ Parliamentary Officers joined the group for part of the morning, answering questions about their work. The visit closed with a presentation by the Minister for Community Safety and Legal Affairs with responsibility for tackling sectarianism.

## **WCC**

CEC is not the only player involved in the ecumenical life of Europe. In autumn 2009 a meeting between the general secretaries of ecumenical organisations based in Geneva and the Council of the Community of Protestant Churches in Europe revealed growing impatience at the lack of clear direction that ecumenical bodies based in Europe should work together more coherently. This will – as indicated in the RWC report – be an urgent task for the years ahead. As part of this agenda, CEC and WCC discussed the continuing work and role of the former WCC roundtables in Eastern Europe.

Achieving greater coherence between the work of the CEC and WCC in Europe is part of a wider agenda to more clearly define the respective roles of the WCC and the Regional Ecumenical Organisations, of which CEC is one, throughout the worldwide ecumenical movement. WCC has demonstrated its commitment to progressing this particular element of ecumenical reconfiguration. In the same context, WCC, CEC and the two North American Regional Ecumenical Bodies made a joint statement, based in part on the statement of the 13th CEC Assembly, on the continued stationing of nuclear weapons in Europe.

In its report, the RWC indicates that the question of how Europe reinvestigates its economic and social models in a manner that binds together solidarity, responsibility and competitiveness is a long-term challenge requiring a response from CEC and its member churches. That is why a joint delegation from CEC and WCC visited Greece between November 18 and 21, 2012, to show solidarity with the Greek people during the economic crisis. The joint

delegation, which included the general secretaries of both organisations, the CEC President and the WCC President for Europe, met with members of the Church of Greece, the Evangelical Church in Greece and members of the Greek government.

### RELATIONSHIPS, CEC AND CCEE

At its meeting in Crete from September 12 to 16, 2012, the Central Committee learned of the August 31 death of Cardinal Carlo Maria Martini at the age of 85. He had been president of the European Bishops' Conference (CCEE) between 1987 and 1993. True to his motto "Pro veritate adversa diligere" ("For the love of truth, dare to choose adverse situations"), Cardinal Martini played an important role in the ecumenical movement. It was from the Word, in particular the prayer of St Ambrose, that Cardinal Martini drew his pastoral energy: "Lord, give always your people shepherds to trouble the false peace of consciences."

The Central Committee honours him as a man of dialogue, a shepherd who strove to tear down walls, untiring in his quest for openness and ecumenism. As President of the European Bishops' Conference he was one of the driving forces of the first European Ecumenical Assembly, held in Basel in 1989, a gathering attended by thousands of persons from all denominations. Cardinal Martini liked to emphasise that, with ecumenism, it was not necessarily a question of churches having the same view, but, above all, challenging one another and moving forward together on the road to God. The ecumenical debate is precisely for this purpose. What is important is the dialogue between churches, between tradition and today's problems. Jesus' Word needs today to show its profile with the courage to listen and to confess. To do this, we must look forward, we must believe in the long-term perspective and the positive effects of ecumenical dialogue. Cardinal Martini initiated a dialogue rather than withdraw timidly into himself. The Conference of European Churches retains an unforgettable memory of his presence within it.

*Lord, give always your people shepherds to trouble the false peace of consciences.*

St Ambrose

The role of the CCEE-CEC Joint Committee, established in 1972, is to supervise the co-operation between CEC and CCEE. As well as

the general secretaries of the two bodies, the Joint Committee has seven members from each of the CEC and CCEE.

In November 2009 a joint CEC-CCEE letter was sent to the churches in Europe in response to the issue of Climate Change. Climate change is an issue for each of us; it affects the life of the whole planet. The earth and all its ecosystems is a precious gift that we have received from God. In the face of global crises – economic, environmental or any other – we are called to live in the way that shows the faith, hope and love which we bear towards God, as well as our respect for the whole of God’s creation. CEC and CCEE, together with many individual churches in Europe, expressed our belief that the EU has to step up its efforts to recognise the mutual responsibility of member countries to combat climate change. The letter encouraged churches and Christians in Europe to take appropriate action to address the challenge of climate change. It encouraged networking, sharing of initiatives and good practices leading to the care of creation as emphasised and recommended in the outcomes of the 3rd European Ecumenical Assembly in 2007 in Sibiu, Romania. CEC and CCEE invited churches to engage in common prayer, in solidarity with those suffering the negative effects of climate change, in a common search for wisdom and perseverance in changing our inappropriate lifestyles.

A first meeting with CEC and the Catholics CCEE took place in Istanbul between March 7 and 10, 2010, at the invitation of the Ecumenical Patriarch His All Holiness Bartholomew I. He challenged the Joint Committee to deepen the relationship between CEC and the Roman Catholic Church and to imagine new structures of cooperation so that there would be one ecumenical instrument in Europe. The Joint Committee decided to examine the phenomenon of migration from a variety of perspectives: cultural, social and economic. It included as part of the framework for the 2010 CEC-CCME Year of European Churches Responding to Migration 2010 a project to promote the visibility of the churches’ commitment to migrants and the policy of integration through work for and with migrants, refugees and ethnic minorities at European and national levels. Policies and projects of the Turkish and Greek governments, in particular those connected to asylum seekers and refugees, were presented at the meeting. There were also serious questions about the ostensible values which, up to then, some EU representatives, through European legislation, had tried to spread in individual

nations, especially in matters of education, the role of religion, life and the traditional family and the very identity of the person.

Christians' contribution to the building of national identity and to European integration was the focus of the work of the second annual meeting, scheduled in Belgrade from February 17 to 20, 2011, at the invitation of His Grace Mgr Stanislav Hocevar, Metropolitan Archbishop of Belgrade and President of the International Bishops' Conference of Saints Cyril and Methodius. The agenda included discussion on the presence of gypsies (the Rom peoples - the Sinti, Gitani and so on) in Eastern Europe; ecumenism 10 years after the signing of the *Charta Oecumenica*; and relations between Christians and Muslims in Europe. The final statement underlined, among other points, that "Identity is not immutable throughout the life of a person, a city or a nation. There is a continuous development of new elements which may become challenges to our identity, sometimes enriching it and on occasion creating tension. But this is precisely why identity is an in-depth experience, and remains a call to dialogue with brothers and sisters coming from afar in order to work together for the promotion of the common good".

*"Churches and religious communities are important providers of social services in the member states of the Union. In order to combat poverty effectively, it is essential to draw inspiration from their long and extensive experience in this area."*

Manuel Barroso

In relation to the discussion on the main theme, the Joint Committee decided to send a letter to Baroness Catherine Ashton, High Representative for Foreign Affairs and Security Policy of the European Union, asking that the issue of protection of religious freedom and Christian persons in the world be tabled at the meeting of Foreign Ministers of the EU. It also requested a clear signal regarding decisions on common policies that display engagement of the European Union for the defence of religious freedom for those of all faiths throughout the world. The issue of the presence of the Roma people in Eastern Europe was also discussed and the Joint Committee investigated possible cooperation between the two organisations in relation to this challenging question.

At the conclusion of the worldwide Week of Prayer for Christian Unity the Joint Committee met in Geneva at the John Knox Centre

from January 26 to 28, 2012. Participants discussed the issue of the witness of the churches, in particular theological and practical responses, starting from pastoral and local experiences, in relation to the ever-changing situation in the world. During the meeting, participants also held discussions with the general secretaries and representatives of the WCC, LWF, WCRC and the ACT Alliance as well as representatives of local churches in the Geneva region. They were received by Archbishop Silvano Tomasi, Apostolic Nuncio and the Holy See's Permanent Observer to the United Nations and other International Organisations in Geneva. The agenda included discussions on the presence of the Roma people; dialogue with Muslims in Europe; and the current political and economic situation in Europe, concluded that an evangelising Church needed to open up and not be afraid to enter the public realm. Such a presence can be achieved only by the testimony of Christians in their working and living environment as well as the presence of the Church in the public sphere. The Joint Committee underlined that the Church should use opportunities as they arise, such as collaborating with the secular media, being present in the fields of education and culture, and finding ways to demonstrate Christian faith through diaconal activity. "I know of no great men," a philosopher said "except those who have rendered great service to the human race."

The Joint Committee of CEC and the Council of European Bishops' Conferences work within a set of guidelines to oversee and encourage joint work in specifically defined areas. The document "CEC-CCEE Guidelines for Cooperation" was produced in 2000 to help co-operation between CCEE and CEC. In 2009, CEC proposed the document be revised in light of the wider ranging reflection on ecumenism in Europe. The CCEE preferred an essential update of articles, which are no longer topical. Changes within CEC made it impossible to implement these recommendations. The question remains as to whether these guidelines will be expanded.

Luca Negro agreed to finalise editing of the Sibiu 2007 Report. CCEE and CEC had hoped to publish a limited number of copies before the end of 2010, however his resignation from CEC made this impossible.

CEC and the Roman Catholic Church also cooperate at other levels. CEC-CSC and COMECE (the Commission of the Bishops' Conferences of the European Community, made up of Bishops



delegated by the 26 Catholic Bishops' Conferences of the European Union) attended various meetings with religious leaders and the three presidents of the European Institutions, in connection with the European Year for Combating Poverty and Social Exclusion, as well as other subjects. CEC and COMECE have an effective working relationship, including shared initiatives such as the Conference on Social Policy which was held in Gdansk, Poland. Cooperation between CEC and CCEE in the context of the European Christian Environmental Network (ECEN) led to a joint letter to the member churches and bishops' conferences, encouraging dialogue with national and regional governments ahead of the Climate summit in Copenhagen, Denmark.

*Before you start some work, always ask yourself three questions: Why am I doing it? What might the results might be? And will I be successful. Only when you think deeply and find satisfactory answers to these questions, go ahead.*

#### **RELATIONSHIPS WITH MUSLIMS IN EUROPE**

It is only when there is a deep understanding of one's own religious beliefs and commitments that progress can be made in achieving true understanding and respect for the religious values and beliefs of others. Engaging in interfaith dialogue does not in any way mean undermining one's own faith or religious tradition. Indeed, interfaith dialogue is constructive only when people become firmly grounded in their own religious traditions and through that process gain a willingness to listen and respect the beliefs of other religions. This inter-religious dialogue is one of the challenges European churches face today. CEC cannot avoid this subject if European people, nations and cultures are to live together in peace. This dialogue counters the idea that Europe can thrive on economic progress and cooperation alone. European religions are expected to contribute to visions of successful coexistence at a time when there is a marked lack of solutions for a multitude of conflicts, which can become increasingly violent even in European cities and regions.

In CEC we have to ask to what extent do religions in society really cause conflict. It is not without reason that this is the central question in many inter-religious discussions on peace, justice and human rights. Linking religion with national majority cultures sometimes encourages a feeling of superiority and exclusiveness, making other religions and cultures appear foreign and inferior. Without the

moral inhibitions that should be inherent in every religious message, it is one small step to isolating people, depriving them of their rights, expelling them or even, in the worst case, murdering them. The central question for CEC was and still is: How can the religious message of peace be spread and be used to benefit the coexistence of people? Are we, as highly organised churches in Western Europe, sufficiently aware of the challenges that inter-religious dialogue presents for actively shaping society? How might churches work together through CEC to address the concerns and questions around how to live together peacefully without neglecting the challenges this co-existence raises?

The *Charta Oecumenica* states that Muslims have lived in Europe for centuries. In some European countries they constitute strong minorities. Meanwhile, while there have been plenty of good contacts and neighbourly relationships between Muslims and Christians, and this remains the case, there are still strong reservations and prejudices on both sides rooted in painful experiences both throughout history and in the more recent past. Work on relationships between Christians and Muslims in Europe has to be more and more developed and therefore, although joint work in this area would continue, a permanent structure between CEC and CCEE was no longer needed. It was therefore decided to discontinue the Committee on Relations with Muslims in Europe (CRME). The main purpose of this committee was to advise European churches and bishops' conferences on how to address Muslim issues in Europe. In this respect the committee was initially called the Islam in Europe Committee and elaborated a series of documents. The committee organised Christian Muslim European Conferences in 2001 and 2008, which proved to be very efficient in realising the cooperation between the two faith communities at the European level. In the closing phase of the committee, its work had become increasingly difficult to structure and communicate to the churches and bishops' conferences in Europe as relationships between Christians and Muslims in Europe had developed considerably at the local level in many European countries. In this respect it became equally more and more difficult for CEC and CCEE to entertain a permanent structure through the CRME that was effective at organising conferences but not its current work.

A CEC-CCEE ad-hoc meeting in Paris on April 26 and 27, 2012, prepared recommendations for future cooperation on Muslim/

Christian relations in Europe for presentation to the CEC-CCEE Joint Committee. CEC and CCEE approved that joint work in the area of relations with Muslims in Europe could continue in the form of specific consultations and conferences on important topics organised together with Muslims.

### **RELATIONS WITH REGIONAL ECUMENICAL ORGANISATIONS**

Achieving greater coherence between the work of CEC and that of Regional Ecumenical Organisations (REOs) outside Europe is one of our objectives. As a practical sign of our on-going cooperation with other Regional Ecumenical Assemblies, the Church and Society Commission continue to collaborate on programmes with the Consejo Latinoamericano de Iglesias (CLAI). In an on-going process, CEC and CLAI work together to respond to the challenge of world-wide economic globalisation. CEC and CLAI will continue this cooperation.

### **YOUTH PARTICIPATION**

What should young people do with their lives today? Many things, obviously, but the most daring is to create stable communities, because while it is very often older men who declare war it is youth that must fight and die in them. The previous Central Committee established a Youth Participation Working Group (YPWG) that elaborated a strategy of cooperation between CEC and some European youth organisations. In light of the work done by the YPWG a memorandum of cooperation between CEC, the Youth Ecumenical Council in Europe and the World Student Federation – Europe Region, titled “Strengthening Cooperation between CEC and Ecumenical Youth Organisations”, was agreed at the meeting of the Central Committee in Vienna, Austria, in November 2007.

#### **THE LITTLE BOY AND THE OLD MAN**

*Said the little boy, "Sometimes I drop my spoon."*

*Said the old man, "I do that too."*

*The little boy whispered, "I wet my pants."*

*"I do that too," laughed the little old man.*

*Said the little boy, "I often cry."*

*The old man nodded, "So do I."*

*"But worst of all," said the boy, "it seems*

*grown-ups don't pay attention to me."*

*And he felt the warmth of a wrinkled old hand.*

*"I know what you mean," said the little old man.*

Shel Silverstein

This memorandum included, among others, a recommendation to establish a joint committee between CEC and the youth organisations, resulting in the Joint Committee of CEC and the Youth Organisations (JCCYO) with representatives from the Ecumenical Youth Council in Europe (EYCE); World Student Federation – Europe Region (WSCF-E); European YWCA; Young Men's Christian Association of Europe (YMCA-E); and Syndesmos. CEC was represented by the General Secretary, the Lyon Assembly Secretary, the Youth Programme Coordinator and three young members of the Central Committee. This committee mainly focused on how youth organisations could actively participate at the Lyon Assembly. In the end, only two organisations signed the memorandum: WSCF-E and EYCE. No plans have been made since the Lyon Assembly for continuing this cooperation, nevertheless, we invited these organisations to attend meetings of the Central Committee at CEC expense. Concern was expressed in the Central Committee, that youth participation, in ping-pong manner, was being pushed back and forth between governing bodies.

## 7. CEC and the commissions

### **CEC-CCME**

One of the consequences of the outcomes of the Lyon Assembly was the Churches' Commission for Migrants in Europe (CCME) decision to put on hold the final legal steps to change CCME's status as an independent body under Belgian civil law and thereby pave the way to complete the full integration of CEC and CCME. The original position was that CCME would become part of CEC as a commission in its own right. That commitment has been put in question by the wide mandate given to the RWC to imagine a structure for CEC where it does not have to work through commissions. It remains important that a lot of consideration be given in Budapest to the integration of CCME and how this will be realised in practice.

CCME was founded in 1964 by the WCC. CCME members are Anglican, Orthodox and Protestant churches as well as councils of churches and church-related agencies. The three bodies signed an agreement of cooperation in 1999 following a consultation process sparked by the 1998 decision of the CEC Central Committee to close its refugee desk. An evaluation of this agreement led to the process of integration between CCME and CEC. The integration

process started after the 12th Assembly of CEC in Trondheim, Norway, when the assembly decided that migration was a major topic for the churches in Europe. The CEC Assembly determined integration of CEC and CCME should be envisaged in a similar way to the previous integration of CEC and EECs (now the Church and Society Commission of CEC).

The process was hindered by events such as replacement of members of the negotiation group, but more importantly by the considerations around the reconfiguration of the international ecumenical movement and the restructure of CEC itself. One of the most important aspects of those discussed was around membership. CEC and CCME have different criteria for membership and very different working relationships between the organisation and its members. CCME is an active network of organisations with a very small, but effective organising unit in Brussels, with goals outside and inside the churches. CEC is a fellowship of churches and mainly works within its membership, although some changes were mandated following the integration of CEC and EECs. The CCME Assembly in London 2005 decided in favour of integration and confirmed this with further detailed decisions at the CCME Assembly in 2008. In the light of these decisions and the outcome of the negotiation process, CCME continued to express its strong desire for integration following the CEC Assembly in Lyon.

Working with the membership of 125 churches and additional associate organisations of CEC increases the CCME mandate enormously and will provide new opportunities for strengthening the work. The CCME Assembly of 2008 in Protaras, Greece, accepted changes to the CCME Articles of Association on the condition that the details as outlined in the Memorandum of Understanding, “Different Backgrounds – Joint Future” adopted by the Central Committee of CEC and the Executive Committee of CCME at their meetings in Vienna, November 2007, would be implemented, and the review of CEC membership criteria be undertaken after the 13th CEC Assembly.

The situation after the Lyon Assembly can be described as “in-between”, transitional. CCME has decided to integrate with CEC but has not yet registered its revised, adopted articles of association with the Belgian authorities. That registration is a formality but a very important one: without registration the new articles of association cannot be validated. In principle, CCME is “in” but legally the

important task of registration has still be to undertaken in order to complete the process of integration.

The CEC Assembly in Lyon passed the motion to review the organisation of CEC both in terms of constitution and structure. It is a very open process, as could be gathered from the discussions in Lyon, and some proposals were as far reaching as changing the structure from commissions to departments. While CCME supports the intention to review the constitution and working methods of CEC and hopes that good and effective solutions will be elaborated, the commission underlined that some of the changes discussed could imply that CCME will have to change its successful working method of networking in the field. One major concern of the commission needs to be highlighted: a change from the present commission model to a department of CEC in the current situation would strip CCME of two-thirds of its members and probably half its income.

Twice during the Lyon Assembly, CCME stated that the current situation had not been foreseen and that the new situation requires the CCME Executive Committee to seek a new mandate from the CCME Assembly. However, as the process is rather open at the moment, there is for the commission no clarity as to which mandate the CCME Assembly should consider.

The current Executive Committee could therefore not register the agreed change of the CCME Articles of Association without a decision from the next CEC Assembly. All in all, it means that the process of the formal and legal integration has been brought to a stop until a CCME Assembly reviews and renews its mandate.

CCME is an effective network organisation and wants to remain a network organisation. CCME however fears abolishing the commissions would endanger the work CCME has been doing for more than 40 years. The conclusion is that crucial aspects of the implementation of the Lyon Assembly motion remain unclear and will not be known until completion of the CEC review. This lack of clarity means CCME cannot move forward to complete the integration so the legal process was put “on hold.” The new CCME Articles of Association, which are the result of the Negotiation Group and the decisions of the CCME Assembly in 2008, were not legally registered as is required by Belgian law. One of the most important issues in the new articles of association is the nomination and ap-

pointment of the new members of the CCME within CEC. As long as these articles are not registered, there is no legal basis for the CEC Central Committee to appoint members of CCME.

CCME has therefore requested that the Central Committee appoints a CCME provisional commission, as envisaged in the 2008 memorandum of understanding (chapter 9.4) and appoint a new Negotiation Group to discuss the developments in the coming years in both organisations.

However, the 2008 memorandum of understanding envisaged that CCME, on integration, would become one of the commissions of CEC.

Meanwhile, after the Lyon Assembly CEC and CCME continued to collaborate closely. Following the proposal by the CEC Management Team, the Central Committee appointed 24 members to the provisional CCME in December 2009. These members have been regularly informed about CCME work, were invited to various events throughout the year of European Churches Responding to Migration 2010, and all were invited to participate in the CCME Assembly 2011 in Bucharest, Romania. CCME member organisations ensured that all personal Commission members appointed by the CEC Central Committee had voting rights and therefore full participation in the assembly.

The 2010 Churches' Year for Migration was conceived to publicly mark the integration of CEC and CCME. It underlined the churches' involvement with migrants, refugees, ethnic minorities, victims of racial injustice and victims of trafficking. It was launched in Budapest at the end of November 2009. At the first CEC Central Committee meeting, between December 16 and 19, 2009, a statement was issued concerning migrants and refugees in Italy. Preparing for the Year of European Churches Responding to Migration in 2010, the Central Committee of CEC commended the Italian churches for their witness in Italian society and assured them of their prayer and solidarity. Churches in Europe called on the Italian government, as well as other governments in Europe, to respect the fundamental rights of migrants in irregular situations. Recognising that crossing borders illegally is an offence, penalties need to be proportionate; asylum seekers and persons assisting them ought not to be criminalised.

On many occasions churches in Europe have denounced the deterioration of migrants' rights and their living conditions. In 2010 CEC and CCME tried to equip member churches and organisations to reflect on these issues in their own context by introducing a monthly focus on particular themes relevant to migration.

At its meeting in Prague, Czech Republic, between September 21 and 24, 2011, the Central Committee of CEC met with representatives of Czech Republic churches to raise, among other issues, the situation of the Roma minority, particularly as many of the Roma live in ghettos and are subject to violence, particularly at the hands of extremist groups.

## **CEC-CID**

### **RESEARCHER IN EUROPEAN MISSION**

The CEC Mission Post (Researcher in European Mission) was established as a consultancy, meaning it was exclusively dependent on extra funding from the CEC's mission partners. The first holder of the post was Rev. Darrell Jackson, from 2004 to 2006, with Ms Kyriaki Avtzi holding the position for a two-year period from the beginning of 2009. The renewal of Ms Avtzi's contract was postponed until financing for the post could be clarified and secured, and a realistic focus of priorities achieved. In June 2011, the Churches in Dialogue Commission evaluated the work already achieved. A more substantial evaluation was performed by an ad-hoc group for the Evaluation of the Mission Post at a meeting on September 9 and 10, 2011 and its findings were summarised in a report to the mission partners and Central Committee. Unfortunately, the post was not funded for 2011 because there was no evaluation of the last three years and CEC did not know what kind of new structure could be the result out of it. Also, CEC was not able to clarify how to implement the mission into institutional terms.

While CEC's mission partners were no longer willing to fund a staff post, they were willing to continue the cooperation on a project-related basis.

### **CID COMMISSION**

There have been several changes within the CiD staff. The first is Ms Kyriaki Avtzi who acted as Executive Secretary (Researcher in European Mission) between January 1, 2009 until she completed



her work on March 31, 2011. Ms Avtzi was employed by CEC through extra funding from the CEC mission partners: Church Mission Society, Church of Sweden, Churches Together in Britain and Ireland, Evangelisches Missionswerk, Finnish Evangelical Lutheran Mission, Kerk in Actie and the Norwegian Mission Society. To evaluate the cooperation between CEC and its mission partners since 2007 and then to shape the task of CEC in relation to the challenges of mission and evangelism in today's Europe, the CiD organised a consultation in Geneva in 2011. The moderator of this consultation was H.E. Metropolitan Gennadios of Sassima, the CiD moderator and participants were representative of all CEC mission partners.

After identifying the role CEC should play in relation to the mission in Europe, the participants considered how this role could be achieved: whether it should be continued as a consultancy or whether other forms of cooperation should be found. In the perspective of the revision process CEC is undergoing, the issue of mission should not be neglected. The mission partners strongly recommended that the Mission Desk be included in the core budget of CEC. All of them underlined that the mission post needed to be restructured. This would be considered proof that the CEC's governing bodies consider mission as a top priority. During this meeting the CEC mission partners expressed their willingness to sponsor the Mission Post up to the end of March 2011, but not beyond. As a consequence, Ms Avtzi had to end her mandate with CEC on March 31, 2011. As of April 1 this year CiD the staff was the director and a half-time assistant secretary.

The second change in CiD staffing relates to the director. As mandated by the Central Committee, the Presidium at its April 2011 meeting appointed Rev. Dr Kaisamari Hintikka as the Interim CiD Director to start her mandate with CEC as of September 1, 2011, for a period of two-and-a-half years. Rev. Prof. Dr Viorel Ionita handed over his tasks as CiD Director to Rev. Dr Kaisamari Hintikka on that date, even though he continued in the position of the Interim General Secretary of CEC until his retirement on October 31, 2011. Rev. Dr Kaisamari Hintikka did not complete her mandate with CEC, resigning from her position on August 13, 2012.

There was a further change in the administrative team. Mrs Elke Peyronne, who served the commission for three years, moved into

the General Secretariat on September 1, 2011, to replace Mrs Lucette ten Hoeve, who finished her work with CEC. She was replaced by Mrs Thérèse Pache, who served the CEC for a long period of time before retiring in October 2012. The CiD had to continue without a staff team and the new General Secretary brought energy to the work of the commission which operated without a staff team.

### **CHARTA OECUMENICA**

The *Charta Oecumenica*, which is based on the second recommendation of the 2nd European Ecumenical Assembly in Graz, Austria, (June 23 to 29, 1997) was signed on behalf of their organisations by the then President of CEC, H.E. Metropolitan Jeremy of France, and the then President of CCEE, Cardinal Miroslav Vlk of Prague, on April 22, 2001, in the context of the CEC-CCEE European Ecumenical Encounter. Since then it has become the task of the churches and bishops' conferences throughout Europe to continue working with the Charta, to make it their own. So far the Charta has been translated into 30 languages and has been used by many churches and ecumenical organisations to improve their ecumenical commitments. Both the 3rd European Ecumenical Encounter (Sibiu, Romania, September 4 to 9, 2007) and the 13th CEC Assembly (Lyon, France, July 15 to 21, 2009) strongly commended the *Charta Oecumenica* as an important tool for ecumenical dialogue. To mark the 10th anniversary of the 2001 signing of this important ecumenical dialogue, CEC and CCEE organised a series of events to evaluate the Charta process so far in different contexts as a basis for plans for its future use.

In this respect the following meetings were organised by the CiD, alone or in cooperation with the CCEE:

1. The meeting of the CEC-CCEE Joint Committee (February 17 to 20, 2011, Belgrade), which briefly discussed the "*Charta Oecumenica – 10 years after*". The members of the Joint Committee "recognised in this document a process rather than a statement. Such a process is continually developing".
2. The meeting of the General Secretaries of the National Ecumenical Councils in Europe (ENCCs), organised jointly by CiD and the Polish Ecumenical Council, from April 4 to 7, 2001 in Warsaw, also had "*Charta Oecumenica – 10 years*

after” on its agenda. Participants noted that “the Charta gave a ground-breaking vision for the relationships among the churches in Europe and with civil society.” Theologians and leaders of the churches use it as a self commitment for their ecumenical work. It was noted that in Switzerland, for instance, an ecumenical label was created for projects which could serve as an example, and an ecumenical service for the re-affirmation of baptismal vows was developed in Scotland. Inspired by the *Charta Oecumenica*, several ENCCs have established a creation day or creation month observance.”

3. CEC and CCEE, with the Ecumenical Institute of the Freiburg University (Switzerland), organised a seminar on May 9, 2011 on the same issue. At this meeting the *Charta Oecumenica* was considered an important tool for the continuing cooperation between all churches in Europe and a means for dialogue rather than a scope in itself. In this respect, reflection on the *Charta Oecumenica* and its implementation in the life of the churches was clearly recommended.

The Charta gave a ground-breaking vision for the relationships among the churches in Europe and with civic society. The Charta should indeed remain the CEC’s core document for ecumenical dialogue in Europe. Speaking of the importance of the *Charta Oecumenica* in his address at the Lyon Assembly, His All Holiness the Ecumenical Patriarch Bartholomew said: “I strongly recommend and heartily encourage the appropriate bodies within CEC to do everything in their power to promote its reception (receptio) and increase awareness of what has been jointly agreed.” To maintain the spirit of the document and to further its reception among the churches, all three commissions were invited to be

*I strongly recommend and heartily encourage the appropriate bodies within CEC to do everything in their power to promote the reception (receptio) of the Charta Oecumenica and increase awareness of what has been jointly agreed.*

His All Holiness the Ecumenical Patriarch Bartholomew

part of a consultation process. Inspired by the *Charta Oecumenica*, several ENCCs have established a creation day or creation month observance.

## **CEC-CSC**

The Church and Society Commission of CEC has a legal status in Belgium as an AISBL (Association Internationale Sans But Lucratif). As the Belgian legislation for AISBLs had been changed the Church and Society Commission was legally required to amend its statutes. The Executive Committee decided, in view of the overall CEC revision process, to make only those changes that were absolutely necessary. The amended version of the CSC statutes was presented to the CSC Plenary and Central Committee for adoption in 2012.

The new law no longer permitted the sharing of competences and powers between Belgian and foreign NGOs, as had been the case when the European Ecumenical Commission on Church and Society (EECCS) joined CEC as the Church and Society Commission in 1999, and the present constitution was accepted. The amendments were necessary to avoid difficulties that could arise if CSC were in an irregular position as it made changes arising from the revision process. It was in CEC's interests to have a legally "clean" CSC as a partner in the revision process.

Changes were made to four articles removing the need for approval or agreement by CEC when taking decisions on personnel or other matters and giving the mandate for decisions to CSC alone, although the opinion of CEC would still have to be taken into account. For example, in the legal sense CSC staff are directly employed under contract with CSC although their mandate would be determined by CEC.

Since CSC's operating environment is becoming more competitive and many organisations have a clearer sense of purpose, understanding of their added value and are willing to promote their own interests, CEC has to prove its value in this changing context.

## **CONCLUDING REMARKS – LOOKING TO THE FUTURE**

Our past can never dictate our future when we put it in the hands of God. Sometimes we have to let go of who we are to become who we will be. Meanwhile we have to look closely at the present we are constructing because it should already look like the future we are dreaming of. CEC remains the only Europe-wide ecumenical body that brings together Protestant, Anglican, Orthodox and Old Catholic churches. Meanwhile, the ecclesiastical and ecumenical

landscape facing CEC is significantly different to 20 years ago. While institutional and multilateral ecumenism seems to be in crisis, bilateral relationships appear to be developing. The growth of Pentecostal and Free churches is a further marked feature of Europe's new ecclesiastical landscape, bringing with them a new form of Christian self-confidence. Things are changing in ecumenism. A new generation of ecumenists are increasingly drawn to movements such as Taizé, Iona Community, Focolare and St Egidio rather than the institutional ecumenism of old. This new generation is a network generation that connects to organisations and movements because of a cause. Ecumenism in CEC needs to be open to continual innovation and change, knowing that the debate about these challenges is on-going within ecumenical circles and will continue to impact the life of CEC in upcoming years. Let's move on. It's just a chapter in the past. But let's not close the book, just turn the page.

#### **FINAL WORDS OF THANKS**

Silent gratitude isn't much use to anyone. So, in respect to the work done in the General Secretariat of CEC I would like, first of all, to praise God for all His blessings. Thanks are to be expressed to the entire CEC for its commitment to this work as well as to the members of our governing bodies for their advice and support. And last but not least, I would like to thank all those leaders in the CEC member churches who encouraged and supported the work of CEC, as well as all sisters and brothers in Europe and around the world who, in different ways, helped develop our common mission in the service of the Church of God in the world of today.

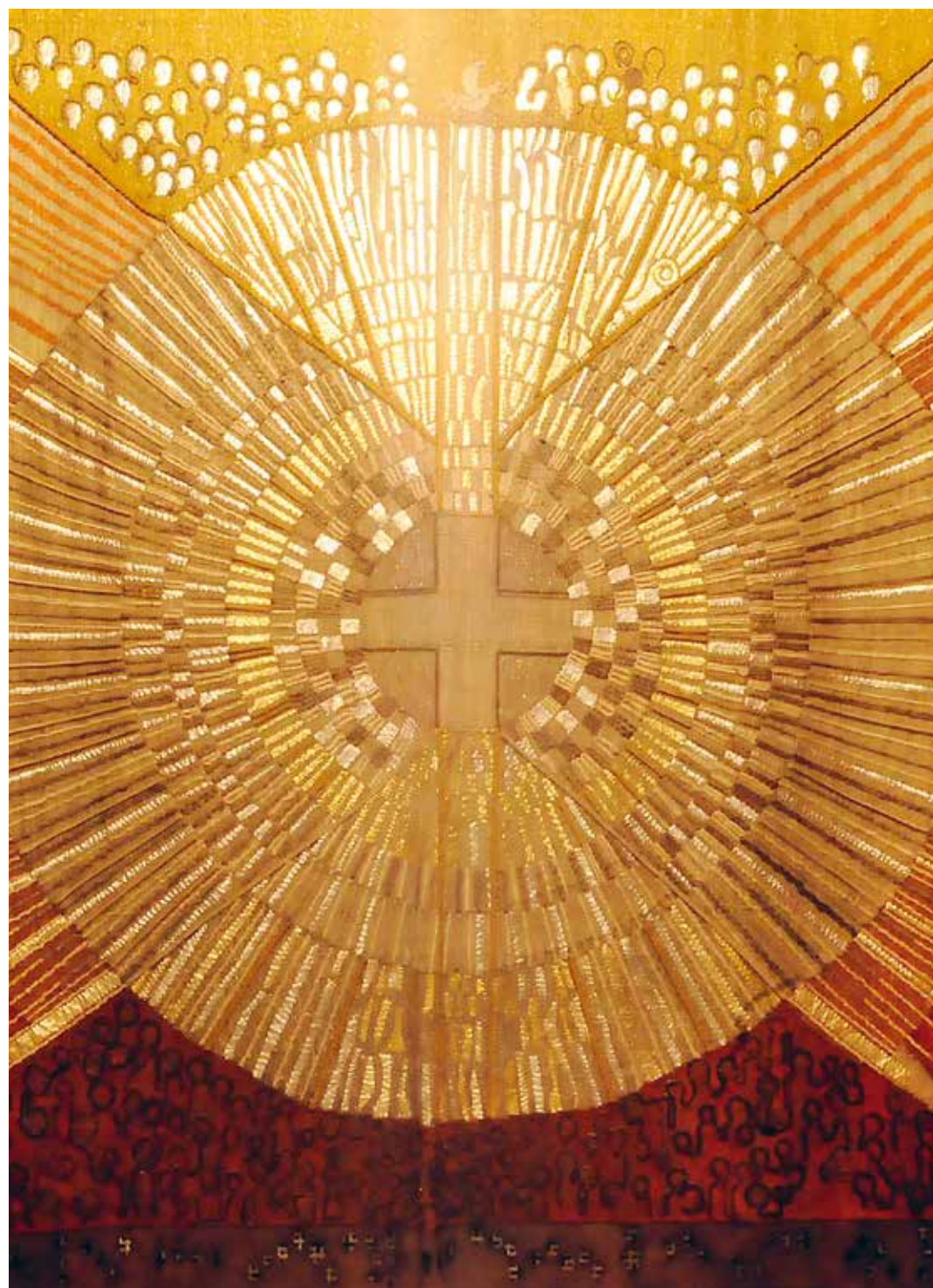
The member churches of the Conference seek by the grace of the Triune God to pursue together the path of growing conciliar understanding on which they have set out. In faithfulness to the Gospel, as witnessed in the Holy Scripture and transmitted in and through the Church by the power of the Holy Spirit, they seek to continue to grow in the fellowship (*koinonia*) of faith, hope and love. Faithful to this Gospel, they also seek to make a common contribution to the mission of the Church, to the safeguarding of life and the well-being of all humankind.

In its commitment to Europe as a whole the Conference will continue to help the European churches to renew their spiritual life, to strengthen their common witness and service and to promote the unity of the Church and peace in the world. The CEC Assembly has

to be a platform of dialogue and encounter between the European churches as well as one of the most important channels of reflecting and receiving the work done by CEC staff. It is with great pride that I conclude this report with renewed words of appreciation for the work of the staff and all the volunteers in the commissions and working groups, the presidents and moderators of the commissions. It is a comfort to know that CEC can count on colleagues, friends, brothers and sisters. I thank them all, because this gratitude is the attitude that sets the altitude for the living of our Church organisation.

The hardest thing to learn in life is which bridges to cross and which to burn. The Assembly in Budapest has a huge responsibility for the future of CEC. So I end with the words:

*May the Lord bless you and keep you.  
May the Lord make his face to shine upon you,  
and be gracious to you.  
May the Lord lift up his countenance upon you,  
and give you peace.*



# Report of the Revision Working Group

We have the honour of submitting the report requested by the CEC General Assembly at its meeting in Lyon in July 2009. The mandate, in the form of a motion, is laid out below. In formulating this mandate the Revision Working Group (RWG) met on eight occasions: in Helsinki, Finland (5-6 November 2009); Berlin, Germany (5-7 February 2010); Budapest, Hungary (1-3 October 2010); Paris, France (4-6 May 2011); Geneva, Switzerland (9-11 May 2011); Manchester, United Kingdom (21-24 October 2011), Geneva, Switzerland (13-16 September 2012) and Uppsala, Sweden (9-11 November 2012). We are indebted to all those member churches and bodies of CEC that invited and welcomed the RWG.

## **MOTION**

Referring to the discussions in the plenary concerning the renewal of the CEC, the Assembly proposes – based on the proposal of the Nominations Committee, a working group of 15 members – to carry out a revision of the CEC as a whole. This includes its common purpose and vision and the setting of strategic goals – and which structures would serve these goals in an optimal way and in accordance with the wishes and needs of the member churches. In this process, it is important to pay due consideration to the present status of the General Assembly, the Central Committee and the Commissions.

This revision should include constitutional, legal and decision-making aspects deemed to be necessary. This working group is to be accountable to the Central Committee and has to make a first draft available no later than 31 December 2011, after which the member churches and the Commissions are to be consulted.



The Central Committee has to bring a final proposal to an advanced constitutional and general assembly to be held in the summer of 2013.

#### **MANDATE FOR THE WORKING GROUP**

1. The Working Group will make sure that this revision takes account of the need for a concise and coherent body of constitutional, legal and decision-making provisions and procedures that is easily manageable.
2. It is set up as a special task force. As its work will be conducted between assemblies, it will not be a committee according to Nr. 8.12 SO, but be constituted as a body of experts representative of the regions, the denominational families and of majority and minority churches within CEC. It will present a report on the current state of its work at every meeting of the Central Committee for discussion and take the recommendations of that body into account. The President and the two Vice-Presidents can, in an advisory capacity, take part in the meetings of the Working Group.
3. The Working Group will be convened within five months of the closure of this Assembly. The group will constitute itself and adopt standing orders in line with the general legal framework of CEC to regulate more detailed procedures. The General Secretariat will provide the logistic support asked for by the presidium of the group.
4. The Central Committee will transmit the final proposal to all member churches no later than six months before the Constitutional Assembly, as stated in the Bye Laws.
5. The Working Group presents the final proposal submitted by the Central Committee to the Constitutional Assembly, and advises it on the feasibility and/or impact on the entire body of revised texts of any amendment to its proposal submitted at that Assembly.
6. When convening the Constitutional and General Assembly in 2013 the Central Committee has to take into consideration the date and place of the General Assembly of the WCC as well as the financial consequences for CEC and its member churches.

The RWG elected Mr Colin Ride (Methodist Church in Britain) and Mrs Katerina Karkala (Church of Greece) as its co-moderators.

The report “The Renewal of CEC” reflects the work of a diverse group of individuals with varied priorities and interests that mirror the wider composition of CEC. It is the outcome of lengthy debate and discussions, and a major consultation with all the member churches, commissions, and associated organisations. It represents both consensus and compromise.

The turmoil that CEC has experienced since the Lyon General Assembly made the work of the RWG harder, but no less urgent. It has remained resolutely focused on the task that it was asked to undertake: “To carry out a revision of the CEC as a whole, including a common purpose and vision and the setting of strategic goals and which structures would serve these goals in an optimal way and in accordance with the wishes and needs of the member churches.”

The RWG issued a communiqué after each of its meetings so as to keep CEC and its member churches informed about its work. The RWG set up, with the kind assistance of the Danish Lutheran Church, a website (<http://www.cecrevision.dk/>) enabling member churches and interested parties to communicate their thoughts and suggestions to the RWG.

Communications were received from Anthea Sully, member of the Methodist Church in Britain and of the CEC Central Committee, CCME and jointly from the Church of England and the EKD, the Orthodox Church in Greece and the Ecumenical Patriarchate. A submission was also received from Associate Organisations of CEC.

During the course of its work the RWG met: the CEC Commission Directors; CEC’s Acting General Secretary; Mr Wolfgang Lenz (Oikosnet); and Mr Arne Kasten (CEC’s Interim Resource Manager). The RWG also benefited from the active participation at its meetings of the President and Vice Presidents of CEC, and the General Secretary, Rev. Dr Guy Liagre (last two meetings) and his predecessor, the Rev. Colin Williams (first meeting).

As requested by the Lyon Assembly, the RWG provided regular reports to the Central Committee on its progress. The co-moderators or other members of the RWG were present at Central Committees.

A full and comprehensive overview of progress was given to the Central Committee at its meeting in September 2011 with a PowerPoint presentation and again in September 2012, when the Central Committee met in small groups and responded to a number of questions requested by the RWG.

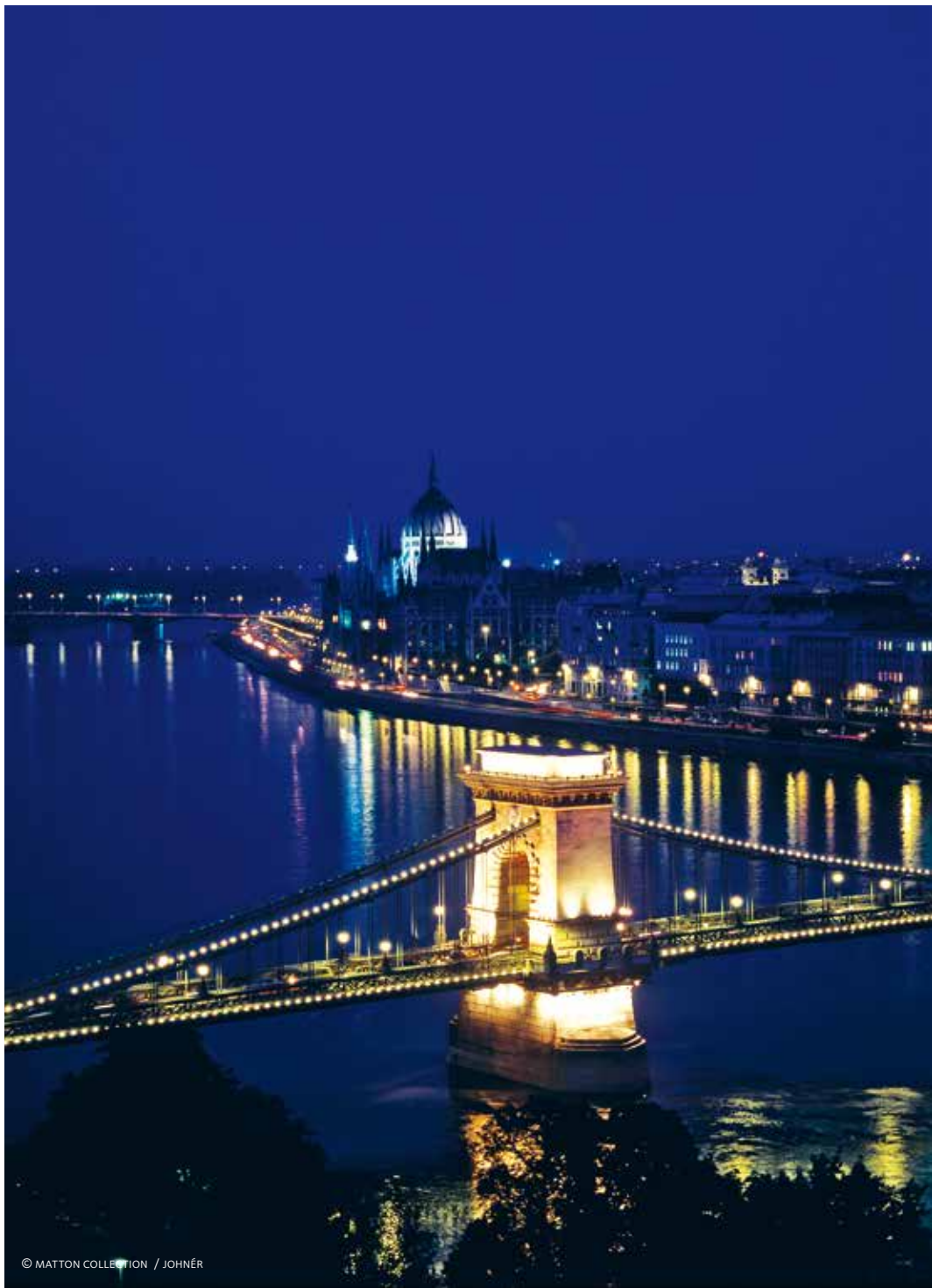
Initially, The Renewal of CEC was offered as a consultation paper together with a questionnaire and the CEC Central Committee sent this to member churches for their reflection in January 2012. The RWG is grateful to all those who responded. In all, 65 responses were received. The Methodist and Old Catholic Churches, although consisting of several in membership, responded with composite replies. The RWG has included as an appendix an overview of the key findings that emerged during this consultation and an indication as to how the RWG has amended the final report in light of this process.

In their responses, member churches left no doubt that what CEC needs at this time is a renewed vision, clarity of purpose and a more coherent organisational model. The consultation process has provided precision as to the possible journey ahead and a clear indication that member churches wish to undertake that journey together.

The final report, *The Uppsala Report*, consists of two parts. Part one sets out the RWG's proposals for the future of CEC. Part two provides the RWG's methodological workings that support these proposals. Taken together they provide a complete record of the RWG's deliberations over the last three years.

Members of the RWG are willing to assist member churches when they meet at the General Assembly in 2013 by explaining the thinking that informs this report. The RWG continues to see its task here as one of explaining rather than defending the proposals.





# Reflections on the Theme of the 14th CEC Assembly

*A CEC Assembly (Conference of European Churches Assembly) is primarily an ecumenical encounter, and one of the main expectations participants have is that they will meet people with different backgrounds to get to know each other, share experiences, speak about their ecumenical activities, and make contacts. Having the opportunity to meet and interact with people from different traditions with varying cultural perspectives and understandings of the church's mission represents one of the most beneficial aspects of an Assembly for many participants...*

(A participant at the Lyon Assembly in 2009)

## **“AND NOW WHAT ARE YOU WAITING FOR?”**

During the past three years, the CEC has sought to fulfil the mandate given to it by the Lyon Assembly. Discussions about the effects of changes in the world on the ecumenical movement and the future vision of CEC have been on top of the CEC agenda. The theme of this Assembly has been chosen in this light: *“And now what are you waiting for?”*

The subject we will be dealing with during this Assembly is quite risky: the future of CEC. First, let's ask ourselves a couple of questions. The future of what CEC? In the life of what CEC do we want to take part? Planning CEC's future in this Assembly naturally means reflecting on the challenge of transmission, a challenge that is not unique to CEC, but concerns all institutions: churches, families, the classroom and the media.

We need to reflect on how the new generation, in its cultural context, can reconnect itself with the Christian tradition, become fully familiar with it to the point of making it its own. In this way, we get away from a rationale of replication and perpetuation of the past. Transmission goes hand in hand with reception, which raises another challenge. If the past is anything to go on, it will be shocks rather than stress factors that are likely to be the key drivers of global change in the decades ahead.

At a time when the decline in religious practice leads to the closure of churches and the restructuring of parishes and communities, at a time when the ecumenical movement's weaknesses are beginning to show, one might think that CEC does not have much of a future in our society or, if it does, that that future is impossible to predict and that, in these conditions, we must content ourselves with passively biding our time.

Not passively biding our time is precisely what the CEC revision working group proposes in its report to this Assembly. In the absence of clearly defined goals, we become strangely loyal to the performance of daily trivial acts. So the report invites us to analyse all the available facts on demography, the evolution of practices, social changes and the situation of churches and religious communities. Reading this report, we face a truly biblical question: *“And now what are you waiting for?”*

### **PLANNING THE FUTURE**

CEC must, on the one hand, carefully examine its past and, on the other, allow itself to be challenged by the aspirations, expectations, basic characteristics and intellectual and spiritual movements of the world in which it exists. Lastly, planning CEC's future means giving an important role to the Word of God and the Holy Spirit. Planning the future of CEC means reflecting on the presence of the Church in Europe and redefining the role of confessional structures and institutions in a changing Europe. Like every institution, CEC must be able to reform itself and adapt to new challenges on a continuous basis.

### **CHANGES IN SOCIETY**

It is also necessary to consider the desire for visibility that has taken hold of churches in some parts of Europe over several decades. There are many reasons for this. There is the decline in numbers.

It is not surprising that minority consciousness in some areas of Europe has sharpened the need to become mobilized in order to exist, in order to bring to the fore ideas whose vocation concerns more than the number of committed Christians. Generalised secularisation is a challenge that has to be met.

Other social realities include social and religious pluralism, as well as the need for points of reference in a society in search of direction. One must be conscious of the fact that this need for identity in a climate of broad insecurity (unemployment, social crisis, violence, the instability of governments) can easily lead to withdrawal.

*“Where there is no vision, people perish.”*

Proverbs 29.18

### **THE IMPORTANCE OF THE GOSPEL MESSAGE**

When everything seems to be collapsing, shouldn't one gather new momentum by relying on that which ensures the continuity and strength of the mission of European churches – the gospel message?

It may be said without hesitation that CEC has significance only if it witnesses the gospel. Indeed, if CEC speaks only to itself, its message will have a very limited impact and it will be neglecting its specific mission. It cannot resign itself to that. This would be forgetting that CEC exists to serve churches in their witness, not in and for itself. Being a theological community is an essential part of CEC's contribution to European society, as is its witness to the reconciling love of Jesus Christ.

*Great art Thou, O Lord, and greatly to be praised: great is Thy power, and of Thy wisdom there is no end. And man, being a part of Thy creation, desires to praise Thee.*

Saint Augustine.

It is in this context of service to churches and of greater visibility that the CEC Assembly will have the task of deepening the meaning to be given to its future direction. In this, CEC is not powerless and doomed to despair. It does not live on its own strength, but on that of the gospel, and in the gospel it finds again and again the path it must follow. This priority places CEC's institutional problems in their proper place. CEC is subordinated to this priority, from which it derives its energy and the criteria for its action. The



gospel is the word of life – that is, the word that brings life, not because it is undemanding, but because it is a creative activity. The gospel is not merely a set of good ideas or opinions among others. It is, in discipleship with Jesus, a commitment to a certain lifestyle. Serving the gospel also imperatively demands that the word of God be made to relate to those to whom it is destined. The question for our Assembly will be whether there is too much emphasis on the structures of CEC, rather than on the spirituality and faith that brings the churches together in a single organisation.

### **RELIGIOUS PLURALISM**

As already stated, the Christian faith exists within a context of religious pluralism. On the one hand, religious diversity is before our very eyes. On the other, religious pluralism as well as religious extremism have become social realities. It is in this new context in which open secularism stands opposite the fear of extremism that the work of CEC is inscribed.

The ecumenical and interfaith theological dialogue is at the very heart of CEC's activities and programmes. Via the Churches in Dialogue Commission, CEC investigates the specificity of the different churches and religions in Europe and their individual ways of providing answers to the most fundamental questions of human existence. The respect for human rights, democracy and rule of law are other important focus areas. Through the work of CEC's Church and Society Commission and its Churches' Commission for Migrants in Europe, joint action to promote peace and human dignity are encouraged. For example, at present, reflection on bioethics and globalisation is given considerable space in CEC programmes.

*In the absence of justice, what is sovereignty but organised robbery?*

St Augustine

What conception of the CEC of the future are we forging so that we might continue to pursue this fundamental task? What modern means of communication do we want to employ? What resources are we giving ourselves in this regard?

### **THE IMPORTANCE OF DISCUSSION**

No progress in responding to these questions seems possible if there is no room for discussion at the 2013 Assembly. As the adage

says: *Quod omnes tangit, ab omnibus tractari et approbari debet* (“What touches all should be discussed and approved by all”). If the Assembly is to be productive, it is necessary for CEC – already now – to resolutely address the needs of the time, its centres of interest, its questionings, its fears and its reasons to hope.

Indeed: people talk about the crisis of religious practice, of budgetary restrictions, of the gradual deconstruction of the ecumenical movement. But is there not a way to reinvent together the relevance of our churches and of our Conference of European Churches within contemporary culture? Better yet, have we really explored all the possibilities? Are we certain that there is not a mode of management that is more modern, more responsible, lively and attractive to the service of everyone?

Lastly, let us note that the action of the Holy Spirit and the ingenuity of churches and member organisations constitute renewal capital, giving reasons for hope with regard to the future of CEC and especially to the advent of the Kingdom of God.

No road is too long for him, who advances slowly and does not hurry, and no attainment is beyond his reach who equips himself with patience to achieve it. May God's Spirit guide and direct us and may we wisely carry on our responsibilities.



## ACTIVITY REPORT:

# Commission on Churches in Dialogue

## 1. The mandate of the commission

### CHALLENGES AND RESOURCES

Immediately after the Lyon Assembly 2009, the Churches in Dialogue Commission (CiD) concentrated primarily on concluding the closing projects of the previous commission and preparing the work of the new commission appointed by the Central Committee at its December 2009 meeting.

Following the Lyon Assembly CiD has been strongly affected by exceptional arrangements regarding staff responsibilities and constant change in staff positions. In the absence of a CEC General Secretary from December 2009, Director of CiD Rev. Prof. Dr Viorel Ionita took over the general secretary responsibilities between November 2011 and May 2012, in addition to his position as the Director of CiD. The Interim Director of CiD was therefore responsible for some of the issues that under normal circumstances would have been the responsibility of the General Secretary.

At the beginning of September 2011, he was able to hand over this position to Rev. Dr Kaisamari Hintikka, who in turn tendered her resignation in April 2012, effective as of August 12, 2012. After that, CEC was not able to appoint a new person to the position and the incoming General Secretary had to take up this function. The position of the researcher in European mission, which had been funded by CEC mission partners, was closed at the end of March 2011. Furthermore, in August 2011, Ms Elke Peyronne, the administrative assistant of the CiD Commission since 2008, moved

over to the General Secretariat and her 50 per cent position in the CiD was continued by Ms Thérèse Pache.

Despite the instability, the Churches in Dialogue Commission has succeeded in maintaining its programmatic work, launching new projects, expanding its networks of cooperation and fundraising.

CiD's work was framed by annual plenary meetings which were organised in 2010 in Bossey, Switzerland; 2011 in Budapest, Hungary; and 2012 in Turku, Finland. The prayer programme at each meeting was organised and prepared by the commission members according to their respective liturgical traditions. The annual meetings of CiD primarily concentrated on the commission's on-going agenda and continued the practice of organising a consultation on an issue topical for the ecumenical theological discussion and its own working processes.

In its first meeting of 2010, CiD elected Metropolitan Prof. Dr Gennadios of Sassima (Ecumenical Patriarchate) as the Moderator and Canon Elizabeth Fisher (Church of England) as the Vice-Moderator. During the present activity period, the Moderator has been the only member of CiD also holding a position in the CEC Central Committee. Since he has not been able to participate in the actual working sessions of any of the commission meetings, the flow of information between CiD and the Central Committee has been in the hands of the Director of CiD. This has weakened the voice of the commission and the theological issues in the work of the Central Committee and thus in the decision making of CEC.

On the recommendation of the CEC-CCEE Joint Committee no permanent Roman Catholic observers participated in the meetings of the Commission, as there had been traditionally.

## 2. CiD's main working priorities

Based on the recommendations of the Policy Reference Report of the Lyon Assembly the commission confirmed at its first meeting in 2010, in Switzerland, that the following four working priorities were fixed:

1. Promoting the issue of Church unity

2. Promoting the spirit of *Charta Oecumenica*
3. Representing the common voice vis-à-vis European institutions
4. Promoting inclusive communities.

### 2.1 Promoting the issue of unity

#### Theological consultations on unity

CiD continued the working method adopted by the previous commission to begin its annual meetings with a theological consultation. In these consultations, organised in 2011 and 2012, commission members and visiting experts in ecumenical theology approached the theme of unity from various entry points and theological traditions.

#### Visions of unity

Prior to the Commission 2011 meeting in Budapest, CiD organised a consultation on “Visions of unity in our churches – points of convergence.” The discussion was introduced by five papers approaching the theme from Anglican, Lutheran/Reformed, Methodist, Orthodox and Roman Catholic perspectives.

The consultation concluded its work by adopting a final statement that identified the following eight convergences:

1. The Unity of the Church is from God, it is the gift of the Holy Spirit. It is not of our making but at the same time it demands our commitment to respond to God’s call to be one in word and deed.
2. Unity demands expression in life and mission. Our search for unity must always be seen against the horizon of a lost and broken world to which the Church is called to bring the Good News of Jesus Christ. In our divisions we need appropriate structures or networks to enable this to happen.
3. There is an organic link between ecclesial and Eucharistic community and any separation between these should be avoided. The unity of the Church and in the Eucharist has to go together. There are steps that lead towards this but they are not a substitute for the ultimate goal of unity.
4. Christian identities are rich gifts of God to be shared with each other. We have to wrestle with the question of the relationship between the maintenance of our particular ecclesial identities and the search for the visible unity in the One Church of Christ.
5. The search for unity always exists in a particular context. We have to discern how our quest for unity relates to the timing

of God and demands of mission in any given time or situation. Patience is a fruit of the Spirit (Gal. 5) and one we must exercise when considering how to take forward the ecumenical agenda, not confusing God's timing with our own.

6. "One Holy Catholic and Apostolic" is the starting point of the theological reflection on unity. The unity of the Church has to find expression in a Catholicity formed by a common confession of the Apostolic faith, common worship/liturgy, and a shared life and mission.
7. The unity of the Church also requires both conciliar fellowship and mutual reception of conciliar decisions by the churches. There needs to be structures that allow us to receive and reflect on ecumenical texts, including the challenges outlined in the previous points of convergence.
8. Using the same terms does not always lead to or reflect common understanding. Conversely, different terms can mask a common understanding. We therefore need to continue dialogue in a way that listens closely to the different ways words are used and interpreted. This takes humility and a capacity to hear and receive. However, difference of interpretation can be a means of spiritual enrichment so long as listening continues.

*Education is a kind of continuing dialogue, and a dialogue assumes different points of view.*

The participants of the consultation concluded their statement with a quotation from *Charta Oecumenica* and indicated that: "We long and pray for the unity of the Church, transcending the historic divisions between East and West, Catholic and Protestants. We consider it our common challenge to all who follow Christ to explore with fellow Christians how our eight points of convergence are reflected in our respective traditions and to discern with penitence and hope how the barriers between Christians that prevent this vision of the Church receiving its full realisation may be broken down to the glory of God, so that the divisions between God's people may be healed as a sign, instrument and foretaste of that day when all things on heaven and earth are united to God through Jesus Christ (Eph. 1:10)."

#### Mission and unity

Based on the work of the first consultation on unity and in connection to CiD cooperation with various European mission organisations, the commission organised before its 2012 meeting in Turku, Finland, a consultation on "mission and unity".

The papers presented at the consultation approached the theme from the view point of Anglican, Evangelical, Lutheran, Orthodox, Reformed and Roman Catholic theological traditions.

The consultation was able to identify a number of joint themes relating to unity and mission. The churches agree that mission of the Church is rooted in the unity of the Triune God: For the love of the world, the Father sends the Son, and the Son sends the Holy Spirit who leads the Church out to bear witness in all the world. Mission is first of all God's activity; the mission of the Church is its participation in the generous self-giving of God (the *missio Dei*) for the salvation of the world.

Mission is holistic, and as God's gift to humanity it begins with our conversion by and to God and this leads in turn to our conversion to our neighbours and to the world. The holistic mission finds expression in the proclamation of the Gospel, the baptism and the formation of disciples in the Church, practical love for those in need, work for peace and justice and care for creation.

It was clearly stated that mission involves the whole Church in every part of the world and at all times ("from everywhere to everywhere" and from generation to generation). It involves witness to and dialogue with cultures and religions in ways that are appropriate to the particular local situation. In the course of this witness and dialogue there is a hermeneutical spiral in which our understanding and practice of the faith is deepened as we share the Gospel with others and listen to where God has been at work in their lives.

The members of the consultation noted that the proclamation of the Gospel in ways that are appropriate to local situations could lead to syncretism. To avoid this, the churches and Christians were called to constantly revisit the ground of Christian faith as this is revealed in the Scriptures and explained in the tradition of the Church. Furthermore, participants in the consultation pointed out that mission and unity involve prayer, growth in humility and love for God and each other, and common work and service. They also reminded themselves that the unity of the Church has to involve unity in faith and in sacramental life, and that legitimate diversity is different from division.



The members of the consultation identified the ways mission and unity are distinct yet inseparable:

- Both have their origin, power and goal in God. Mission expresses the unity that is given by God. Mission comes from the unity of God and is intended to draw people into union with God (Eph. 1:3-10).
- Unity gives credibility to mission. The Church can only credibly proclaim the reconciliation of human beings with God and with each other if it makes that reconciliation visible in the Church's own life (Jn. 17:20,21).
- The Church is the sign, instrument and foretaste of the unity of the new creation and the life of the Holy city of God (Rev. 21:1-2).
- Where Christians remain divided, the unity of the Church as a sign and foretaste of the new creation is subverted.
- Both mission and unity involve deep commitment to faith, to living the Christian life and to a dedicated effort to uphold the communion which is God's gift to his people.

Finally, the members of the consultation stated that of the areas for further work that emerged in the course of their discussions those of the content of unity in faith, the amount of the agreement on the nature of the sacraments that is required and whether the unity and mission of the Church require specific forms of ministry, such as episcopacy needed further study. Based on this estimation of the need for further studies, the CiD Commission decided to prepare a third consultation on unity on the theme "Episcopate, Episcopacy and the Unity of the Church" to be held right before its annual meeting in 2013.

The issue of unity and CEC's role in promoting unity was a core question that the CiD wanted to underline in its discussions and comments regarding the interim report of the CEC Revision Working Group (RWC). CEC is, or should be, primarily an ecumenical body in the quest of visible unity of Christians.

## 2.2 Promoting bilateral dialogue

In its first meeting in 2010, CiD decided to continue supporting and facilitating the dialogue between CEC Orthodox and other member churches. There have been two on-going tracks in this field. The first is the dialogue between CEC Orthodox member churches

and the Conference of Protestant Churches in Europe (CPCE), which has gathered four times, in 2002, 2004, 2006 and 2008, and discussed the themes of ecclesiology and baptism. According to the preliminary agreement between the CiD and the CPCE, the Commission decided to continue the series of consultations “after the CPCE Assembly in 2012”.

Second, based on the positive experiences of Orthodox-CPCE dialogue, a similar process was launched between CEC Eastern Orthodox member churches and the Porvoo Communion of Churches. The two parties have met twice, in 2005 and 2008, and concentrated on ecclesiological themes. According to the recommendations of the first CEC Orthodox-Porvoo consultation, themes for future work should include ministry, apostolicity and mission as well as Holy Spirit and the creation and growth inside and outside the Church.

Despite members of both consultations strongly recommending continuing the process and several attempts and initiations from CiD directors, it has not been possible to organise a third Orthodox-Porvoo consultation due to the busy schedule of the Porvoo Communion. There is, however, a tentative agreement to continue the process on either of the two above mentioned themes after the 2013 CEC Assembly.

Another cause of hesitance towards the dialogue is its unofficial nature. That participants have not been officially appointed as delegated representatives of their respective churches has created a particular atmosphere that is open and fruitful for ecumenical dialogue. Despite the unofficial nature of the conversations – or maybe even because of that – both dialogues have paid particular interest to supporting the reception of their discussions and final documents, for example by publishing communiqués and the papers presented in the dialogues.

### 2.3 Cooperation with local, regional and global ecumenical bodies

Among the global ecumenical bodies and Christian world communions, the most important partners of cooperation with CiD have been the Faith and Order Commission of the WCC and the Global Christian Forum (GCF). The cooperation with the former has been built strongly on the fact that the CiD Director until 2011, Rev. Prof. Dr Viorel Ionita, served as a member of the Faith

and Order Standing Commission and was a co-moderator of its Ecclesiology Working Group. Through these connections, the CiD has been able to follow up closely as well as contribute to the major studies of the commission, the most important during the 2009 and 2013 period being preparatory work of an ecclesiological convergence document “The Church” which was published in 2012. Prof. Viorel Ionita also participated in the work of the Faith and Order Unity Working Group.

*In true dialogue, both sides are willing to change.*

In terms of the GCF, CiD has cooperated, in particular, in the preparatory process of a Nordic-Baltic meeting organised in September 2010 in Helsinki, Finland. The cooperation between CiD and the GCF Europe Region has been one of the best possibilities for CiD to advance the goal of creating new ecumenical spaces in Europe. Another global ecumenical body CiD has cooperated with has been the Commission on World Mission and Evangelism.

In the European region, one of the most important networks allowing CiD to have contacts with the local ecumenical bodies, is the annual meeting of the general secretaries of the National Councils of Churches. The CiD Director attended these meetings.

## 3. Promoting the spirit of Charta Oecumenica

### 3.1 Research and cooperation on European mission

The consultancy established between CiD and European mission agencies (Church Mission Society, Church of Sweden, Churches Together in Britain and Ireland, Evangelisches Missionswerk, Finnish Evangelical Lutheran Mission, Kerk in Actie and the Norwegian Mission Society) in 2004 in the field of mission and evangelism continued during the present activity period. Since 2007, the staff person responsible for the issue, the researcher in European mission, worked with the mandate to:

- Survey the whole area of current mission activity in Europe concentrating on new developments in mission and evangelism, and identifying how and where greater communication,

networking and resourcing can and should be achieved at a European level, and where the co-ordinating role of CEC can be most effective.

- Produce a report at the end of the consultancy period, for consideration and decision by CEC and appropriate partner organisations.

Ms Kyriaki Avtzi, who received the position of researcher on European mission in January, continued working in this field following on from her predecessor Dr Darrel Jackson. Among the activities of the researcher on European mission was creating contacts within the existing networks of mission within Europe, for example by participating in consultations. Besides this, the researcher created new means of communication between the various mission research networks in Europe. The position of researcher on European mission was exclusively dependent on specific funding by the CEC mission partners. In January 2011, a consultation between CEC and mission agencies recommended that cooperation in the field of European Mission should be maintained but in a form other than research activities. Based on this decision, the contract of the researcher on European mission ended in March 2011.

Under these circumstances, CiD and CEC Mission partners organised a consultation in Budapest from August 29 to 21, 2011, on the topic “Challenges and opportunities for the mission of the churches in Europe today”. One of the main aims of the consultation was to find more suitable ways to continue the cooperation between CiD and mission partners so as to strengthen the cooperation and research in the field of European mission. The consultation had 20 participants including Mrs Dr Katerina Dekanovska, Mr Edouard Kibongui Kanza, Rev. Mette Ladefoged and Rev. Tapani Rantala from the CEC Central Committee, and representatives of the CEC mission partners, a representative of WCC and a group of specialists for mission and evangelism. At the beginning of its work, the consultation was greeted by H.E. Cardinal Péter Erdő, the president of the Catholic Council of European Bishops’ Conferences.

The consultation approached the theme of European mission from the perspectives of ecumenical orientation, secularisation, migrant churches in Europe, interfaith relations and theological education. It adopted a final report and recommendations regarding the role of CEC in supporting mission in Europe. These were:

1. CEC should develop means of exploring how churches in Europe can develop a shared terminology and understanding of common mission.
2. Appreciating the substantial contribution of the mission partners to the mission activity of CEC, that CEC work towards strengthening the structures of cooperation framed by an appropriate memorandum of understanding. In the interim period, as the new structures of CEC emerge, CiD and mission partners should continue to organise an annual mission consultation (at which future themes may include “mission and power”, “theological and missiological education”, and “missional responses of the churches to secularisation”).
3. CiD should encourage a deeper commitment to existing ecumenical statements on mission, such as the *Charta Oecumenica* and the Edinburgh Common Call, and “Christian Witness in a multi-religious world”. This might include encouraging formal ecumenical education for pastors and priests but it should also include the informal engagement of the laity. Finally, in this respect, participants recommended that CEC should encourage the churches to implement the statements. They also recommended the collation of models of best practice for exploring how such statements can be implemented at the parish and congregational level, including their translation and the use of social media for such purposes.
4. CEC, in considering the new ecumenical realities and vibrant ecclesial changes that are shaping an expanding ecumenical space, should develop an appropriate platform for the widest possible Christian and ecumenical engagement in connection with questions of mission in Europe.
5. The presence of migrant churches in Europe is a gift to the wider life of Europe and therefore of concern to the wider life of CEC. Participants recommended the creation of appropriate space and mechanisms within CiD to facilitate theological and missiological dialogue in co-operation with CCME, for example, concerning migration within Europe. They also recommended that CEC consider elaborating a code of conduct for relating to migrant churches in Europe.

6. The participants of the consultation acknowledged that the relationship between mission and power is an appropriate subject for dialogue within CEC but that this may be framed differently at various levels: political, ecclesial, and spiritual. They recommended that a discussion of mission and power be incorporated into one of the proposed annual mission consultations.
7. CiD should take concrete steps towards establishing closer relationships with the existing European missiological networks to strengthen joint missiological education and formation within Europe.

The Budapest consultation was the first opportunity for representatives of the CEC Central Committee to meet face-to-face with CEC mission partners to discuss the role of CEC in relation to the mission in Europe. It was considered very important that the meeting would be the beginning of a long and constructive cooperation.

CEC, through the Commission for Churches in Dialogue, is understood by many partner organisations and mission agencies to be a natural player and coordinator in the field of mission in Europe. Even though mission partners readily support CEC having this role, even financially, CEC has not been able to find a way to integrate the mission in Europe into its permanent structures. This challenge should be taken into account when determining the vision and mission of the new CEC.

### 3.2 Cooperation among theological faculties in Europe

The determining role of the faculties of theology for the future of ecumenical relations in Europe was clearly stressed by the Lyon Assembly. Based on the two previous consultations of the faculties of theology in Europe (2002 and 2006 in Graz, Austria) and in view of the new challenges arising from the pluralistic European environment, the Third Consultation of the Theological Faculties in Europe was organised by CiD and Karl Franzens University of Graz, in July 2010. The theme of the consultation was “Jeopardized or in Demand? Academic Theology in Europe between Education, Science and Research”. The keynote speakers of the consultation, H.E. Metropolitan Emmanuel of France (CEC), Bishop Michael Bünker (Community of Protestant Churches in Europe) and Cardinal Karl Lehmann approached the theme of the consultation from their respective theological traditions. Besides the keynote speeches, papers presented during the consulta-

tion touched on the themes of research, inter-religious learning, and global ecumenical perspective for European theological education, and introduced various existing networks of higher theological education at a European and global level.

As an offshoot of the Graz process, in June 2012 CiD, the World Council of Churches programme for Ecumenical Theology and Education, and the Oslo Institute of Theology organised a conference on “The Future of Theology in the Changing Landscapes of Universities in Europe and beyond” in Oslo. The CiD Interim Director was one of the three moderators. Following on from the three European-level consultations, the Oslo conference looked at trends in higher education of theology on a global scale.

The three Graz consultations and the Oslo conference all highlighted the general concern of how to guarantee the importance of theology and higher theological training for the church, society and the academic community. It is obvious that the understanding of how and by what means theology should relate to these parties varies greatly not just globally but within Europe. Academic personnel in faculties of theology at state universities often have a rather different understanding of the role of theology than their colleagues teaching in private institutes in theology. Students studying in ecumenical institutes of theology create a different kind of self understanding than their peers in institutes with strong denominational identities.

### 3.3 Promoting ecumenical formation in Europe

#### 3.3.1 Study on Ecumenical Theological Formation in Europe

To look at the impact of ecumenical theological formation for the self understanding of students of theology, CiD decided in July 2012 to launch a study, “Graz Process Initiative: A research study project on Ecumenical Theological Formation in Europe” to bring the themes of the Graz process to a local level. The main aim of this study was to test ecumenical principles for ecumenical formation in selected faculties and theological institutes within Europe. The study was based on questionnaires and interviews with students and academic staff at the four participating institutes of theology – in Oxford (UK), Joensuu (Finland) and KU Leuven – relating to the principles of ecumenical formation in their respective institutes of theology. It is anticipated that the study will produce a self-evaluation model for theological faculties and ecumenical insti-

tutes to assess and critique ecumenical formation within theological education.

Despite there not being a CiD Director since August the members of the CiD Commission agreed to launch the new research project based entirely on the activity and responsibility of a working group formed by six commission members. The readiness of the commission members to commit themselves to the work of CiD and to guarantee the continuation of CEC's theological work is worth noting and giving thanks.

The work of the project is based on e-meetings of the working group, the first of which took place in July 2012. The project is a rather compact one: it is expected to be finished by the next CiD annual commission meeting in June 2013.

### 3.3.2 Handbook for teaching ecumenics in Orthodox contexts

Since 2011 CiD has been participating in a joint project with the WCC programme for Ecumenical Theology and Education and the Volos Academy (Greece) that aims to publish a handbook for ecumenics to serve Orthodox faculties and institutes of theology. A high-standard publication introducing ecumenical movement and ecumenical theology from the view point of Orthodox tradition and by Orthodox theologians is greatly needed. By publishing the handbook and launching a related website it is hoped to fill this gap and promote a positive approach to the ecumenical movement among CEC Orthodox member churches and their institutes of theology.

The Director of CiD has been an advisory member to the editorial team and a member of the coordination team of the publishing project. On October 15 and 16, 2011, a workshop was organised at the Volos Academy for an advisory group of 30 theologians specialising in Orthodox theology and ecumenical movement and representing different Orthodox backgrounds. The workshop agreed on a structure and thematic emphasis of the book. The actual handbook will be complemented by a website with more compact and public information on Orthodox churches and the ecumenical movement. Based on an extensive list of contributors created by the advisory group, the editorial team communicated with the writers and further developed the structure of the book at two meetings in Geneva, the first on November 29 and 30, 2011, and the second on July 2 and 3, 2012.



Ms Aikaterini Pekridou, a member of both CiD Commission and the handbook editorial team, agreed to act as the contact person between the CEC and the handbook preparation process following the departure of the CiD Director.

The editorial process will last until summer 2013 and the book is expected to be published by the end of 2013.

## 4. Representing the common voice vis-à-vis european institutions

### Christian-Muslim encounter in Europe and beyond

CEC and the Council of Catholic Bishops' Conferences in Europe (CCEE) have a long history of cooperation in the field of Christian-Muslim encounter in Europe. A working group on Islam in Europe worked in this field for many years, providing expertise and proposals for the churches relating to Islam in Europe. In its meeting in 2009 the joint committee (with the Catholics) decided not to continue the cooperation in this field in the framework of a permanent working group but instead to organise thematic encounters.

Meanwhile, CiD began to develop and strengthen the network of experts and contact persons regarding the Christian-Muslim dialogue in the member churches. In autumn 2010 a questionnaire was sent to member churches asking them to identify appropriate contact persons and the challenges in the field of Christian-Muslim encounter in their respective communities, and to collect their experiences and expectations on the subject. The responses were used as background information and the persons named by the member churches as resource persons in later activities taken by CEC in the field of Christian-Muslim encounter.

Along with the growing presence of Muslim communities in Europe and the increasing need for Christian-Muslim encounter not just on a local but European level, CEC was approached by various parties expressing the expectation that CEC should play a more active role in this field. To guarantee wider joint participation of various Christian traditions in Europe it is necessary for CEC to look to interfaith relationships to forge a common voice with other Christian bodies in Europe, such as the CCEE and the European Evangelical

Alliance. Preliminary steps to develop a cooperation were taken with the European Evangelical Alliance in 2011 and 2012, and new ways of cooperation with the CCEE in regards Christian-Muslim encounter were proposed by an ad-hoc working group called by the CEC-CCEE Joint Commission.

The ad-hoc working group met in Paris at the end of April 2012 and prepared recommendations for the future cooperation between CEC and CCEE to promote positive development of Christian-Muslim relations in Europe. The recommendations are primarily to be used by the general secretaries of the two organisations as tools to prepare future cooperation with the CEC-CCEE Joint Committee which will be able to take more concrete decisions on the issue. The joint understanding of the ad-hoc meeting was that there is an urgent need for more clear, joint Christian voice and actions vis-à-vis Muslim communities in Europe, and that the history of cooperation between CEC and CCEE in the framework of the Islam in Europe working group makes them natural partners in this field. It should also be kept in mind that there are other Christian bodies, for example the European Evangelical Alliance and WCC, which should be heard when preparing this cooperation.

#### Consultation on Christian-Muslim encounter in Europe and the Middle-East

The question of religious minorities and their marginalisation is emphasised by the resurgence of nationalisms and various forms of religious extremism or racism at political character, be it in the Occident or in the Orient. Beyond the regional troubles and threats induced and magnified by these conflicts, they represent a dramatic backward step in human rights and to the centuries of struggle to establish an harmonious co-existence between religions. Consequently, in recent years there have been quite considerable changes in the relations between Christians and Muslims in various European countries, such as Denmark, Switzerland and Germany, mainly at the social and political level. These changes are also creating a growing gap of misunderstanding between Europe and the Middle East with stereotypes being reinforced on both sides. This situation makes it tempting for Arab Muslims to take the side of Muslim minorities in Europe and for the European Christians to take the side of the Christian communities in the Middle East, while the reality is much more complicated. What will be the place of Islam (and which Islam) in the constitutional processes in North

African countries, and eventually in the near future in the Middle East and Europe?

There is an urgent need for Arabs and Europeans, Muslims and Christians to sit together, share their respective perceptions and arrive at a common understanding towards a mutual acceptance and positive co-existence among peoples and religious communities in the Middle East as well as in Europe.

It not only raises questions on the on-going processes but also on the epistemological and cultural capacity of Europeans to understand these processes and to accompany them. Therefore, an inter-religious dialogue between Christians and Muslims in a Euro-Arabic perspective is not only relevant but also urgent. This inter-religious dialogue is an important, although often very difficult task.

Dogmatism weighs heavily within the major institutions and deepens ideological divisions and social tensions. The dialogue, supported by the CEC, may seem very small in relation to the larger religious organisations. However, one reason to continue is that CEC is well placed to facilitate mutual understanding and networks of common reflection as a way of increasing the impact of the innovative thinking being done in this area.

Together with Swiss-based Charles Leopold Mayer Foundation for the Progress of Humankind, CEC-CiD prepared a meeting between Middle East Christian-Muslim Dialogue Group and representatives of Christian and Muslim communities in Europe, which took place at the beginning of July 2012 at the Ecumenical Institute of Bossey, to discuss this subject

## 5. Promoting inclusive communities

### Healing of memories

Based on a decision of the CEC Presidium and the CPCE a joint project titled “Healing of Memories” was launched between the Lutheran, Reformed and Orthodox churches in Romania. The process used a model originally created in South Africa, and later used in Northern Ireland, to deal with the injuries of individuals and communities caused by unjust policies and tensions between historic confessional and cultural spheres in the region of the pres-

ent Romanian state. CEC was responsible for the administration of the second phase of the process (2008-2009) and consequently the coordinator of the project, the Rev. Dieter Brandes, was part of the CiD staff even though employed by the Evangelical Church of Wurttemberg. In the final stage the project concentrated on organising seminars for representatives of various church and religious traditions to promote mutual respect and ecumenical cooperation by sharing stories from their respective traditions on their cultural, religious and historical self-understandings.



## ACTIVITY REPORT:

# Commission on Church and Society

## 1. Living and acting together as churches in Europe – message heard!

The ownership of CEC’s work in service of its member churches and the coherence of the work were central issues when the member churches of the Conference of European Churches (CEC) came together in Lyon, France, in 2009 for the 13th CEC Assembly. “Living and Acting Together as Churches in Europe” was the title of the Policy Reference Report, which the Assembly adopted. It identified three overarching issues along which the policy of CEC should be shaped in the future:

- dialogue and strengthening of relations
- coherence and visibility
- witness and responsibility.

This report shows how the Church and Society Commission of CEC (CSC), within the overall framework of the CEC, tried to implement the specific recommendations outlined in the Policy Reference Report of the Assembly.

The report of the Assembly also recalls the specific mandate of the CSC, which was developed as part of the agreement when CEC and the European Ecumenical Commission for Church and Society (EECCS) integrated in 1999, after more than 40 years of co-existence. The mandate of the CSC reads as follows:

- Study and examination of church and society questions from a socio-ethical perspective such as EECSS and CEC have undertaken up to now (for example: peace, justice and the integrity of creation, reconciliation, churches and governments);
- monitoring the European institutions: the European Union, the Council of Europe, and the 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, and the environment, and;
- dealing with the specific responsibility of the churches in the member states of the European Union for international policies of the EU.

## 2. Coherence and governance

At its first meeting, in December 2009, the CEC Central Committee discussed how to present, discuss and adopt a coherent annual work programme for CEC in view of the Assembly's recommendations. In the follow-up, a matrix was adopted with five permanent strategic objectives and slightly varying aims which the CEC was to prioritise according to its respective work areas. The five strategic objectives are:

- promoting the unity of the churches in theology, mission and witness (engaging with member churches)
- promoting the *Charta Oecumenica*
- representing the common voice of the churches in relation to the European institutions
- promoting inclusive communities; welcoming the stranger
- promoting coherence and strategic objectives in the overall CEC (creating synergies throughout CEC in order to ensure the implementation of the strategic objectives).

In preparing the matrix for each year, the senior management team reflected on the overall coherence of CEC's work and sought synergy. The Central Committee finally adopted CEC's work programme and received annual reports about the implementation of the adopted programme.

In December 2009 the Central Committee also appointed the commissions. The Church and Society Commission, consisting of 25 members, was established in May 2010 and has met three times (Haguenau, France, May 2010; Brussels, Belgium, May 2011; Novi Sad, Serbia, May 2012) in the period covered by this report. A fourth meeting is planned for spring 2013. At its first plenary meeting, the CSC elected the members of the CSC Executive Committee and its moderators: Rev. Serge Fornerod (moderator), Rev. Jan Dus and Mag Katerina Karkala-Zorba (vice-moderators). The CSC Executive Committee met nine times in the period covered by this report.

The CSC plenary set the parameters for the work of the commission within the overall framework given by the CEC Central Committee and the Assembly, reviewed the work of the Commission annually and established future annual work programmes for adoption by the CEC Central Committee.

The CSC Executive Committee guided and supervised the work of the staff. It prepared the Commission's plenary meetings and reviewed project proposals and implementation reports in view of their relevance for member churches and for representing the common voice of the churches in relation to the European institutions. The Executive Committee also prepared the CSC response to the CEC revision process, which was finally adopted by the CSC plenary in 2011.

As a particular item on the agenda, it has to be mentioned that in the period from Lyon to Budapest, the CSC had to amend its statutes as an international association under Belgian law due to a new legal framework in Belgium. This process was also carefully guided by the moderator and the Executive Committee in close consultation with the respective CEC general secretaries and the CEC Presidium. The revised statutes were finally adopted by the CEC Central Committee and a CSC Extraordinary Assembly in November 2012.

In times of rapid change, new challenges, internal and external uncertainties and new expectations as expressed by the Lyon Assembly and the CEC revision process, the moderators, the plenary and the Executive Committee of the CSC assumed leadership with full transparency and full accountability to the governing bodies of the CEC as a whole. This contributes to the development of CEC into



a coherent and effective organisation in view of the directions given by the CEC Assembly and strategic objectives set by the Central Committee. This could not be achieved only by annual meetings of the Commission and/or meetings of the Executive Committee twice or three times a year. Members of the Commission represented the voice of the member churches and were involved in implementing the work programme. The Executive Committee also guided staff in-between meetings, took its own initiatives and communicated with each other throughout the period covered by this report.

## 3. Dialogue and strengthening relations

### 3.1 Relations with Member Churches

Strengthening relations with member churches beyond the relations established by the CEC General Secretariat and the CEC governing bodies was one of the major tasks for the CSC.

The most important tool in this regard is the involvement of member churches in the work of the organisation. All member churches were asked to nominate representatives for the permanent working groups of the Commission. Based on these nominations, the CSC Executive Committee established, as much as possible, balanced working groups according to expertise, confession, region, gender and age. Beyond these permanent working mechanisms many member churches sent representatives to CSC consultations, such as dialogue seminars with the European institutions or consultations on special themes.

On several occasions, the CSC consulted with member churches on certain policy issues. The development of a document on family policy in the European context is one such example.

An important element in communicating with and listening to member churches is the annual meeting of the Church and Society Secretaries from European churches, which has a tradition in the CSC dating back to 2002. Unfortunately, in the period from Lyon to Budapest only one such meeting took place due to the financial constraints within CEC.

Another method used to strengthen relations with member churches was networking. The CSC offices organised and facilitated the work of the European Christian Environmental Network (ECEN) and the CALL Network (Church Action on Labour and Life). In a more informal way, special consultations for human rights workers and lawyers in European member churches resulted in these specialists networking among each other.

During the period covered by this report, the CSC also followed a geographical approach in order to engage in a particular way with churches in various European sub-regions. Around the EU presidencies in Hungary and Poland in 2011, several meetings and collaborations were organised with the churches in central Europe. The CSC plenary meeting in Novi Sad in 2012 marked the beginning of a closer co-operation with the churches in South-Eastern Europe (Western Balkans). The human rights training course for churches in the Western Balkans in November 2012 is another example.

Last but not least, two further elements should be mentioned in this report: the CSC is grateful for special working relations with some churches and member church organisations. Some of these resulted in the secondment of staff to the Commission. Until July 2011, CSC enjoyed a special co-operation with the Evangelical Lutheran Church of Finland and the Church of Sweden on matters relating to the European institutions, which resulted, among other things, in the secondment of Elina Eloranta to the CSC. For some years now, the Union of Protestant Churches of Alsace and Lorraine, together with the Conference of Churches on the Rhine has supported the CSC office in Strasbourg, France, including staff. CSC and the Conference of Churches on the Rhine co-operate on many issues, especially regarding the European institutions based in Strasbourg. Finally, the close co-operation with the Community of Protestant Churches in Europe (CPCE) was maintained and strengthened. Rev. Frank-Dieter Fischbach followed Rev. Dr Dieter Heidtmann as a CPCE representative and Executive Secretary in the CSC staff team. Since 2009, CSC and CPCE have co-operated in many ways, especially in areas such as human enhancement and human rights.

To this cluster of special relationships also belong the close co-operations with church representations in Brussels and Strasbourg. The CSC consulted with the church offices on many issues, especially with regard to the implementation of the “open, transparent and

regular” dialogue with the European institutions. OKR’in Katrin Hatzinger serves all CEC member churches as the co-ordinator of the CSC working group on EU legislation. Meetings on human rights were organised jointly with the representation of the Church of Cyprus in Brussels.

The numerous visits from churches to the CSC offices in Brussels and Strasbourg must also be mentioned here. Visiting groups ranged from church leaders to representatives of dioceses, special interest groups and grass-roots organisations. These provide a welcome opportunity for listening to the concerns of the churches and to communicating the work of CEC.

This chapter cannot be closed without referring to the enormous loss the CSC has experienced with the Russian Orthodox Church having suspended its CEC membership. The voice of the Russian Orthodox Church would have been greatly appreciated in issues such as the fellowship of churches as well as being part of the ecumenical voice regarding the European institutions. The CSC has tried to stay in touch with the Russian Orthodox Church and its representatives as much as possible. Co-operations were possible in the field of human rights (Bad Boll consultation) and nuclear disarmament and globalisation (Budapest conference). Meetings within in the framework of the European institutions also provide a welcome opportunity for communication.

### 3.2 Co-operation with Associated and Partner Organisations

The close and reliable co-operation with the CEC Associated Organisations and other partners has been an indispensable feature of the work of the Commission since its beginning and equally for the period between the CEC Assemblies in Lyon and Budapest. Between Lyon and Budapest some more organisations applied for the status of Associated Organisations. Although the CEC Central Committee was not in a position to accept them, it recommended that the Commission work with these organisations. Thus the number of Associated or Semi-Associated Organisations around the CSC increased.

It is impossible in this report to mention all the working relationships and to do justice to the many contributions of Associated and Partner Organisations to the success of the Commission’s work. To give some examples: the CSC enjoyed a very close working re-

lationship with the *Churches Commission for Migrants in Europe* (CCME). CSC and CCME share the ownership of the Ecumenical Centre in Brussels (Rue Joseph II, 174) and co-operated on all CEC-related matters, on institutional affairs and in the field of human rights. CCME and its staff contributed considerably to the dialogue seminar with the European institutions on Roma inclusion as well as to the human rights manual.

CSC also has a structured relationship with *Eurodiaconia*, guided by a memorandum of understanding. The co-operation grew in the social field and especially during the European Year on Combating Poverty and Social Exclusion. The joint publication on “Don’t deny Justice to Your Poor People” is a good example of the common agenda.

Also indispensable to CSC is the co-operation with the various church-related organisations in the field of education. Soon after the Lyon Assembly, the CSC adopted an education strategy, the development and implementation of which would have been very difficult without the strong support of organisations such as the *Inter-European Commission on Church and School*.

Other partners included *APRODEV* on issues related to climate change and globalisation, *Oikosnet Europe, Church and Peace* (reconciliation, disarmament, human rights), the *youth organisations*, who were involved in many CSC working groups and projects, as well as the *National Councils of Churches*.

Besides these Associated or Semi-Associated Organisations, other important partner organisations have to be mentioned. The main partner in the Roman Catholic Church for the CSC is the Commission of Bishops’ Conferences of the European Community (COMECE). COMECE is and remains the main partner for institutional issues and joint initiatives with the European institutions in the spirit of the *Charta Oecumenica*. Much common and ecumenical ground work had to be done for the implementation of the “open, transparent and regular” dialogue with the institutions. CSC and COMECE together visited the respective EU Presidency countries and their governments and organised several dialogue seminars with the European institutions. The staff met twice for meetings to share and compare agendas.

Relations also (re-)developed with another Roman Catholic partner, the Jesuit Social Centre, formerly OCIPE. Again a joint staff meeting helped discover common agendas and possibilities for co-operation.

On a global scale, the *World Council of Churches* (WCC) remained an important sister organisation in many working areas, as did the *Latin American Council of Churches* (CLAI) in the area of globalisation. Not at least in the context of the radical changes in the Arab world, the *Middle East Council of Churches* and the *Fellowship of Evangelical Churches in the Middle East* were important partners.

In the period from Lyon to Budapest more and more other-faith communities and interreligious organisations came to Brussels and Strasbourg seeking co-operation with the CSC and CEC. Perhaps the closest relationship developed with *the European Council of Religious Leaders* (in co-operation with the World Conference for Religion and Peace), to which the CSC Director serves as a permanent adviser.

CSC also depends on close co-operation with non-religious partners. Some of the work with the Council of Europe is done in the framework of the NGO community in Strasbourg. In the European Sunday Alliance, for instance, the CSC is co-operating, with, among others, trade unions and other organisations from the civil society sector. In the period from Lyon to Budapest, the CSC co-operated with the Human Rights and Democracy Network (HRDN) and the European Platform on Religious Intolerance and Discrimination (EPRID), which led to a better flow of information and some common initiatives with the European institutions, especially the European External Action Service (EEAS).

Finally, CSC is the only non-Roman Catholic member organisation of the Association of the Chapel of the Resurrection (Van Maerlant) in Brussels. The chapel has developed as a place of spirituality and worship in the midst of the European institutions. It has hosted many events, including some organised by the CSC, which brought together religious people and representatives from the European institutions and a broader public. In 2011, the Van Maerlant chapel celebrated its 10th anniversary.

### 3.3 Relations with the European Institutions

Because CEC is a bridge-building organisation with regard to the

various regions in Europe, the CSC's work is not limited to the European Union and its territory. CEC, through CSC, therefore is and will continue to be a fellowship of churches and a regional ecumenical organisation:

- in consultative status with the United Nations (ECOSOC)
- in close co-operation with the Organisation for Security and Co-operation in Europe (OSCE)
- in participatory status with the Council of Europe
- in dialogue with the institutions of the European Union.

The most substantial change in terms of relations with the European institutions occurred with regard to the *European Union*. Soon after the last CEC Assembly, in December 2009, the European Union established a new legal basis. The Lisbon Treaty, which, for the first time, includes an article on the relationships with churches, religious associations and non-confessional organisations entered into force. Article 17 (TFEU) reads:

1. The Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States.
2. The Union equally respects the status under national law of philosophical and non-confessional organisations.
3. Recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations.

For many years prior to the last CEC Assembly, both, CSC/CEC and COMECE had lobbied the European Convention and subsequent EU Presidencies and inter-governmental conferences for such an article to be included in the treaty.

After Article 17 TFEU entered into force, CSC/CEC and COMECE jointly developed a document on the implementation of this article which has been discussed by three EU institutions and its leadership ever since. The final result remains still to be seen. The institutions seem to suggest intensified relations under Article 17 without developing further structures beyond the existing ones.

In the meantime, the existing structural relations of the CSC with the European Parliament, the European Commission and the European Council continued. Every year since the Lyon Assembly, about 25 religious leaders met with the three presidents of the European institutions on issues such as combating poverty and social exclusion, the implementation of human rights and democracy inside and outside Europe.

The CSC, together with COMECE and the member churches in the respective countries also continued to meet with the EU Presidencies, which change every half year. Since Lyon, the churches' delegations have met with the prime ministers of Belgium and Hungary and the responsible ministers of Poland and Cyprus.

Also the series of dialogue seminars, organised between the CSC, COMECE and the Bureau of European Policy Advisers (BEPA), continued. Five such dialogue seminars have been organised since the Lyon Assembly. Issues discussed included climate change, combating poverty, Roma inclusion, religious freedom and the social market economy. These dialogue seminars provide an important opportunity for the CSC and representatives from member churches to discuss an issue of common concern with the EU institutions, often related to a policy area of the EU.

Laurens Hogebrink, Consultant to the CSC from the Netherlands, evaluated the structured relations with the EU institutions in a study for the CSC.

Most importantly, however, beyond these meetings, are the permanent working relations between CSC and members of the European Parliament and EU civil servants. It is these relations, based on mutual trust, reliability and expertise, which often make the difference. This is not only true for the EU, but for all institutions to which the CSC relates.

For those organisations which have permanent relations with the European institutions, the European Commission and the European Parliament has opened a "Transparency Register". Churches as such do not need to register in order to be able to approach the European institutions. In addition, the CSC, COMECE as well as other church-related organisations and offices enjoy a special category in this register to be opened for church-related organisations.

For CSC it was important for it to be recognised as a faith-based advocacy organisation as distinct from the many lobbying organisations which are also covered by the register.

Since 2010, the Strasbourg-based *Council of Europe* has also undergone substantial reform, which also affected the NGOs holding participatory status. However, the relations with CEC/CSC remained fairly stable. The CSC continues to have an observer seat in the Council's Steering Committee on Bioethics and is heavily involved in the preparation of the annual meeting of communities of faith and communities with the Committee of Ministers. It continues to monitor a wide range of activities in the framework of the Council of Europe, including the Parliamentary Assembly of the Council of Europe and the European Court of Human Rights. Finally, the CEC remains registered as one of the NGOs with the possibility to file collective complaints under the Social Charter of the Council of Europe.

In October 2012, the Council of Europe, together with other partners, organised for the first time a “World Forum of Democracy” with about 1500 participants, in which the CSC also took part. This event is planned to become a periodic feature in the calendar of the Council of Europe.

With regard to both the European Union and the Council of Europe, the number of structural relationships also increased, with *new players and stakeholders* arriving on the scene:

- Following its work on education for democratic citizenship, the CSC of CEC was offered a permanent observer seat on the Steering Committee for Educational Policy and Practice of the Council of Europe.
- CSC was invited by the Steering Committee on Human Rights of the Council of Europe to join several of its thematic working groups as an observer.
- 2010 saw the launch of the European External Action Service (EEAS), the diplomatic representation of the European Union outside Europe. The CSC was involved from the start on human rights and religious freedom issues.
- 2010 also saw the establishment of the European (EU) Platform Against Poverty, one of the flagship initiatives under the EU 2020 Strategy, of which the CSC was invited to be a



member due to its engagement on social issues and its engagement with the European Year 2010.

- The EU Fundamental Rights Agency has been in place since 2008, but in 2012 the CSC Secretary for Human Rights was nominated as a member of the Advisory Council to the Agency's Director, Morten Kjaerum.

Compared to these developments with regard to the institutions in Brussels and Strasbourg, the relationships with the UN and the OSCE remained very much the same as in previous periods of CEC. In the *UN system*, the CSC relates primarily to the Special Rapporteur on Freedom of Religion or Belief, briefing him or asking him for intervention in specific cases.

With regard to the *OSCE*, the CSC Director remained on the Advisory Council on Freedom of Religion or Belief and the CSC monitored the Human Dimension Implementation Seminars.

The long-standing relationships which EECSS and the CSC have developed over many years provide an important possibility to introduce the concerns of the churches in Europe and their common voice to the institutions and to be in dialogue with them when it comes to shaping European policies and legal frameworks.

## 4. Communication

In order for the CSC to fulfil its function as interlocutor between the common voice of its member churches (cf. *Charta Oecumenica*) and the European institutions, communication is crucial. Effective and quick communication, however, was not always easy at a time when CEC had to cut the post of Secretary for Communication in Geneva. The CSC is therefore grateful for what could be achieved with 30 per cent of a Communication Secretary in Brussels, the help of administrative staff in Geneva and in Brussels and the support of member churches.

The major avenues of communicating with the European institutions have been described above. Beyond those, the participation of the CSC in numerous consultation processes of the European institutions and the many formal and informal encounters and conferences have to be mentioned.

In view of informing the broader public and media, the Communication Secretary in Brussels devotes a considerable amount of time to the large number of journalists based in what is often referred to as the “capital of Europe”. The frequent press releases and public statements, as well as the annual reports, which the CSC has published since 2005, play an important role. The CSC staff are also engaged in spreading the news about CSC’s work and the insights gained through writing articles in periodicals and other media.

In view of the limited resources the main focus of the Commission’s communication is targeted at CEC’s member churches and those within the churches, who are working on socio-ethical and European issues. Communication in this regard is not a one-way process. Most of the CSC tools of communication are open for sharing news and basic documents from the CEC constituency. A main tool for two-way communication is the direct involvement of the churches in the work of the Commission, and engaging with the churches through visits, encounters and consultations.

With the disappearance of the *CEC Monitor*, the CEC website and the CSC section of it are important elements in terms of communication. The website announces forthcoming events and reports on activities. The main emphasis of the CSC section, however, is to provide resources on selected European issues, not only from the Commission itself, but also from CEC member churches. The human rights library and the newly established section on the financial and economic crisis are examples. The idea is to further develop the website for churches to be able to find resources from across Europe on specific topics.

With the support of the Church of Sweden and the Evangelical Lutheran Church of Finland, Elina Eloranta was employed until September 2011. One of her priorities was to publish the almost monthly “Up-Date” which communicated brief information on developments in the European institutions, the CEC and member churches. Since 2006, 39 Up-Dates were published by the CSC, sometimes including briefing papers on specific issues. The distribution list included 1,800 subscribers throughout Europe. Unfortunately, after Elina Eloranta’s departure the publication of Up-Dates could not be continued.

This led the plenary of the CSC to discuss new ways of communication, including the use of social media. The Commission members agreed that those working on socio-ethical and European issues in the churches need very quick and reliable information. After seeking external advice, the CSC has therefore opened a Facebook and a Twitter account. The Facebook page has both a closed and an open section, which also allows member churches to post their news. Twitter allows for references to developments and important documents to be posted on an almost daily basis. The feedback has generally been positive, and more and more people now communicate with the CSC through Facebook and Twitter. Several organisations, including the WCC share CSC information by “re-tweeting” messages through their networks.

CSC publications are listed in the overall CEC publication list in another section of this report.

Having said all this, it is evident that the strategy and methodology of effective two-way communication has to be re-examined after the Budapest Assembly as part of an overall CEC communication strategy.

## 5. Witness and responsibility –the work priorities of the Church and Society Commission of CEC

The following chapters of this report give a rough overview about the thematic areas in which the CSC engaged with the member churches in order to develop a common voice of the churches regarding the European institutions and a common witness in society. It can only be a rough overview about the priorities decided each year by the CEC Central Committee and its main means of implementation. More detailed descriptions can be found on the Church and Society section of the CEC website ([www.csc.ceceurope.org](http://www.csc.ceceurope.org)) and in the annual reviews presented to the CSC plenaries.

CSC has always tried to work in both directions: drawing from and bringing together the witness of its member churches as well as communicating to the churches European developments which deserve their attention in order to strengthen their witness.

Almost all of the priority areas taken-up by CSC have been highlighted in the report of the Policy Reference Committee of the Lyon Assembly, with a few exceptions: although the Lyon Assembly adopted a public statement on ethical principles in the financial and economic crisis, no one had foreseen how long and how deep the crisis would be and to what extent it would become a test-case for the European integration project as such. This is just one example of how developments in Europe affecting the churches also have an impact on the CSC agenda. Other priorities within a working area might have shifted or found a new focus. This is, for example, evident in the social field, where the EU 2020 Strategy as a main focus in the European Union deserves much attention from the churches.

In the work with the European institutions, it is of utmost importance to be a committed and reliable partner with the necessary expertise in order to make a difference. Therefore the CSC established, in accordance with Article 8 (7) 4 of the CEC by-laws to the Constitution, permanent working groups or task forces in most of the areas of work. This made it possible to draw on the knowledge of church experts and to give the necessary attention to the developments in a particular field of work.

The mechanisms that were established included:

- a working group on education
- a preparatory committee for a conference on human enhancement, which later became the working group on bioethics and biotechnology
- a working group on EU legislation
- a working group on human rights
- a working group on economic and social issues
- a task force (later became a working group) on globalisation.

For each of these working mechanisms the CSC Executive Committee developed mandates with the main objectives to be achieved. Reminders of these are included at the beginning of the reports of the working areas for which a working mechanism had been established.

### 5.1 The Financial and Economic Crisis

The economic and financial crisis has been the dominating feature of developments in Europe for over four years. Its consequences have fundamental repercussions on the functioning of the European

Union: from searching for effective measures to respond to emerging financial calamities in an ever-growing number of the member states and seeking financial stability with regard to rapidly-increasing public debts, to far-reaching questions about the future of the European Union as such. The crisis has been acknowledged by a number of European leaders as the most serious challenge to the existence and functioning of the Union since its beginning. The President of the European Commission, José Manuel Barroso, said: “The crisis that we face is not just a financial or an economic crisis. It is also a crisis for the values of our societies. ... For Europe, this is a moment of truth.”

From the beginning of the crisis the situation in Greece was at the centre of attention. But over the course of time it has been acknowledged that the root cause of the crisis is not necessarily linked exclusively to the situation in one country. The particularly bad situation in Greece greatly contributed to the problems. However, the EU has to face a challenge of a much more systemic nature. At the heart of it are: growing imbalances in the EU internal market; the non-existence of an efficient corrective mechanism for addressing these imbalances; the lack of fiscal instruments to effectively accompany monetary unification in the Eurozone; and divergence of national economic policies. The complex nature of the crisis calls for comprehensive and decisive action by the European political leaders. It has been widely recognised that the crisis can only be effectively tackled by a co-ordinated series of political decisions, which will simultaneously address different facets of the crisis, in particular the need for fiscal discipline, the stimulation of necessary investments and the healing of an ailing banking sector.

CSC’s priority in responding to the crisis was to monitor the development of the EU efforts to find adequate measures to respond to the crisis and to raise the common voice of the churches regarding some aspects of this development. This followed up the guidelines produced by the Lyon Assembly, which stated the most important aspects of the crisis that are at the centre of churches’ attention. The document underlined that: “The crisis calls into question many basic assumptions about the economic order that have been unexamined for decades. The substance of the current crisis is not limited to the realm of economics, but has also highlighted, for example, the relationship between economics and politics and between economics and the environment. In revealing the scale and

impact of economic factors on human life, the crisis has also highlighted its significant ethical and spiritual dimensions.

“The crisis reminds us that debt has underpinned the economic fabric of society and it needs to be subjected to serious reconsideration. Prosperity built on the levels and patterns of debt of recent years cannot be accounted as real prosperity. As churches in Europe we ask the public authorities:

- To consider the ethical dimension of the crisis and to evaluate the effects of our current economic and financial system on different stakeholders in society.
- To introduce greater accountability in leading financial institutions and greater transparency in the current financial systems.
- To improve the situation of the poorest and most vulnerable members of society as the primary responsibility of public authorities.
- To ensure a financial system that is subordinated to the principles of justice and sustainability in order to not destroy the means of livelihood of future generations.”

The decisions of the EU political leaders in reaction to the crisis were closely monitored and the CEC constituency was informed about developments of the political response to the crisis through the CSC briefing papers. Specific aspects of the crisis were discussed in a number of meetings of the representatives of the churches from expert to the church leaders’ level with the representatives of the European institutions, including regular meetings of religious leaders with the presidents of the European Commission, the European Parliament and the Council of the EU, meetings with the EU Presidencies and others.

Social impacts of the crisis, in particular those in the most affected countries, were under the constant attention of the churches. Along with actions and meetings of church leaders from individual churches with political representatives, the call for solidarity with the most affected was expressed in several CEC public documents. The key message in a number of meetings organised by CSC with representatives of the European institutions, was that economic growth, which is considered to be the way to economic recovery – the core issue of EU policy – must serve the people and must be counterbalanced by social measures. This was underlined in the

public statement of the CEC Central Committee in September 2012 in its call to the political institutions of the EU and governments of all European countries: “The cost of the crisis cannot be primarily paid for by the middle and lower income parts of society, thus destroying the social security and achievement of the European social model.”

The churches’ call for solidarity was not limited to the political institutions. In the same document all member churches of CEC are addressed and encouraged “to express solidarity and togetherness with those most affected by the impact of the crisis in their own countries, as well in those European countries most affected by the crisis”.

Recent developments in the EU demonstrate that the crisis has far-reaching consequences in adapting old and inventing new mechanisms for averting the immediate calamities in economic, fiscal and banking policies. The crisis has at the same time consequences for the fundamental design of the basic parameters of the EU and the future shape of co-operation among the EU member states. A move towards a tighter Union, although widely recognised as a basic strategy framing the EU’s response to the crisis, is not shared by all member states. A proposal for a banking union adopted at the last summit of the EU’s political leaders which should be implemented during 2013, and expected further transfers of competencies to the Union in the area of fiscal policies, created increasing divergences among the member states. The financial crisis might in this respect become a catalyst for substantial changes in the Union’s architecture in the very near future. The last decision of the European leaders makes a “multi-speed” Union closer to becoming reality than ever before.

## 5.2 Advocacy for a Social Europe

**Objectives of the working group:** to monitor developments in the European institutions and to keep member churches informed and engaged; to follow-up the recommendations in relation to the European Year on Combating Poverty and Social Exclusion; to co-operate with Eurodiaconia and the CALL Network; to engage with member churches on the Sunday protection issue.

At the CEC General Assembly in Lyon the delegates from CEC member churches and associated organisations described *poverty and social exclusion* as a major challenge for the churches in

Europe. They reported from their experiences in their home countries: families who do not know how to pay back their debts; single mothers in a daily struggle to find the necessary resources for their children; homeless people coming to the vicarage asking for shelter; unemployed workers queuing up in front of the soup kitchens in the parishes, all this because the social benefits only last until the middle of the month. This situation in Europe has even worsened from Lyon to Budapest because of the deep crisis affecting many countries and societies. Questions of social policy in Europe therefore became a central issue for the CSC together with its member churches regarding the European institutions and European policy.

In 2010, the European Union organised and promoted the *European Year against Poverty and Social Exclusion*. CSC was involved in many meetings and conferences in Brussels on the content of that year, although it did not get much visibility outside Brussels. Together with Eurodiaconia, COMECE and Caritas Europa, CSC published a booklet “*Do not deny justice to your poor people: proposals for combating poverty and social exclusion in the European Union in the new framework of the Lisbon Treaty*”, in three languages. On 30 September 2010, the booklet was presented at a conference in the European Parliament, combined with an exhibition, with representatives of the European Parliament and of the Belgian EU Presidency. The recommendations contained in the booklet can be seen as the agenda for the years to come. They relate, among other things, to the implementation of the social clause in the Lisbon Treaty, living wages and minimum income.

In 2010 the European Council decided on a new European strategy which replaced the former Lisbon strategy. With the *Europe 2020 strategy* the EU aims at “smart, sustainable and inclusive growth”, determining five concrete targets for employment, research and development, energy consumption, education and professional formation, and poverty. Without doubt the commitment to a strong anti-poverty and social inclusion policy by the churches and other actors in Brussels and at national level contributed to the political decision to integrate a poverty target into the Europe 2020 strategy: 20 million people in or at risk of poverty should be lifted out of poverty by 2020.

In 2011 the CSC plenary meeting decided to work on the European Strategy 2020 and the enforcement of what is called the *European*



*Semester*. This requires the national governments to report every year to the European Commission and the Council on their national policies with regard to the pursuit of the common targets. Each year at their July Council the heads of state and prime ministers decide on country-specific recommendations which the national governments have to take into account in their national budget plans for the next year. In this time of a deep financial, economic and social crisis this assessment affects national social policy. Those member states which are regulated and closely observed under the procedures of EFSF or ESM are particularly affected by European policy. The European Commission and the Council are emphasising that civil society and social actors must be involved in this procedure of defining economic and social policy. Therefore, CSC, together with Eurodiaconia and its member organisations, invited CEC member churches to conferences in Brussels on that particular topic (2011, 2012).

The main aim of those conferences was to inform about the Europe 2020 strategy, its targets and its process of implementation by the European Semester. But it also discussed and developed ways for churches and diaconal organisations to influence this important political process. The conferences ended with a proposal as to how churches could improve their advocacy and lobby governments at the national level.

Through its *working group on social issues*, CSC is monitoring this process, and it has become evident that being an actor in this cycle of European Semester cannot be the only role of the churches. There is a need for a deeper reflection on the relation between the crisis and social consequences and how far the Europe 2020 strategy and its aiming for a “smart, sustainable and inclusive growth” is an answer to the urgent problems in Europe. The working group therefore decided to deepen its reflection on models of economy, social policy and social security in Europe. One outcome was the organisation of a dialogue seminar in December 2012 with the European Commission’s BEPA and COMECE on the European social market economy.

The Europe 2020 strategy is also implemented by seven flagships which the European Commission established. CSC is a member of the flagship called *European Platform against Poverty and Social Exclusion* (EPAP) and has contributed to several stakeholder meet-

ings and consultations, for instance on the recommendation on child poverty and on social inclusion.

CSC is a founding member of the *European Sunday Alliance (ESA)* which was launched at a conference of all stakeholders on 20 June 2011 in the European Economic and Social Committee in Brussels. The aim of ESA is to challenge the European Commission to deal with Sunday protection as a means of fostering healthy working conditions and a sound work-life balance. Together with CSC the ESA has built up co-operation between CSC, COMECE, trade unions, national Sunday alliances and other actors in civil society.

In the debate on future *EU regional policy and structural funds (2014-2020)*, CSC, together with its ecumenical partners, contributed with a statement and report on the involvement and commitment of the churches in education, culture, transnational, border-crossing relations and diaconal social work (2012). The aim was not only to remind European decision-makers of this particular quality of the churches but also to argue for the inclusion of the churches as possible actors and partners in the legal framework of the future EU regional policy.

Finally it must be mentioned that the relationship with CPCE has been deepened by the personal co-operation in this area, as the CSC staff member in charge of this work area has been seconded by CPCE since 2004. Throughout those years, statements on European policy by CSC and CPCE have been complementing each other.

### 5.3 The CALL Network (Church Action on Labour and Life)

After a preparatory phase in 2008 and 2009, the new European Christian Employment and Economy Network, CALL: Church Action on Labour and Life, was launched with a conference in the European Parliament in Brussels in the framework of its first Assembly on 28-30 April 2010. This took place in the presence of some 80 representatives of churches in Europe and on the initiative of the CSC.

The CALL Network's task is to address employment and related economic and social issues from the perspective of Christian theology and Christian way of life and to promote a Christian perspective in the debates on Europe's economic and social policies. It provides a platform to share views, experiences and expertise on economic

questions in different parts of Europe and, thereby, to bridge gaps between European societies. It tries to strengthen the capacity of European churches to act on these issues; for instance by offering educational and information material and training. Members of CALL are delegated and invited by CEC member churches and associated organisations.

At the first CALL Assembly, work areas were defined and working groups were established on work-life balance (Sunday protection), precarious work situations, religion at the workplace and concepts for a sustainable economy. These groups also work in-between assemblies.

The founding Assembly included a one-day consultation in the European Parliament with panels of EU and church representatives on the European Year for Combating Poverty and Social Exclusion, which addressed topics such as social cohesion in Central and Eastern Europe, the social dimension of the Lisbon Treaty and the concept of sustainable growth and development.

The second CALL Assembly took place in Bucharest from 11 to 13 May 2011. The meeting in Bucharest, entitled “Empowering People”, invited the participants to a workshop on methods of empowering, to learn from the situation in Romania and to review the work of the various working groups. In a meeting with the Romanian churches, Patriarch Daniel from the Romanian Orthodox Church expressed his concern that the economic crisis in Europe would increase the gap between rich and poor in Europe. He asked the churches to raise their voice against greed and the unjust benefits of speculation. Bishop Ciprian from the Romanian Orthodox Church and Deputy Bishop Dr. Daniel Zikeli from the Evangelical Church of the Augsburg Confession in Romania welcomed the participants.

In between the assemblies CALL is mainly operating through its working groups, which are composed of 10 to 15 people from various European countries. In some cases these working groups organised conferences on their topic in order to deepen the debate, reinforce the commitment and cohesion within the working group and enhance the visibility of the network. For example on 1-2 April 2011 the CALL working group on Concepts for a Sustainable Economy, together with the Protestant Academy in Bad Boll, or-

ganised a conference on European economic and environmental policies, “Escaping the Growth Trap”. The conference gathered some 40 representatives of European churches and church-related organisations as well as experts on growth policies from 13 European countries. The conference addressed the question of how the indicators of economic growth can support better measuring of well-being and the quality of life in European societies. In the framework of the conference the CALL working group met to develop categories for the measurement of well-being in society from a Christian perspective.

From the beginning it was decided that the outcome of the CALL Network’s work would have to be assessed. Nearly 40 participants from 20 European countries attended the CALL third Assembly from 8 to 10 October in Brussels, which evaluated the results of the work done so far. One of CALL’s major achievements was the conference “CALL for good work” in the European Parliament on precarious work and a concept of good work – the topic of one of the CALL working groups. Three panels, composed of representatives from the European Parliament, the European Commission, the European Economic and Social Committee, the trade unions and the ILO, discussed the phenomenon of precarious work in Europe and a concept of good work. As a result of these discussions, the CALL Assembly issued a statement on precarious work and a call for good work in Europe.

The working group on sustainable economy presented a report on its work and listed possible indicators for good life which could be supported by churches and are related to the European debate on well-being or the “Beyond GDP” discussion, launched by the European Commission in recent years.

The working group on chaplaincy and religion on the work place finalised its work before the Assembly.

The working group on Sunday protection worked in close cooperation with the ESA – founded by CSC together with ecumenical partners, trade unions and civil society organisations – and is no longer working on its own, but supports the initiatives of the ESA.

The CALL Assembly received those reports and decided to pursue the work on precarious work and sustainable economy. In 2013, it

will also examine to what extent the urgent and crucial question of youth employment can be addressed by the CALL Network.

The Assembly elected a new co-ordination team which consists of the CSC staff member in charge, two moderators, the facilitators of the working groups, one person responsible for finances and one person in charge of communication.

The work of the CALL Network has still to be developed and broadened. Its success depends on people who have a professional relationship to the items discussed and a relation to their own church, working for the network even beyond their daily work. It also depends on academic advice and analyses which are delivered by experts attending our conferences. The network is supported by CEC member churches, including financially. It operates as a European platform of exchange and sharing on matters which are of importance to CEC member churches and for living and working in Europe, bearing in mind that the questions of labour and life, of employment and quality of jobs are the focus of many people in Europe and also at the centre of the European debate.

#### 5.4 Human Rights

Objectives of the working group: to monitor and advocate the implementation of civil and political rights as well as economic, social and cultural rights; to foster the dialogue among CEC member churches; to finalise the human rights training manual; to support CEC member churches in capacity building; to develop an online library on human rights.

##### 5.4.1 Freedom of Religion or Belief (FORB)

Atrocities against religious minorities, including Christians, were very high on the agenda of European churches as well as of the European institutions and were the subject of several resolutions and statements of, for instance, the European Parliament, the Council of the European Union and CSC and the Council of Europe. The CSC organised a dialogue seminar on freedom of religion or belief with its usual partners COMECE and BEPA: “Freedom of Religion: A Fundamental Right in a Rapidly Changing World”. It also advocated that the EU institutions should produce EU guidelines on freedom of religion or belief. Such a tool is meant to give directions and serve as a guide to EU practitioners and EU diplomats, responding to questions such as: what should be done when in

a third country's citizens are confronted with violations of freedom of religion or belief as individuals and/or religious communities?

Several months prior to the dialogue seminar, a CSC submission was sent to the High Representative of the Union for Foreign Affairs and Security Policy, Baroness Catherine Ashton. The CSC advocated, as part of the Human Rights and Democracy Network (HRDN), the establishment of the office of an EU Special Rapporteur for Human Rights. This is now an additional tool for the promotion and protection of human rights on EU level besides the EEAS. The EEAS was established on the basis of the Lisbon Treaty ratified in 2010. As a result of the dialogue seminar on FoRB in 2012 a public consultation was organised by EEAS and BEPA. This was first time that the EEAS invited organisations of churches and religious communities and non-confessional organisations (based on Article 17 of the TFEU in 2012) to contribute to the public debate on EU guidelines on FoRB that churches were asking for.

In order to address the violations of freedom of religion or belief and deepen the discussion with the European institutions, CSC discussed the topic of atrocities against religious minorities (Christians) during its Annual Meeting of Church and Society Secretaries of European Churches, in Strasbourg, 11-13 October 2011, under the title "The implementation of religious freedom in Europe and in other parts of the world". In the panel discussion "Freedom of Religion and Belief outside Europe", CSC brought different perspectives together. The CSC was honoured to have some distinguished guests from the Russian Orthodox Church, the Church of England, COMECE, and the Institute of Political Studies in Paris.

Another process monitored in the framework of the European Parliament was initiated by the European Platform for Secularism in Politics. Of the different items on the secularists' agenda the live-liest discussion concerned Article 17 of the Lisbon Treaty. The secularists' proposal is to delete Article 17 in the TFEU, as according to them Article 11 TEU is sufficient and churches should not have a "privileged" role in relation to the EU.

In June 2011, CSC of CEC and COMECE, in co-operation with CCME, organised a dialogue seminar on Roma inclusion in the European Commission: "Roma inclusion: a need, a challenge and

a duty.” The seminar looked at the contribution of the churches to the EU framework strategy for Roma inclusion and in particular the challenges relating to education. During the event, the churches welcomed the EU framework for national Roma integration strategies up to 2020 which had been adopted by the 27 member states the previous week. Church representatives, however, were missing a long term perspective and stressed that while some changes such as access to services, education and housing should be immediate, deeper societal changes could take more time to realise and that a public debate on Roma inclusion was needed when forming opinions locally.

CSC co-operates closely with the EU Fundamental Rights Agency (FRA). CSC is member of the EU Fundamental Rights Platform (EU FRP). CSC has, for the second time (2012-2014), a representative on the EU FRA’s advisory panel (Vienna), its expert CSC Human Rights Secretary. In terms of institutional developments CSC updated its status as a member of the EU FRP and organised the workshop on human rights education during the 2012 fifth meeting of the EU FRP. CSC, with other civil society organisations, had been advocating that a new chapter on discrimination based on religion or belief should be integrated in the EU FRA’s Annual Report: this is now the case. Following the usual practice CSC is giving its contribution to the development of the EU FRA Work Programme.

After the Lyon Assembly the CSC also advocated for several cases upon the request of CEC member churches. CSC has organised, for example: a seminar in the EP “Religious Freedom and the Holy Sites in the Republic of Cyprus” (2010) and “An Ongoing Need for Freedom of Religion or Belief in Cyprus” (2012). On the occasion of the seminar in Cyprus in 2012 Şakir Alemdar, Imam of Hala Sultan Tekke mosque and representative of the Grand Mufti of Cyprus, participated – upon the invitation of His Beatitude the Archbishop of Nova Justiniana and All Cyprus, Chrysostomos II – for the first time in an open public debate on freedom of religion or belief in Cyprus. This meeting was a result of the good co-operation between the Representation of the Church of Cyprus to the EU, CSC and its working group on human rights.

In 2011 churches in Hungary faced challenges concerning registration according to the new Church-State law in Hungary. The Hungarian Reformed Church and the Reformed Church

in Romania asked CSC for assistance related to property rights. Assistance was also given to the Serbian Orthodox Church in regard to church-state relations, due to the lack of an adequate legal framework in Montenegro. In this case CSC did a fact-finding mission in Montenegro and organised a meeting between the EU officials and representatives of the Orthodox diocese of Montenegro in relation to the European institutions. CSC was also involved with the long standing case of His Beatitude Archbishop Jovan of Ohrid and Metropolitan of Skopje. CSC addressed the UN Special Rapporteur regarding the case of Archbishop Jovan as well as concerning the issue of the arrest of Bishop Porfyrios together with six other MEPs in Northern Cyprus in 2011.

In 2012, CSC was involved in organising the conference “The Edict of Milan (313-2013): A basis for freedom of religion or belief?” in Novi Sad. This conference gave a historical, theological, legal and political overview of church-state relations. The conference “The Christian Understanding of Human Rights – Difficult Questions; Dialogue of the Churches in Europe on the Occasion of the International Day of Human Rights”, which took place in December 2011 in the Protestant Academy Bad Boll, was organised in co-operation with the Protestant Academy Bad Boll, CPCE, the Moscow Patriarchate and the Konrad Adenauer Stiftung. The aim of the conference was to deepen the debate on ethical understanding of human rights with the biggest CEC member church – the Russian Orthodox Church – which suspended its membership in CEC in 2008 in Cyprus. Because of the great interest CEC member churches showed in the subject the debate on human rights among CEC members will continue in 2013 in Helsinki.

#### 5.4.2 Human Rights Training Manual for European Churches

The *Human Rights Training Manual for European Churches* (available as hard copy as well as online) was published in 2012. The most challenging issue in the process of creating this manual was to identify a human rights trainer who could transform theology, politics and law into training sessions. Because there is no specialised training on human rights for churches or religious groups, CSC is among the first NGOs on European level to offer this type of expertise. The first of two human rights consultations related to this project took place in May 2010 upon the invitation of the Serbian Orthodox Diocese in Himmelsthür, Germany. The consultation, which brought together human rights workers of member churches,



laid the foundations for a strengthened human rights network. The consultation resulted in suggestions for three additional articles to the more theoretical articles in the first section of the manual. Their themes are “Moving from the House of Fear to the House of Love” and “Why do we Need Human Rights and Social Rights?” Workshops during the consultation laid the foundations for the articles in the more practical section of the manual on concrete human rights areas, offering reflections and didactic material.

During the CSC secretaries’ meeting the *Human Rights Training Manual for European Churches* was presented and examined prior to its publication.

In support of this project CSC has started a *Churches’ Human Rights Library* on its website. At the request of the CEC member churches the CSC Human Rights Library has started to grow since the Lyon Assembly. It presents the different voices of the churches in the human rights area. It is possible to monitor human rights trends in the CEC member churches, especially if they work on the concept of human rights or on specific issues. CSC also established a complementary web page on *Human Rights Education and Training* developed by different international organisations, and also established a page on “*Putting the Manual into Practice*”. A new resource page on the institutional decisions on human rights is in its development stage.

During the working group meeting in Strasbourg, the CSC human rights working group visited the European Commission on Racism and Xenophobia of the Council of Europe and met with its Executive Secretary, who is very interested in collaborating with the churches in the field of combating discrimination based on religion or belief. He expressed his interest in contributing to put the manual into practice.

The first test of the training was scheduled for November 2012, in Novi Sad, under the title “Training on Human Rights – Freedom of Religion or Belief for All”. This training will gather the churches from the Western Balkans region after 20 years of wars in this region. The human rights training was used as a tool for the reconciliation process and to contribute to the process of European integration in the region.

## 5.5 EU Legislation

**Objectives:** to monitor European legislation affecting the churches and to advise CEC/CSC and its member churches on appropriate action; to serve as a pool of expertise for lawyers in CEC member churches; to organise a consultation for lawyers of European churches.

The working group on EU legislation, facilitated by the head of the EKD office in Brussels, brought together legal experts from several European countries and backgrounds. It has met three times up to when this report was written. It focused its work on monitoring developments in the European institutions, including the European Court of Human Rights. Based on this monitoring, the working group discussed and offered its expertise, amongst other things, on the following subjects:

- the implementation of Article 17 TFEU on the “open, transparent and regular” dialogue with the EU institutions
- the use of religious symbols in the public sphere (the “crucifix-judgement” of the European Court of Human Rights)
- the possibility of a European initiative for Sunday protection
- anti-discrimination legislation
- a proposed new European Directive on data protection.

The expertise offered by the EU legislation working group was used in the dialogue (and sometimes consultations) with the European institutions as well as for informing member churches.

At the time of writing, the working group is also engaged in organising a second consultation for lawyers of CEC member churches for February 2013. Under the title “The European Convention on Human Rights and the Churches”, the consultation will reflect on how one of the major instruments in human rights law affects the churches. This is also a pertinent issue in that the Lisbon Treaty establishes that the European Union shall accede to the European Convention on Human Rights. Beyond discussing the theme of the consultation with outstanding experts, the consultation will also take up issues which are often raised by member churches in the CEC/CSC framework, such as labour law, restitution of church property, and religion in the public sphere. The consultation will also provide space to strengthen the network of church lawyers as a support network.

Finally, it should be mentioned that on several occasions experts from the EU legislation working group as well as of the working group on human rights were ready to advise CEC member churches on particular cases.

### 5.6 Nuclear Disarmament

When in 1999, 10 years after the end of the Cold War, NATO held a summit in Washington to celebrate its 50th anniversary and adopt a new “Strategic Concept” for the next decade, three ecumenical councils with member churches in all NATO countries wrote a joint letter to all governments of the NATO states. The three councils were the National Council of Churches of Christ in the USA (NCCUSA), the Canadian Council of Churches (CCC) and CEC. In their letter, endorsed by the WCC, they asked NATO to affirm rapid global elimination of nuclear weapons, de-alert nuclear weapons, and renounce any first use. A follow up CSC/CEC consultation in 2010, with all four councils represented and including a dialogue with a senior NATO official, had its recommendations approved by CEC’s Central Committee.

Ten years later, in March/April 2009, NATO celebrated its 60th anniversary and decided to again revise its “Strategic Concept”. Prior to this summit, all four ecumenical councils wrote a joint letter to NATO’s Secretary General and all NATO countries, now with an emphasis on removing the 150-250 US tactical nuclear weapons still stationed in five non-nuclear member states: Germany, Belgium, the Netherlands, Italy and Turkey. Authentic security is found in affirming human interdependence within God’s one creation, the letter said. It was the first of three joint letters between 2009 and 2011 calling for the withdrawal of tactical nuclear weapons as relics of the Cold War.

After President Barack Obama’s historic speech in Prague in April 2009 in which he outlined his vision of a world free of nuclear weapons, support in Europe was meagre. Both NATO and the EU were divided. This led to a Public Issue Statement by the CEC Assembly in Lyon in July 2009, appealing to all nuclear weapons states to publicly endorse President Obama’s new policy. The non-nuclear states in NATO with nuclear weapons on their soil were to end this role. The Assembly appealed to CEC member churches to express full support for a world without nuclear weapons.

The year 2010 could prove be pivotal for progress in nuclear disarmament, with in May the 5-years Review Conference of the Non-Proliferation Treaty (NPT) in New York and in November NATO's summit in Lisbon adopting its new "Strategic Concept". In co-operation with the WCC and Dutch ecumenical peace organisation IKV Pax Christi, CSC developed an agenda of four points:

**1. Regarding the European Union and the NPT Review Conference in May**, most important would be the position of the EU, with all 27 member states in agreement. In New York, they could say more, not less.

This was already raised during the bi-annual CSC/COMECE meeting with the EU Presidency (Sweden in the second half of 2009), followed by a joint letter with the Christian Council of Sweden to the Swedish Minister for EU Affairs. When in January 2010 Spain took over the Presidency, an informal dialogue took place in Brussels with both Spanish and EU officials.

The European Parliament was to pass a resolution on the EU position. Contacts were made with European Parliament staff drafting the text. Moreover, CSC sent the outcome of its March 2010 seminar (see below) to all members of the European Parliament's Subcommittee for Security and Defence. The final European Parliament resolution expressed explicit support for President Obama's new policy (which had not been the case in a resolution one year earlier) and called for eliminating tactical nuclear weapons in Europe.

In March 2010, CSC organised a seminar in Brussels about the EU and the NPT Review Conference. It had the normal format for such meetings: some 12-15 participants from all over Europe, including experts and representatives of member churches, and a briefing by a senior EU official. The resulting six-point statement was offered to the various EU institutions, civil servants and diplomats, and discussed with EU officials. It certainly put CSC on the map. Some officials endorsed the proposal to involve the churches and civil society in future work and proposed this in the relevant commission.

When finally the EU position was agreed, it was better than expected. The Review Conference itself was a (modest) success, as an action plan was agreed plus the commitment to report in 2014.

2. In 2009 and 2010, NATO's new **Strategic Concept** was to be revised, including NATO's nuclear policy. In October 2009, the four ecumenical councils again jointly wrote to NATO, now also addressing the leaders of the EU, the US, and the Russian Federation. The letter again requested withdrawing NATO's nuclear weapons from Europe.

In June 2010, CSC organised a seminar in Brussels on NATO's nuclear policy. Again, a dialogue with a senior official was included. The resulting statement argued that by eliminating its tactical nuclear weapons NATO would end doubts about compliance with Article I and II of the NPT (which prohibits any transfer of nuclear weapons to non-nuclear weapon states). Moreover, the number of countries with nuclear weapons on their soil would be reduced from the current 14 to nine. The statement also asked for the elimination of Russia's tactical nuclear weapons and advocated a process of confidence building that would be in the interest of both sides. It was sent to all NATO ambassadors and resulted in a meeting with a NATO Assistant Secretary General and two other senior officials. At an informal level, the dialogue continued.

NATO's new "Strategic Concept", adopted at the Lisbon Summit in November 2010, was a disappointment. While endorsing the goal of creating the conditions for a world without nuclear weapons, NATO failed to depart from its Cold War posture as to tactical weapons in Europe. The text seemed to provide some space for change but decisions were postponed. NATO would first review its defence and deterrence posture. The outcome would be decided at a new summit in May 2012.

In March 2011, CEC again together with the WCC and the national councils of churches in the USA and Canada, wrote a letter to NATO and US President Obama and Russian President Dmitry Medvedev with recommendations for NATO's future nuclear policy. NATO Secretary General Rasmussen invited the churches to keep in touch with senior NATO staff responsible for the process. And indeed, further talks took place between NATO officials and small ecumenical delegations.

However, at its Chicago Summit in May 2012, NATO – still internally divided – once more failed to change its nuclear posture and made NATO steps dependent on Russian steps (reciprocity).

Experts and (in closed sessions) officials alike described the process as “kicking the can down the road”.

**3. As to Russia’s tactical nuclear weapons**, CEC and the other three councils have warned against any linkage between NATO steps and Russian steps. They have urged Russia to reduce, relocate and eventually eliminate its own tactical nuclear weapons without making NATO withdrawal a pre-condition. In March 2012, WCC General Secretary Olav Fykse-Tveit wrote to President Medvedev, submitting a “discussion paper” by the four ecumenical councils on the tactical nuclear weapons of the Russian Federation. The text, which also has been offered to the Russian Orthodox Church, was published on the WCC website (the CEC site also has a link). Plans for a dialogue in 2013 are being prepared.

**4. At the International Ecumenical Peace Convocation** in Jamaica, May 2011, CSC could not contribute to the nuclear disarmament workshops organised by the WCC, Pax Christi International, IKV Pax Christi and other partners, due to lack of resources and staff. The same happened with a follow-up meeting in Edinburgh, which also involved churches in Scotland and aimed at networking in the churches. In general, the ecumenical work done since Lyon has received more attention from the European institutions and NATO than from the CEC member churches. In so far as “peace” is on the agenda, the priority is with issues like intervention, the Middle East, cluster munitions, arms trade, non-violent conflict resolution, and the concept of “just peace”. These are important, but the current window of opportunity for a European contribution to nuclear disarmament merits attention as well.

As a final remark, it would be an error to believe that a nuclear weapons-free world can simply be the world as we know it now, minus nuclear weapons. However, churches believe that the vision of a better world can help transform today’s reality.

### 5.7 Economic Globalisation

Objectives of the task force/working group: to follow-up on the consultation on Poverty, Wealth and Ecology in Europe; to facilitate a co-ordinated preparation of the CEC and its member churches for the WCC Assembly 2013; to deepen the dialogue with CLAI;

to increase the participation of CEC member churches in these processes.

The discussion on the impacts of economic globalisation emerged as one of the most controversial agenda points at the last WCC Assembly in Porto Alegre, Brazil. In follow up to a sensitive and dividing exchange, the WCC decided to launch the programme under the name “Poverty, Wealth and Ecology” (PWE). The discussion, which included regional consultations in all continents, has become one of the major points of the WCC programme in recent years. In the run up to the WCC Assembly in Busan, South Korea, in November 2013 its finalisation comes under major scrutiny.

In follow up to the Porto Alegre Assembly the activities of CSC/CEC in this particular area have been evolving in two parallel and mutually supporting directions:

- co-ordinating active participation of delegates of European churches and CSC/CEC in the poverty, wealth and ecology process;
- and initiating direct dialogue between representatives of European and Latin American churches in the dialogue between CSC/CEC and CLAI on impacts of globalisation.

This strategy was endorsed by the CEC Assembly in Lyon, in particular by the recommendation *to offer a space of dialogue on global concerns with partners of other continents*. The Assembly at the same time appreciated the presence and the contribution to its discussion by the President of CLAI and in the context of the debate on global financial and economic structures expressed the commitment *to revitalise the Christian culture of solidarity, love of neighbour and care for the vulnerable in our communities, workplaces and society at large*.

The work of CSC in this area was guided by the Globalisation task force. Between 2009 and 2012 the task force met with its Latin American counterpart on five official occasions. Joint meetings took place in Buenos Aires (2009), Oslo (2009), Budapest (2010), Havana (2012) and Brussels (2012). The dialogue has been first of all a confidence-building process that has enabled the opening of doors for a further exchange and deepening of co-operation between churches from both continents, as well as between the ecumenical

organisations, CEC and CLAI. As a record of this dialogue, a joint publication with the title “*Threats and Challenges of Globalisation – Churches in Europe and Latin America in Dialogue*”, was produced. The document focuses its attention on the topics of economic and environmental justice. Along with naming the differences in experience and in appreciation of some aspects of economic globalisation it also outlines the grounds on which churches from both continents are able to speak with a common voice. It delineates the basis for a common position as well as identifying areas of possible common action.

Themes of the dialogue included sustainable economic governance; the role and advocacy of churches in the public domain; and climate justice. The dialogue offered a space, according to Bishop Julio Murray, the President of CLAI, which expressed “practical solidarity and mutual accompaniment in looking for responses to current world challenges”. In describing the importance of the dialogue for churches in both continents, Bishop Murray noted: “The dialogue has been transformed into a journey, in which we care one for another and we pray one for another. All of this makes us sensitive in our efforts toward how to become instruments of peace and love.”

The meeting confirmed joint commitments to work together, particularly in view of the upcoming assemblies of the respective continental bodies of CEC and CLAI, as well as for the upcoming WCC Assembly. CSC/CEC-CLAI dialogue played an important role in framing the European contribution to the WCC process on poverty, wealth and ecology, designed by the WCC after the Porto Alegre Assembly. The European contribution to the PWE process manifested itself in particular in the Budapest consultation organised by the CSC in 2010. The major outcome of the consultation was a *Call for Climate Justice*. The statement calls on European churches and church related diaconal organisations to acknowledge the close link between the fight against poverty and the struggle for climate justice and underlines the urgency of this task. In addition, the document calls on the WCC to put climate change and poverty eradication and the relationship between them as priority items on the agenda of the assembly in Busan. The thematic discussion of the Budapest consultation was summarised in the CSC publication, *Poverty, Wealth and Ecology in Europe – Call for Climate Justice*.



The outcomes of the CSC/CEC-CLAI dialogue have been welcomed by the WCC as “a positive example to the global ecumenical process and to the PWE programme”. In his letter to CSC/CEC and CLAI the WCC, General Secretary Olaf Fykse Tveit underlined that “this kind of inter-regional co-operation between regional ecumenical organisations is significant and should become a far more regular feature of the life, work and witness of the ecumenical movement.”

Preparation for the 10th WCC Assembly in October/November 2013 in Busan is a matter of considerable attention in a number of European churches. The CSC has the ambition to play a role in this process as well, in particular through offering a space for sharing and co-ordination among European delegates of the Assembly in organising a co-ordinating consultation in spring 2013.

### 5.8 Environment

Climate change has become one of the dominant themes of the political discourse in Europe in recent years. The political urgency of this topic has, however, been recently overtaken by the efforts to deal with the impacts of the financial and debt crisis. A milestone for political negotiations related to climate change was the summit of world leaders in Copenhagen in December 2009. Its aim was to adopt the political framework for limiting greenhouse gas emission during the next period of the Kyoto protocol. The Copenhagen meeting was an opportunity to complement the political summit with the strong presence of civil society, expressing concerns, wishes and hopes of people all around the world. The summit was marked by the vital presence of the ecumenical community, including church leaders from a number of European and other churches. The contribution of European churches and CEC was co-ordinated through effective co-operation with the WCC. The reaction of European churches to the disappointing outcomes of the summit was expressed in the public statement of the CEC Central Committee with a call upon European countries and in particular upon the EU “to step up their efforts in driving the way forward to a satisfactory conclusion of the negotiation process and to act in a spirit of generosity towards the partners from the developing world”.

To approach the EU on the road to the summit, climate concerns of the churches were raised in the joint letter of the CEC and CCEE, as well as in the dialogue seminar, which enabled the representatives

of CEC member churches to discuss the central theme “Climate change as a challenge for lifestyles, solidarity and global justice” with representatives of the European institutions. The meeting underlined in particular the urgent need to find an effective response to climate change, which requires both political leadership and ethical reflection and debate.

Climate change continued to be an item on the agenda of a number of European churches in the following period. During this time the CSC efforts to address the European political institutions were channelled through the co-operation with church-related development organisations in the working group for climate change, co-ordinated by APRODEV. European churches have also been actively contributing to the global political negotiations in the framework of the UN. This happened in particular through the presence of shared representatives at annual meetings of the Conference of Parties (COP) and participation in the ecumenical climate programme co-ordinated by the WCC. Another milestone addressing environmental concerns was the UN Conference on Sustainable Development Rio +20 in June 2012, in Rio de Janeiro, Brazil, 20 years after the initial Rio de Janeiro conference marking the commitment of the world community to address the challenge of sustainable development. European churches, including the CSC, again approached the conference through co-operation with the WCC. However, this time the size of the present ecumenical team was considerably reduced due to logistical limitations. The theme of the summit, the contribution to it and the follow up have nevertheless been the subject of attention and activity in a number of churches in Europe as well as in the ECEN Assembly in August 2012.

One of the main tasks of the ecumenical work on environment and climate change consists of the effort to activate churches across the continent and to motivate them to engage in environmental activity. This has been done through ECEN. Recent years have been marked by a substantial increase in the number, as well as in the quality, of environmental activities among the churches in Europe, even if this development is not equal in all parts of the continent. In particular churches in Northern Europe and some churches in Western Europe have a praiseworthy tradition of pro-environmental activities. However, the urgency of the matter combined with important efforts made aiming at the exchange of experience, sharing and

co-operation, resulted in a significant increase of these activities in other parts of the European continent.

ECEN assemblies, traditionally offering a space for intensive co-operation, played a considerable role in these efforts. A growing number of churches in Europe have now an officially delegated representative, co-ordinating engagement and various local initiatives within respective churches. ECEN assemblies then offer a space for further intensifying the co-operation at the European level.

The themes of the most recent assemblies were: “Our Daily Bread – Living in a Time of Climate Change” (Prague, 2010), with an accent on the link between food production/ consumption and climate change, and “Eco-justice, Growth and Hope” (Elspeet, 2012), underlining the link between environmental concerns and the economy. Both assemblies expressed the wish to further strengthen co-operation among churches, as well as co-operation with other civil society actors with the hope to bring about structural change in society. In the words of the most recent ECEN assembly: “We may use our experiences with new and sustainable lifestyles to help to transform society at large, to accelerate the transformation to an ‘economy of enough’ and an ‘economy of care’. Churches can be witnesses and agents of change at the local level, because every crisis is for them a window of opportunity for change.”

A specific ECEN initiative was the promotion of “Creation Time”, an invitation to churches to foresee some time in their respective liturgical calendars to organise prayers, worship and other activities between 1 September and the second Sunday of October in order to draw attention to the care for creation. Thanks to this a growing number of churches are producing their own liturgical materials, in the form and language which suit their particular purposes, to be used during this period.

Co-operation with partners was an important feature in organising work on care for creation. This reflects not only the urgency of the issue, but equally the common starting point for expressing this concern, which surpasses many existing borders and opens the way for co-operation between different churches, from different countries and continents, as well as for co-operation between churches and other organisations. Particular attention should in this regard be given to the following:

- Environmental concerns have played an important role in the dialogue between CSC/CEC and CLAI.
- Co-operation between ECEN and CCEE.
- Climate justice – as an expression of the thematic link between care for the environment and justice concerns – has been the main item in the global conference organised by the CSC in co-operation with the WCC in the framework of the programme on poverty, wealth and ecology.
- A number of co-operative activities on the topic of climate justice with ecumenical youth organisations, in particular with EYCE.

### 5.9 Bioethics and Biotechnology

**Objectives of the preparatory group/working group:** to organise a conference on human enhancement; to establish a future CSC agenda on bioethics and biotechnology (science and technology); to develop recommendations to member churches; to develop common positions in relation to the European institutions; to develop an online library on issues related to bioethics and biotechnology.

Throughout history, humans have developed cures for diseases, and found techniques which make the hardships of life more endurable. All these were believed to make human life more humane; that is, to help humans to live out their inherent (natural, God-given) potential to a fuller extent. Recent technology, known as *human enhancement*, challenges this “natural” normativity: beyond restoring well-being and optimising human potentiality, it also yields capacities which in a sense can be called “new”. Chemicals have become available which increase physical performances in, for example, the field of sport. Other chemicals enhance psychological endurance, mood, and cognition. Work is taking place on developing functional implants within the body, like computer chips integrated in the brain, aiming at enhancing performance beyond what humans are naturally capable of. Changes are made to body cells and systems, and techniques are discussed to change human genes. Finally, techniques are developed and in part applied which extend the human life span. Human enhancement is about trying to make changes to minds and bodies – characteristics, abilities, emotions and capacities – beyond what we regard today as normal.

**A consultation on human enhancement:** “*Churches warn but do not reject*” was organised in Brussels from 25 to 27 April 2012, under the auspices of the Secretary General of the Council of Europe, Thorbjørn Jagland, in co-operation with and support of the Communion of Protestant Churches in Europe (CPCE), members of the European Parliament and its Science and Technology Options Assessment (STOA), the European Commission 7FP Ethentech Project, the Austrian Bioethics Committee, and the Centre de Sociologie des Religions et d’Ethique Sociale (CSRES) in Strasbourg. Its title was: “Human Enhancement: Moral, Religious, and Ethical Aspects from a European Perspective”.

The aim was to facilitate an international, interdisciplinary and interdenominational dialogue on the definition, the advantages and the concerns with regard to human enhancement; to review and further develop the 2009 CSC Paper on Human Enhancement so as to present a common voice of the European churches to the European institutions; to strengthen the relationship between the CSC and institutions and bodies of the European Union and the Council of Europe; and to help identify the future CSC priorities in bioethics and biotechnology. The one-day consultation took place in the European Parliament, and was partly devoted to a joint programme with STOA. A total of 55 participants from 18 countries attended, mostly delegates from CEC member churches, but also representatives of the Roman Catholic, Jewish, Muslim and non-religious humanistic viewpoints, plus members of the European Parliament and staff of the European Commission and the Council of Europe. In the joint CSC- STOA workshop, the number of participants was around 100. The speakers were highly qualified experts in natural and social sciences, medicine, philosophy, theology and ethics. They often represented partners and supporters of the CSC Conference.

In their conclusions, participants stated that “for Christians, human enhancement is situated between two poles: on the one hand, freedom in the Christian sense, on the other hand, dependence on God and the gift of life. In a Christian understanding, freedom is related to love for God and for one’s neighbour. This gives responsibility to see that our use of freedom expresses our respect and compassion for ourselves and the neighbour as created in the image of God. Freedom can be perverted into forms of despair, that is, people do not accept themselves as they are. However, some forms of enhancement might be seen as expressions of Christian freedom.

The main guiding criterion is whether human enhancement genuinely, on the long term, would promote life as creature of God, or would entail unacceptable risks for and threats to individuals, humanity as a whole, both in present and future generations, and the environment.

“The transhumanist agenda seems to us illusory and utopian. Many so-called enhancements may be unrealistic. Enhancement technologies should not be considered outside of the social context in which people might feel under pressure to pursue them. Commercial pressures lead to development both in medicine and, potentially, to enhancement technologies, without respect of the main principles of bioethics.

“Time is needed to understand the long term effects of any intervention, for example, deep brain stimulation. Many examples from medical history demonstrate the importance of prudence. We urge the churches of Europe to undertake and extend their work in this field, including neuro-enhancement, the psycho-social context of enhancement, and the tendency to reduce the human condition to a medical or technological problem. Enhancement is too vague of a concept and we should focus more on particular cases.”

The members of the CSC Preparatory Group, *now established as the working group on bioethics and biotechnology*, met also in October 2012. They evaluated the results of the consultation, and:

- committed themselves to prepare the publication of a *book on human enhancement* before the 2013 CEC Assembly, comprising most of the presentations made at the 2012 consultation, plus some other chapters, and an update of the previous CSC Reflection document; and
- suggested further work on the issue of the *contribution of the Christian viewpoint in the bioethical debate on the value of human life with regard to permanent or incurable mental or physical disabilities (including prenatal diagnosis and dementia)*.

As an observer at the DH-BIO (former CoE Steering Committee on Bioethics – CDBI), CSC of CEC participated in a *seminar on decision process regarding medical treatment in end of life situations*, held in November 2010 at the CoE in Strasbourg prior to a regular meeting of CDBI. CSC provided one of the expert speakers. The DH-BIO is

aiming to finalise guidelines on this issue. In 2011, CSC also circulated to the national DH-BIO delegations of experts the CPCE Council document on “*A Time to live, and a Time to Die, An aid to Orientation on Death-hastening Decisions and Caring for the Dying*”.

**Other themes worked on as observer in DH-BIO included:**

- genetic testing for health purposes
- predictivity, genetic testing and insurance
- biomedical research: elaboration of a guide for research ethics committee members
- trafficking in organs, tissues and cells and trafficking in human beings for the purpose of the removal of organs
- biobanks
- protection of human rights and dignity of people with mental disorders
- re-examination of the additional protocol concerning organs and tissues of human origin
- re-examination of the additional protocol concerning biomedical research
- preimplantation and prenatal genetic testing (in view of future activities)
- neurosciences (in view of future activities).

In March 2010 in Strasbourg, the Executive Secretary (Strasbourg) was invited as a speaker (together with the Secretary of DH-BIO) at a large international conference “*The Autumn of Life. Ethical Challenges of Ageing*”. The CSC position paper on “*Ageing and Care for the Elderly*” was presented and disseminated.

In 2012, the CSC participated in the process of studying and commenting on the 2012 Proposal for a Regulation of the European Parliament and of the Council on *clinical trials on medicinal products for human use*, and repealing Directive 2001/20/EC in the light of the Convention on Human Rights and Biomedicine and its additional protocol.

The aim was to look for the compatibility between the normative provisions established by both the Council of Europe and the European Union in this field, for example, regarding risks and benefits, informed consent, people not able to consent and minors, or trials in countries outside the Council of Europe.

## 5.10 Education

**Objectives of the working group:** to organise a consultation on education for citizenship; to translate the findings of the conference and the CSC Education Strategy in a CSC action plan; to monitor and to dialogue with the European institutions on matters of education and to keep member churches and associated members informed; to develop an online library on education for citizenship.

In April 2008, the Plenary Assembly of the CSC in Prague “suggested that a brain-storming group with representatives from member churches and educational organisations should be called together in order to reflect on the precise issues and the CSC mechanisms and methodologies in the field of education.” Education, although a national matter, gains more and more attention in European politics. A variety of European projects and strategies influence the national politics. The churches want to be involved in the shaping of Europe’s educational agenda.

A *brainstorming group* met for the first time on 8-9 June 2009, where it proposed an agenda for the work of CSC. A strategy in the field of education has been developed and it was decided to establish a working group in order to work on the European Commission Strategic Framework for European Co-operation in “Education and Training 2020” (ET 2020), and on Education for Democratic Citizenship (EDC).

On 5-7 October 2011, the working group on Education of the CEC organised, in co-operation with the Council of Europe and the European Commission, a two day conference in Strasbourg to discuss the role that churches should play in the field of education for democratic citizenship. It was attended by 27 people from 13 countries.

Title: EDUCATION FOR DEMOCRATIC CITIZENSHIP: A ROLE FOR THE CHURCHES?

At the beginning and the end of the conference, representatives of the churches were asked to fill in questionnaires, to facilitate the process of networking with CSC and among themselves, and of launching or deepening implementation steps and activities. The working group analysed and discussed the questionnaire’s results.



## FOLLOW-UP

As already planned in preparing the 2011 consultation, the working group then drafted and sent in spring 2012 *a letter to the participants*:

The CSC working group wants to draw your attention to the following points:

- A valuable activity may be to *contact your national EDC/HRE co-ordinator* to find out what kinds of actions are planned and how your country contributes to Council of Europe's activities in this area. This could enable you to plan and think how your church/organisation can be connected to these activities.
- *Contributing to the national education system* can be a challenge for some churches, especially when it comes to the view to "critically examine educational programmes to ensure that they promote responsibility, empowerment, integrity, commitment and freedom in those for whom they are intended" as it is expressed in the report of the conference. Please let us know if you expect CSC to provide more support in counselling or guidance for this type of activity.
- The European Union has adopted "Europe 2020. A European strategy for smart, sustainable and inclusive growth", including seven flagship initiatives to catalyse progress under each priority such as education. This area is shaped by the "Strategic Framework for European co-operation in education and training (ET 2020)." The working group for education has provided a "*Briefing Paper on the Strategic Framework for European Co-operation in Education and Training (ET 2020)*" to enable churches to deal with this crucial document and to take account for their own activities and actions. Please distribute the attached document in your context and let us know about the activities planned on this basis. The *Briefing Paper on the Strategic Framework for European Co-operation in Education and Training (ET 2020)* was finalised by the working group and sent to the 2011 conference participants in May 2012, and published on the website.

## 6. CONCLUDING REMARKS

Despite the fact that the report to the Budapest Assembly about the work of CEC covers a shorter period of time than in the past, as far as the CSC is concerned, it covers an exciting period with sometimes unexpected developments and new challenges. For the CSC, its governing bodies and its staff, it was also a period of uncertainty and insecurity as to where CEC as a whole wanted to move. In the midst of this much could be achieved by keeping up the spirit and commitment to work, in taking up the message from the Lyon assembly as well as in maintaining and strengthening the relations which are so crucial for the work of CSC and contributing to CEC as a whole.

The Commission, therefore wishes to express its thanks to all of you who were involved in its work of the last couple of years: the moderators, the members of the Commission and the Executive Committee, members of working groups and task forces, the participants in conferences and consultations, those who worked as multipliers of the work in their home churches and, last but not least the staff, who faced staff reductions and who had an extra burden to carry in terms of fund-raising and communication.

The work described above would not have been possible without the resources which were made available to the CSC by member churches, church-related agencies, donors and co-operation partners. As CSC had to do its own fundraising over the last couple of years, the Commission is proud to have ended all but one fiscal year with balanced accounts.

But making resources available does not only mean financial resources. Member churches and others have contributed substantially in seconding staff to the Commission, in making expertise available, in covering the expenses for their participants in CSC events and making in-kind contributions by, for instance, hosting meetings.

Finally, the Commission, being co-owner with CCME of the Ecumenical Centre in Brussels, wants to thank all those churches who helped with a credit, which allowed for the house at Rue Joseph II 174 to be renovated according to ecological standards and to turn it into a decent environment for the staff who work there and for the guests of the organisations that have found their location in this ecumenical setting.



## ACTIVITY REPORT:

# Churches' Commission for Migrants in Europe

*“CCME is an ecumenical organisation that serves the churches in their commitment to strangers, responding to the message of the Bible, which insists on the dignity of every human being. CCME promotes an inclusive policy at European and national level for migrants, refugees and minority ethnic groups.”*

(CCME mission statement)

CCME is the ecumenical agency on migration and integration, refugees and asylum, and against racism and discrimination in Europe. Its objectives are:

- To monitor European and national migration, refugee and anti-discrimination policy and inform the churches about these policies.
- To support and serve the churches in their advocacy.
- To challenge European institutions to act in accordance with human rights and international obligations.
- To strengthen on a global, European, national and regional level the cooperation of churches, NGOs and others in this field.
- To support and challenge churches to include migrants (churches, groups or individuals) in the communion of churches.
- To address societal fears around migration and facilitate churches' initiatives to find ways to live together peacefully.

Working instruments of the CCME are conferences, seminars, studies, information and communication, working groups and thematic ad hoc meetings.

The mandate was adopted by the General Assembly of CCME in the articles of association incorporating the cooperation with the Conference of European Churches (CEC) and the World Council of Churches in 1999 and subsequent CCME assemblies. It was also confirmed by the Central Committee of the Conference of European Churches in November 2007 when the Memorandum of Understanding, “Different Backgrounds – Joint Future”, on the integration of CCME and CEC was adopted.

It flows from this mandate that CCME is both a platform of exchange and cooperation between members and an instrument of articulation of European churches' position towards European and EU institutions. Its work with EU institutions focuses on dialogue on general principles. The CCME also, on behalf of its members, informs, provides expertise and advocates on often fairly technical and detailed legislative documents with direct impact on the situation of migrants, refugees and ethnically discriminated persons in the EU.

The CCME's closest ecumenical cooperation is in the context of the so-called “Christian group”, through which it regularly comments on EU policy proposals along with Caritas Europe, the Council of Catholic Bishops' Conferences of the EU (COMECE), the International Catholic Migration Commission (ICMC), the Jesuit Refugee Service-Europe, the Quaker Council for European Affairs and, more recently, Eurodiaconia. There is also regular exchange and coordination with secular partners in the field of asylum and migration, such as Amnesty International and the Red Cross. CCME is co-chair of the European NGO platform on asylum and migration.

The thematic priorities of CCME, which were adopted by the CCME general assemblies in 2008 and 2011 respectively and received by the CEC General Assembly in Lyon in 2009, are:

1. Europe's role in refugee protection in the 21st century
2. Human dignity in the process of labour migration
3. Countering contemporary forms of slavery, in particular trafficking in human beings

4. Uniting in diversity: Migration as an opportunity and a challenge for the unity of the church
5. Churches as witness to inclusive communities in Europe
6. Migration and development.

A thematic highlight outside the six work priorities was the joint CEC/CCME “Year of European Churches Responding to Migration 2010” (Migration 2010).

### CONTEXT

Migration – both immigration and emigration – is a reality in all European countries. While inside the European Union, citizens of EU member states enjoy freedom of movement and the right to reside and work in any other EU member state as long as they can prove sufficient means or employment. Persons from outside the EU must be granted a work and/or residence permit to migrate to the EU. Under the Schengen agreement Norway, Iceland, Switzerland and Liechtenstein joined with EU member states, excluding the UK and Ireland, to abolish controls along their common borders. At the same time, controls of the EU’s external borders have been stepped up and common rules for visa and entry have been agreed.

The EU has had the mandate to regulate migration and asylum policies since 1999. Between 1999 and 2004, the first five-year programme of this new policy area - “Freedom, Justice and Security” - unanimity had to be reached and the European Parliament was only consulted. Since 2005, and particularly following the EU Lisbon Treaty 2009, both the Parliament and Council of the EU have to agree having reached a majority at both levels. The first programme on migration and asylum, decided in Tampere in 1999, set ambitious targets, some of which have not yet been achieved. The Hague Programme 2005-2009 and the Stockholm Programme 2010-2014, were less ambitious in terms of legal framework focusing instead on practical cooperation between member states. This has seen the Fundamental Rights Agency of the EU, the EU border agency FRONTEX, and a new EU agency, the European Asylum Support Office (EASO) - formed in 2010 and launched the following year - become active players.

The Stockholm Programme, a five-year programme in the area of justice, freedom and security, was developed and adopted in 2009, the year Sweden held the presidency of the EU. One of its aims was the establishment of a common European asylum system by 2012, however many member states have reservations about further harmonisation in this area. Further objectives include a European resettlement programme, more sectoral migration rules, migration partnerships and regional protection programmes.

### **EUROPE'S ROLE IN REFUGEE PROTECTION IN THE 21ST CENTURY**

CCME continued its role as one of the leading civil society organisations promoting refugee protection in Europe. In line with practical activities and advocacy already underway through churches across Europe, the work focussed on two main aspects: the protection of refugees through the development of a common European asylum system and the development of additional protection tools through refugee resettlement.

CCME contributed to the process of implementation and redrafting of European legislation on asylum, namely the “qualifications” directive, the “reception conditions” directive, the “asylum procedures” directive and the so-called “Dublin II” regulation.

In cooperation with other Christian organisations CCME issued a joint comment on the EU Commission's June 2010 proposal to recast the asylum procedures and qualifications directives. In particular, CCME supported the aim of the proposed amendments to increase protection levels throughout the EU, to secure fair access to procedures and to improve legal clarity while reducing infringements on the rights of asylum seekers, such as detention. Throughout the long and often complex process of negotiations on these initial proposals and their later revised versions, CCME worked with the EU Council, the respective Council presidencies and the European Parliament to achieve fair and accessible asylum procedures, dignified reception standards and a high level of protection for those needing it. CCME and a number of its members supported an appeal not to “cross red lines” in the negotiations between Council and Parliament in the 2012 spring.

Despite overall disappointing results, a few improvements the CCME argued for, such as earlier access to the labour market for asylum seekers, were achieved.

CCME took the lead in advancing the idea of refugee resettlement in Europe. Under resettlement refugees who have found temporary but insufficient protection in a second country after fleeing their homeland are settled onwards in a third country. It is underutilised in Europe as a tool for refugee protection. For about a decade, CCME had sought to promote resettlement through a series of projects and events across Europe, and in 2009 published “Twelve Arguments and Seven Proposals for the EU Refugee Resettlement Scheme”. The document aimed to set the agenda ahead of the adoption of the Stockholm Programme and was promoted through a European conference held in the context of the Swedish EU Presidency. CCME was consistently active on this issue within the European Parliament, which adopted two reports on resettlement in April 2010. CCME also helped to broker a compromise between the EU Parliament and Council regarding financing for resettlement, which led to the launch of the EU resettlement programme in March 2012.

Based on successful advocacy to increase understanding of resettlement, in March 2012 CCME's ExCom called for increased numbers, quotas or targets, for resettlement to the EU and better coordination. The goal of providing 20,000 resettlement places annually in the EU by 2020, the “20,000 by 2020” campaign, generated substantial support including endorsement by the EU Home Affairs Commissioner.

CCME was selected as one of the civil society members of the Consultative Forum of the European Asylum Support Office and participated in its meetings in December 2011 and November 2012.

In debate on the recast of EU Directive 2003/109/EC, which regulates the rights of long-term resident migrants, CCME reiterated its position and argued for the scope of the directive to be extended to include refugees and other beneficiaries of international protection. CCME contributed richly to this debate through advocacy and research, in particular a study by Lilian Tsourdi on long-term residents' rights, which was updated and published in 2011. The directive's scope was extended in 2011.

CCME has continued as the CEC representative in the European Council of Refugees and Exiles (ECRE) and participated in the annual general meetings and the directors' meetings. In addition, it continued to chair the ECRE core group on refugee resettlement.



CCME gave input to the 13th and 14th European Asylum Law Conferences, held respectively in Palermo in 2010 and Warsaw in 2012, which brought together representatives of churches and NGOs.

### **HUMAN DIGNITY IN THE PROCESS OF LABOUR MIGRATION**

The 2008 financial crisis and the subsequent impact on global economic development has negatively impacted European labour markets. Its impact on labour migration and the rights of labour migrants became apparent in 2009-2010. CCME highlighted the issue by organising a European conference, “Migration in Times of Economic Crisis – Policies, Migrants’ Rights and the Role of Churches”, in June 2011, shortly before the CCME General Assembly. The conference took stock of the ways the economic crisis was impacting European countries and suggested how churches could intervene in favour of migrants’ rights.

In the latter half of 2010, CCME mobilised its constituency for a petition campaign asking EU member states to ratify the UN migrant workers’ rights convention, and was part of the delegation that handed the petition to the Belgian EU Presidency in December of that year.

The issue of return of irregularly staying third-country nationals continued to be a key area for CCME, especially as the return directive came into force in early 2009. CCME has continued to stress the more positive parts of the return directive and highlighted notable aspects of the jurisprudence of the Court of Justice of the EU in this respect, for example the “El Dridi” judgement that overturned Italian law allowing criminal sanction against migrants who remain in Italy after being ordered to depart.

Particular attention has also been given to the provisions of the directive, which call for effective monitoring of removal operations, particularly as churches in Norway and Switzerland become involved in monitoring. A European workshop on the monitoring of forced returns was organised by the EU’s Fundamental Rights Agency (FRA), in cooperation with CCME and ECRE, in December 2009. The workshop focused on sharing information with NGOs, particularly from Central European countries.

The European Commission organised meetings of a “contact committee” of member states in 2010 and 2011, which examined implementation of the directive and more detailed interpretation of its stipulations. NGOs were invited to participate and provide input to the thematic. CCME coordinated the NGO participation.

CCME is concerned EU charters are increasingly being used in deportations and that the EU border agency FRONTEX is playing an increasing role in deportation from EU member states. One of the main areas for discussion and advocacy in the area of human dignity in labour migration is how to implement the monitoring requirement of these EU operations.

The FRONTEX regulation stipulating the role of the EU's agency of management of operational cooperation at the EU's external borders was reviewed in 2010-2011 against the backdrop of increased criticism of FRONTEX and concerns over (non) respect of human rights in FRONTEX operations. In final discussions around the new FRONTEX regulation CCME insisted FRONTEX has robust monitoring of and orientation to human rights. In 2012, CCME was elected to the newly established consultative forum, on fundamental rights and attended the launch of the forum, run by FRONTEX in October. With other civil society organisations CCME will press for complete and coherent observance of human rights in operations coordinated or supported by FRONTEX.

The issue of family reunification of non-EU nationals was also back on the EU agenda. The European Commission launched a consultation process in November 2011, based on a green paper, in which it asked for proposals on further actions, among them a public recast of the directive. Throughout the debate CCME advocated for family friendly and human-rights driven practices: initially at a hearing in the European Parliament in November 2011; in joint comments with other Christian organisations as a contribution to the consultation in early 2012; and later through a joint statement from a broader coalition of civil society players prior to the public hearing on family reunification at the end of May 2012. CCME also gave independent evidence at the hearing and, with colleagues from other organisations, initiated discussions with the European Commission on possible follow-up to the consultation process.

## **COUNTERING CONTEMPORARY FORMS OF SLAVERY, IN PARTICULAR TRAFFICKING IN HUMAN BEINGS**

CCME continued to act as a competence centre for churches in Europe in regards to trafficking and worked to broaden their focus beyond sexual exploitation. This included setting up networks and contacts between churches in Europe, thematic input and expertise, and regular information on European policy developments. CCME continues to be a member of the steering group of Coatnet (Christian Organisations Against Trafficking in Human Beings an ecumenically open, largely Roman Catholic platform led by Caritas Internationalis) and has actively encouraged wider participation from CCME/CEC members and partners.

Advocacy work since 2009 focused on following up the Council of Europe Anti-Trafficking Convention and both the EU's new anti-trafficking directive and strategy.

Work around the Council of Europe Anti-Trafficking Convention included mobilising churches to advocate ratification of the convention in countries where this had not been achieved. CCME also informed churches in Europe of visits by GRETA, the Council of Europe's monitoring group for the convention, and facilitated contact between GRETA's expert members and the churches.

The EU Commission proposal to recast the EU Council framework decision to combat trafficking in human beings (which later became a directive) was influenced by lobbying from CCME and other organisations for an approach around victims' rights. Comments on the European Commission proposal, formulated in cooperation with the group of Christian organisations, were issued in May 2009. During the Council negotiations, CCME actively lobbied EU member states to uphold and potentially strengthen those elements relating to victims' rights, and subsequently produced a joint contribution with other NGO's on the issue to a June 2010 hearing of the European Parliament. The compromise reached between Parliament and Council in 2011 reflected a number of issues brought forward by CCME and its members.

In 2010, CCME was invited to join the expert coordination of the alliance of the OSCE's Office of the Special Representative and Coordinator for Combating Trafficking in Human Beings, contributing the experiences of churches in Europe. This insight was

also shared with the OSCE's Office for Democratic Institutions and Human Rights.

A series of specific projects complemented the on-going networking and advocacy work. Funding for the GOING BEYOND project was granted by the EU in the years 2009-2011. The project aimed to build expertise against trafficking and other forms of exploitation by conducting national research into the extent of the problem, patterns, official responses and reactions of civil society, and presenting the results, leading to expert workshops on key issues. Throughout the project there was on-going exchange with networks working with the same issue, such as Anti-Slavery International, to increase and better co-ordinate advocacy. The project, concluded in 2011, developed a guide that, along with the national research, received wide attention.

#### **UNITING IN DIVERSITY: MIGRATION AS AN OPPORTUNITY AND A CHALLENGE FOR THE UNITY OF THE CHURCH**

CCME's work in the area of "migration as an opportunity and a challenge for the unity of the church" progressed significantly, not least with the joint CEC/CCME Year of Churches Responding to Migration 2010 (see below).

Another important boost was achieved with the MIRACLE (Models of Integration through Religion, Activation, Cultural Learning and Exchange – co-funded by the EU INTI Programme) project, which in 2009 and 2010 focused on the participation of migrants in European churches and societies. Workshops took place along with a study of migrants who were active in traditional and migrant-led churches. The methodology "WinAct" (winning migrants as active citizens) was used to understand migrants' active participation in churches and to share integration best practice. Results of the MIRACLE project were presented at a public forum in May 2010 and a set of recommendations was published in booklet form in several languages. CCME presented the project at the European Integration Forum and at the Meeting of Integration Focal points of EU Member States.

The MIRACLE project continued to have a strong influence on the work of CCME and its members beyond 2010 as the working materials (available in six languages) were increasingly being used by churches on national, regional and local level.

An ever increasing number of churches in Europe are beginning to address the increased diversity of churches in Europe. In this context, CCME provides evidence and expertise, links churches and offers reflections on the way forward for churches in Europe to become more inclusive and united in diversity.

This thematic area was explored as part of the cooperation with the Community of Protestant Churches (CPCE) with the intention of developing recommendations for the inclusion of migrant congregations. A joint consultation was held in December 2010 in Vienna.

In 2011, CCME was invited to give input and participate in discussions at an international conference in Brussels looking at the role of religion in the integration process, where the need to make integration a two-way process was underlined.

The World Council of Churches Global Ecumenical Network on Migration (GEM) has also, on several occasions, addressed the issue of the changing ecclesial landscape. The network met at the opening of the Year of European Churches Responding to Migration 2010 in Budapest in November 2009 and further looked into these aspects at a meeting in Geneva in 2010. Similarly, CCME contributed to the GEM regional meeting in December 2011, held in Beirut/Lebanon against the backdrop of uprisings in Mediterranean and Arab countries, asking, "Who is my Neighbour?". CCME also actively participated in a theological working group set up by the World Council of Churches (WCC) to develop a theological statement on migration in preparation for the next WCC Assembly.

CCME has been a member of the advisory committee for the research project "Support and Opposition to Migration" coordinated by the University of Neuchatel in Switzerland between 2010 and 2012.

Another EU-funded three-year research project, ACCEPT-Pluralism, looks into the concepts of tolerance and acceptance in European societies and develops recommendations, particularly for schools and policy makers. CCME is one of three NGO partners alongside 15 university or research institutes, coordinated by the EU Institute in Florence. Between 2010 and 2011 CCME acted in an advisory role, while in 2012 and 2013 CCME is cooperating in the dissemination of project results at national and European events. CCME there-

fore participated in national seminars in Dublin, Utrecht, Berlin, London and Milan in 2012, as well as the European conference in Nicosia in September.

### **CHURCHES AS WITNESS TO INCLUSIVE COMMUNITIES IN EUROPE**

2009 was the 40th anniversary of the Ecumenical Programme to Combat Racism. CCME participated actively in the conference organised by the WCC, the Protestant Church and the Council of Churches in the Netherlands, which concluded with the statement “Break down the walls – end racism and racial discrimination”.

Until the end of 2010, CCME was the coordinator of European member organisations of the European Network Against Racism (ENAR), and as such was a member of the ENAR Board. In 2011, CCME participated in consultations on the restructure of ENAR, which were concluded in 2012 when new statutes were adopted at the ENAR General Assembly.

CCME continued to be actively involved in sharing information on Roma issues – through a number of meetings with key stakeholders as well as the CCME’s internet news list on its issues related to Roma.

Cooperation with the Lutheran World Federation in this field was established in 2011. In February 2011, the Reformed Church in Hungary hosted meetings of the CCME reference group on Roma and the Eurodiaconia group on Roma, providing an opportunity to consult on the issue of Roma inclusion and integration strategies - a topic the Hungarian EU Presidency had adopted as a priority for this period. Based on these consultations CCME and Eurodiaconia issued a joint contribution to the proposed EU framework for national Roma integration strategies, in March 2011. The Ministers’ Council of the EU adopted the framework in May and the decision was endorsed by the Heads of Governments at the European Council in June.

There was further attention around Roma inclusion following a “dialogue meeting” between COMECE, the CEC’s Church and Society Commission and CCME, and the Bureau of European Policy Advisors of the European Commission in June 2011.

CCME took part in the European Platform for Roma Inclusion hosted by the European Commission in November 2011 and March 2012.

### **MIGRATION AND DEVELOPMENT**

CCME continued to be involved in the process around the Global Forum on Migration and Development (GFMD), hosted by the Greek Government in Athens in November 2009. On this occasion, CCME was part of a civil society delegation participating in the governments' forum and presenting conclusions from the civil society days. CCME also participated in preparations for the GFMD in Mexico 2010.

Over the past two years CCME has been part of a process organised by the German Diakonie and Bread for the World to develop "guidelines on labour migration and development" which were finalised in the spring of 2012. In November these guidelines were published in German, English and French and presented at a roundtable discussion in Brussels, and received widespread interest. The document will be a backgrounder for the 2012 GFMD meeting in Mauritius.

### **Networking**

- CCME maintains consultative status at the Council of Europe and participates in meetings relating to migrants and refugees.
- CCME continues to co-chair the NGO platform on asylum and migration.
- CCME has regular exchanges with the offices of the Church and Society Commission of CEC, APRODEV, Eurodiaconia, the European Ecumenical Association of Lay Academies and the Ecumenical Youth Council in Europe, as well as the various offices of national churches.
- CCME has on going contact and cooperation with international organisations, first and foremost the United Nations High Commissioner for Refugees (UNHCR), which has moved its European office to Brussels.
- CCME continues to contribute to academic research in addition to sharing its own information regularly and briefing journalists.

## Governance

At the General Assembly in 2008, CCME members agreed to become a Commission of the Conference of European Churches (CEC) following the CEC General Assembly in 2009 in line with the negotiated framework. However, the 2009 adoption of an entirely open mandate for the revision of the CEC, has effectively halted the integration process.

Therefore, since 2009 CCME has sought to work, as agreed, as a Commission of CEC, reporting to the Central Committee and Presidium, as well as to the CCME membership. CCME has constructively engaged with CEC at a time of financial difficulties for CEC.

The Executive Committee of CCME met twice each year, and the moderator of CCME – prior to June 2011 Rev. Arlington Trotman of the UK and after June 2011 Prof. Victoria Kamondji of France – participated in CEC Central Committee meetings.

In line with a proposal by the CEC Management Team, the Central Committee of CEC appointed 24 people to serve on the provisional CCME. CCME has facilitated their participation in the work and decision making of CCME, particularly the CCME General Assembly in 2011.

With regard to the integration process, the CCME Assembly has resolved:

“While the Assembly of the Conference of European Churches held in Lyon 2009 followed the proposals of the Central Committee for changes of the CEC by-laws to facilitate working with CCME as one of its Commissions, the Assembly also took the decision to review the constitution and structure of CEC and mandated and appointed a special committee – the Revision Working Group – with this task. This decision by the CEC Assembly has put on hold the process of concluding the integration process as the wide mandate may have an impact on the details of the negotiated agreement. While the underlying aims of the CEC revision are also appreciated by CCME, flexibility and transparency, accountability as well as criteria for CEC membership were mentioned, some discussion on ending the Commission structure of CEC have raised concern that the carefully negotiated agreement between CCME and CEC would



not be valid beyond the next CEC Assembly. At the same time, under the current CEC constitution and by-laws, more than half of CCME's members would not have a say in this decision making process.”

## **2. CCME AND CEC AT WORK**

Since the Lyon Assembly, CCME and CEC are working as if CCME was a Commission of CEC. This was particularly true for the common year of European Churches Responding to Migration 2010. Just as other Commissions of CEC do, CCME reports to the Central Committee and Presidium of CEC and participates in the CEC Management Team.

Despite considerable uncertainties since the Lyon Assembly this process can generally be regarded as positive and constructive.

The CCME Assembly appreciates the constitutional changes decided by the CEC Assembly in Lyon facilitating the work of CCME as a Commission of CEC. Therefore, the CCME Assembly endorses that CCME works as if it were a Commission of CEC, participating and sharing in the life and work of CEC. CCME has welcomed the appointment of CEC members as (legally provisional) members of CCME by the Central Committee and welcomes their contribution to and participation in CCME.

CCME particularly appreciates the CEC's continued work with communication, exemplified by the common website. The reduced capacity of CEC is therefore of concern to CCME as much as it is to the other CEC Commission.

Other practical matters CCME hopes can be addressed include finalisation of the salary scheme for CEC and harmonisation of employment conditions.

The CCME Assembly decided:  
CCME will continue to work as if it was a Commission of CEC.

## **3. CEC REVISION WORKING GROUP**

CCME is following the work of the CEC Revision Working Group (RWG) with great interest, as a number of areas negotiated in the years 2005-2009 could not be concluded. CCME communicated this to the RWC at the end of 2009 and the beginning of 2010, and

has submitted background and information to the group. A report of the RWG will, however, only be available at the end of 2012.

CCME hopes for positive results in the following areas to bring on a speedy conclusion to the integration of CCME and CEC, so common witness and work on migration and integration, asylum and refugees, and against racism and discrimination will be enhanced,

- Criteria of membership of CEC and its Commission - 60 per cent of CCME members do not effectively have the possibility to participate in the work of CEC, even though their contribution to the work of CCME is indispensable and highly valued.
- Membership and participation of black and migrant churches in Europe in the ecumenical institutions and CEC decision making bodies.
- Meaningful and effective participation of Councils of Churches and specialised ministries such as diaconal agencies and youth organisations in the work of the European ecumenical body. If for any reason this may not be possible for CEC as a whole, participation should continue to be possible with and through the Commissions of CEC.
- A clear, efficient and inclusive decision making structure for the work of CCME as well as an appropriate financial management system.

CCME would very much welcome consultation from the RWG as it finalises a proposal for the future of CEC. This implies both close contact with the CCME ExCom and outreach to CCME members.

In view of the many developments with regard to migration in Europe, CCME would hope that sufficient time and resources will be allocated in coming years to “working for welcoming the stranger and cherishing diversity in European societies”.

CCME will seek to actively engage in consultations on the future of CEC leading to the CEC Assembly in 2013 in the hope decisions will allow the next CCME Assembly, in 2014, to conclude the integration process.

The 2014 CCME Assembly will have to evaluate CEC decisions in view of the Agreement of Understanding, “Different Backgrounds –

Joint Future”, which remains the basis of the CCME’s commitment to becoming one organisation.

### **REMEMBERING PERSONS WHO HAVE LOST THEIR LIVES ON THE WAY TO EUROPE**

To highlight the issue, CCME and CEC held a commemoration on June 20, International Refugee Day, in memory of persons who have died while trying to reach protection in Europe. Together with EKD and German member churches, CCME developed relevant material to be used in worship and prayer. The very high number of deaths in the Mediterranean Sea in 2011 was one of the developments highlighted in an appeal to CEC member churches.

### **MIGRATION 2010**

The Year of European Churches Responding to Migration 2010 was agreed by the CCME General Assembly and CEC Central Committee in October 2008 and launched at the international conference in Budapest in November 2009.

Throughout 2010, churches across Europe took up the theme, making their work on migration more visible and advocating for the rights of migrants who are long-term residents. A wide variety of meetings around migration and the role of the churches were held – locally, nationally and regionally. Churches across Europe organised worship services, vigils, public marches, colloquia, seminars and other kinds of events around the Migration 2010 themes. Posters, websites and a Facebook group were launched and publications took up the Migration 2010 themes.

The joint committee of the Roman Catholic CCEE and CEC took up the issue of migration at a meeting in Istanbul between March 7 and 11 and in a statement spoke of Christians as “migrants by vocation”.

Various promotional items (scarves, keyrings and so on) were made available and contributed to greater public visibility of Migration 2010. The calendar, which proposed thematic activities around migration for the different months of the year, received great attention and suggestions were taken up in various contexts.

While responses of churches across Europe were positive, creative and many ideas were presented for further consideration, it was dif-

difficult to mobilise the minimal resources needed for the fully-fledged campaign and stronger coordination that had been envisaged.

Nevertheless, Migration 2010 broadened and deepened the commitment of the churches in Europe to the issue of migration and to migrants' rights.

One of the aims of the year was highlighting the rights of long-term resident migrants. As part of this, Lilian Tsourdi conducted a study and presented the findings at the end of 2010.

The final event of the year, the conference "Year of European Churches Responding to Migration 2010 - Achievements, Challenges and Future Perspectives" was held in Vienna on December 17 and 18. It was an excellent opportunity to review the year and develop strategies, particularly around migrants' rights issues.



# Report of the Assembly Planning Committee

1. The origins of the work of the Assembly Planning Committee (APC) go back to the initial work mandated at the Central Committee meeting in December 2009 to an Assembly Task Planning Group (ATPG).
2. The Central Committee, at its meeting in September 2010, approved the report presented by the ATPG, which provided a clear work plan for the preparation of the 2013 CEC Assembly and to enable the process for the renewal of CEC to go ahead. The report contained the following information:
3. Timelines; the relationship between the APC (to be constituted) and its relationship to the governing bodies of CEC; the composition, mandate and pre-assembly activities of the APC; the assembly theme; the size and character of the assembly; the tasks of the APC in relation to finances; suitable dates and an appropriate location for the assembly.
4. The Central Committee then appointed the Assembly Planning Committee to begin the work at the earliest possible date.
5. The APC began its work in a difficult environment, partly due to huge uncertainties regarding CEC finances but partly also on account of general negative attitudes towards CEC after the Lyon Assembly. However, we are happy to report that due to the team spirit within the APC and the trust given to it by the CEC Presidium and Central Committee, the APC has come a long way: not only successfully fundraising for the 2013 Assembly but in putting in place a process leading up to it that is logical, transparent and that has ensured democratic legitimacy.

6. The members of the APC bring a breadth of experience to the planning process. The fact that the Moderator of the Budget Committee is also a member of the APC has helped in strengthening its work. The APC members are listed below:
  - Ms Nan Braunschweiger, World Council of Churches, International Ecumenical Peace Convocation Co-ordinator
  - Ms Beate Fagerli, Church of Norway, Senior Adviser, Council for Ecumenical and International Relations
  - OLKR Peter Kollmar, Evangelical Lutheran Church in Braunschweig, Representative of the Bishop, Moderator of the CEC Budget Committee
  - Rev. Canon Dr. Leslie Nathaniel, Church of England, European Secretary, CEC APC Moderator
  - OKR Klaus Rieth, Evangelical Lutheran Church in Württemberg, Executive Secretary for Mission, Ecumenical Relations and Church Development Services
  - Very Rev. Archimandrite Ignatios Sotiriadis, Church of Greece, Counsellor of the Representation of the Church of Greece to the EU
  - Ms Elena Timofticiuc, Ecumenical Association of Churches in Romania and AIDRom Project Manager
7. Ms Orsolya Somosfalvi, employed by the Ecumenical Council of Churches in Hungary, and based at the Synod Office of the Reformed Church in Hungary, is the Local Co-ordinator.
8. Working on the possible locations for the 14th Assembly was a challenging task, especially in view of the budgetary constraints. After a number of checks and field visits, the Central Committee approved the APC suggestion, by a unanimous vote, that the venue be the RaM Colosseum and Hotel Helia, Budapest. The Central Committee has already expressed its thanks to the Hungarian Council of Churches for their invitation to hold the assembly in Budapest. The APC is grateful to them for their support, co-operation and solidarity.
9. From the three possible themes suggested by the APC, the Central Committee decided that the theme will be: “And now what are you waiting for?” CEC and its Mission in a Changing Europe. The theme, inspired by the passage from Acts 22:14-16, refers to witness, a sense of urgency, mission and the challenges of a changing Europe.

10. The APC then worked on streamlining the list of participants for the assembly. The experience at Lyon, the financial constraints and the fact that the 14th Assembly was to focus on the renewal of CEC meant that the size of the assembly needed to be reduced as much as possible. The Central Committee approved the proposals of the APC in this regard.

11. The APC has been proactive in the area of fundraising:

- It has continuously updated its budget based on financial developments, such as fundraising, and earmarked assembly contributions from member churches. It is thankful to all those churches which have already made payments into the assembly budget and those who have pledged to make contributions in the future.
- The assembly budget now contains two budgetary columns indicating less risk and maximum risk.
- Budget reductions have furthermore been achieved in the areas of personnel. The post of Assembly Co-ordinator will, for example, only be filled from January 2013. This has meant that the APC has had to carry out a number of tasks in the interim period without the support of a full-time co-ordinator. I am grateful to all APC members for their willingness to take on a number of additional responsibilities.
- The APC also records its thanks to the Church of Sweden for its secondments in the area of communication. This has further helped to stabilise the assembly budget.
- Registration and conference fees should ensure that there will be no cash flow problems with regard to the assembly. However, it is important that the approved contributions from within the regular CEC budget towards assembly funding also materialise for a risk-free assembly.

12. Work continues on the design of the assembly in order that the various pieces of work towards the renewal of CEC are completed. The Central Committee has approved the way this is being planned by the APC. Similarly the APC has provided the Central Committee with appropriate timelines for the completion of the different pre-assembly tasks as per the constitution.

13. The Local Planning Committee (LPC) is one of the major assets. It meets at regular intervals and feeds significant information



into the APC meetings. The APC is grateful to the Hungarian Council of Churches for all the competence and resources put at the disposal of the LPC for its tasks. The APC also expresses its thanks to all LPC members.

14. There are other significant groups which are devoting their time and energy in preparing the ground for a spiritual and successful assembly. One such group is the Worship Committee, to whom we owe our thanks.
15. The Revision Working Group appointed at the Lyon Assembly has generally worked independently. The APC is, however, grateful for their presence at one of the APC meetings, which helped the APC reflect on ways to design the 14th CEC Assembly.
16. The APC is aware that at the time of writing this report a number of key tasks still lie ahead. It will continue to provide CEC – through the Presidium and the Central Committee – with the expertise, transparency and commitment for a successful conclusion of the 14th Assembly.

Rev. Canon Dr Leslie Nathaniel  
MODERATOR, ASSEMBLY PLANNING COMMITTEE

November 2012



# Report on Personnel and Human Resources

## STAFFING CHANGES

Since the 13th Assembly in Lyon, there have been major changes to the CEC staff.

## EXECUTIVE STAFF

*Rev. Luca Negro* took up new responsibilities in his native Italy. He served CEC as Secretary for Communication and Information until the end of 2009. He has brought much to CEC, through his development of the Monitor, through two incarnations of the CEC website, through his skilful reporting of all that CEC is about and, also, through his gift for devising services of Common Prayer.

*Smaranda Dochia*, the Secretary for the 13th CEC Assembly, left CEC in December 2009. One of the common observations of those who took part in the Assembly was a deep appreciation of all that Smaranda did to spearhead the organisation of the event.

The *Rev. Dieter Brandes* was seconded in 2008 by the Church of Württemberg to head up the Healing of Memories Project in Romania in the name of CEC and CPCE. He continued his work from the beginning of 2010 under the umbrella of the Foundation for Peace and Reconciliation in Sibiu/Hermannstadt. *Rev. Prof. Dr*

*Viorel Ionita* spent an important part of his active life with CEC and retired on October 31, 2011. He worked as Director of the Churches in Dialogue Commission and served as Interim General Secretary after the resignation of Colin Williams. *Mr Keith Jenkins* became the Leader of the Senior Management Team after Viorel Ionita's retirement. From the beginning of 2009, for a first period of two years,

*Ms Kyriaki Avtzi* was appointed as Researcher in European Mission. A renewal of Ms Avtzi's contract was postponed until finance for the post could be clarified and secured, and a realistic list of priorities achieved. She ended her contract with CEC on March 31, 2011.

In view of necessary financial restructuring, the Presidium agreed, after careful discussion, that *M. Jean-Daniel Birmelé's* post as Financial Secretary would be discontinued. In light of his release from his contract, effective September 30, 2010, the Frankfurt Academy for Fundraising recommended the appointment of an external interim financial manager for nine months. The dual roles of the manager were to supervise CEC's finances and restructure the whole of CEC's financial operation, including drawing up a job description for the next Financial Secretary.

*Mr Arne Kasten* worked in this capacity from 2010 until 2012. *Rev. Dr Kaisamari Hintikka* served as Interim Director of the Churches in Dialogue Commission at its meeting in April 2011 and Dr Hintikka took up her appointment on September 1, 2011. She resigned on August 13, 2012 to work for the Lutheran World Federation.

At CCME, *Rev. Thomas Stephan* was seconded by the Protestant Church in Hesse and Nassau from July 2008 to July 2009.

*Rev. Frank-Dieter Fischbach*, of the Evangelical Church of the Rhineland, joined the CSC staff in March 2011, working in the Brussels office of CEC as the CPCE Representative for Social Ethics. As the Representative of CPCE, the Rhineland minister supports the Commission for Church and Society. Its responsibilities also include the coordination of the CPCE ethical advisory body, the Expert Group on Ethics. He succeeded *Rev. Dr Dieter Heidtmann* who moved from Brussels to the Evangelical Academy Bad Boll on September 1, 2010. Dieter Heidtmann had been responsible for representing CPCE in the CEC Commission for Church and Society in Brussels since 2004.

*Rev. Laurence Flachon* was seconded by the United Protestant Church in Belgium from November 2010 until May 2011. As it was no longer possible to combine parish work with this engagement in Church and Society, she had to resign.

At the Strasbourg office, *Ms Carla Maurer* took up her post in October 2007. She regularly linked with the Council of Europe on issues such as human rights, intercultural dialogue, education and the European regions. She also monitored sessions of the European Parliament in Strasbourg. This post was seconded to CEC by the Swiss Protestant Federation (SEK/FEPS), which, through this commitment, sought to strengthen its engagement at the European level. Ms Maurer worked in the Strasbourg office until December 2011.

*Ms Elina Eloranta* worked for CEC from December 2006 until September 2011. She was seconded to the Church and Society Commission by the Church of Sweden and by the Evangelical Lutheran Church of Finland. The establishment of this position was one of the key elements of a joint three-year project between the two sponsoring churches and the Church and Society Commission. Her main task within the Church and Society Commission was to monitor developments in the European Institutions and to inform the CEC member churches at the earliest possible stage.

On May 4, 2008, *Mr Gary Wilton* was licensed as the Church of England Representative to the EU and made Canon of the Pro-Cathedral of Holy Trinity in Brussels. He previously worked as an associate staff member in Brussels from 2008 to 2010.

#### **ADMINISTRATIVE STAFF**

In October 2009, we received the sad news of the death of *Françoise Maxian*, who for many years worked as Assistant to the General Secretariat in Geneva. *Irmela Köhler*, who had been working as Secretary and Bookkeeper within the Finance Department of the General Secretariat since 1993, had to stop her activities for health reasons in 2009.

*Ms Lucette ten Hoeve*, administrative assistant in the General Secretariat, ended her contract with the CEC on July 31, 2011 at her own request. Ms ten Hoeve has been replaced by *Ms Elke Peyronne*, who used to work as administrative assistant in the CiD. The new CiD administrative assistant has been *Ms Thérèse Pache*, who used to work in the General Secretariat until her retirement on November 30, 2012. Two project assistants, *Ms Olivia Bertelli* (February 2009 to February 2010) and *Ms Lilian Tsourdi* (March 2009 to May 2011), worked for a shorter time at CCME.

We also have to add the names of three interns: *Ms Federica Morelli* from Italy (April to August 2011), *Mr Jonathan Wiksten* from Sweden (January to June 2012) and *Ms Jill Kirwan* from Ireland (September to December 2012).

The administrative assistant in the Strasbourg office for many years, *Ms Marie-Madeleine Linck*, retired in March 2012. *Ms Maria Pomazkova* joined the Strasbourg office in April 2012 as her successor. In March 2012, *Ms Katharina Stolberg* started to work in the Brussels office as an administrative assistant after the retirement of *Ms Lois Hough-Stewart*, who had worked for the CSC Commission from January 2003 to February 2012.

The administrative assistant in the Geneva office, *Ms Elke Peyronne* decided to leave CEC offices on January 1st 2013.

**CURRENT CEC STAFF (NOVEMBER 2012)**

| Office  | Name                           | Work | Contract   | Officers    |
|---|--------------------------------|------|--|-------------|
| <b>GENEVA OFFICE</b>  |                                |      |  |             |
| <b>General Secretariat</b>  |                                |      |  |             |
| General Secretary   | Rev. Dr Guy Liagre             | 1.0  | CEC  | Executive   |
| Administrative Assistant  | Ms Elke Peyronne               | 0.50 | CEC (until 31/12/2012)                                   | Secretarial |
| <b>Assembly Office</b>  |                                |      |  |             |
| Assembly Coordinator  | Ms Clarissa Balan              | 1.0  | CEC (As of 01/01/2013)                                   | Executive   |
| Administrative Assistant (and General Secretariat)  | Ms Sandrine Sardano            | 0.80 | CEC  | Secretarial |
| <b>Communications</b>   |                                |      |  |             |
| Administrative Assistant  | Ms Ruthann Shriver Gill        | 0.50 | CEC (until 31/12/2012)                                   | Secretarial |
| <b>Finances</b>   |                                |      |  |             |
| Finance Officer   | Ms Henriette Brachet           | 0.75 | CEC  | Secretarial |
| <b>Churches in Dialogue Commission</b>  |                                |      |  |             |
| Administrative Assistant  | To be hired (as of 01/01/2013) | 0.50 | CEC  | Secretarial |
| <b>BRUSSELS OFFICE</b>  |                                |      |  |             |
| <b>Church and Society Commission</b>  |                                |      |  |             |
| Director (Brussels and Strasbourg) and Associate General Secretary  | Rev. Rüdiger Noll              | 1.0  | CEC  | Executive   |
| Study Secretary   | Rev. Dr Peter Pavlovic         | 1.0  | CEC  | Executive   |
| Executive Secretary   | Mag. Elizabeta Kitanovic       | 1.0  | CEC  | Executive   |
| Executive Secretary<br>SECONDED BY THE<br>EVANGELICAL CHURCH IN<br>RHINELAND (GERMANY)<br>AND THE COMMUNITY OF<br>PROTESTANT CHURCHES IN<br>EUROPE (CPCE) | Rev. Frank-Dieter Fischbach    | 1.0  | seconded   | Executive   |
| Accountant  | Ms Charlotte VanderBorgh       | 0.5  | - 0.25 for CSC<br>- 0.25 for<br>Association of<br>owners | Secretarial |
| Administrative Assistant  | Ms Véronique Dessart           | 1.0  | CEC  | Secretarial |
| Administrative Assistant  | Ms Katharina Stolberg          | 0.50 | CEC  | Secretarial |
| Administrative Assistant  | Ms Véronique Engels            | 0.75 | CEC  | Secretarial |
| Associate Staff   | OKRin Katrin Hatzinger         |      | EKD  |             |

|            |                       |                             |
|------------|-----------------------|-----------------------------|
| Consultant | Drs Laurens Hogebrink | Prot. Church<br>Netherlands |
|------------|-----------------------|-----------------------------|

### Churches' Commission for Migrants in Europe

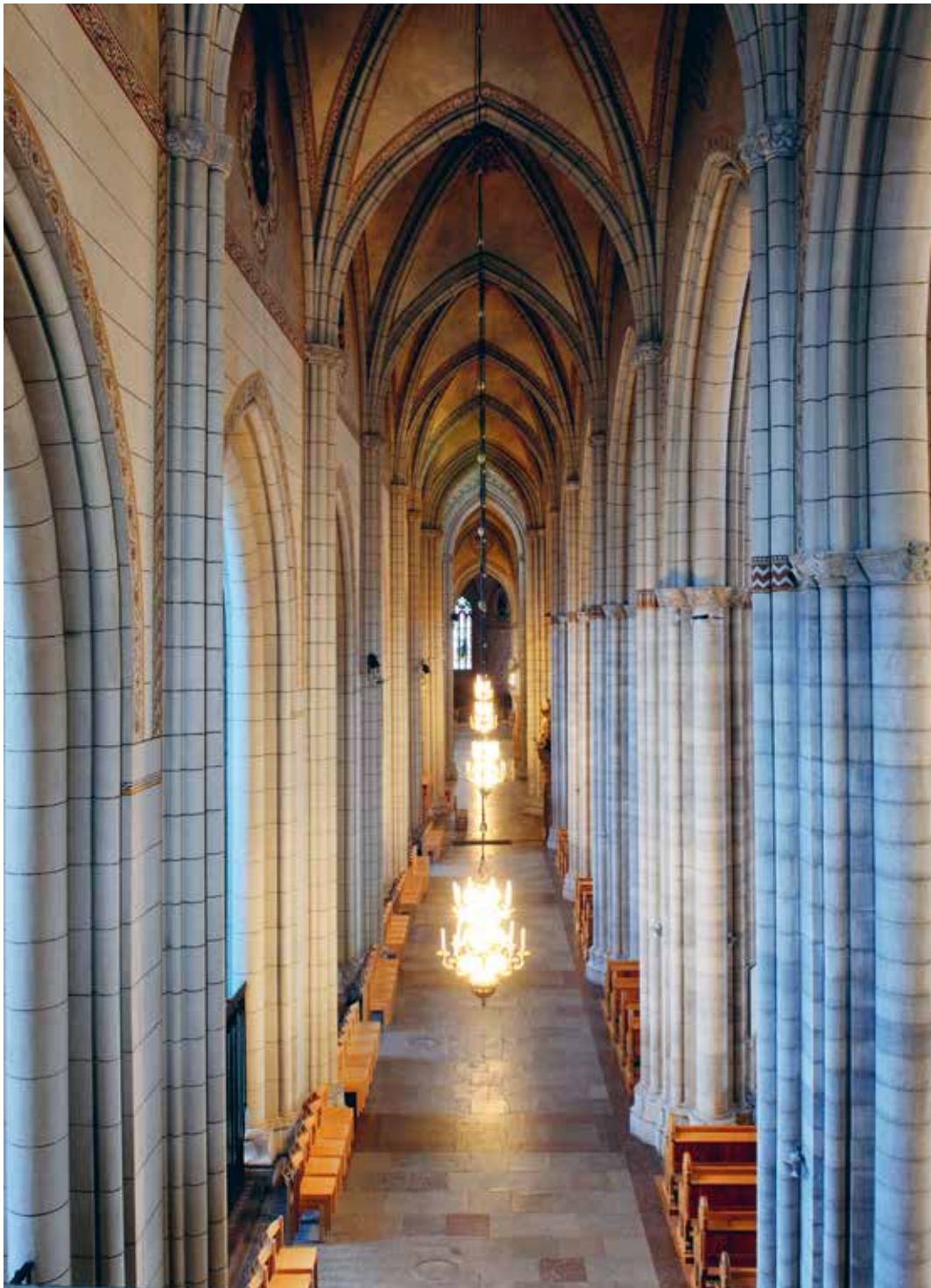
|                     |                          |                         |      |             |
|---------------------|--------------------------|-------------------------|------|-------------|
| General Secretary   | Ms Doris Peschke         | 1.0                     | CCME | Executive   |
| Executive Secretary | Dr Torsten Moritz        | 1.0                     | CCME | Executive   |
| Office Manager      | Mr Emmanuel Kabalisa     | 1.0<br>(0.8 in<br>2012) | CCME | Secretarial |
| Accountant          | Ms Charlotte VanderBorgh | 0.13                    | CCME | Secretariat |

### STRASBOURG OFFICE

#### Church and Society Commission

|   |                      |      |                   |             |
|---|----------------------|------|-------------------|-------------|
| Executive Secretary<br><small>SECONDED BY UEPAL/KKR</small> | Rev. Richard Fischer | 1.0  | seconded          | Executive   |
| Administrative<br>Assistant                                 | Ms Maria Pomazkova   | 0.75 | CEC               | Secretarial |
| Associate Staff   | Rev. John Murray     |      | Church of England |             |





# Report of the Budget Committee

**PETER KOLLMAR**

**MODERATOR OF THE BUDGET COMMITTEE**

**HANOVER – OCTOBER 31, 2012**

## 1. Introduction

The Budget Committee (BC) report has a different emphasis to the thematic work of CEC and the Commissions. All the same, we would like to begin with a word of appreciation for their dedicated work in ensuring CEC has a theological, ecumenical and ethical mission in, and for, Europe. It is here that it gains its profile and fulfils the mandate bestowed on it by the member churches.

Naturally this work needs to be financed. It is the role of BC to accompany and support CEC's activities. It analyses and assesses the financial and economic transactions in the CEC organisation in the light of this substantive priority and makes recommendations to the Presidium and Central Committee (CC).

### **APPRECIATION**

With great respect, BC would like to draw attention to the flexible way in which all those with responsibility in CEC responded to the difficult financial situation after the Lyon Assembly. The senior management team (SMT) and staff managed with considerable efforts to finance CEC's substantive work in Geneva and Brussels/Strasbourg, including the Commissions, on the basis of membership fees, special grants and fundraising.

## 2. Review and work priorities

### STRATEGIC DECISIONS

BC has based its work in the last few years on the following strategic criteria, which also constitute a priority:

1. Creating transparency in all financial questions, specifically, clarity and accuracy in budgeting
2. Guaranteeing the normal work of CEC and its Commissions
3. Raising awareness for the urgent need to build reserves.
4. Producing a realistic budget for the 2013 Budapest Assembly

These criteria are reflected in the recommendations to the Presidium, Central Committee and SMT in order to support their political responsibility and/or operational competence.

### GAINING AN OVERVIEW

Since 2010, BC has primarily focused on gaining an overview of CEC's current and structural financial position, its budgeting and cost efficiency. BC intensively cooperated with and supported the efforts of the general secretariat, SMT and staff, together with the fundraiser Arne Kasten, to reorganise the accounting and financial management at CEC in Geneva. That meant, first of all, reviewing the different bank accounts, their balances and designation; understanding the in- and outgoings; and bringing transparency to book-keeping and the accounting system. Henriette Brachet in Geneva and Charlotte Vanderborgh in Brussels were of enormous assistance here. Now BC can state that budgeting and book-keeping comply with the principles of "accuracy and clarity".

### GAINING TRANSPARENCY AND IMPROVING INFORMATION POLICY

With this transparency, and on this basis, reliable and up-to-date information about CEC's financial situation is now available to the Presidium, CC and Assembly. BC expresses its appreciation over the form in which the desired consolidated balance-sheet (first for 2010) has now been submitted on the basis of the detailed financial statements of the General Secretariat, CSC and CCME. These re-

ports are supplemented by extensive charts and, comparisons with the preceding year, i.e. the budget and actual figures. Also included is a consolidated statement and details of income and expenditure (general secretariat, all three commissions), membership fees, grants received from various churches, auditor's reports and a foreword by the BC moderator. Besides fundamental analyses, they also include strategic indications for CEC's financial management as a whole.

This result would not have been possible without the constant support of directors Doris Peschke (CCME) and Rüdiger Noll (CSC), as well as good coordination by Henriette Brachet and Charlotte Vanderborcht.

### **INTRODUCING FINANCIAL AND COST CONTROL**

BC also greatly appreciates the fact that work is now going ahead on introducing efficient financial-control. Since 2011 Geneva has sent a monthly report on cash flow.

There are plans to introduce an even more detailed financial and cost-control system that shows the financial status on a daily basis, indicating the amount of money available for projects and the associated prospects. This information would make it possible to introduce targeted measures, such as promoting or dropping projects, filling or maintaining vacancies etc. With the available and planned instruments, CEC with its Commissions has now achieved a modern budgetary and accounting system as well as transparent management.

## 3. From Lyon to Budapest – describing a financial path

In keeping with the title and theme of this report, we will now consider the path from Lyon to Budapest from a specifically financial point of view.

The starting point is the Lyon Assembly in 2009, which is significant, not so much from a chronological point of view, but because of the deficit it created. This will make itself felt right up to the Budapest Assembly in 2013.

### 3.1. Lyon Assembly in 2009

The Lyon Assembly cost a total of €1,365,750. Income was €882,176. That led to a deficit of €483,773 which, through additional bills in 2010, rose to a total of about €500,000.

This deficit has weighed heavily on the whole of CEC's work:

- a) In all budget estimates until 2012 funds had to be found in order to compensate for the loss.
- b) All reserves had to be dissolved.
- c) CEC is thus suffering from permanent liquidity problems.
- d) Little money could be withdrawn from current budgets to finance the Budapest Assembly.

### 3.2. Reserves

In 2009 all available CEC reserves, totalling €104,337, had to be dissolved in order to cover the losses following Lyon. Because of the ongoing effort to wipe out the deficit, it was not possible to build up new reserves until 2012. The related long-term consequences are serious. The reason is that an organisation like CEC, that depends on contributions, subsidies and fundraising, needs reserves for short-term bridging operations and for cash flow. At its meeting between September 13 and 15, 2012, the Central Committee adopted proposal by BC that 5 per cent of membership fees would be earmarked for establishing a reserve, from budgetary year 2013 onwards.

### 3.3. Liquidity

Since the dissolution of all reserves and the subsequent effort to wipe out the deficit, CEC has remained on the verge of insolvency:

- a) Back in 2009 it was only possible to pay all salaries with a loan from the Church of Sweden worth €52,000. This loan was paid back in 2010.

After that, additional loans were obtained in order to keep afloat:

- b) From CSC amounting to €148,000.  
This loan has, meanwhile, been repaid through payments via the offset account between CEC Geneva and CSC Brussels.
- c) Fondation du Protestantisme had transferred €98,000 from the City of Lyon to CEC, but after the court ruling this amount had to be paid back.

### CONCLUSION AND PROSPECTS

CEC's current liquidity problem is not just a temporary phenomenon – it is permanent and structural. Apart from the deficits of the Assemblies, the problem is partly due to the fact that some member churches do not pay their membership fees. The practice of member churches paying their contributions at different times throughout the year also has repercussions. In addition there are currency losses through the strong euro as some payments are made in national currencies. These losses could be absorbed if there were reserves, but that is no longer possible. So CEC constantly has to look for bridging loans.

Both CSC and CCME have contributed to maintaining CEC's liquidity through their liaison accounts. The decision by CC to urgently establish reserves as of 2013 will help CEC to absorb cash flow squeezes.

Further, at its meeting on July 30, 2012, BC discussed the advantages of establishing a liquidity preview up to the end of 2013 (this would be updated half-yearly for the following 1.5 to 2 years). That would leave enough time to find a bridging loan.

#### 3.4. Fundraising

A large share of the CEC and Commissions budgets has to be financed by fundraising. BC is impressed that the Commission directors, in particular, have been very good at this. However, it also looks as though it needs to be one of their work priorities.

Fundraising is more difficult for the General Secretariat. Experience shows that less is donated for administration and staff. That is why, in 2010, fundraising specialist Arne Kasten was charged with developing a strategy in this regard. Arne Kasten's principle "All fundraising starts with order in your own accounting system" created a quite different work priority for him. He set about analysing CEC's

accounting system in Geneva and putting it into good shape. He succeeded with this, thanks to great support from Henriette Brachet and Charlotte Vanderborgh and all the SMT. The job of working out a full-scale fundraising strategy for CEC as a whole remained unfinished, however. That will have to be one of the next challenges or priorities of the CEC staff. It cannot be the responsibility of those working for CEC in an honorary capacity.

BC appreciates the effort put into fundraising to finance the Budapest Assembly by all the honorary members of the Assembly Planning Committee (APC). A particular thanks to the mandated coordinator Klaus Rieth, and Leslie Nathaniel as moderator.

## 4. Budapest Assembly in 2013

The 2013 Assembly is calculated to cost a maximum of €986,300. This sum amounts roughly to the annual volume of membership fees to CEC (without the Commissions). CEC is therefore at financial risk. In order to avoid a deficit this time, numerous steps have been taken to ensure income:

- a) The aim was to extract a total of €240,000 from the CEC annual budgets from 2011-2013 but that will not be possible. At the end of 2011 only €40,765 (€30,765 from 2010 and €10,000 from 2011) had been made. The reason is that only €10,000 was transferred to the Assembly Fund in 2011 so that CEC Geneva would not end up in the red. This was instead of the planned €80,000. A final statement about the contribution from 2012 will only be possible when the 2012 annual statement has been finalised. A total of €80,000 has been allocated to the Assembly in the budget for 2013. A big thank you to the churches who are contributing to financing the Assembly with special grants, namely Finland, the Evangelical Church in Germany (EKD), Norway, Scotland and Sweden through secondments.
- b) The Central Committee has already undertaken important measures to finance the Assembly:
  - ba) At the joint proposal of BC and APC, CC decided in September 2011 to charge a conference fee of €250 and a registration fee of €100.

bb) Further, for the first time, all member churches must pay for the costs of their travel and accommodation themselves. (However, the Assembly budget includes an assistance fund that can grant subsidies for these expenses.)

bc) The shortfall is to be closed by intensive fundraising.

Income side for Budapest

End of 2011 the following was available: €113,557

End of July 2012: €284,712

Pledges: Max: €350,565 Min: €185,565

In addition there are the participants' own contributions:

Max: €326,700 Min: €299,400

In the worst case there will be a deficit of approximately €89,000, and in the best case a surplus of up to €22,000.

The CC decision that the moderator of BC should also be a member of the APC has proved effective and enabled close cooperation between the two moderators (Leslie Nathaniel and Peter Kollmar) in planning the Assembly. Klaus Rieth, who is responsible for fundraising on the APC, likewise attends BC meetings.

## 5. A thoughtful look at the financing of assemblies

In general, the regular contributions, subsidies and special grants from member churches guarantee the ongoing work of CEC and the Commissions. The financing of assemblies should have been guaranteed this way as well. Unfortunately, that did not happen or proved unfeasible for various reasons. Assemblies thus constitute a permanent financial risk for CEC. We BC members cannot say whether that is a new insight. It is, however, something to recognise at present, in order to be able to take the necessary action.



Apparently all the last assemblies have created deficits. That of Lyon (2009) was approx. €500,000. The Trondheim (2003) deficit was balanced by the Norwegian government. After the Graz assembly (1997), CEC had to take measures to cover the costs.

How strongly the assembly deficits have generally changed the CEC structures may be shown through the example of Graz. In order to make up the deficit in 1997, human rights activities located in Geneva (project desk, staff and budgets) were relocated to the Church and Society Commission. The desk for refugees and asylum seekers, which up until this time was also based in Geneva, was handed over to CCME in 1999. The two Commissions do this work extremely professionally. Apart from the small Commission of Churches in Dialogue (CiD) role, CEC in Geneva has since then been more of an administrative office without any project work of its own or thematic competence.

All strategic questions related to this complex problem will be considered and decided in the upcoming auditing process. From a financial viewpoint, however, there are two consequences:

- a) In contrast to the situation after earlier assemblies, there is no project work left in Geneva that could be relocated. That is, unless the CiD role was given up, which would be a fatal signal to the member churches. In addition, in view of the cost-cutting measures of the last few years, further staff cutbacks in the General Secretariat (which has lost a total of 2.5 positions) and CiD (1.5 positions) are hard to imagine.
- b) Without realistic financial security, the Revision Working Group's proposal of holding an Assembly every four years can only be regarded with scepticism.
- c) Assemblies – whose existence and relevance are beyond dispute – must be placed on another financial basis. BC again proposes classifying an assembly as a separate project that has to be financed separately. Hence our proposal to designate a certain percentage of membership fees for the assembly and to let this money accumulate in a special Assembly Fund.

## 6. Membership fees

Basically, two trends are currently reinforcing each other. Firstly, since 2009 members' payments have been falling. Secondly, there is a strong deviation between requested and actual contributions.

|             | Actual       | Request      |
|-------------|--------------|--------------|
| <b>2009</b> | CHF1,496,913 | CHF1,694,990 |
| <b>2010</b> | €1,026,258   | €1,405,973   |
| <b>2011</b> | €959,052     | €1,087,000   |

In addition, many churches (approximately 25 per cent) pay no fee at all. That is, in turn, offset through special payments from individual churches (particularly the Lutheran Churches of Finland and Sweden). The bare figure under “membership fees” does not therefore fully reflect the trend and the payment patterns. These are actually more negative than hoped.

Generally speaking, that is not a recent development and the grounds have been communicated on several occasions. Nevertheless, CEC should not accept this and should instead untiringly urge churches to pay their fees in full. These sums could solve many of the problems mentioned, including establishing reserves, resourcing the Assembly Fund, setting up a full position for public outreach and communication with the member churches, and also fund additional projects. It also makes sense to encourage secondments and thus tap an indirect source of income.

## 7. Staff changes and savings

### FINANCE DESK

In 2010 we saw the resignation of Finance Officer Jean Daniele Birmelé, who had been in the job from 2001 and moved on to ACT. For financial reasons the position was not filled permanently; instead, the external financial consultant and fundraiser Arne Kasten was commissioned to serve as adviser.

Henriette Brachet took over the day-to-day work in the Geneva finance office and manages the accounts there most efficiently. The departure of the Finance Officer, linked with the long bridging of the position of general secretary, impacted on the work at the CEC

headquarters and thereby also the work of BC, but at the same time opened up new prospects. The need to achieve independent insight into CEC finances led to new findings. Arne Kasten achieved a great deal in this respect. It was also helpful to have staff continuity in the leadership of the Commissions and thereby also in the SMT. BC is very grateful for this, knowing that without such cooperation the new-found financial transparency could not have been attained. Presidium member Goos Minderman was chosen to be the contact for all of CEC's financial questions, which has made it easier to update the Presidium about CEC's economic situation.

### **GENERAL SECRETARY**

After the withdrawal of Colin Williams as General Secretary (2010), the director of CiD, Rev. Prof. Dr Viorel Ionita, served as Acting General Secretary until October 2011. During that time he remained CiD director. CC then transferred the role of Acting General Secretary to Arne Kasten and Keith Jenkins, who divided up the work from September 2011 to May 2012. The newly elected General Secretary, Guy Liagre, has been in office since June 2012.

### **STAFF IN GENEVA**

Until July 2011 there were two full positions for the General Secretariat (Lucette ten Hoeve 60 per cent, Sandrine Sardano 80 per cent and Therese Pache 60 per cent). As of July 2011 there was only 1.1 positions. (Elke Peyronne 50 per cent, Sandrine Sardano 50 per cent and Therese Pache 10 per cent). Therese Pache retired in 2012. Sandrine Sardano works full time (80 per cent) on preparations for the Budapest Assembly. The General Secretary had only a half-time (50 per cent) personal assistant in July 2012.

**Communications desk:** Ruthann Gill, responsible for the CEC website, has actually been retired since May 2012. She is continuing on an honorarium basis (50 per cent), in order to keep up internet communication.

**Finance desk:** Henriette Brachet (75 per cent) is the only accountant dealing with all financial transactions in Geneva. She works closely with Charlotte Vanderborcht in Brussels.

**Assembly:** As of January 1, 2013, Clarissa Balan will work in the Geneva office as Assembly coordinator. In view of the staffing situation in Geneva that is urgently needed.

The Church of Sweden has promised support from its communications department in all media and communication work.

CiD

From May 2011 to August 2012 the Finnish pastor Dr Kaisamari Hintikka was Director of CiD, before moving on to the Lutheran World Federation. Since then the position has been vacant. Elke Peyronne, having changed to the General Secretariat, CiD, currently has no secretarial assistance.

## 8. Annual financial statements from 2009 to 2011

All the factors described above (saving on staff, vacancies, deficits, special payments, membership fees, loans etc.) have impacted on the annual financial statements of CEC and its Commissions in the last three years. For its deliberations, and thus also its recommendation to CC, BC availed itself of the detailed accounts (General Secretariat and each Commission individually) and the resultant consolidated balance sheet. Many thanks to those responsible at the finance desks in Geneva and Brussels – particularly Doris Peschke and Rüdiger Noll, and naturally also to Arne Kasten and Ionita Viorel (Guy Liagre having only taken over in June 2012).

### **ANNUAL ACCOUNTS FOR 2009**

This annual financial statement only relates to CEC Geneva, CSC Brussels and Strasbourg. CCME and the Women's Desk are not included in the consolidated accounts. It is important to note that the final accounts of the Lyon Assembly were, likewise, not contained in the consolidated balance sheet for 2009. They are set out in a separate budget.

The slimmed-down statement shows spending of €2,143,649 and income of €2,066,425. The loss of €77,222 was balanced by being carried over to the 2010 financial year and a loan from CSC of €60,000.

### **ANNUAL ACCOUNTS FOR 2010**

BC sees one of its main goals as having been reached – these annual accounts constitute a truly consolidated financial report for

the very first time, because they now contain the CCME budget as well. Please keep in mind, though, that CCME has an associated relationship with CEC. The consolidated accounts showed a surplus of €19,264. However, this figure calls for special explanation to avoid any false impression that all our financial problems might have been solved. If CEC were to close the year in the red and without any reserves it would be threatened with insolvency. In order to avoid that happening – and quite apart from the real savings in the current budget – the loans and debts are carried forward into the subsequent year. Naturally, this is done with the aim of paying back the loan and redeeming the debts. That was the case in 2010 and also in 2011 and 2012. Hence a surplus of €19,264 for the 2010 annual accounts is only an accounting technicality. The real situation was different, because the loans still needed to be serviced and the debts still existed. (As mentioned above, that was a task for the respective following budget year.) The following remarks on the 2011 accounts should explain this more fully.

#### **ANNUAL ACCOUNTS FOR 2011**

The presentation and explanations of the consolidated annual accounts for 2011 and, thereby, the financial situation of CEC and its Commissions thus reflects the real situation.

CEC, including the CCME, ended the 2011 financial year with a surplus of €11,224.

The result is made up of the accumulated results of the General Secretariat including CiD €4,165.64

*The positive result (€4,165.64) only came about because €10,000 was earmarked for the 2013 Assembly, instead of the planned €80,000.*

|                     |            |
|---------------------|------------|
| CSC                 | €1,218.54  |
| consolidated:       | €5,384.18  |
| CCME                | €5,840.10  |
| Total consolidated: | €11,224.28 |

CCME must be considered separately as it is in an associated relationship to CEC. Nevertheless, the figures are presented because the integration of CEC and CCME is an aspiration and the director is a member of CEC's SMT.

Income in 2011 totalled €2,251,435.30, broken down as follows:

*A total of only €959,052.42 is covered by membership fees. A greater share of income therefore comes from other sources (additional payments by individual churches, earmarked grants for the Commissions, fundraising, secondments, conference fees, interest)*

|   |             |
|---|-------------|
| General secretariat                                   | €774,066.04 |
| <i>including from general membership fees to CEC:</i> | €600,036.45 |
| CiD   | €167,040.87 |
| <i>including from general membership fees to CEC:</i> | €127,708.57 |
| CSC   | €936,072.67 |
| <i>including from general membership fees to CEC:</i> | €190,000    |
| CCME  | €374,255.72 |
| <i>including from general membership fees to CEC:</i> | €41,307.40  |

Expenditure totalled €2,240,211.01, broken down as follows:

|                     |             |
|---------------------|-------------|
| General secretariat | €769,900.39 |
| CiD                 | €167,040.87 |
| CSC                 | €934,854.13 |
| CCME                | €368,415.62 |

*The income (profit and loss) statement for 2011 includes income from the collection of the Church of Sweden for CEC's ecumenical programmes and the grants of member churches for the 2013 Assembly, which were, however, not included in the accounting records for the auditor. That changes the result of the income statement, compared to the figures of the auditor, by €186,900, but not the result in the balance sheet, which does contain these amounts.*

The balance sheet is influenced by:

#### Positive

- A further decline in membership fees, but higher payments by many member churches, which is greatly appreciated
- Additional grants for the Assembly Fund from some members
- Vacancy in the CiD Commission until August 2011
- Vacancy in the General Secretariat
- Reduced spending for the Geneva office (rent, overheads)
- Savings in staffing, though partly used for the interim solution in the General Secretariat with Keith Jenkins and Arne Kasten.

#### Negative

- The exchange rate against the Swiss franc, particularly in the first half of 2011, weighed heavily on expenditure
- Exchange rate losses in general
- The subsidies from the City of Lyon for the 2009 CEC Assembly – €98,000 – were deemed inadmissible by court ruling and had to be paid back to the Fondation du Protestantisme. €50,000 was included in the 2011 annual accounts and the second instalment of €48,000 in the 2012 annual accounts.
- Unfortunately many members were not able to pay the membership fees that were recalculated from CHF into EUR at the end of 2010, and that too leads to a difference between the contributions requested (€1,087,000.00) and paid (€959,052.42) at the end of 2011.

The CEC Finance Committee emphasised at its meeting in April 2012 that CEC cannot present its annual accounts with a negative result. Accordingly, only €10,000 was transferred to the 2013 Assembly Fund instead of the planned €80,000.

## 9. Auditing

The confirmations of the auditing companies have been obtained for all annual financial statements – for the General Secretariat in Geneva and the two Commissions CSC and CCME in Brussels.

Even though BC has produced a consolidated financial report for the Conference of European Churches and the three Commissions, we would like to point out that the accounts of CEC and CiD in Geneva are kept separately from those of CSC in Brussels and Strasbourg, and likewise of CCME. Accordingly the finances were audited separately, while the consolidated report was not audited externally in the version submitted here.

## 10. Budgets for 2012 and 2013

At the end of October 2012 (the time of writing) only the budget estimates for 2012 and 2013 were available. The 2012 budget was adopted after consideration by CC, and on the proposal of BC, in September 2011, and the 2013 budget was adopted at the CC meeting in September 2012.

In the last few years, earmarked contributions have remained largely constant for the Commissions (CID, CSC and CCME) and so that is also to be expected for these two budgets. However, a significant part of the budget for CEC Geneva and the Commissions (between 22.5 and 60 per cent) has to be raised through fundraising. Here there are logical fluctuations depending on the respective projects and allocation periods. Due to the differing processing times for the Commission grant applications, the picture in mid-year is still not clear. For CSC and CCME fundraising is a calculable risk, as these Commissions have reserves and a time-honoured system of flexible staff management. By contrast, fundraising is more difficult for the whole field of administration in the budget of the General Secretariat in Geneva, as we know from experience that less money is donated for bodies, staff and structures.

It is a good idea to present the budget for 2013 as a synopsis of the actual figures of the preceding year alongside a draft of the current year. We can thus clearly perceive changes and developments.



The sums are broken down as follows:

|                     | <b>Actual 2011</b> | <b>Budget 2012</b> | <b>Projected 2013</b> |
|---------------------|--------------------|--------------------|-----------------------|
| General Secretariat | €769,900           | €825,600           | €909,200              |
| CiD                 | €167,040           | €297,200           | €264,800              |
| CSC                 | €934,854           | €1,173,120         | €1,046,120            |
| CCME                | €368,415           | €536,300           | €476,450              |

The main differences in items budget for 2013 are explained as follows:

General Secretariat: €200,000 to build up reserves (in 2011 this sum was zero, with €50.000 going to deficit reabsorption)

CiD: the salaries have been factored in, even though there are still vacancies (at the time of writing). In 2011 this sum was lower because director Viorel Ionita was paid via the General Secretariat budget as Acting General Secretary. The costs of conference are lower than estimated.

CSC: a decline in salaries, rent and conference costs / projects leads to a lower projection. However, there is a lower sum to be raised. CSC and CCME have a flexible system that relates individual projects and staffing costs to one another.

CCME: The deviations arise from the respective projects planned.

## 11. Questionnaire

BC is grateful that, within the consultation process to review the workings of CEC, it was able to state its position on questionnaire items relevant to finance. Its replies were determined by the experience of the last few years and strategic perspectives for CEC as a whole. These included: downsizing the Assembly and Governing Board; getting synergies from the combining of commissions and CEC and relocating to Brussels; having an ordinary member with special financial expertise in the new Governing Board; focusing particularly on building up reserves and the separate financing of assemblies, which involve the greatest financial risks for CEC; taking new initiatives to encourage member churches to pay their membership fees.

## 12. Looking to the future

The Budapest Assembly will make crucial decisions around the future of CEC. From the viewpoint of BC, the overall approach to structure, constitution and organisation absolutely must include a reliable and realistic financing of the new CEC. This report does not want to over-dramatize the situation. However, a comprehensive restructuring of CEC means examining all the facts in a down-to-earth way. That is the intention of this section of the report, which, thereby, also relates to policy and strategy. In the view of BC, this extensive collection of information on CEC's financial situation as a whole may support the task of delegates to open up and secure a sustainable future for CEC. CEC and the working areas of the Commissions are as essential for the churches in Europe as they are for the shaping of a tolerant Europe with a social dimension.

### Footnote: members of the Budget Committee

Central Committee appointed the following members to the BC: Michael Bubik, Kostas Kenanidis, Peter Kollmar, Marianne Kronberg, Huub Lems, Roland Siegrist. Since 2011, Klaus Rieth has been liaison member to the APC. Huub Lems withdrew as moderator in 2010 and was replaced by Peter Kollmar.

Meetings have been regularly attended by SMT members Doris Peschke and Rüdiger Noll, also General Secretaries Viorel Ionita (until 2011) and Guy Liagre (since 2012), along with Arne Kasten (until 2012) as financial advisor. Henriette Brachet and Charlotte Vanderborgh have been regularly consulted and as the persons responsible for day-to-day transactions and keeping the accounts in the respective offices, their inside knowledge and practical tips have been invaluable. BC would particularly like to thank Doris Peschke for her enormous assistance as CCME director in drawing up the annual accounts for 2011.



# Appendices



## 1. CONSOLIDATED BALANCE SHEET CEC GENEVA, CSC, CCME

|   | 2009                | 2010                | 2011                |
|---|---------------------|---------------------|---------------------|
| <b>ASSETS</b>   |                     |                     |                     |
| Cash in hand  | 8.882,09            | 4.004,82            | 4.723,63            |
| Cash at bank  | 663.190,59          | 651.488,41          | 530.935,18          |
| Debtors, transitory accounts  | 341.590,79          | 97.304,34           | 206.871,48          |
| interco accounts  | 408.144,96          | 474.653,85          | 326.731,04          |
| Assembly 2009 reported exp.   | 251.522,24          | 111.237,54          | 0,00                |
| Deposit, long term invest   | 254.686,48          | 288.733,69          | 307.982,39          |
| Fixed assets & equipment  | 41.904,23           | 31.124,58           | 21.967,62           |
| Building Brussels   | 273.236,92          | 480.959,06          | 522.241,42          |
| <b>TOTAL ASSETS</b>   | <b>2.243.158,30</b> | <b>2.139.506,29</b> | <b>1.921.452,76</b> |
| <b>LIABILITIES</b>  |                     |                     |                     |
| Current liabilities (Creditors, payables)   | 406.185,73          | 311.795,36          | 183.451,27          |
| Interco accounts  | 411.669,39          | 474.579,73          | 326.731,04          |
| Loan Church of Sweden   | 47.712,40           | 0,00                | 0,00                |
| Consultations, Meetings , Earmarked funds for<br>Projects & program activ (incl EU) | 305.623,48          | 224.049,91          | 154.100,83          |
| <b>Other funds</b>  |                     |                     |                     |
| Swedish coll, dev.funds,...   | 159.549,23          | 86.212,83           | 137.468,74          |
| CEC assembly fund   | 27.107,62           | 30.769,23           | 113.557,23          |
| Provisions *, Staff legal provisions, currency fluct fd                             | 262.656,71          | 161.667,45          | 109.953,89          |
| <b>Fixed liabilities</b>  |                     |                     |                     |
| Building Brussels   | 273.236,92          | 480.959,06          | 496.224,47          |
| <b>Reserves</b>   |                     |                     |                     |
| Own Reserves CSC + CCME   | 406.099,95          | 406.099,95          | 406.099,95          |
| Own Reserves CEC *  | 23.074,38           | 23.865,47           | 43.133,76           |
| Result carried forward (- = loss)   | -79.757,50          | -60.492,70          | -49.268,42          |
| <b>TOTAL LIABILITIES</b>  | <b>2.243.158,30</b> | <b>2.139.506,29</b> | <b>1.921.452,76</b> |

\*between 2010 and 2011, all type of provisions and own reserves in Gva balance sheet (total 43 133,76€ have been put under one label: "Own Reserves CEC"

## 2. CONFERENCE OF EUROPEAN CHURCHES

### DETAILS OF EXPENSES/INCOME ACCOUNTS

|                                    | 2009                | 2010                | 2011                | type for Charts |                       |
|------------------------------------|---------------------|---------------------|---------------------|-----------------|-----------------------|
| EXPENSE                            |                     |                     |                     |                 |                       |
| Workg mechanisms                   | 90.991,64           | 49.611,88           | 9.663,99            | a               | Governance structures |
| Gov Bodies                         | 85.933,09           | 80.792,73           | 60.561,57           | a               |                       |
| Assembly fund CEC                  | 81.322,85           | 0,00                | 10.000,00           | a               |                       |
| Assembly CCME                      | 5.043,00            | 5.000,00            | 12.088,13           | a               |                       |
| Salaries                           | 1.534.283,01        | 1.349.704,16        | 1.244.661,40        | b               | Staff                 |
| Seconded staff                     | 254.753,02          | 276.418,01          | 171.058,37          | b               |                       |
| Represent.non staff                | 820,82              | 275,00              | 0,00                | c               | Meetings + projects   |
| Travel staff                       | 67.666,00           | 56.607,21           | 59.839,48           | c               |                       |
| Hospitality                        | 5.799,02            | 7.802,27            | 7.001,07            | c               |                       |
| Subscriptions                      | 5.905,25            | 4.446,86            | 5.884,70            | e               | Fixed exp             |
| PTT                                | 27.023,27           | 25.563,56           | 20.403,65           | d               | Communication         |
| Off supplies-Equip.                | 12.593,35           | 14.881,79           | 9.581,75            | e               |                       |
| Duplc.,doc., public.               | 46.610,49           | 39.032,15           | 48.440,72           | d               |                       |
| Consultancy / Audit                | 16.275,53           | 35.188,36           | 118.994,81          | f               | Consultancy/audit     |
| Project Services                   | 30.216,35           | 191.184,83          | 53.453,69           | c               |                       |
| Computer costs                     | 46.399,18           | 54.928,00           | 41.360,54           | d               |                       |
| Rent                               | 146.016,91          | 155.602,94          | 136.960,09          | e               |                       |
| Translations                       | 1.358,00            | 1.021,54            | 8.120,00            | d               |                       |
| Staff training                     | 0,00                | 511,54              | 1.239,75            | b               |                       |
| CO2 Comp Costs                     | 0,00                | 544,00              | 0,00                | c               |                       |
| Membership fees                    | 31.882,64           | 26.914,89           | 24.670,42           | d               |                       |
| Miscellaneous                      | 15.292,22           | -1.129,91           | 50.836,00           | e               |                       |
| Meeting costs                      | 258.640,14          | 270.524,66          | 95.390,88           | c               |                       |
| Deficit resorption (Assembly 2009) | 1.334.527,74        | 239.074,64          | 50.000,00           | a'              | Assembly 2009         |
| <b>TOTAL EXPENSE</b>               | <b>4.099.353,51</b> | <b>2.884.501,12</b> | <b>2.240.211,01</b> |                 |                       |

|   | 2009                | 2010                | 2011                | type for Charts |                  |
|---|---------------------|---------------------|---------------------|-----------------|------------------|
| INCOME  |                     |                     |                     |                 |                  |
| Member contributions<br>Gen budg              | 1.033.875,45        | 1.087.913,85        | 959.052,42          | A               | General Income   |
| Member contribution CSC/<br>CCME              | 543.736,28          | 548.031,94          | 540.833,50          | A               |                  |
| Seconded staff                                | 337.688,70          | 273.844,34          | 167.371,59          | B               | Seconded Staff   |
| Donations/other income                        | 106.138,74          | 86.299,18           | 217.777,71          | A               |                  |
| Earmarked contrib.                            | 374.063,79          | 402.217,55          | 186.202,81          | C               | Earmarked Income |
| Participants meetings                         | 17.895,45           | 34.430,60           | 25.470,63           | C               |                  |
| CO2 Comp income                               | 2.500,00            | 544,00              | 95,00               | C               |                  |
| EU Contributions                              | 67.500,04           | 275.649,67          | 85.657,77           | C               |                  |
| Income & Use of Res.<br>Assembly 2009         | 1.334.527,74        |                     |                     | A'              | Assembly 2009    |
| General Assembly<br>Contributions CEC         |                     | 0,00                | 72.788,00           | C               |                  |
| General Assembly<br>Contributions CCME        | 1.275,00            | 0,00                | 7.250,00            | C               |                  |
| use earmarked funds/<br>(Report to next year) | 181.855,82          | 194.834,79          | -61.122,59          | C               |                  |
| Bank interests /Exchg rate<br>dfrces          | 18.539,01           | 0,00                | 50.058,46           | A               |                  |
| <b>TOTAL INCOME</b>                           | <b>4.019.596,02</b> | <b>2.903.765,92</b> | <b>2.251.435,30</b> |                 |                  |
| <b>result of the year</b>                     | <b>-79.757,49</b>   | <b>19.264,80</b>    | <b>11.224,29</b>    |                 |                  |



## 3. MEMBER CHURCHES CONTRIBUTIONS

## CEC GENERAL GENEVA-BRUSSELS

| Member churches                                      | Request  | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|--|----------|--------------|--------------|---------------|---------------|
|  | Euro     | CHF          | CHF          | Euro          | Euro          |
| <b>ALBANIA</b>                                       | 830,00   | 982,80       | 837,90       | 630,00        | 830,00        |
| Orthodox Church of Albania                           | 830,00   | 982,80       | 837,90       | 630,00        | 830,00        |
| <b>ARMENIA</b>                                       | 4.700,00 | 5.436,00     | 2.660,00     | 2.000,00      | 2.000,00      |
| Armenian Apostolic Orthodox Church                   | 4.700,00 | 5.436,00     | 2.660,00     | 2.000,00      | 2.000,00      |
| <b>AUSTRIA</b>                                       | 7.890,00 | 8.978,70     | 7.743,70     | 5.360,00      | 6.230,00      |
| Altkatholische Kirche in Österreich                  | 830,00   | 951,30       |              |               |               |
| Evangelische Kirche A.B. in Österreich               | 5.400,00 | 6.150,00     | 5.986,00     | 4.100,00      | 5.400,00      |
| Evangelische Kirche A.B. in Österreich               | CSC euro | 0,00         | 700,00       | 700,00        |               |
| Evangelische Kirche H.B., Reformed Church in Austria | 830,00   | 945,00       | 919,80       | 630,00        | 830,00        |
| Methodistenkirche in Österreich                      | 830,00   | 932,40       | 837,90       | 630,00        |               |
| <b>BELGIUM</b>                                       | 2.100,00 | 2.793,50     | 3.092,25     | 1.645,00      | 2.100,00      |
| Eglise Protestante de Belgique                       | 2.100,00 | 2.793,50     | 3.092,25     | 1.645,00      | 2.100,00      |
| Eglise Protestante Unie de Belgique                  | csc euro |              |              | 700,00        | 400,00        |
| <b>BULGARIA</b>                                      | 2.490,00 | 1.030,00     | 950,00       | 630,00        | 830,00        |
| The Baptist Union in Bulgaria                        | 830,00   | 0,00         |              |               |               |
| Union of Evang. Pentecostal Churches                 | 830,00   | 0,00         |              |               |               |
| United Methodist Church in Bulgaria                  | 830,00   | 1.030,00     | 950,00       | 630,00        | 830,00        |
| <b>CROATIA</b>                                       | 4.150,00 | 2.181,42     | 418,95       | 857,86        | 315,00        |
| Baptist Union of Croatia                             | 830,00   | 0,00         |              |               |               |
| Evang. Church in Croatia/ Bosnia-Herzeg.             | 830,00   | 306,00       |              |               |               |
| Evangelische Kirche in Kroatien                      | 830,00   | 0,00         |              | 220,59        | 0,00          |
| Reformed Christian Church in Croatia                 | 830,00   | 1.396,62     | 418,95       | 322,27        |               |
| Church of God in Croatia                             | 830,00   | 478,80       |              | 315,00        | 315,00        |
| <b>CYPRUS</b>  | 8.300,00 | 9.450,00     | 9.513,00     | 6.300,00      | 8.300,00      |
| Church of Cyprus                                     | 8.300,00 | 9.450,00     | 9.513,00     | 6.300,00      | 8.300,00      |

| Member churches                              | Request   | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|--|-----------|--------------|--------------|---------------|---------------|
|  | Euro      | CHF          | CHF          | Euro          | Euro          |
| <b>CZECH REPUBLIC</b>                        | 6.590,00  | 6.799,74     | 6.156,48     | 4.165,00      | 4.465,00      |
| Evang. Kirche der Böhmischen Brüder          | 1.100,00  | 1.327,50     | 1.177,05     | 885,00        | 1.000,00      |
| Evang.-Methodistische Kirche                 | 830,00    | 1.030,00     | 950,00       | 630,00        | 830,00        |
| Orthodoxe Kirche                             | 830,00    | 951,30       | 837,90       | 630,00        |               |
| Schlesische Evang. Kirche A.B.               | 1.200,00  | 1.422,42     | 1.256,85     |               | 945,00        |
| Tschechoslowakische Hussitische Kirche       | 1.800,00  | 2.068,52     | 1.934,68     | 1.390,00      | 1.390,00      |
| Starokatolicka Cirkev V CR (Altkath. Kirche) | 830,00    |              |              | 630,00        | 300,00        |
| Ecumenical Council of Czech Rep              | csc euro  | 184,16       | 200,00       | 200,00        |               |
| <b>DENMARK</b>                               | 60.060,00 | 46.724,64    | 43.712,76    | 32.630,00     | 34.203,11     |
| Baptist Union of Denmark                     | 830,00    | 0,00         |              |               | 830,00        |
| Evang. Lutheran Church of Denmark            | 58.400,00 | 46.724,64    | 43.712,76    | 32.000,00     | 32.538,11     |
| Untd Meth. Church-Nordic&Baltic area         | 830,00    |              |              | 630,00        | 835,00        |
| <b>ESTONIA</b>                               | 3.460,00  | 2.853,90     | 2.513,70     | 1.890,00      | 500,00        |
| Estnische Evang. Lutherische Kirche          | 1.800,00  | 2.098,90     | 1.848,70     | 1.390,00      |               |
| Estonian Evang.-Luth. Church in Exile        | 830,00    | 0,00         |              |               |               |
| Orthodoxe Church in Estonia                  | 830,00    | 755          | 665,00       | 500,00        | 500,00        |
| <b>FINLAND</b>                               | 80.300,00 | 284.588,87   | 272.438,40   | 137.300,00    | 77.900,00     |
| Evangelical Lutheran Church in Finland       | 77.900,00 | 281.184,87   | 267.640,50   | 135.000,00    | 77.900,00     |
| Evangelical Lutheran Church in Finland       | csc euro  | 75.000,00    | 75.000,00    | 75.000,00     | 75.000,00     |
| Orthodox Church in Finland                   | 2.400,00  | 3.404,00     | 4.797,90     | 2.300,00      |               |
| <b>FRANCE</b>                                | 19.890,00 | 22.674,80    | 19.628,30    | 13.276,15     | 9.160,00      |
| Eglise Confession d'Augsb. Alsace/Lorraine   | 5.000,00  | 5.700,00     | 5.434,00     | 3.800,00      |               |
| Eglise Confession d'Augsb. Alsace/Lorraine   | csc euro  | 1.910,00     | 1.910,00     | 1.910,00      |               |
| Eglise Evangélique Luthérienne de France     | 830,00    | 1.050,00     | 931,00       | 716,15        | 830,00        |
| Eglise Réformée d'Alsace et de Lorraine      | 3.300,00  | 2.793,50     | 2.405,00     |               |               |
| Eglise Réformée d'Alsace et de Lorraine      | csc euro  | 150,00       | 150,00       | 400,00        |               |
| Eglise Réformée de France                    | 9.100,00  | 11.250,00    | 9.938,50     | 7.500,00      | 7.500,00      |

| Member churches                           | Request    |      | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|---|------------|------|--------------|--------------|---------------|---------------|
|   | Euro       |      | CHF          | CHF          | Euro          | Euro          |
| Eglise Protestante Malgache en France     | 830,00     |      | 930,00       |              | 630,00        |               |
| Fédération des Eglises Evang. Baptistes   | 830,00     |      | 951,30       | 919,80       | 630,00        | 830,00        |
| <b>GEORGIA</b>                            | 830,00     |      | 472,50       | 0,00         | 0,00          | 0,00          |
| Union of Evangelical Baptists             | 830,00     |      | 472,50       |              |               |               |
| <b>GERMANY</b>                            | 381.560,00 |      | 443.776,70   | 398.800,14   | 288.435,00    | 261.730,00    |
| Bund Evang. Freikirchlicher Gemeinden     | 4.100,00   |      | 4.676,80     | 4.550,40     | 3.160,00      | 4.100,00      |
| Evangelische Kirche in Deutschland        | 373.700,00 |      | 435.700,00   | 390.928,24   | 283.000,00    | 283.000,00    |
| EKD Evang. Kirche in Deutschland          | csc        | euro | 166.500,00   | 166.300,00   | 166.300,00    | 166.300,00    |
| EKD alloc 10% to GA                       |            |      |              |              |               | -28.300,00    |
| Untd Meth. Church in Germany/EMK          | 2.100,00   |      | 2.467,50     | 2.401,70     | 1.645,00      | 2.100,00      |
| Katholisches Bistum der Altkatholiken     | 830,00     |      | 932,40       | 919,80       | 630,00        | 830,00        |
| Litauische Ev.-Luth.Kirche in Deutschland | 830,00     |      |              |              |               |               |
| Landeskirche Baden                        | csc        | euro | 4.200,00     | 4.200,00     | 4.200,00      | 4.200,00      |
| Landeskirche Bayern                       | csc        | euro | 8.246,00     | 8.400,00     | 8.400,00      | 8.400,00      |
| Landeskirche Hessen-Nassau                | csc        | euro | 7.300,00     | 7.300,00     | 7.300,00      | 7.300,00      |
| Landeskirche Pfalz                        | csc        | euro | 2.100,00     | 2.100,00     | 2.100,00      |               |
| Landeskirche Rheinland                    | csc        | euro | 16.100,00    | 16.100,00    | 16.100,00     | 16.100,00     |
| Landeskirche Württemberg                  | csc        | euro | 8.000,00     | 8.000,00     | 8.000,00      | 8.000,00      |
| <b>GREAT BRITAIN</b>                      | 228.290,00 |      | 203.124,97   | 189.590,67   | 135.769,83    | 172.151,85    |
| Baptist Union of Great Britain            | 8.000,00   |      | 8.304,00     | 8.000,00     | 5.700,00      | 5.685,72      |
| Church of England                         | 137.700,00 |      | 111.680,10   | 108.414,60   | 74.898,00     | 88.479,21     |
| Church of England                         | csc        | euro | 21.098,80    | 22.259,27    | 22.800,00     | 19.472,73     |
| Church of Scotland                        | 35.000,00  |      | 35.758,77    | 36.480,00    | 25.970,44     | 27.731,90     |
| Church of Scotland                        | csc        | euro |              |              |               | 4.742,57      |
| Church in Wales                           | 9.300,00   |      | 10.645,50    | 9.376,50     | 7.050,00      |               |
| Methodist Church of Great Britain         | 12.500,00  |      | 14.307,00    | 13.700,00    | 10.000,00     | 31.500,00     |
| Methodist Church of Great Britain         | csc        | euro | 3.700,00     | 8.343,80     | 11.000,00     | 5.500,00      |
| Scottisch Episcopal Church                | 2.900,00   |      | 4.350,00     |              |               |               |
| Shilo United Church of Christ             | 830,00     |      | 0,00         |              | 621,35        |               |

| Member churches                                   | Request   |  | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|---|-----------|--|--------------|--------------|---------------|---------------|
|   | Euro      |  | CHF          | CHF          | Euro          | Euro          |
| United Reformed Church                            | 17.100,00 |  | 12.320,00    | 11.200,00    | 7.980,00      | 14.138,31     |
| United Reformed Church                            | csc euro  |  | 5.245,00     | 5.255,47     | 5.130,00      |               |
| Congregational Federation of the U.K.             | 1.500,00  |  | 1.490,00     | 1.501,07     | 1.030,04      | 1.497,00      |
| Presbyterian Church in Wales                      | 830,00    |  | 840,00       | 918,50       | 630,00        | 819,71        |
| Salvation Army U.K. Territory with Rep.of Ireland | 1.800,00  |  | 2.078,40     |              | 1.390,00      | 1.800,00      |
| Council of African/Afro-Caribbean Churches        | 830,00    |  | 1.351,20     |              | 500,00        | 500,00        |
| Church together in Britain & Ireland              | csc euro  |  | 1.309,31     | 1405,56      | 1.345,22      |               |
| <b>GREECE</b>                                     | 38.330,00 |  | 23.412,79    | 20.688,32    | 7.789,98      | 10.600,00     |
| Church of Greece                                  | 37.500,00 |  | 22.437,79    | 19.688,32    | 6.920,42      | 10.000,00     |
| Greek Evangelical Church                          | 830,00    |  | 975,00       | 1.000,00     | 869,56        | 600,00        |
| <b>HUNGARY</b>                                    | 8.660,00  |  | 14.046,30    | 14.414,15    | 6.360,00      | 7.830,00      |
| Baptist Union of Hungary                          | 830,00    |  | 0,00         |              |               |               |
| Evang. Lutheran Church in Hungary                 | 1.500,00  |  | 2.265,00     | 1.995,00     | 1.500,00      | 1.500,00      |
| Evang.-Methodistische Kirche in Ungarn            | 830,00    |  | 1.030,00     | 950,00       | 630,00        | 830,00        |
| Reformed Church in Hungary                        | 5.500,00  |  | 10.751,30    | 11.469,15    | 4.230,00      | 5.500,00      |
| <b>ICELAND</b>                                    | 3.300,00  |  | 2.038,50     | 0,00         | 0,00          | 0,00          |
| Evangelical Lutheran Church of Iceland            | 3.300,00  |  | 2.038,50     |              |               |               |
| <b>IRELAND</b>                                    | 14.000,00 |  | 17.883,14    | 6.124,65     | 11.160,00     | 10.854,00     |
| Church of Ireland                                 | 5.800,00  |  | 6.630,00     | 6.124,65     | 3.600,00      | 3.000,00      |
| Methodist Church in Ireland                       | 1.600,00  |  | 1.803,14     |              | 1.260,00      | 1.254,00      |
| Presbyterian Church in Ireland                    | 6.600,00  |  | 9.450,00     |              | 6.300,00      | 6.600,00      |
| <b>ITALY</b>                                      | 6.590,00  |  | 8.820,90     | 7.887,60     | 5.864,54      | 4.930,00      |
| Evangelisch-Lutherische Kirche in Italien         | 830,00    |  | 932,40       | 951,30       | 644,54        | 830,00        |
| Evang.-Methodist Church of Italy                  | 830,00    |  | 951,30       | 837,90       | 630,00        |               |
| Baptist Union of Italy                            | 830,00    |  | 957,60       | 831,60       | 630,00        |               |
| Waldensian Church                                 | 4.100,00  |  | 5.979,60     | 5.266,80     | 3.960,00      | 4.100,00      |
| FCPI  | csc euro  |  | 400,00       | 400,00       | 400,00        |               |
| <b>LATVIA</b>                                     | 2.830,00  |  | 600,00       | 302,40       | 0,00          | 0,00          |
| Evangelisch-Lutherische Kirche Lettlands          | 2.000,00  |  | 0,00         | 302,40       |               |               |

| Member churches                               | Request   | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|---|-----------|--------------|--------------|---------------|---------------|
|   | Euro      | CHF          | CHF          | Euro          | Euro          |
| Evang.-Luth. Kirche Lettlands im Ausland      | 830,00    | 600,00       |              |               |               |
| <b>LIECHTENSTEIN</b>                          | 830,00    | 945,00       | 951,30       | 603,08        | 830,00        |
| Evangelische Kirche im Fürstentum Liechtenst. | 830,00    | 945,00       | 951,30       | 603,08        | 830,00        |
| <b>LITHUANIA</b>                              | 830,00    | 0,00         | 0,00         | 0,00          | 0,00          |
| Evangelisch-Lutherische Kirche Litauens       | 830,00    | 0,00         |              |               |               |
| <b>LUXEMBOURG</b>                             | 830,00    | 472,50       | 459,90       | 315,00        | 990,00        |
| Alliance des Eglises Protestantes en Lux.     | 830,00    | 472,50       | 459,90       | 315,00        | 990,00        |
| <b>NETHERLANDS</b>                            | 44.990,00 | 48.750,10    | 36.260,00    | 32.909,10     | 34.990,00     |
| PCN Kerkinactie                               | 42.500,00 | 45.902,50    | 33.582,50    | 31.000,00     | 32.500,00     |
| Mennonite Church in the Netherlands           | 830,00    | 945,00       | 919,80       | 630,00        | 830,00        |
| Old Catholic Church                           | 830,00    | 951,30       | 837,90       | 624,33        | 830,00        |
| Remonstrantse Broedershap                     | 830,00    | 951,30       | 919,80       | 654,77        | 830,00        |
| Protestant Church in Ndl                      | CSC       | euro         | 500,00       | 5.500,00      |               |
| <b>NORWAY</b>                                 | 54.200,00 | 56.129,15    | 60.262,37    | 42.619,10     | 43.800,00     |
| Church of Norway                              | 54.200,00 | 56.129,15    | 60.262,37    | 42.619,10     | 43.800,00     |
| <b>POLAND</b>                                 | 6.480,00  | 4.920,60     | 3.506,91     | 3.709,56      | 2.479,67      |
| Baptist Union of Poland                       | 830,00    | 0,00         |              |               |               |
| Evangelische Kirche A.B. in Polen             | 830,00    | 951,30       | 730,00       | 630,00        | 830,00        |
| Evangelisch-Reformierte Kirche in Polen       | 830,00    | 951,30       | 833,91       | 630,00        |               |
| Mariavite Church in Poland                    | 830,00    | 500,00       |              | 487,49        |               |
| Orthodox Church in Poland                     | 1.500,00  | 1.488,00     | 993,00       | 932,07        | 819,67        |
| Polish Catholic Church                        | 830,00    | 0,00         |              | 400,00        |               |
| United Methodist Church in Poland             | 830,00    | 1.030,00     | 950,00       | 630,00        | 830,00        |
| <b>PORTUGAL</b>                               | 2.490,00  | 1.020,10     | 962,56       | 315,00        | 1.510,00      |
| Evangelical Presbyterian Church               | 830,00    | 0,00         |              |               | 1.145,00      |
| Lusitanian Church                             | 830,00    | 540,20       | 532,90       |               | 365,00        |
| Methodist Church                              | 830,00    | 479,90       | 429,66       | 315,00        |               |
| <b>ROMANIA</b>                                | 35.890,00 | 3.086,85     | 1.556,00     | 798,08        | 830,00        |
| Evangelische Kirche A.B. in Rumänien          | 830,00    | 1.016,85     | 625,00       |               | 830,00        |

| Member churches                                | Request    | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|--|------------|--------------|--------------|---------------|---------------|
|  | Euro       | CHF          | CHF          | Euro          | Euro          |
| Reformierte Kirche in Rumänien                 | 830,00     | 570,00       |              |               |               |
| Romanian Orthodox Church                       | 33.400,00  | 1.500,00     | 931,00       | 798,08        |               |
| Synod.Presbyt. Evang.-Luth. Kirche A.B.        | 830,00     | 0,00         |              |               |               |
| <b>RUSSIA</b>                                  | 111.830,00 | 945,00       | 0,00         | 0,00          | 200,00        |
| Russian Orthodox Church                        | 108.500,00 | 0,00         |              | suspended     | suspended     |
| Unions of Ev.Christ.-Baptists                  | 2.500,00   | 0,00         |              |               |               |
| Evangelical Lutheran Church of Ingria          | 830,00     | 945,00       |              |               | 200,00        |
| <b>SERBIA</b>                                  | 19.190,00  | 3.280,00     | 2.975,00     | 2.130,00      | 2.330,00      |
| Reformed Church in Serbia                      | 830,00     | 0,00         |              |               |               |
| Serbian Orthodox Church                        | 16.700,00  | 2.250,00     | 2.025,00     | 1.500,00      | 1.500,00      |
| Unitd Meth. Church in FYR Macedonia            | 830,00     | 0,00         |              | 315,00        | 415,00        |
| Évangelical-Methodist Ch.Serbia                | 830,00     | 1.030,00     | 950,00       | 315,00        | 415,00        |
| <b>SLOVAK REPUBLIC</b>                         | 2.430,00   | 2.060,00     | 1.725,00     | 2.043,94      | 1.415,21      |
| Reformierte Christliche Kirche in der Slowakei | 830,00     | 0,00         |              | 630,00        |               |
| Evangelische Kirche A.B. in der Slowakei       | 1.600,00   | 2.060,00     | 1.725,00     | 1.413,94      | 1.415,21      |
| Ecumenical Council in Slovak Rep.              | csc euro   | 200,00       |              |               |               |
| <b>SLOVENIA</b>                                | 830,00     | 0,00         | 0,00         | 0,00          | 0,00          |
| Evangelical Church A.B. in Slovenia            | 830,00     | 0,00         |              |               |               |
| <b>SPAIN</b>                                   | 2.200,00   | 1.671,12     | 1.380,96     | 1.060,00      | 1.060,00      |
| Iglesia Espanola Reformada Espiscopal          | 1.000,00   | 0,00         |              |               |               |
| Iglesia Evangelica Espanola                    | 1.200,00   | 1.671,12     | 1.380,96     | 1.060,00      | 1.060,00      |
| Iglesia Evangelica Espanola                    | csc euro   | 200,00       | 200,00       |               |               |
| <b>SWEDEN</b>                                  | 93.560,00  | 140.963,31   | 149.327,86   | 105.606,30    | 109.420,66    |
| Baptist Union of Sweden                        | 830,00     | 945,00       | 630          |               | 630,00        |
| Church of Sweden                               | 89.100,00  | 135.860,91   | 145.623,36   | 102.836,30    | 105.990,66    |
| Church of Sweden                               | csc euro   | 45.219,06    | 54.216,89    | 51.418,12     | 51.667,00     |
| Mission Covenant Church of Sweden              | 2.800,00   | 3.225,00     | 3.074,50     | 2.140,00      | 2.800,00      |

| Member churches   | Request      | Contrib 2009 | Contrib 2010 | Contrib. 2011 | Contrib. 2012 |
|---|--------------|--------------|--------------|---------------|---------------|
|   | Euro         | CHF          | CHF          | Euro          | Euro          |
| United Methodist Church<br>Swedish Annual Conf.           | 830,00       | 932,40       |              | 630,00        |               |
| <b>SWITZERLAND</b>  | 87.130,00    | 102.353,40   | 112.320,04   | 84.225,25     | 29.113,32     |
| Christkatholische Kirche in<br>der Schweiz                | 830,00       | 932,40       | 921,44       | 630,00        | 830,00        |
| Evangelisch-Methodistische<br>Kirche                      | 1.200,00     | 1.421,00     | 1.398,60     | 945,00        | 1.200,00      |
| Schweizerischer<br>Evangelischer Kirchenbund              | 85.100,00    | 100.000,00   | 110.000,00   | 82.650,25     | 27.083,32     |
| FEPS-SEK  | csc euro     | 35.697,43    | 38.372,59    | 33.893,44     | 22.208,32     |
| <b>UKRAINE</b>  | 830,00       | 0,00         | 0,00         | 0,00          | 0,00          |
| Trans-Carpathian Reformed<br>Church                       | 830,00       | 0,00         |              |               |               |
| <b>INTERNATIONAL AREAS</b>                                | 23.290,00    | 22.597,90    | 26.812,35    | 12.112,30     | 4.930,00      |
| Ev.-Luth. Kirche in Russland<br>u. anderen Staaten/elkras | 830,00       | 945,00       | 831,25       |               |               |
| Ecumenical Patriarchate of<br>Constantinople              |              |              |              |               | 9.008,30      |
| Ecumenical Patriarchate of<br>Constantinople              | 16.700,00    | 15.000,00    | 20.000,00    | 7.692,30      |               |
| Europäisch Festländische<br>Brüder-Unität                 | 830,00       | 951,30       | 919,80       | 630,00        | 830,00        |
| Utd.Meth.Church Northern<br>Europe                        | 830,00       | 930,00       | 871,80       | 630,00        | x             |
| Salvation Army /<br>International H.Q.                    | 4.100,00     | 4.771,60     | 4.189,50     | 3.160,00      | 4.100,00      |
| <b>TOTAL</b>  | 1.372.980,00 | 1.497.865,20 | 1.405.973,62 | 950.510,07    | 848.827,82    |
| CEC Geneva  |              | in CHF       | in CHF       | in Euro       | 2012-10-15    |
| <b>CSC Brussel</b>  | all Euro     | 403.259,76   | 420.813,58   | 422.796,78    | 389.290,62    |

**THANKS FOR IN-KIND CONTRIBUTIONS**

“What I spent, I had; what I saved, I lost; what I gave, I have” goes a well-known quote. CEC would like to acknowledge and give thanks for the many in-kind contributions it has received from 2009 to 2012, including meetings of governing bodies hosted, support for communication, support for the organisation of the General Assembly 2013, support through seconding staff, and support through paying for delegates to participate in meetings/ consultations organised by CEC.



#### 4.1 CONFERENCE OF EUROPEAN CHURCHES CONTRIBUTIONS ASSOCIATED ORGANISATIONS – 2009–2010 GENEVA

|   | 2009             | 2010             |
|---|------------------|------------------|
|   | CHF              | CHF              |
| Churches together in Britain and Ireland                        | 957,60           | 858,00           |
| Ecumenical Forum of European Christian Women EFECW              | 937,50           | 465,50           |
| Ecumenical Association of Academies and Laity Centres in Europe | 937,50           | 912,50           |
| EURODIACONIA – European Federation for Diaconia                 | 1.012,50         | 912,50           |
| Action of Churches Together in Scotland                         | 813,45           | 917,40           |
| Churches Together in Wales (CYTUN)                              | 600,21           | 932,26           |
| Gustav Adolf Werk   | 943,75           | 831,25           |
| Church Mission Society  | 943,75           |                  |
| Church and Peace  | 377,50           | 332,50           |
| Christain Council of Sweden                                     | 937,50           | 912,50           |
| Conference of European Clergy                                   | 950,00           | 900,00           |
| Federazione delle Chiese Evangeliche in Italia                  | 943,75           | 943,75           |
| Conselho Português de Igrejas Cristãs                           | 937,50           | 831,25           |
| Raad Van Kerken in Nederland                                    | 975,00           | 912,50           |
| Ecumenical Council of Churches in Hungary                       | 943,75           |                  |
| Vereinigung Evangelischer Freikirchen                           | 950,00           | 912,50           |
| Irish Council of Churches                                       | 1.081,25         | 893,75           |
| European Baptist Federation                                     | 950,00           | 831,25           |
| Intereuropean Commission on Church and School ICCS              | 514,80           | 399,00           |
| Ecumenical council of Churches in Slovakia                      | 940,50           |                  |
| World Student Christian Fed. Europe WSCF                        |                  | 831,25           |
| Christian Council of Norway                                     | 935,84           | 831,25           |
| International Assoc. F Christian Education                      |                  | 446,88           |
| Finnish Ecumenical Council                                      | 937,50           |                  |
| The European YWCA's   | 937,50           | 943,75           |
| European Alliance of YMCA's                                     | 920,56           | 817,95           |
| Estonian Council of Churches                                    | 1.881,25         | 831,25           |
| Conference of European Uni. Chaplains                           |                  | 858,00           |
| Ecumenical Association of Churches in Romania AIDROM 2008       | 937,50           | 0,00             |
| French Protestant Federation                                    | 1.480,00         | 2.291,25         |
| <b>Total in CHF</b>   | <b>25.677,96</b> | <b>21.549,99</b> |

## 4.2 CONTRIBUTIONS ASSOCIATED ORGANISATIONS – 2009–2010

### BRUSSELS & STRASBOURG

|  | <b>2009</b>     | <b>2010</b>   |
|--|-----------------|---------------|
|  | <b>CHF</b>      | <b>CHF</b>    |
| Ecumenical Forum of European Christian Women | 330,00          | 330,00        |
| Christian Council of Sweden                  | 330,00          | 330,00        |
| ICCS Inter European Church and School        | 330,00          |               |
| Ecumenical Patriarchate                      | 331,13          |               |
| <b>Total in Euro</b>                         | <b>1.321,13</b> | <b>660,00</b> |

## 5.1. CONFERENCE OF EUROPEAN CHURCHES CONTRIBUTIONS ASSOCIATED ORGANISATIONS – 2011–2012 GENEVA

|   | <b>Request</b>   | <b>2011</b>      | <b>2012</b>      |
|---|------------------|------------------|------------------|
|   | <b>€uros</b>     | <b>€uros</b>     | <b>€uros</b>     |
| Churches together in Britain and Ireland                        | 800,00           | 605,05           |                  |
| Ecumenical Forum of European Christian Women EFECW              | 800,00           | 325,00           |                  |
| Ecumenical Association of Academies and Laity Centres in Europe | 800,00           | 625,00           |                  |
| EURODIACONIA – European Federation for Diaconia                 | 800,00           | 639,42           | 800,00           |
| Action of Churches Together in Scotland                         | 800,00           | 625,00           | 800,00           |
| Churches Together in Wales (CYTUN)                              | 800,00           | 650,03           | 784,41           |
| Gustav Adolf Werk   | 800,00           |                  |                  |
| Church and Peace  | 800,00           | 250,00           | 250,00           |
| Christian Council of Sweden                                     | 800,00           |                  | 800,00           |
| Finnish Ecumenical Council                                      | 800,00           | 625,00           | 800,00           |
| Conference of European Clergy                                   | 800,00           |                  | 800,00           |
| Federazione delle Chiese Evangeliche in Italia                  | 800,00           | 639,42           | 800,00           |
| Conselho Português de Igrejas Cristãs                           | 800,00           |                  |                  |
| Raad Van Kerken in Nederland                                    | 800,00           | 622,00           | 800,00           |
| Vereinigung Evangelischer Freikirchen                           | 800,00           | 625,00           |                  |
| Irish Council of Churches                                       | 800,00           | 625,00           | 800,00           |
| European Baptist Federation                                     | 800,00           | 625,00           |                  |
| Intereuropean Commission on Church and School ICCS              | 800,00           |                  |                  |
| Church Mission Society, UK                                      | 800,00           |                  | 800,00           |
| Christian Council of Norway                                     | 800,00           | 622,00           | 800,00           |
| International Assoc. F. Christian Education                     | 800,00           |                  |                  |
| The European YWCA's   | 800,00           | 625,00           | 780,00           |
| European Alliance of YMCA's                                     | 800,00           | 625,00           | 625,00           |
| Estonian Council of Churches                                    | 800,00           | 625,00           | 800,00           |
| Conference of European Pastor Assoc.                            | 800,00           | 625,00           |                  |
| Conference of European Univerity Chaplains                      | 800,00           |                  | 0,00             |
| French Protestant Federation                                    | 800,00           | 1639,42          | 800,00           |
| <b>Total Euro</b>   | <b>21.600,00</b> | <b>12.242,34</b> | <b>12.039,41</b> |

5.2 CONTRIBUTIONS ASSOCIATED ORGANISATIONS – 2011–2012  
BRUSSELS & STRASBOURG

|  | <b>Request</b> | <b>2011</b>     | <b>2012</b>  |
|--|----------------|-----------------|--------------|
|  | <b>€uros</b>   | <b>€uros</b>    | <b>€uros</b> |
| Ecumenical Forum of European Christian Women |                | 330,00          | 0,00         |
| Christian Council of Sweden                  |                | 330,00          | 0,00         |
| ICCS Inter European Church and School        |                | 300,00          | 0,00         |
| International Assoc. For Christian Education |                | 330,00          | 0,00         |
| Salvation Army                               |                | 330,00          |              |
| <b>Total Euro</b>                            |                | <b>1.620,00</b> | <b>0,00</b>  |

## 6. MEMBERS OF CEC GOVERNING BODIES, COMMISSIONS, WORKING GROUPS

### **MEMBERS OF THE CEC CENTRAL COMMITTEE**

- H.G. Vicar Bishop Andrej of Remesiana, Serbian Orthodox Church  
(since Sept. 2012)
- H.E. Metropolitan Arsenios of Austria, Ecumenical Patriarchate  
(since Oct. 2011)
- H.E. Metropolitan Athanasios of Achaia, Church of Greece  
Rev. Dimitrios Boukis, Greek Evangelical Church  
Very Rev. Karin Burstrand, Church of Sweden
- Ms Sonila Dedja-Rembeci, Orthodox Autocephalous Church of Albania  
Dr Katerina Dekanovska, Czechoslovak Hussite Church
- H.E. Metropolitan Emmanuel of France, Ecumenical Patriarchate  
OKRin Dine Fecht, Evangelical Church in Germany (EKD)
- H.E. Metropolitan Prof. Dr Gennadios of Sassima,  
Ecumenical Patriarchate
- H.G. Bishop Grigorije of Zaholm-Herzegovina, Serbian Orthodox Church  
(until September 2012)
- Rev. Thomas Hennefeld, Reformed Church of Austria  
Bishop Christopher Hill, Church of England
- H.E. Metropolitan Dr Irineu of Oltenia, Romanian Orthodox Church  
Bishop Frank-Otfried July, Evangelical Lutheran Church in Württemberg  
Rev. Peeter Kaldur, Estonian Evangelical Lutheran Church
- Very Rev. Dr Sheilagh Kesting, Church of Scotland  
Mr Edouard Kibongui-Kanza, Christian Evangelical Baptist Union of Italy  
Prof. Dr Marina Kolovopoulou, Church of Greece
- OKRin Cordelia Kopsch, Protestant Church in Hessen and Nassau  
Ms Charlotte Kuffer, Federation of Swiss Protestant Churches  
(since Sept. 2011)
- Rev. Dr Andrzej Kuzma, Polish Autocephalous Orthodox Church in  
Poland
- Rev. Mette Ladefoged, Evangelical Lutheran Church in Denmark  
Bishop Hovakim Manukyan, Armenian Apostolic Church  
Dr Joanna Matuszewska, Evangelical Reformed Church in Poland

H.E. Metropolitan Dr Michael of Austria, Ecumenical Patriarchate  
(until 18 October 2011)

Prof. Dr Goos Minderman, Remonstrant Brotherhood

Apostle Adejare Oyewole, Council of African & Caribbean Churches in  
the U.K.

Ms Alina Patru, Romanian Orthodox Church

Very Rev. Rauno Pietarinen, Orthodox Church of Finland

Rev. Arjan Plaisier, Protestant Church in the Netherlands

H.G. Bishop Porfyrios of Neapolis, Church of Cyprus

Dr Krisztina Rajos, Reformed Church in Hungary

Rev. Tapani Rantala, Evangelical Lutheran Church of Finland

Mr Erlend Rogne, Church of Norway

Rev. Elise Sandnes, Church of Norway

Rev. Claire Sixt-Gateuille, Reformed Church of France

Ms Carole Soland, Old Catholic Church of Switzerland

Ms Anthea Sully, Methodist Church of Great Britain

Bishop Sifredo Teixeira, Evangelical Methodist Church of Portugal

Pastorin Silke Tosch, Union of Evangelical Free Churches in Germany

Ms Julija Vidovic, Serbian Orthodox Church

Rev. Dr Thomas Wipf, Federation of Swiss Protestant Churches  
(until September 2011)

#### **MEMBERS OF THE CEC PRESIDUM**

H.E. Metropolitan Emmanuel of France, President

Rt Rev. Christopher Hill, Vice-President

OKRin Cordelia Kopsch, Vice-President

H.E. Metropolitan Athanasios of Achaia

Very Rev. Karin Burstrand

Ms Sonila Dedja

Dr Katerina Dekanovska

H.E. Metropolitan Dr Irineu of Oltenia

Ms Charlotte Kuffer (since Sept. 2011)

Prof. Dr Goos D. Minderman

Rev. Dr Thomas Wipf (until Sept. 2011)

**CEC-CCEE JOINT COMMITTEE****CEC members:**

H.E. Metropolitan Emmanuel of France

Rt. Rev. Christopher Hill

OKRin Cordelia Kopsch

Dr Joanna J. Matuszewska

Pasteure Claire Sixt-Gateuille

Very Rev. Rauno Pietarinen

Rev. Dr. Guy Liagre

**CCEE members:**

S.E.R. Péter Card. Erdö

S.E.R. Angelo Card. Bagnasco

S.E.R. Mons. Józef Michalik

S.E.R. Mons. Vasile Bizau

S.E.R. Mons. Matthias Heinrich

S.E.R. Mons. Kevin McDonald

Mons. Piotr Mazurkiewicz

Mons. Duarte da Cunha

**PERSONNEL COMMITTEE**

H.E. Metropolitan Emmanuel of France, Ecumenical Patriarchate,  
CEC President

OKRin Cordelia Kopsch, Protestant Church in Hessen and Nassau,  
CEC Vice President

OLKR Peter Kollmar, Evangelical Lutheran Church in Braunschweig,  
Moderator of the Budget Committee

Rev. Dr Guy Liagre, CEC General Secretary

**NOMINATIONS COMMITTEE**

Rev. Dimitrios Boukis, Greek Evangelical Church

Very Rev. Dr Sheilag Kesting, Church of Scotland

Bishop Hovakim Manukyan, Armenian Apostolic Orthodox Church

Rev. Arjan Plaisier, Protestant Church in the Netherlands

Ms Julija Vidovic, Serbian Orthodox Church

**BUDGET COMMITTEE**

Mr Michael Bubik, Diakonie Eine Welt

Dr Konstantinos Kenanidis, Ecumenical Patriarchate,  
Orthodox Academy of Crete

OLKR Peter Kollmar, Evangelical Lutheran Church in Braunschweig  
(Moderator)

Ms Marianne Kronberg, Church of Sweden  
 Dr Roland Siegrist, United Methodist Church in Austria  
 Mr Antonio Zambelis, Church of Greece

#### **14TH CEC ASSEMBLY PLANNING COMMITTEE**

Ms Clarissa Balan, Conference of European Churches  
 Ms Nan Braunschweiger, Church of Scotland/World Council of Churches  
 Ms Beate Fagerli, Church of Norway  
 OLKR Peter Kollmar, Evangelical Lutheran Church in Braunschweig  
 Rev. Dr Guy Liagre, Conference of European Churches  
 Rev. Canon Dr Leslie Nathaniel, Church of England (Moderator)  
 OKR Klaus Rieth, Evangelical Lutheran Church in Württemberg  
 Mrs Orsolya Somosfalvi, Reformed Church in Hungary  
 (Local Committee)  
 Very Rev. Archimandrite Ignatios Sotiriadis, Church of Greece  
 Ms Elena Timofticiuc, Ecumenical Association of Churches in Romania/  
 AIDRom

#### **14TH CEC ASSEMBLY WORSHIP COMMITTEE**

Mrs Betty Arendt, Evangelical Lutheran Church in Denmark  
 Mr Peter Arendt, Evangelical Lutheran Church in Denmark  
 Dr Katerina Dekanovska, Czechoslovak Hussite Church (CC member)  
 Fr Sorin Dobre, Romanian Orthodox Church  
 Rev. Caterina Dupré. Waldensian Church in Italy  
 Canon Robert Jones, Church of England (Moderator)  
 Ms Kinga Pap, Lutheran Church of Hungary  
 Rev. Sabine Udodesku, Evangelical Church in Germany (WCC)

#### **14TH CEC LOCAL PLANNING COMMITTEE**

Rev Dr Vilmos Fischl, Ecumenical Council of Churches in Hungary  
 István Kecser, Hungarian Pentecostal Church  
 Dr Judit Lakatos, United Methodist Church in Hungary  
 Rev Zoltán Nemeshegyi, Baptist Union in Hungary  
 Rev Balázs Ódor, Reformed Church in Hungary - Ecumenical and  
 International Department  
 Very Rev. Protopresbyter József Kalota, Orthodox Exarchate in Hungary  
 – Ecumenical Patriarchate  
 Mrs Orsolya Somosfalvi, Reformed Church in Hungary – Local  
 Coordinator  
 Dr Klára Tarr Cselovszkiné, Evangelical-Lutheran Church in Hungary -  
 Ecumenical and International Department



**CHURCHES IN DIALOGUE COMMISSION**

Rev. Myra Blyth, Baptist Union of Great Britain  
 Rev. Mihail Cekov, United Methodist Church  
 Canon Elizabeth Fisher, Church of England  
 H.E. Metropolitan Gennadios of Sassima, Ecumenical Patriarchate  
 Pfr. Dr Andreas Hunziker, Federation of Swiss Protestant Churches (SEK-FEPS)  
 Prof. Anestis Keselopoulos, Church of Greece  
 Lic. Theol. Pekka Metso, Orthodox Church of Finland  
 Ms Marie Vejrup Nielsen, Evangelical Lutheran Church in Denmark  
 Prof. Dr Friederike Nüssel, Evangelical Church in Germany (EKD)  
 Ms Aikaterini Pekridou, World Student Christian Federation (WSCF-E)  
 Very Rev. Mkrtrich Proshyan, Armenian Apostolic Church  
 Rt. Rev. Dr Matti Repo, Bishop of Tampere, Evangelical Lutheran Church of Finland  
 Rev. Dr Sorin Selaru, Romanian Orthodox Church  
 Rev. Antti Siukonen, Ecumenical Youth Council in Europe (EYCE) (since Sept. 2010)  
 Ms Faye Skyvalaki, Ecumenical Youth Council in Europe (EYCE) (until Sept. 2010)  
 Bishop Prof. Dr. István Szabó, Reformed Church in Hungary

**CCEE-CEC COMMITTEE FOR RELATIONS WITH MUSLIMS**

*(This committee finished in 2010)*

**CEC members:**

Mrs. Dr Gerd Marie Aadna, Church of Norway  
 Metropolitan Emmanuel Adamakis of France  
 OKR Dr Martin Affolderbach, Evangelical Church in Germany  
 Prof. Dr Paul Brusanowski, Romanian Orthodox Church  
 Rev. Berit Schelde Christensen, Evangelical Lutheran Church of Denmark  
 Rev. Georgy Roshchin, Russian Orthodox Church  
 Rev. Canon Andrew Wingate, UK

**CCEE members:**

Mons. Jean-Luc Brunin, France  
 Mrs Bénédicte du Chaffaut, France  
 P. Joseph Ellul OP, Malta  
 P. Claudio Monge, Turkey  
 Mr. Erwin Tanner, Switzerland  
 P. Hans Vöcking, Belgium

Professor Kari Vogt, Norway  
 Dr Helmut Wiesmann, Germany  
 Fr. O.P. Gordian Marshall, UK (until 2006)

**Permanent observers:**

Mons. Khaled Akasheh, observer on behalf of the Vatican  
 Ms Rima Barsum, observer on behalf of WCC (since 2007)

**CHURCH AND SOCIETY COMMISSION MEMBERS**

Rev. Ewan Aitken, Church of Scotland  
 Ms. Kristina Barnett, Methodist Church in Ireland  
 Dr. theol. Lubomir Batka, Evangelical-Lutheran Church in Slovakia  
 Rev. Christine Busch, Evangelical Church in Germany  
 Ms. Laura Casorio, Federation of Protestant Churches in Italy  
 Prof. Jean-François Collange (Member ex-officio), Union of Protestant Churches of Alsace and Lorraine  
 Rev. Christer Daelander (since September 2012), Gemensam Framtid (Sweden)  
 Mr. Vincent Dubois (since September 2012), United Protestant Church of Belgium  
 Rev. Jan Dus (Co-Moderator, Evangelical Church of Czech Brethren  
 Rev. Serge Fornerod (Moderator), Federation of Swiss Protestant Churches  
 Rev. Jacob Franken (since September 2012), Protestant Church in the Netherlands  
 Rev. Prof. Alexandru Gabriel Gherasim, Romanian Orthodox Church  
 The Rt. Rev. Rusudan Gotsiridze, Evangelical-Baptist Church of Georgia  
 Mr. Adam Hamori, Reformed Church in Hungary  
 Metropolitan Arsenios Kardamakis, Ecumenical Patriarchate  
 Mag. Katerina Karkala-Zorba (Co-Moderator), Church of Greece  
 Ms. Rachel Lampard. Methodist Church of Great Britain  
 Prof. Dr. Aila Lauha, Evangelical-Lutheran Church of Finland  
 Rev. Dr. Guy Liagre, United Protestant Church of Belgium (until September 2012)  
 Dr. Joanna Matuszewska, Evangelical-Reformed Church in Poland  
 Very Rev. Fr. Mesrop Parsamyan, Armenian Apostolic Church  
 H.G. Bishop Porfyrios of Neapolis, Church of Cyprus  
 Dr. Charles Reed. Church of England  
 Rev. Raag Rolfsen, Church of Norway  
 Ms. Liv Södahl (until February 2012), Mission Covenant Church of Sweden

Dr. Verena Taylor, Protestant Church in Austria  
 Mr. Kees Tinga (until December 2011), Protestant Church in the Netherlands  
 Ms. Silke Tosch, Union of Evangelical Free Churches in Germany (German Baptist Union)

#### **CHURCH AND SOCIETY COMMISSION EXECUTIVE COMMITTEE**

Rev. Jan Dus (Co-Moderator), Evangelical Church of Czech Brethren  
 Rev. Serge Fornerod (Moderator), Federation of Swiss Protestant Churches  
 Mag. Katerina Karkala-Zorba (Co-Moderator), Church of Greece  
 H.G. Bishop Porfyrios Papastylianou, Church of Cyprus  
 Dr. Charles Reed, Church of England  
 Dr. Verena Taylor, Protestant Church in Austria

#### **CHURCH AND SOCIETY COMMISSION WORKING MECHANISMS (2010–2013)**

##### **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 LLM, Evangelical-Lutheran Church of Finland  
 Dr. Gianni Long, Federation of Protestant Churches in Italy  
 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  
 N.N. Ecumenical Patriarchate

##### **Task Force on Globalisation**

Ms. Elvira Gömböcz, Evangelical-Lutheran Church in Hungary  
 Drs. Jacob Houtman (until December 2011), United Protestant Church of Belgium

Mr. Carl-Henrik Jacobsson (until June 2011), Church of Sweden  
 Mr. Nicolas Kazarian, Ecumenical Patriarchate  
 Rev. Dr. Tamas Kodacsy, Reformed Church in Hungary  
 Prof. Chris Lefebvre (since January 2012), United Protestant Church of Belgium  
 Rev. Dr. Ulrich Möller, OKR, Evangelical Church in Germany  
 Rev. Raag Rolfsen, Church of Norway / Ecumenical Council  
 Ms. Sofia Svarfar (since June 2011), Church of Sweden  
 Mr. Rob van Drimmelen, APRODEV

#### **Preparatory Group on Human Enhancement**

Prof. Dr. Stavros Baloyannis, 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. Karsten Lehmkuhler, Union of Protestant Churches in Alsace and Lorraine  
 Rev. Dr. Brendan McCarthy, Church of England  
 Ms. Miriam Szurman, Lutheran Church in Poland

#### **Working Group on Human Rights**

Rev. Peter Ciaccio, Federation of Protestant Churches in Italy  
 Dr. Göran Gunner (since June 2012), Church of Sweden  
 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 (until April 2012), Church of Sweden  
 Ms. Natallia Vasilevich, World Student Christian Federation-Europe  
 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

## **CHURCHES' COMMISSION FOR MIGRANTS IN EUROPE EXECUTIVE COMMITTEE (SINCE 2011)**

### **Moderator**

Prof. Dr. Victoria Kamondji, France

### **Vice-Moderators**

Dr Antonios K. Papantoniou, Greece

Ms Kristina Hellqvist, Sweden

### **Treasurer**

Apostle Adejare Oyewole, UK

### **Members:**

Rev. Alfredo Abad, Spain

Rev. Thorsten Leisser, Germany

Ms Elena Timofticiuc, Romania

Prof. Dr Amélie Ekué (Representative of the  
World Council of Churches)

Father Cristian Popescu (Representative of the  
Conference of European Churches)

### **Substitute Members:**

Rev Rainer Mittwollen, Germany

Ms Tetty Rooze, Belgium

## **CHURCHES' COMMISSION FOR MIGRANTS IN EUROPE EXECUTIVE COMMITTEE (UNTIL 2011)**

### **Moderator**

Revd. Arlington Trotman, UK

### **Vice-Moderators**

Dr. Antonios Papantoniou, Greece

Ms Franca di Lecce, Italy

### **Treasurer**

Mr Michael Bubik, Austria

### **Members**

Mr Joël le Billan, France

Ms Kristina Hellqvist, Sweden

Apostle Adejare Oyewole. UK

Ms Elena Timofticiuc (Representative of the World Council of Churches)

Father Cristian Popescu (Representative of the Conference of European  
Churches)

**MEMBERS APPOINTED BY CEC CC 2009 TO CCME (CCME PROVISIONAL COMMISSION)**

Mr Razvan Samoila, ARCA - Romanian Forum for refugees and Migrants

Rev. Fr Barouyr Avetisyan, Armenian Apostolic Church (Mother See of Holy Etchmiadzin)

Ms Eva Frydenborg, Christian Council of Norway

Dr Antonios Papantoniou, Church of Greece

Ms Kristina Hellqvist, Church of Sweden

Ms Patricia White, Churches Together in Britain and Ireland

Apostle Adejare Oyewole, Churches Together in Britain and Ireland

Archbishop Fidelia Onyuku Opukiri, Council of African & Caribbean Churches in the U.K.

ThDr Jiri Vanicek, Czechoslovak Hussite Church

Mag. Christoph Riedl, Diakonie Flüchtlingsdienst (Refugee Service)

Ms Wiebke Henning, Diakonisches Werk der EKD

Pfr Andreas Lipsch, Evangelical Church in Germany (EKD)

Pfarrerin Agnes Köber, Evangelical Church of the Augsburg Confession in Romania

Ms Elisabeth Krarup de Medeiros, Evangelical Lutheran Church of Denmark

Ms Marja Liisa Laihia, Evangelical Lutheran Church of Finland

Ms Franca Di Lecce, Federation of Evangelical Churches in Italy

Mr Simon Röthlisberger, Federation of Swiss Protestant Churches (FSPC)

Ms Monda Ana Kerckyku, Orthodox Autocephalous Church of Albania

Rev. Cristian Popescu, Orthodox Church in the Czech Lands and Slovakia

Ms Geesje Werkman, Protestant Church in the Netherlands

Mr Slavisa Sanjic, Serbian Orthodox Church

Rev. Rainer Mittwollen, United Methodist Church in Germany

Mrs Tetty Rooze-de Boer, United Protestant Church in Belgium

Mr Marco Fornerone World Student Christian Federation (WSCF)

## 7. CEC ASSOCIATED ORGANISATIONS (36)

| Organisation  | Contact Person                  | Country                                |
|---|---------------------------------|--|
| Action of Churches Together in Scotland (ACTS)  | Br. Stephen Smyth               | United Kingdom                         |
| Christian Council of Norway   | Rev. Knut Refsdal               | Norway                                 |
| Christian Council of Sweden   | Rev. Karin Wiborn               | Sweden                                 |
| Church and Peace  | Rev. Marie-Noelle Von der Recke | Germany                                |
| Church Mission Society  | Rev. Canon Philip Mounstephen   | United Kingdom                         |
| Churches Commission for Migrants in Europe (CCME)   | Ms Doris Peschke                | Belgium                                |
| Churches Together in Britain and Ireland  | Canon Bob Fyffe                 | United Kingdom                         |
| Churches Together in England  | Rev. David Cornick              | United Kingdom                         |
| Churches Together in Wales  | Rev. Aled Edwards               | United Kingdom                         |
| Conference of European Clergy   | Rev. Rinze Marten Witteveen     | Germany                                |
| Conference of European University Chaplains   | Ms Esther Diederer              | Netherlands                            |
| Council of Churches in the Netherlands  | Rev. Klaas van der Kamp         | Netherlands                            |
| Ecumenical Association for Adult Education in Europe (EAEE)   | Ms Helena Ahonen                | Finland                                |
| Ecumenical Association of Churches in Romania / AIDRom  | Mr Christian-Peter Teodorescu   | Romania                                |
| Ecumenical Council of Churches in Slovak Republic   | Mgr Ladislav Krpala             | Slovak Rep.                            |
| Ecumenical Forum of European Christian Women (EFECW)  | Ms Annika Damirjian             | Belgium                                |
| Ecumenical Youth Council in Europe (EYCE)   | Ms Kristine Jansone             | Belgium                                |
| Estonian Council of Churches  | Rev. Tauno Teder                | Estonia                                |
| Eurodiaconia  | Ms Heather Roy                  | Belgium                                |
| European Baptist Federation   | Mr Anthony Peck                 | Czech Rep.                             |
| European Contact Group on Ecumenical Social Action (becomes the Josef Cardijn Association for Worker Education) | Rev. Jean-Pierre Thévenaz       | Switzerland (to be approved during GA) |
| European Forum for Christian Men  | Mr Martin Rosowski              | Germany                                |
| European YWCA   | Ms Michelle Higelin             | Switzerland                            |
| Federation of Protestant Churches in Italy  | Mr Domenico Maselli             | Italy                                  |
| Finnish Ecumenical Council  | Fr Heikki Huttunen              | Finland                                |
| French Protestant Federation  | Rev. Claude Baty                | France                                 |
| Intereuropean Commission on Church and School (ICCS)  | Mr Peter Schreiner              | Germany                                |
| International Prison Chaplains Association - Europe Section (IPCA)  | Rev Dr Tobias Müller-Monning    | Germany                                |
| Irish Council of Churches   | Mr Mervyn McCullagh             | Ireland                                |
| Oikosnet Europe - Ecumenical Association of Academies and Laity Centres   | Mr Wolfgang Lenz                | Belgium                                |
| Portuguese Council of Christian Churches  | Bishop Sifredo Teixeira         | Portugal                               |
| Spanish Committee for Cooperation between Churches  | Rev. Enrique Capo i Puig        | Spain                                  |
| SYNDESMOS - The World Fellowship of Orthodox Youth  | Rev. Christophe D'Aloisio       | Belgium                                |
| Union of Evangelical Free Churches  | Secretariat                     | Germany                                |
| World Student Christian Federation in Europe (WSCF-E)   | Mr Hans Hommens                 | Germany                                |
| YMCA Europe (European Alliance of YMCA)   | Mr Juan Simoes Iglesias         | Czech Rep.                             |





## 8. CEC Member Churches: 114

### **ALBANIA 1**

Orthodox Autocephalous Church of Albania

### **ARMENIA 1**

Armenian Apostolic Church

### **AUSTRIA 4**

Evangelical Church of the Augsburg Confession in Austria

Old-Catholic Church in Austria

Reformed Church of Austria

United Methodist Church in Austria

### **BELGIUM 1**

United Protestant Church in Belgium

### **BULGARIA 3**

Baptist Union of Bulgaria

Pentecostal Assemblies of Bulgaria

United Methodist Church in Bulgaria

### **CROATIA 5**

Baptist Union of Croatia

Church of God in Croatia

Evangelical Lutheran Church in the Republic of Croatia

Evangelical Pentecostal Church in Croatia

Reformed Christian Church in Croatia

### **CYPRUS 1**

Church of Cyprus

### **CZECH REPUBLIC 6**

Czechoslovak Hussite Church

Evangelical Church of Czech Brethren

Old-Catholic Church in the Czech Republic

Orthodox Church in the Czech Lands and Slovakia

Silesian Evangelical Church of the Augsburg Confession in the Czech Republic

United-Methodist Church in the Czech Republic

**DENMARK 2**

Baptist Union of Denmark  
 Evangelical Lutheran Church of Denmark

**ESTONIA 3**

Estonian Evangelical Lutheran Church  
 Estonian Evangelical Lutheran Church Abroad (Mailing address in  
 Canada)  
 Orthodox Church of Estonia

**FINLAND 2**

Evangelical Lutheran Church of Finland  
 Orthodox Church of Finland

**FRANCE 5**

Evangelical Lutheran Church of France (Merger)\*  
 Federation of Evangelical Baptist Churches of France  
 Malagasy Protestant Church in France  
 Reformed Church of France (Merger)\*  
 Union of Protestant Churches in Alsace and Lorraine  
 \**United Protestant Church of France (in May 2013)*

**GEORGIA 1**

Evangelical Baptist Church of Georgia

**GERMANY 6**

Catholic Diocese of the Old-Catholics in Germany  
 Evangelical Church in Germany (EKD)  
 Union of Evangelical Free Churches in Germany (German Baptist Union)  
 United Methodist Church in Germany  
 Latvian Evangelical-Lutheran Church Abroad (Latvia)  
 Lithuanian Evangelical Lutheran Church in Germany (Lithuania)

**GREECE 2**

Church of Greece  
 Greek Evangelical Church

**HUNGARY 4**

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

**ICELAND 1**

Evangelical Lutheran Church of Iceland

**IRELAND 1**

Church of Ireland

**NORTHERN IRELAND 2**

Methodist Church in Ireland

Presbyterian Church in Ireland

**ITALY 4**

Christian Evangelical Baptist Union of Italy

Evangelical Lutheran Church in Italy

Evangelical Methodist Church in Italy

Waldensian Church

**LATVIA 1**

Evangelical-Lutheran Church of Latvia

**LIECHTENSTEIN 1**

Evangelical Church in the Principality of Liechtenstein

**LITHUANIA 1**

Evangelical Lutheran Church in Lithuania

**LUXEMBOURG 1**

Alliance of Protestant Churches in Luxembourg

**MACEDONIA (FORMER YUGOSLAVIAN REPUBLIC OF MACEDONIA) 1**

United Methodist Church in the FYR of Macedonia

**NETHERLANDS 4**

Mennonite Church in the Netherlands

Old-Catholic Church of the Netherlands

Protestant Church in the Netherlands

Remonstrant Brotherhood

**NORWAY 1**

Church of Norway

**POLAND 7**

Baptist Union of Poland

Evangelical Church of the Augsburg Confession in Poland

Evangelical Reformed Church in Poland

Old Catholic Mariavite Church in Poland

Polish Autocephalous Orthodox Church in Poland

Polish Catholic Church in Poland (Old Catholic)

United Methodist Church in Poland

### **PORTUGAL 3**

Evangelical Methodist Church of Portugal

Evangelical Presbyterian Church of Portugal

Lusitanian Catholic Apostolic Evangelical Church

### **ROMANIA 5**

Evangelical Church of the Augsburg Confession in Romania (Sibiu)

Evangelical Lutheran Church of the Augsburg Confession in Romania  
(Cluj-Napoca)

Reformed Church in Romania (Kiralyhagomelléki – Oradea District)

Reformed Church in Romania (Transylvanian District)

Romanian Orthodox Church

### **RUSSIA 3**

Euro-Asiatic Federation of the Unions of Evangelical Christian-Baptists

Evangelical Lutheran Church of Ingria in Russia (ELCIR)

Russian Orthodox Church (Suspension)

### **SERBIA/MONTENEGRO 4**

Reformed Christian Church in Serbia and Montenegro

Serbian Orthodox Church

Slovak Evangelical Church of the Augsburg Confession in Serbia

United Methodist Church in Serbia

### **SLOVAK REPUBLIC 2**

Evangelical Church of the Augsburg Confession in Slovakia

Reformed Christian Church in the Slovakia

(Orthodox Church in the Czech Lands and Slovakia)

### **SLOVENIA 1**

Evangelical Church of the Augsburg Confession in the Republic of  
Slovenia

### **SPAIN 2**

Spanish Evangelical Church – IEE Permanente Commission

Spanish Reformed Episcopal Church

**SWEDEN 2**

Baptist Union of Sweden\*

Church of Sweden

Mission Covenant Church of Sweden\*

United Methodist Church of Sweden Annual Conference\*

\**Merger: JOINT FUTURE CHURCH (30 August 2012)*

**SWITZERLAND 3**

Evangelical Methodist Church in Switzerland

Federation of the Swiss Protestant Churches

Old-Catholic Church of Switzerland

**UKRAINE 1**

Reformed Church in Transcarpathia

**UNITED KINGDOM 11**

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 and Ireland

Shiloh United Church of Christ Apostolic (Worldwide)

United Reformed Church

**INTERNATIONAL AREAS 5**

Ecumenical Patriarchate (Turkey)

Evangelical Lutheran Church in Russia and Other States - ELKRAS  
(Russia)

Moravian Church in Continental Europe – Brüder Unität (Germany)

Salvation Army - Europe Zone, International Headquarters (Denmark)

United Methodist Church - Nordic and Baltic Area (Denmark)

## 9. ABBREVIATIONS

|         |   |
|---------|---|
| AACC    | All Africa Conference of Churches   |
| ACT     | Action by Churches Together   |
| APRODEV | Association of World Council of Churches-related Development Organisations      |
| AYO     | Associated Youth Organisation   |
| BWA     | Baptist World Alliance  |
| CAT     | Christian Action and Networking Against Trafficking in Women                    |
| CCA     | Christian Conference of Asia  |
| CCC     | Caribbean Conference of Churches  |
| CCEE    | Council of European Bishops' Conferences  |
| CCME    | Churches' Commission for Migrants in Europe                                     |
| CEC     | Conference of European Churches   |
| CEPPEL  | Conference of Protestant Churches of Latin Europe                               |
| CERN    | Churches European Rural Network   |
| CiD     | Churches in Dialogue  |
| COGREE  | Coordinating Group for religion in Education in Europe                          |
| CLAI    | Latin American Council of Churches  |
| CMS     | Church Mission Society  |
| COMECE  | Commission of the Bishops' Conferences in the European Communities              |
| CONGO   | Conference of Non-Governmental Organisations in Consultative Status with the UN |
| CPCE    | Community of Protestant Churches in Europe                                      |
| CRME    | Committee for Relations with Muslims in Europe                                  |
| CSC     | Church and Society Commission   |
| CWM     | Council for World Mission   |
| EEMA    | European Evangelical Missionary Alliance  |
| ECEN    | European Christian Environmental Network  |
| ECG     | European Contact Group on Urban Industrial Mission                              |

|                  |   |
|------------------|---|
| ECRL             | European Council of Religious Leaders                   |
| ENI              | Ecumenical News International                           |
| EU               | European Union  |
| ECWGAR           | European Churches' Working Group on Asylum and Refugees |
| EEA <sub>1</sub> | 1st European Ecumenical Assembly, 1989, Basle           |
| EEA <sub>2</sub> | 2nd European Ecumenical Assembly, 1997, Graz            |
| EEA <sub>3</sub> | 3rd European Ecumenical Assembly, 2007, Sibiu           |
| EECCS            | European Ecumenical Commission on Church and Society    |
| EFECW            | Ecumenical Forum of European Christian Women            |
| EFCM             | European Forum of Christian Men                         |
| EKD              | Evangelical Church in Germany                           |
| ERG              | European Regional Group                                 |
| EYCE             | Ecumenical Youth Council in Europe                      |
| ICCS             | InterEuropean Commission on Church and School           |
| INTERFILM        | International Church Film Organisation                  |
| LWF              | Lutheran World Federation                               |
| LCF              | Leuenberg Church Fellowship                             |
| MECC             | Middle East Council of Churches                         |
| NCCs             | National Councils of Churches                           |
| NCC-USA          | National Council of Churches in the USA                 |
| NGO              | Non-Governmental Organisation                           |
| OSCE             | Organisation for Security and Cooperation in Europe     |
| PCC              | Pacific Conference of Churches                          |
| PONEC            | Press Officers Network of European Churches             |
| REOs             | Regional Ecumenical Organisations                       |
| RWG              | Revision Working Group                                  |
| SEEEP            | South East European Ecumenical Partnership              |
| Syndesmos        | World Fellowship of Orthodox Youth                      |
| UN               | United Nations  |
| UNAIDS           | United Nations Programme on HIV/AIDS                    |
| WACC             | World Association for Christian Communication           |
| WCRC             | World Communion of Reformed Churches                    |

|      |                                     |
|------|-------------------------------------|
| WCC  | World Council of Churches           |
| WMC  | World Methodist Council             |
| WSCF | World Student Christian Federation  |
| YMCA | Young Men's Christian Association   |
| YWCA | Young Women's Christian Association |







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conference of european churches