



## 13<sup>th</sup> cec assembly

Called to One Hope in Christ  
Lyon, France, 15-21 July 2009

# From **Trondheim** to **Lyon** Activity Report to the 13<sup>th</sup> Assembly of the Conference of European Churches

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# INTRODUCTION



# INTRODUCTION

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**D**uring the last six years, the Conference of European Churches (CEC) has sought to fulfil the mandate given it by the Trondheim Assembly in the context of a Europe and of a European ecumenical movement which has been markedly on the move. In his report to the Trondheim Assembly, the then General Secretary of CEC, Dr. Keith Clements, spoke of the challenging ecumenical context within which all who promote ecumenism need to operate in the early years of the 21st century. That comment rings no less true in 2009 than was the case in 2003.

**The ecumenical scene** has been very much on the move in the last six years. The relationship between CEC, as the Regional Ecumenical Organisation in Europe (REO), and the World Council of Churches (WCC) has been a consistent topic for discussion, as the WCC itself has

been exploring its role in relation to REOs as part of the wider discussion concerning ecumenical reconfiguration. In Europe, the discussion has been concentrated around our respective roles in Central and Eastern Europe; and in recent years has coincided with a discussion within CEC about our own visibility within that part of Europe. In these last years, too, CEC has been operating against an increasingly diverse ecumenical scenery. The new impulse towards ecumenical engagement with the churches of Pentecostal tradition has meant that we have had to ask ourselves questions about how we can relate to those churches of this tradition which are increasingly active, and increasingly growing, within Europe. Also a pronounced “post- or non-denominational Christianity” has been emerging. Meanwhile the relationship of CEC member churches with the Roman Catholic Church has been strained by official pronouncements which have created widespread disappointment. Partly as a result of that, the call has come from our President to look seriously at whether we can find ways of developing one ecumenical tent within Europe to include the Roman Catholic Church alongside the Pentecostal Churches and other newer expressions of church life in Europe. Following on our working together with the Council of European Bishops’ Conferences (CCEE) to shape the Third European Ecumenical Assembly (EEA3), we are also in the process of reflecting together creatively on how we should shape our relationship with CCEE as well as other Roman Catholic organisations in the years to come.

**Our ecumenical work** has gone forward too in the context of calls from some quarters for a closer “alliance” between the Roman Catholic

Church and Orthodoxy. In response to this, CEC has affirmed its own commitment to enabling the CEC Orthodox member churches to play a full part in our common life together with all our member churches. The reports which follow of CEC’s activities over the last six years demonstrate that commitment. It is in this context that the Churches in Dialogue Commission has been actively organising consultations between churches of Orthodox and non-Orthodox Traditions.

**CEC has been operating** as well in the context of the increased impact of secularisation. In many parts of Europe, old assumptions about familiarity with the Gospel and its claims can no longer be made. It is in that context that the Mission Research post which is described in the report from the Churches in Dialogue Commission has been carefully developed.

**Nor has Europe stood still** in its political life. When CEC last met in Assembly in Trondheim, fifteen nations were members of the European Union. In the years since then the number of nations in membership has grown to 27, with further applications being considered. Whilst the number of members of the European Union has grown, the Union itself has found it hard to find agreement on how the Union can function in this new configuration. Attempts through the form of a constitutional treaty to unite the member nations around an agreed statement of what is the nature and extent of the Union which together they wish to build have proved hard to come to reality. CEC through its Church and Society Commission has needed to work hard to make an impact on behalf of our member churches on these evolving discussions, not

least through its contribution to the Constitutional Convention. It has worked hard to promote a vision of a Europe which is open, reconciled, just, respectful of human rights. At the same time, and for a variety of reasons, a number of nations within Europe remain outside the EU and CEC has needed to work hard to play our part in ensuring that their interests and concerns are not neglected in the wider European scene.

**Also in these last years Europe** has not stood untouched by developments elsewhere within the world. One of the features of the last years has been the extent to which CEC and the Churches’ Commission for Migrants in Europe (CCME) have been working increasingly together in order to alert churches and governments within Europe to the human dimension of the phenomenon of migration, both across Europe and from outside. In response to this it has been part of CEC’s service to our member churches, with the invaluable support of the skill and expertise offered by our strengthening partnership with CCME, to speak publicly on issues such as human trafficking and detention of migrants. Together in these last six years we have sought to respond creatively to new situations created by new realities. This growing partnership with CCME has for us at CEC been a marked feature of the last six years and it reaches its culmination in the integration which has now been agreed among us to journey together as one organisation to strengthen the common witness for the strangers among us.

**Nor has Europe been untouched** by the fact that we live increasingly in a globalised world. Promoting as we do a Europe which is not shut



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in on itself but which is open to the needs and concerns of those who live beyond its borders, not least within the Global South, CEC has needed to be active in expressing concern at the human cost of globalisation, recognising that some of the responsibility for the negative impact of globalisation lies at Europe's doorstep, whilst expressing the aspiration that Europe might become less part of the problem and more a part of the solution. It was this need to express the response of European churches to issues arising from globalisation which led to the initiative to inform the debate on globalisation and on the AGAPE process at the 2006 Assembly of the World Council of Churches (WCC) in Porto Alegre. This happened through a paper on globalisation from a European perspective, about which more can be read in the section in this Report from the Church and Society Commission. Issues arising from globalisation have increasingly impacted on the work of CEC and have formed part of the background against which we have been operating.

**Nor has CEC** been able to ignore the fact that the Europe which we serve is increasingly made up of different cultures and traditions. It is against that background that this report sets out the promotion of intercultural dialogue which has taken place through the work of the Church and Society Commission and the dialogue with those of Muslim tradition in Europe which we have been undertaking jointly with CCEE.

**This introduction** sets out the context against which we have been operating. The pages which follow show how CEC has been seeking to work within and in response to that

context. We are grateful to all who in any way have helped us gain a clearer understanding of the Europe which we serve. The Europe of 2009 is a Europe which is very different from the Europe in which we were founded. We are determined that today and in the years to come, CEC will have sufficient flexibility to be able to respond to new situations and new realities. The pages which follow demonstrate, we believe, CEC's ability to adapt and to reflect changing circumstances. We commend them to your attention.

# I. GENERAL SECRETARY'S REPORT



# I. GENERAL SECRETARY'S REPORT

tral Committee, and not least those who were elected by Central Committee to be our President, Vice-President and Deputy Vice-President, Rev. Jean-Arnold de Clermont, His Beatitude Archbishop Anastasios of Tirana and All Albania and the Very Rev. Margarethe Isberg respectively. To them especially, but also to all members of the CEC Presidium and Central Committee, CEC is greatly indebted for their hard work and commitment in the years since the 12<sup>th</sup> Assembly in Trondheim.

Under the terms of the CEC Constitution, it is for the Central Committee to execute the decisions of the CEC Assembly and to ensure that the day to day business of the Conference is carried out. In order to fulfill its functions, Central Committee has met as follows: Geneva, December 2003; Prague, September 2004; Crete, June 2005; Londonderry/Derry (Ireland), May 2006; Vienna, November 2007; and Cyprus, October 2008.

In accordance with the CEC Constitution, the Presidium has also met between meetings of Central Committee. Apart from meetings in the context of Central Committee, it has met as follows: Hannover, May 2004; Geneva, December 2005; Cartigny/Geneva, April 2007; Brussels, May 2008; and Tirana, February 2009.

The Central Committee, elected by the 12<sup>th</sup> CEC Assembly in Trondheim, has worked to address as many as possible of the issues which were signalled by the Assembly as priorities for the years 2003-2009. Many of these are dealt with in the Reports from the CEC Commissions (see following chapters). I set out here some other issues which Central Committee has been invited by the General Secretariat to address.

## 1. INTEGRATION WITH THE CHURCHES' COMMISSION FOR MIGRANTS IN EUROPE (CCME)

The 12<sup>th</sup> Assembly asked that CEC and CCME pursue the question of integration. In the succeeding years, the process of negotiations continued. In 2007, in the context of the meeting of the CEC Central Committee in Vienna, a Memorandum of Agreement was signed between CEC and CCME which set out the basis on which integration between the two organisations would take place. At simultaneous meetings in Cyprus in October 2008, the CCME Assembly voted to amend its own legal documents in such a way that CCME would become a Commission of CEC; and CEC Central Committee voted to amend its own legal documents, as well as its own staffing plan in order to recognize CCME as a Commission of CEC.

It was recognized by the CEC-CCME Negotiation Group that some issues would still need to be addressed even once the integration had taken effect. A group continues to work on the question of harmonization of the CEC and CCME salary scales. The integration with CCME raises, for CEC, issues in relation to how it defines its own membership. Technical issues around the question of the legal status of the two organisations are still under investigation.

However, with these issues still to be resolved, it is clear that the integration between CEC and CCME represents an important moment in the life of both organisations. From the perspective of CEC, it is good that this development takes place in the 50<sup>th</sup>

anniversary of our founding. It is an important sign that at this moment, as we look back to the achievements of the last fifty years CEC, looking forward with hope, is also building for the future. Building on our shared work of recent years, the integration between CEC and CCME has positive effects for both organisations. For CCME, it gives access to the wider constituency which the membership and associated membership of CEC represents. For CEC, it strengthens our witness by enabling us to maintain and develop that clear voice on issues which are at the heart of our common European life, not least issues surrounding migration, which has already been enabled by the close partnership of the last years with CCME.

Both the CEC Central Committee and the CCME Assembly in Cyprus endorsed the concept that the merged CEC/CCME should, as an early sign of their integration invite the churches of Europe to designate the year 2010 as the Year of Migration. This year would be one in which member churches and organisations would actively promote issues surrounding migration. The intention is to assist them in finding ways in which they can both engage with and give great profile to these issues within their own contexts.



**A**t the beginning of this Report, I wish to express my thanks for the interest in the life and work of CEC which is shown by all who will have the opportunity to read through it and reflect upon it. In particular, thanks are due to those who have set time aside to come as delegates to the 13<sup>th</sup> CEC Assembly in Lyon and so help shape our future. I pay tribute later in this section to the hard work and dedication of those who work for CEC as Staff. It is increasingly clear to me too that the work of CEC could not go forward without the commitment to our common life shown by individuals, groups and churches throughout Europe. For that CEC is immensely grateful.

Among those who in the last years have shown particular commitment to the life of CEC have been those who were elected in Trondheim to membership of the CEC Cen-



## 2. THE STRUCTURE OF CEC

The Trondheim Assembly asked for a careful look at the way in which CEC is organised. In the light of the recommendations from Trondheim, a Restructuring Group was established in order to look carefully at what sort of structure would best serve CEC in order to enable it to operate most effectively. It is fair to say that achieving consensus on this issue proved rather more difficult than had been envisaged. However, Central Committee at its meeting in October 2008 agreed the Paper which represents the final Report from this Group. In broad terms, this envisages a Structure in which there would be:

- transparency concerning the way in which the various parts of CEC act together;
- clarity concerning the issue of which decisions are taken by whom and at what level;
- clarity as to the ways in which the various parts of CEC relate to each other.

It presents CEC as organised around a General Secretariat and three Commissions, defines the role and competence of the General Secretary in his/her own capacity, provides an instrument (the Senior Management Team) for ensuring coherence within the work of CEC and retains for the CEC Central Committee its function of exercising general oversight of the work of CEC between Assemblies (with the Assembly as the highest authority within CEC).

The Trondheim Assembly also recommended that CEC should again investigate the question of the appropriate location for the offices of CEC. Further work undertaken on the financial implications of transferring the

major body of CEC's work to Brussels has again confirmed that such a move would, in financial terms, have a neutral effect (although the most recent such report, in the light of currency fluctuations experienced in 2008, indicated that the impact of moving to Brussels might in overall terms be negative).

What appears to be clear is that the financial arguments are not so strong in either direction as to make them the governing consideration. The decision which needs to be taken is primarily strategic. Is the work of CEC best served, will CEC be most effective, by concentrating its resources on one site or are there still arguments, for example, for retaining its presence in Geneva? Central Committee has asked that it be enabled to address this issue at its final meeting before the Lyon Assembly in order that the question of location can feature in the Assembly's deliberations.

## 3. RELATIONSHIP WITH ASSOCIATED YOUTH ORGANISATIONS

The Trondheim Assembly asked that CEC review, and define more closely, the relationship with its Associated Youth Organisations (AYOs) in order to build up the participation of young people at every level of CEC's life. Following the recommendation of the Assembly, CEC Central Committee established a Youth Participation Group which was asked to analyze current features and trends of youth participation in ecumenical life in Europe today, to find ways of strengthening cooperation between CEC and ecumenical youth organizations and to propose ways of strengthening youth participation in everyday life of CEC in general, so as to shape the future relationship between CEC and its AYOs: World Student Christian Federation (WSCF Europe), Ecu-

menical Youth Council of Europe (EYCE), Syndesmos, YMCA and YWCA. This resulted in a Memorandum of Cooperation which was agreed by CEC Central Committee at its meeting in Vienna in 2007. This identified specific ways in which CEC and its AYOs could work together, and timescales within which particular goals could be achieved.

The Memorandum of Cooperation in particular envisaged that CEC and the AYOs would work together closely in the preparation of CEC's 13<sup>th</sup> Assembly in Lyon. The AYOs have been represented on the Assembly Planning Committee. The Joint Committee established between CEC and the AYOs has worked to shape the contribution of young people to the programme of the Lyon Assembly. In addition, this committee has worked to find ways in which CEC can support AYOs in relation to churches and organisations which are reducing or withdrawing their funding.



#### 4. SOLIDARITY AND WOMEN DESK

In the early part of the period leading from the 12<sup>th</sup> CEC Assembly to Lyon, the General Secretariat was home to a Solidarity and Women Desk, occupied by Rev. Dr Eva-Sibylle Vogel-Mfato. The desk pursued a number of themes: violence against women, trafficking in women, inter-church service, diaconia, migration issues. Following Trondheim, two consultations were organised: a consultation on Christian Women in Contextual Inter-Confessional Dialogue in Volos, Greece (organised jointly with the European Forum of Christian Women), and a Workshop on Trafficking in Women organised jointly with CAT (Christians Against Trafficking), the Moldovan Orthodox Church (Moscow Patriarchate) and the Moldova Partnership Programme in Chisinau, Moldova.

In addition, Rev. Dr Vogel-Mfato represented and enabled CEC to contribute to the wider debate on gender issues within the European Churches, not least at the 2nd European Womens' Synod and at the yearly National Coordinators Meetings of the European Women's Forum.

After a report commissioned by the Central Committee, and in the framework of the overall restructuring of CEC, the decision was taken by Central Committee meeting in Prague in 2004 to close the desk, also for financial reasons. Rev. Dr Vogel-Mfato continued working with CEC until June 2005.

#### 5. GENDER ISSUES

Following the recommendations of the Trondheim Assembly, Central Committee at its meeting in Crete in 2005 agreed that CEC should establish as soon as possible a Gender Desk with a Gender Advisory Group to support it. The Gender Advisory Group has now been established and has been focussing on defining a job description for this post which would attract funding from member churches and from elsewhere. Two so-called Gender Brainstorming Sessions have taken place in order to facilitate this process. A proposed job description has been brought on separate occasions to CEC Presidium and to CEC Central Committee. CEC Central Committee has asked for more work to be done on this and has in particular asked that gender mainstreaming within CEC be a particular focus of the task given to the executive. Work proceeds on this issue and potential partners are being sought. An up to date report on progress will be made to the Assembly.

As requested at Trondheim, the Ecumenical Forum of European Christian Women and the European Forum of Christian Men have been closely involved in this work.

#### 6. RELATIONS WITH OTHER ECUMENICAL BODIES

There is a separate section in this report on the relationship between CEC and the Council of European Bishops Conferences (CCEE). Relations between CEC and the Community of Protestant Churches in Europe (CPCE) are strengthened by our joint sponsoring of the "Healing of Memories" Project, which is reported on in the section of this report dealing with the work of the Churches in Dialogue Commission. The work of the CEC Church and Society Commission is also strengthened by CPCE sharing with CEC the services of the Rev. Dieter Heidtmann.

A particular concern of the Trondheim Assembly was that the relationship between different ecumenical actors within Europe needed to be clarified. This related especially to the relationship between CEC and the World Council of Churches (WCC). In the years since 2003, the WCC has also been reassessing its own regional role, not least within Europe. There appears now to be a greater readiness on the part of WCC, not least in Europe, to recognise that the regional ecumenical bodies such as CEC have a key role to play in fostering regional ecumenical life. In Europe, we have been working together on several issues affecting common member churches in Europe, although this has been made more difficult by the dissolution of the former WCC Europe Desk and the dispersal of issues affecting Europe across other desks within WCC. Colleagues within WCC, however, show readiness to consult with us on issues which impact on CEC or on European Ecumenical life in general.

At the time of writing this report, CEC and WCC are exploring ways of working together in relation to the WCC office in Eastern Europe as well as in relation to the current and former WCC Eastern European Round Tables, and their regular coming together as the European Regional Partnership Group. At the request of CEC Central Committee, the establishing of a liaison group between CEC and WCC, to enable formal consultation between the two bodies, is also being explored.

One aspect of the life of the WCC on which CEC has raised concerns in recent years has been the fostering of ACT Development (soon likely to merge with ACT International). This initiative by larger church based and other Christian Development Agencies to come together in promoting high quality development work based on shared values, to promote common reflection on their development work, to undertake joint development programmes and to work collaboratively in advocacy, has caused concern for two reasons in particular. Firstly, it has the potential to cause separation between church-based and Christian development agencies and the wider ecumenical movement. This has been an especial concern of regional ecumenical organisations in the global south, and one which from the outset of ACT Development they (and CEC with them) have sought to voice. They, and we, are not certain that this has been heard. In this, CEC has sought to be a voice on behalf of the Regional Ecumenical Organisations (REO's) in the global South who maintain that they have not been sufficiently consulted on the emergence of ACT Development. In relation to this, there is real concern that the churches as churches will not find representation on the governing bodies of the unified ACT.





Secondly, it has become apparent that the unified ACT has been developing its policy on advocacy without reference to those already exercising advocacy in the area of development issues. There is a concern, on the part of CEC especially, that the advocacy role of the CEC Church and Society Commission in relation to the European Institutions has not been sufficiently taken into account.

CEC continues in dialogue with representatives of ACT in order to work through these concerns.

## 7. NATIONAL COUNCILS OF CHURCHES

CEC has continued to facilitate annual meetings with General Secretaries and other leading representatives of European National Councils of Churches (NCCs). These meetings take place on the initiative of the NCCs, with the agenda planned by them, but CEC is glad to be able to work with the NCCs to provide support for the planning of the meeting as well as facilitating the meetings themselves. The meetings provide a valuable opportunity for CEC to be able to consult with those representing member, and other, churches at national and regional level as well as to hear from them their own perception of the ecumenical context. Themes discussed have included mission and evangelism, secularisation, the EEA3 and relations between NCCs and Orthodox Churches, as well as general discussion of the work of CEC and of ecumenical priorities in the nations and regions represented in the meeting.

CEC is grateful for the continued support for these meetings by those who attend year by year. We are especially grateful for the opportunity which these meetings give us to share the latest developments in CEC and in the European ecumenical life generally as well as to receive advice on our work and priorities.

## 8. MEMBERSHIP OF CEC

Since the Trondheim Assembly, the number of member churches in CEC has increased by one. The Central Committee in Vienna in 2007 admitted into membership the Orthodox Church of Estonia. At the time of writing this report, the application for membership into CEC by the Estonian Orthodox Church of the Moscow Patriarchate remains pending. This application was considered by CEC Central Committee in Cyprus in October 2008, but no final decision was taken. In response to Central Committee's failure to take a decision on this application, the Russian Orthodox Church has suspended participation in the life of CEC. Work is proceeding to resolve this issue before the CEC Assembly meets in Lyon.

Since Trondheim, the Federation of Evangelical Lutheran Churches of Switzerland and the Principality of Liechtenstein has been admitted into associate membership of CEC.

## 9. CEC AND CCEE

In the years since Trondheim, CEC has continued its longstanding partnership with the Council of European Bishops' Conferences (CCEE). In the years 2003-2009, this relationship has borne fruit in two particular ways: the Sibiu Assembly and the work for relations with Muslims in Europe.

### 9.1. The Third European Ecumenical Assembly

One of the key issues which was before the current Central Committee was the decision to endorse and then, together with our Roman Catholic colleagues in CCEE, to organise, the 3rd European Ecumenical Assembly (EEA3) in Sibiu/Hermannstadt/Nagyszeben from 4-9 September 2007. It represents the most visible and significant sign of CEC's partnership with CCEE during the years 2003-2009.

The successor to the two previous Assemblies in Basel in 1989 and in Graz in 1997, the EEA3 took place in a more sober ecumenical atmosphere than its predecessors. It was conceived as part of a process, an ecumenical pilgrimage, which embraced national and regional encounters in countries and regions of Europe as well as two formal ecumenical encounters, one in Rome in January 2006 and another in Wittenberg in March 2007. The response to the call to member churches and ecumenical networks to stage regional and national encounters in preparation for Sibiu was very pleasing. The response was in fact rather greater than had been anticipated and gave hope that one of the aspirations for the Assembly, that it would leave behind it in the nations and regions of Europe an ecumeni-



cal legacy, had the possibility to be achieved.

Delegates gathered in Sibiu under the theme "The Light of Christ shines upon all – Hope for renewal and unity in Europe". The central gathering point of the Assembly proceedings was a large tent in which delegates gathered each morning to reflect together on an aspect of this theme – the Light of Christ and the Church, the Light of Christ and Europe, and the Light of Christ and the World. During the course of the afternoon, different Fora enabled these discussions to be taken further in small groups, organised around nine themes, including creation, globalization and peace. Hearings and informal encounters enabled discussion of individual topics. Above all, the Assembly offered varied and much appreciated opportunities for common worship, highlights of which included the opportunity to share in Orthodox Vespers in the Orthodox Cathedral in Sibiu, the common prayer devised for each day, as well as the opportunity on the final day of the Assembly to share in the worship of local churches. Amongst the distinguished guests who took part in the Assembly were Mr José Manuel Barroso, President of the EU Commission, His All Holiness the Ecumenical Patriarch Bartholomew I and Bishop Wolfgang Huber, Chair of the EKD Council. The Assembly Programme, as well as the Message which was sent out to the Churches of Europe from the Assembly, are set out elsewhere in this report.

Following the Assembly, a range of those who had been present in Sibiu were invited to share their own evaluation of the Assembly. An evaluation was also carried out by the CEC Central Committee at its meeting in Vienna in 2007.

The general tone was positive. The fact that

the Assembly had taken place, and that it had enabled the major Christian traditions to speak to each other in so visible a way was welcomed. The convening of the EEA3 was seen as a sign that there is still a strong will for the ecumenical journey to continue and for offering a challenge to undertake a renewed witness in Europe. Value was also attached to the fact that, with all the difficulties which the venue presented, the Assembly had taken place in Eastern Europe, and specifically in Romania and its predominantly Orthodox context. The visible presence of key leaders from the European Institutions was also welcomed.

Certain aspects of the Assembly were particularly affirmed by those who responded. The prayer and worship during the Assembly were valued and some particular moments, such as the common prayer in the Tent each morning, the Opening and Closing acts and the Iona and Taizé services, were particularly mentioned as being appreciated. The Forums and the Hearings in which members had taken part were largely positively assessed, with some question marks over opportunities for participation in the Forums and on choice of speakers in Hearings. The work of the CEC staff and those who worked with them was also, rightly, applauded with much appreciation for what they achieved and for the hard work which lay behind it. The work of the stewards, too, was valued. There was much affirmation for the Message to the Assembly from the young people present. Particular aspects of the final Assembly Message were also valued. There was however concern over the fact that a late intervention meant that the final wording of the Message presented to the Assembly did not completely reflect the final

text agreed upon by the Message Committee and that further discussions between CEC and CCEE were needed after the Assembly before an agreed text could be published.

There were certain notes of regret running through the comments. There was regret that only a small number of women had a visible role with the Plenary Sessions. There was also regret that more time had not been found for contribution by young people to the Plenary Sessions of the Assembly. Above all, there was general regret that the Plenary sessions of the Assembly had not been more participative in nature, with many retaining the image of a long queue of delegates waiting to speak on one of the few plenary sessions in which delegates had the opportunity to speak.

My own summary when I speak of Sibiu on the basis of comments received both in writing and orally in the months following the EEA3 has been that it was an Assembly which was flawed, in particular in the aspects outlined above, but, with openness about its flaws, was nevertheless valued and largely received positively.

In all the preparations for the EEA3, CEC was greatly indebted to our excellent Assembly Secretary, Beate Fagerli, who worked tirelessly to coordinate our preparations for Sibiu. The CEC Local Secretary in Sibiu, Daniel Buda, through his hard work also played an important part in our preparations for Sibiu, as did Smaranda Dochia, who served as Intern in the Assembly Office with particular responsibility for the Youth and Stewards' Programme.

I have been asked on numerous occasions whether there are plans for a 4<sup>th</sup> European Ecumenical Assembly. In response, I tend to use an idiomatic English expression which betrays

my own legal background: on this, the jury is still out. One of the judgments which in the future we will need to make together with our Roman Catholic partners is whether expending considerable time and energy on organizing such large scale events is the best use of our resources. Such events certainly give profile to the ecumenical movement. However, we have to ask ourselves whether smaller assemblies, more focused in terms of subject matter and participants would be equally effective. That discussion is still to take place but may well be one in which we will need to engage before CEC gathers for its 14<sup>th</sup> Assembly.

## 9.2. Committee for Relations with Muslims in Europe (CRME)

The outcomes of the meetings of this Committee have been the other major fruit of the cooperation between CEC and CCEE. Information about its operation and work can be found in Appendix A.

## 9.3. CEC-CCEE Joint Committee

The planning of the Third European Ecumenical Assembly as well as the oversight of the meetings of the CRME have been two major focuses of the CEC-CCEE Joint Committee which has continued to meet once every twelve months in order to review the relationship between CEC and CCEE.

In the context of the CEC/CCEE Joint Committee, the two organizations have informed each other about their ongoing work and priorities. Other topics which have been addressed by the CEC/CCEE Joint Committee include:

- ✿ common reflection on challenges and prospects for the ecumenical situation in Europe;



- ☼ inter-church families;
- ☼ common reflection on issues before the European Institutions.

The 2008 meeting of the Joint Committee in London raised two issues which at the time of writing this Report (November 2008) remain under discussion. The CEC President in his opening remarks to the Committee invited a decade long reflection on whether the time had come for there to be, as in other regions of the world, one European ecumenical instrument embracing all Christian traditions (including the Roman Catholic tradition. I offer some reflections on this later in this report). Secondly, following an honest recognition that, whilst remaining effective, relations between CEC and CCEE, particularly in relation to the preparation and execution of the EEA3, had not always been easy, the Joint Committee asked for a fresh look at the Guidelines governing the relationship between CEC and CCEE. There will be further discussion of this at the meeting of the Joint Committee in Hungary in February 2009.

## 10. COMMUNICATIONS

The Central Committee in Crete, June 2005, recommended that an **Advisory Group on Communication (AGC)** be set up with whom the Secretary for Communications and Information would be able to discuss and receive comment on any aspect of the work of the CEC Communications desk. The AGC has met four times since then and has advised on various issues including work on a comprehensive Communications Policy Guidelines, communications implications of the merger with CCME, the outcomes of the press operations and procedures from the Sibiu stage of the EEA3, restructuring the CEC website and preparations for the 13<sup>th</sup> CEC Assembly and 50<sup>th</sup> anniversary of CEC. The AGC meetings are also attended by staff in charge of communications in the different Commissions (Elizabeta Kitanovic for CSC, Doris Peschke for CCME, and Darrell Jackson for CiD – until 2007).

Much of the work done by the Communications Office deals with the **CEC website**. The original CEC website was designed by Mr Gunnar Bach Pedersen from Denmark and was inaugurated in 1999. This website was replaced and updated in 2004 with a totally new design by Mr Alfredo Franco from Italy. We are currently working on yet another newer version of the CEC website with the Danish Church Media Center, directed by our Central Committee member, Mr Simon Larson. This website is based on the Typo3 system which allows different offices and commissions to put up their own materials on the website through use of templates.

The **13<sup>th</sup> Assembly website**, inaugurated in

October 2008, is the first stage of the new CEC website, which should be completed before Lyon. The Assembly website is a joint venture between the Communications Office and the 13<sup>th</sup> Assembly Office. It is maintained by Johan Ehrning, a young communicator seconded by the Church of Sweden for the period of time before the Assembly.

The Communications Office, along with CCEE has also completed a new **Sibiu website** with all the available documentation. A printed report from Sibiu is also to be published during 2009. The Communications Office was heavily involved in the Sibiu press operation which supported over 400 media representatives. We are particularly grateful to the co-opted staff who volunteered to help us in this media operation.

The **Press Officers' Network of European Churches (PONEC)** was launched at the initiative of the CEC Communications Office, the Europe region of the World Association of Christian Communicators (WACC Europe) and other ecumenical organisations. After a first meeting in Sibiu, which immediately followed the EEA3, the founding meeting took place in Cartigny, near Geneva, from 5-7 September 2008, with 40 some participants. The aim of PONEC is "to offer a space for members to reflect on strategies for Christian Communication in Europe and to exchange 'best practices'. In particular, PONEC is reflecting on how to integrate the dimension of communication in the leadership of European churches; how to make the voice of the churches more clearly heard in Europe, particularly when it comes to their work with the European Institutions; how to renew church communication in order to get the attention of secular media; how to face common issues

such as secularisation and decreasing membership; how to follow the development of information technology."

A close co-operation with **WACC Europe** has been developed in the last years: the Communications Secretary has served as member of the WACC Steering Committee, as its Secretary and, since 2008, as the Vice-President of WACC Europe.

Since 1994 the CEC Communications Office has administered the **John Templeton European Award for Religious Writing in the Secular Press** on behalf of the Templeton Foundation. The Foundation has now decided to go in different directions and so the Templeton prize has been discontinued since 2007. The Office of Communications is now looking for other funding in order to continue the prize for religious writing in the secular press.

The Communications Office continues its support of and cooperation with **Ecumenical News International (ENI)**, the international press agency sponsored by WCC, WARC, LWF and CEC. CEC is represented in the ENI Executive Committee by Ms Marianne Ejdersten, Director for National Communications, Church of Sweden.

Last, but not least, our day-to-day work consists of issuing **press releases** (from 50 to 70 per year) on the work of CEC and its Commissions, of publishing the quarterly newsletter **Monitor** (entirely re-styled in 2003, after the Trondheim Assembly), of producing "**gadgets**" which help the profile of CEC (notepads, pencils, ball-point pens, medallions), and of publishing various **publications** or assisting our Commissions in printing their own reports.

Publications include: *Books*: The Trond-



heim Report, Sibiu Publications (*Study Guide* in four languages, *Songbook*, *Charta Oecumenica* in four languages and the Sibiu Report). *Leaflets/Brochures*: for CEC, the Church and Society Commission and the Churches in Dialogue Commission. *ECEN*: Booklet for yearly worship materials and cooperation with the book, *Time for God's Creation* in English, French and German. *CSC Annual Report* from 2004: in cooperation with the Brussels office.

## 11. PREPARATION FOR THE CEC ASSEMBLY IN LYON

No description of the work of the General Secretariat would be complete without an account of the Assembly Office which has been working to prepare the 13<sup>th</sup> CEC Assembly. Smaranda Dochia who served as Intern with particular responsibility for preparing the Youth and Stewards Programme of the EEA3 was retained by CEC in order to serve as Secretary for the 13<sup>th</sup> CEC Assembly. She has been assisted by the Intern employed to deal with the Youth and Stewards Programme, Annie Osborne. A priority of the preparation has been to try to ensure that member churches and individual delegates are enabled to participate in the shaping of the Assembly as effectively as possible and in particular to participate in the process which will lead to decisions concerning the future shape of CEC's work in the years leading up to the 14<sup>th</sup> Assembly. A priority has also been to engage those who work for CEC in the preparations of the Assembly. In addition, the Assembly Office has been working hard to enable delegates to arrive in Lyon with all that they need in order to help them for the task which lies before them.

At the request of the Central Committee, a special preparatory Conference for young delegates to the Assembly will take place in Lyon in late May and early June, 2009.

## 12. FINANCE AND PERSONNEL

A separate chapter of this report deals with financial and human resources. The full staff listing can be found in chapter V. Nevertheless, I would like to do more than simply record the names of those who work in CEC. I also want to put on record the huge debt of gratitude which CEC owes to its staff. That CEC has been able to achieve so much in the years since Trondheim has been the result of all our staff working beyond what we ought reasonably to ask of them, and to do that willingly. Without the readiness to give of themselves fully, again and again, CEC would be so much less effective. I am sure that I speak for all who know something of the life of CEC in recording how much CEC owes to all who work with us to achieve so much.

The Report of the General Secretary gives the opportunity not just for reviewing the life of CEC between Assemblies, but also for looking forward to what the coming years might hold for the ecumenical movement in general and for CEC in particular.

There is therefore posed the question, whither CEC?

## 13. WHITHER CEC?

The Lyon Assembly takes place at a pivotal moment. In 2009, CEC celebrates the fiftieth anniversary of its foundation. CEC was founded in a very different Europe than the one in which it seeks to bear witness at the beginning of the 21st century. Born into a divided Europe, CEC came into being as an organisation called to build bridges between East and West so as to ensure especially that the Church in Central and Eastern Europe could, despite all the difficulties placed in their way, maintain contacts with the Church in Western Europe. CEC was also born at a moment in which the barriers between churches seemed still to be set high. It was in fact founded at a moment at which, in many ways, the ecclesiastical landscape of Europe was set in a pattern which, with various local fluctuations, in essence had been unchanged for centuries.

The intervening fifty years have seen much change. The political changes of the late 1980s and early 1990s opened up Europe in a way which just several years before would have seemed unthinkable. The opening up of ecumenical relations heralded by Vatican II and by the entry into the ecumenical institutions of the Orthodox Churches of Europe enabled new possibilities for ecumenical engagement by the churches of Europe. The development of the European Institutions offered new possibilities for common engagement by the churches of Europe on issues, especially, of social and ethical policy.

In those years, too, CEC has grown into an organisation based in three centres with a broadly based membership of some 120 Anglican, Old Catholic, Orthodox and Protestant



Churches which have constantly been finding new ways of acting together in order to bear witness to the Gospel of Jesus Christ in a Europe which, at least in its western half, has been at risk of becoming increasingly secularized.

There is therefore much for which to give thanks as we look back on the last fifty years. However, there is at least a case for arguing that as we celebrate our fiftieth anniversary CEC finds itself in a context which is increasingly parallel with the context in which it was founded. Relations between churches of Eastern and Central Europe and those of Western Europe are not always straightforward. Many churches in Eastern and Central Europe suspect their Western Christian sisters and brothers of not listening with sufficient attention to their own particular concerns and to their own particular understanding of what it is to be a servant of the Gospel in the early years of the 21st century. The CEC Orthodox member churches, in particular, challenge CEC to ensure that the Orthodox voice is heard clearly within our counsels. CEC was founded as a "bridge" organisation between East and West. As the years go by, the building of bridges is a role which increasingly we find ourselves called to rediscover.

Nor, as we take stock on our fiftieth anniversary, do we find the ecumenical situation as straightforward as once it was. The days of the 1970s and 1980s when so much seemed possible have given way in some circles to a sense of ecumenical weariness, even disillusion. What is commonly seen as the harder line taken by the Vatican in recent years has contributed to this, as has the increasing reluctance of many churches in Europe, in challenging times, to engage at every level of

their lives with the ecumenical agenda, at least in its institutional form.

It is against that background that in Lyon CEC invites its member churches to join together in committing ourselves to play our part in building up the ecumenical movement, indeed in building up the Church, in the early decades of the 21<sup>st</sup> Century. The challenge is to engender and re-create that sense of optimism which so motivated those who were the mothers and fathers of CEC, who in the late 1950s, with all the challenges which then were in place, looked forward with vision and hope to what the churches could achieve in the Europe which we are called to serve.

If we are to do that, it means that we must recognize that the ecclesial landscape of Europe has not stood still in recent years, and will not stand still in the years to come. To that there are several aspects worthy of note:

- ✿ the strength and growth of the Pentecostal/Free Churches within Europe is a marked feature of European church life particularly in the West of Europe;
- ✿ the impact of migration means that Migrant Churches are now an increasingly common feature of European church life;
- ✿ those who wish to be engaged in ecumenical expression are increasingly drawn to the ecumenical movements – Taizé, Iona, Focolare, St. Egidio among them – rather than to involvement in ecumenical institutions.

Nor is the political landscape of Europe as positive as we might have hoped in the first flush of excitement following the political changes which marked the Europe of the late 1980s and early 1990s. As I write these comments, in November 2008, the issues of

human rights, of political freedom, of the placing of missiles within Europe remain topics of hot political debate. I write these remarks too as the impact of the economic slowdown, the so called "Credit Crunch" on Europe becomes clearer. In common with several individual economies inside and outside the EU, the Eurozone has gone into recession for the first time in its history.

To these factors and others, CEC needs to respond positively if we are to retain a valued place within the life of the churches in Europe. There are several questions which we will need to ask ourselves.

### 13.1. How widely can the ecumenical tent in Europe spread?

This is not a new question for CEC, and to some degree we have already been pursuing it in recent years, but it is one to which we will need to pay increasing attention in the years to come. It has several strands.

First of all, what should be the position of CEC in relation to the Roman Catholic Church in Europe. As is reported elsewhere, there is a long standing and fruitful relationship between CEC and CCEE, a relationship whose highlight has been the coming together around *Charta Oecumenica* as well as the shared organizing of three European Ecumenical Assemblies. CEC is involved in forging effective relationships with the Roman Catholic Church in other ways too, not least through the working together of its Church and Society Commission and the Commission of the Bishops' Conferences in the European Communities COMECE. CEC (and CCEE) have already been challenged by the outgoing

CEC President to reflect on whether we can any longer be satisfied with a situation in which non-Roman Catholic and Roman Catholic structures exist side by side in Europe. In other regions of the world, not least in the Middle East, that is not so. Catholic Churches have been drawn under the same ecumenical umbrella as non-Catholic churches. Is it inconceivable that in the coming years we cannot move towards this inclusive approach?

Of course, widening the ecumenical tent does not simply raise questions concerning CEC's relationship with the Roman Catholic Church in Europe. It means too that we must especially take seriously the increasing strength of Evangelical/Pentecostal Churches in Europe. With the support and encouragement of the WCC, the Global Christian Forum has already been gently but with determination encouraging contacts between the ecumenical movement and the Evangelical/Pentecostal Churches. The CEC Churches in Dialogue Commission has set the continuation of these contacts on a European level as one of its priorities for the coming years and this is a task which clearly CEC must take seriously.

The other new manifestation of church life which is becoming increasingly prevalent in the European church scene stems directly from the impact of migration within and into Europe. Migrant Churches are increasingly to be found in the towns and cities of Europe. The integration between CEC and CCME encourages CEC, rightly, to take this aspect of the European ecumenical scene more closely into account. For that reason, representatives of migrant churches will be in Lyon as delegates, as they were already at the EEA3 in Sibiu.



A new generation is growing up in Europe which is increasingly impatient of boundaries which place limits on our ecumenical involvement. Over the next years, CEC will need to face seriously the challenge to contribute to the broadening of the ecumenical base within Europe.

### **13.2. What has CEC to learn from the growth of the ecumenical movements within Europe?**

As has already been suggested, there is a clear contrast in the European church scene between the increased questioning of institutional ecumenism and the increasing numbers who identify themselves with the life and work of the ecumenical movements. Freedom, spontaneity, evident spirituality, all these are factors which seem to attract individuals, often young individuals, to the life of Taizé, Focolari, St. Egidio and others of the ecumenical movements.

What can CEC learn from this in the coming years? First of all, that we ought not to compete with these movements, that we ought to find ways of affirming their presence within the European ecumenical scene and finding ways in which we can work together and learn from each other. There is though maybe one other insight which we need to draw from the growth of these ecumenical movements. CEC is emerging from a period in which it has needed, to a large degree, to focus on its own internal life. The planning for the integration with CCME has rightly taken up much time over the last years. The redrawing of the structure of CEC into an organisation doing much of its work through three Commissions has also inevitably taken up much time and energy. There is still unfinished business on the

question of the structure of CEC, not least in working anew on our understanding of the qualifications for membership of CEC and also on the question of where CEC is best located. Be that as it may, as we form our programmes for the coming years, our profile as CEC needs to be more clearly that of an organisation which can excite and engage, and of an organisation which is able to communicate that excitement and engagement. The seeds of that emphasis are there already, not least in the redrawing of the CEC website, in the refashioning of the CEC *Monitor* and of other good pieces of work such as all that is done within CSC to communicate and facilitate the churches' response to the agenda of the European Institutions.

To all this is linked a further issue:

### **13.3. How can we communicate positively the value of being a member of CEC?**

Those who are involved with the life of CEC know that it has so much to offer. Each of our three Commissions have much to offer our member churches. Through CSC, member churches have access to much insight and wisdom concerning the working and priorities of the European Institutions and the ways in which they may impact on the nations and regions which our member churches serve. Through CSC the views and concerns of member churches can be articulated to the European Institutions. Through the integration with CCME, and not least through the invitation to engage with the Churches' Year of Migration in 2010, member churches of CEC are equipped and enabled to relate to one of the defining issues of the Europe of the early 21<sup>st</sup> century. Through the work of the Church-

es in Dialogue Commission (CiD), member churches are served in their own ecumenical dialogues, as well as receiving shared insights on issues which are central to the life of the Church in Europe, not least on the issue of mission.

We need as CEC to work harder to promote to member churches (and to our associated organisations) the value of membership of CEC, of what membership of CEC can bring of value to member churches, of how membership of CEC enables the voice of individual churches to be stronger within Europe, of how the voice of the Church can be much more effective when it is expressed collectively.

As part of the process of enabling member churches to feel that they have a share in the life of CEC, it will be likely that in the next period CEC will want to examine the possibility of moving to some form of consensus voting within its decision making processes.

### **13.4. How can CEC continue to respond effectively to the issues which will shape the Europe of the coming years?**

My introduction to this section of my report already flagged up that the geopolitical and economic context within which CEC will need to operate during the next six years will look somewhat different than in the years after Trondheim. The economic slowdown will have its impact especially on several thematic areas which colleagues in CSC and CCME seek to address. How can nations whose citizens face unemployment and impoverishment nevertheless be encouraged and urged to treat fairly those who come to them as migrants? How can European citizens who are in employment be treated fairly when unem-

ployment beckons? In our globalised world, how can national and European policymakers, even in a time of economic slowdown, still fashion policy with regard to the needs of the poor of the Global South? How can the care of creation remain high on national and regional agendas when the recreation of wealth and prosperity becomes the priority?

These and other questions will form part of our common European life over the coming six years. For Europe to deal with these effectively, it is important that the voice of the Church be heard at the European level. Through the hard work of our colleagues in CSC and in CCME we are already equipped to make the Churches' voice heard on these issues. This Assembly is invited to assert confidently that the Church in Europe has important things to say on these issues and to encourage CEC with boldness and confidence to say them on their behalf.

### **13.5. How can CEC see itself in a wider context?**

CEC cannot and should not see itself in a purely European context. In its dialogue work it needs to respond to issues which are also the concern of the Churches globally. The work of the Church and Society Commission in its witness to the impact of globalization deals with phenomena which have both their origins and their impact beyond the borders of Europe. CCME, too, inevitably deals with issues which have a global implication. For that reason, in recent years, CEC has been working to forge links with REOs from other regions of the world. Discussions have been taking place with the Middle East Council of Churches about the shape of a possible partnership with CEC. CSC has been working on specific issues



with the Latin American Council of Churches. Informal contacts have also been taking place with the All Africa Conference of Churches.

Our vision for the future working of the European ecumenical movement needs surely to take us beyond the borders of Europe. For a key element of our witness to Europe needs to be that Europe cannot and must not turn in on itself, but must remain open to the hopes and the fears of those who live outside its borders.

It is not for nothing that in setting its theme for the 13<sup>th</sup> CEC Assembly, CEC has placed “the hope which we share in Jesus Christ” at the centre of our common life. There is much work still for CEC to do in the Europe of the 21<sup>st</sup> century. Through all that we decide in Lyon we need to demonstrate that the hope and vision which impelled the founders of CEC fifty years ago still holds good. Their vision, that there is much that we are called to do together in order to fulfill God’s purposes within the continent of Europe and within its churches, remains today.

Already in 2001 the *Charta Oecumenica* set the agenda. By the time we will come together for the 14<sup>th</sup> CEC Assembly, *Charta Oecumenica* will already be 14 years old, so that we may need between Assemblies to envisage a process whereby it is revisited and renewed. However, so much that it had to say still holds true, and so much remains to be achieved. The *Charta* already gives us important signposts towards the future.

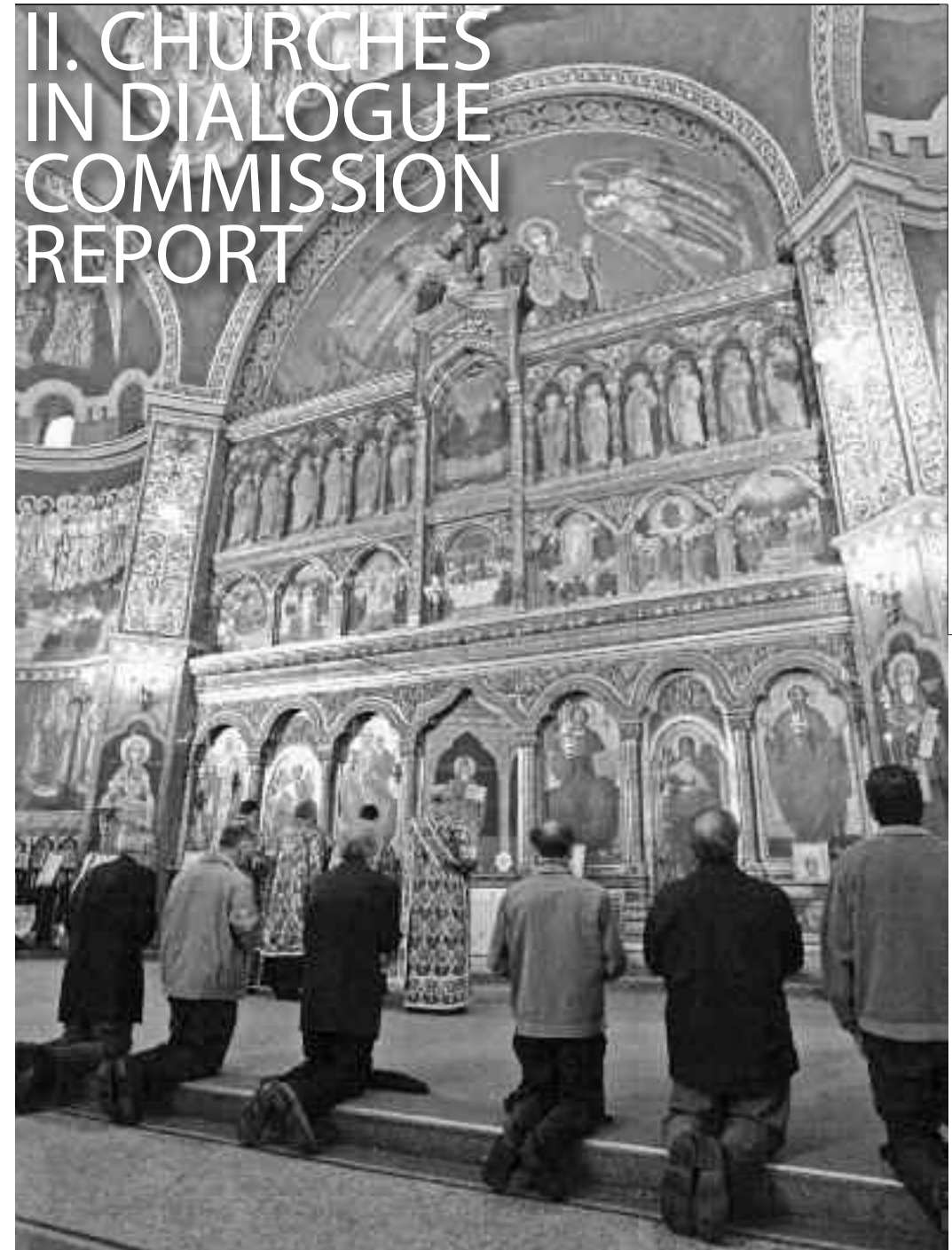
The CEC Future Conference which was held in Lyon in September 2008 already pointed us forward to different aspects of the vision which we need to share for the future. It looked forward, for example, to the sharing of a common Baptism and of a common Eucharist; to

CEC expressing itself with a strong and respected voice within society on the issues which touch us all, such as creation and intercultural dialogue; to the ecumenical forging of bridges to those in Europe who are of the Muslim faith; even to an ecumenical university and an ecumenical cathedral as symbols of what we are and what we can do together. In CEC, we hope that that forging of vision for CEC’s role in the future can be a real feature of our time together in Lyon. Even if at the Future Conference we found it hard to envisage how these aspirations could be carried into reality, the message was clear: as people of hope we are called to go forward in hope. I invite the 13<sup>th</sup> CEC Assembly to set the course for CEC over the coming six years, to go forward faithfully and creatively to reach out for that hope which is our calling, the hope and the confidence that we are all called to be one in Christ Jesus, and to continue with that work of bridge building which impelled the founding of CEC fifty years ago.

I end with a prayer from the Church of England which reminds us of the task to which we are called:

*Heavenly Father,  
You have called us in the Body  
of Your Son Jesus Christ  
to continue his work of reconciliation  
and reveal you to the world.  
Forgive us the sins which tear us apart;  
give us the courage to overcome our fears  
and to seek that unity which is your gift  
and your will;  
through Jesus Christ Our Lord. Amen.*

## II. CHURCHES IN DIALOGUE COMMISSION REPORT



## II. CHURCHES IN DIALOGUE COMMISSION REPORT

ological reflection on the various challenges. The *Charta Oecumenica* was to be used as a basis in all areas of study and dialogue.

The Commission carried out its work at annual plenary meetings, and in between through consultations and working groups, as well as through communication with various research institutes and other ecumenical organisations. The meetings were organised in different parts of Europe in order to come in contact with different church traditions: 2004 Aarhus, Denmark; 2005 Cartigny, Switzerland; 2006 Tallinn, Estonia; 2007 Volos, Greece; and 2008 Pullach, Germany. The prayer programme at each meeting was organised according to the main church tradition in the respective place. Annual meetings of the CiD were first of all dealing with its ongoing agenda and focussed each time on a specific topic. Several consultations were organised in connection with the annual meetings to which additional participants were invited. Members of the CiD were distributed to different working groups alongside the agenda items. An important concern for CiD was to develop a constructive cooperation with different ecumenical partners: World Council of Churches (Commission on Faith and Order and the department for ecumenical Theological Education); Community of Protestant Churches in Europe (Leuenberg Church Fellowship – CPCE<sup>1</sup>); The National Councils of Churches in Europe; The Faculty of Catholic Theology of the University of Graz, Austria; The Institute for Evangelical Ascetic (*Institut für evangelische Aszetik*) from Neuendettelsau, Ger-

<sup>1</sup> The Community of Protestant Churches in Europe includes 105 Protestant churches across Europe. The basic document of this community is "the Leuenberg Agreement of 1973 which marks the end of the over 450 years of the church division between the Lutheran and Reformed churches. On the basis of the common understanding of the Gospel, the signatory churches grant one another a pulpit and table fellowship and commit themselves to common witness and service at local, regional and European levels, and the continuing theological work".

Taking into consideration the work done by the former Churches in Dialogue Commission (CiD) and the Trondheim documents, the CEC Central Committee decided, at its meeting in Geneva in December 2003, to establish a new CiD and adopted some concrete recommendations for its work in the field of theological studies.

According to its mandate, this Commission was not a study commission in the narrow sense, which would have prepared ecumenical texts and presented them to the churches for reception; it rather initiated and supported a variety of bilateral and multilateral encounters and dialogues, with a special emphasis given to the-

many. Furthermore CiD coordinated jointly with CCEE the work of the CEC-CCEE Committee for Relations with Muslims in Europe and organised the forum on Unity at the 3<sup>rd</sup> European Ecumenical Assembly in Sibiu, Romania (September 2007).

The main working priorities of CiD were:

### 1. RELATIONS BETWEEN THE ORTHODOX CHURCHES AND OTHER MEMBER CHURCHES OF CEC

The report of the Policy Reference Committee at the CEC Assembly in Trondheim recommended among others that "special consideration should be given to intensify the process of clarification between Orthodox and other member churches". In this respect CiD organised first a small consultation in the frame of its meeting in Tallinn, Estonia, from 8-12 June 2005. As an introduction to this consultation Prof. Dr Risto Saarinen from the Theological Faculty of the University of Helsinki made a presentation on the "Evaluation of the ongoing theological dialogues between the Eastern Orthodox Churches and the Churches of Reformation". A second presentation was on "Finland as a case study of good practice in any dialogue between the Orthodox Church and the Evangelical Church", presentation by Rev. Dr Matti Repo, The Evangelical Lutheran Church of Finland.

The discussion on these topics underlined the importance of integrating doctrine and practice (academically and ecclesially). This integration is discovered in the mission practice of the church. Furthermore the importance of a multi-disciplinary approach to dialogue, moving it beyond the scope of merely the dogmatic or systematic theologian. Proper attention to the processes of reception was considered important. It was further considered that if CEC is to be seen as an effective contributor to the processes of dialogue, it must be prepared to take a more proactive approach to publication at both popular and





academic levels. In the light of these reflections CiD organised further the following consultations:

### 1.1. The consultation process between Orthodox and Community of Protestant Churches in Europe (CPCE) representatives

CiD organised already in 2002 a **first consultation** between representatives of these two groups of churches on ecclesiology, from which the participants strongly recommended the continuation of this consultation process. The **second CPCE-Orthodox consultation** took place from 25-27 June 2004, at Lutherstadt-Wittenberg. Ten participants came from different Orthodox Churches and other ten from CPCE member churches. From the Orthodox perspective Prof. Dr Grigorios Larentzakis/Graz presented the main paper on *The One Church and Its Unity*. Prof. Dr Christoph Marksches/Berlin responded from the perspective of the ecclesiology of the Reformation.

The common statement adopted at the Wittenberg consultation underlined as an important common view that “Ecclesiology can only be dealt with properly within the context of the doctrine of the trinity, the context of christology, pneumatology, soteriology and theological anthropology. Ignoring any one of these perspectives leads inevitably to reductions”. This common statement made further some important remarks regarding the church local and the church universal, as well as about the relationship between these two views on the church. In this sense “the universal church is not compiled of incomplete part-churches, but exists as a community of equally valid local

churches, without any overriding importance or subordination of any of these churches”.

Agreement was achieved also in relation to the four attributes of the church: oneness, holiness, catholicity and apostolicity, but some differences appeared by the closer consideration of these attributes. “The understanding of the holiness of the church, especially against the background of the Reformation perspective that the church as the people of God can also be called a sinner, led to a longer discussion. According to the Orthodox opinion the church as the body of Christ cannot sin. In the understanding that the holiness of the church is a gift of God to human beings, who confess their sins in every worship service, basic common features emerged. For the Protestant churches the confession of the holiness of the church is the main statement, and at the same time, with the reference to the fallibility and the need of forgiveness for the church they want to express that the church cannot be identified with the eschatological Kingdom of God”.

For the further work in this consultation process the Wittenberg encounter recommended the clarification of the attribute of apostolicity, “especially the question of different forms of the apostolic succession and the relationship between Holy Scripture and Tradition as well as the authority of the Councils of the early church”. Another question to be further considered by this group was “how far the understanding of unity in the Leuenberg Agreement can be a model for the unity between churches of the Reformation and Orthodox churches”. This very legitimate question which preoccupied mainly the evangelical participants indicated from the beginning one of the directions to be followed in this consultation process. The Leuenberg

church fellowship was a result of a long and deep theological dialogue and therefore the concept of unity on which this fellowship was built upon was to be tested also in dialogue with the Orthodox churches. The continuation of this consultation process may clarify more concretely where this question could lead the dialogue between these two theological traditions.

The **third consultation** between Eastern Orthodox theologians and theologians representing the CPCE took place from 27 - 30 April 2006 at Phanar/Istanbul, the See of the Ecumenical Patriarchate of Constantinople. The theme of the meeting in Istanbul was “Catholicity and the Unity of the Church” as well as “Baptism”. Two papers were presented on each one of these issues from either side. At the end of the meeting a common statement was adopted. Prof. Risto Saarinen presented a paper on “Unity and Catholicity of the Church” from a Protestant perspective, followed by a presentation on “Identity as Communion. Building blocks of Orthodox Ecclesiology” by Prof. Konstantinos Delikostantis. On the second theme Dr Hans-Peter Grosshans presented a paper on “Baptism – A Sacramental Bond of Church Unity” from the Protestant side and Prof. Grigorios Larentzakis on “Baptism and the Unity of the Churches. Orthodox Aspects.”

In relation to the first issue “it was clarified that ‘catholicity’ cannot be separated from ‘oneness, apostolicity and holiness’ of the church. It turned out as common conviction that the relationship between unity and catholicity has to be found in the local church. Each local church is ‘catholic’, whereby the term ‘catholic’ expresses a dimension that goes beyond the locally visible life of the community. Catholicity is fully manifested through

communion in the eucharist with other local churches. ‘Catholic’ does not just mean ‘universal’, but implies a qualitative dimension, which defines Christian identity”. With these remarks the statement underlines that the connection between the local churches is guaranteed by means of synodality. “In both traditions catholicity is among other things experienced in the liturgical life, which is celebrated in continuity with the early church. There was agreement that catholicity and nationalism exclude each other while the diversity in culture, language and nation, in which the same faith is being expressed, is not contradictory to the catholicity of the church”.

As for baptism “both sides agree on the fact that baptism with water in the name of the Father, the Son and the Holy Spirit cannot be repeated. It presupposes true faith of the church as well as of the individual candidate. Furthermore, baptism takes place in a particular local church, but it also brings about a catholic dimension. In both traditions the term ‘mysterion’ seems appropriate to describe the reality of baptism, which effects - through the Holy Spirit - cleansing from sin, rebirth, incorporation into the body of Christ and adoption as a child of God”. The participants at this consultation recognised that “the pastoral challenges in relation to the baptism of children from interconfessional marriages as well as the confessional identity of godparents, have increasing weight”. Still in relation with baptism the Istanbul consultation underlined that “there was a consensus with regard to essential elements of the celebration of baptism. This point requires further study. In both traditions the baptism is ordinarily administered by an ordained person. All these issues require further study in the perspective of a



possible mutual recognition of baptism”.

On 28 April all participants in the Orthodox-CPCE consultation were received by His All-Holiness the Ecumenical Patriarch Bartholomew I, who underlined “the importance of ecumenical dialogue and theological encounters despite existing obstacles”. The participants recommend to CEC and CPCE “that this consultation process continue, because it was felt that Christian churches in Europe are in need of common reflection on central theological topics”. The Istanbul consultation marked a new milestone in the partnership between CEC and CPCE by strengthening the cooperation between the Orthodox churches and the churches of Reformation in Europe.<sup>2</sup>

The **fourth Eastern Orthodox-CPCE Consultation** took place in Vienna from 30 October to 1 November 2008 on the topic “Baptism in the life of our churches.” The final statement adopted at this consultation indicated that “it was possible to work out the essential elements of the administration of baptism in greater detail: creed, baptismal questions, renunciation of evil, commitment to a life in accordance with the baptismal promises, and the blessing.” The statement underlined further that “the rich diversity of liturgical forms is not church divisive; it can be enriching.” At this consultation it was recognised that there are some “differences between the traditions” in relation to the baptism, nevertheless, “it is notable that, just as, on the one hand, baptism,

<sup>2</sup> The full reports of both consultations were published together: *Consultation between the Conference of European Churches (CEC) and the Community of Protestant Churches in Europe (CPCE)*, edited by Michael Beintker, Martin Friedrich and Viorel Ionita, Verlag Otto Lembeck, Frankfurt am Main, Leuenberg Documents Vol. 11, in German and English, 320 p.

<sup>3</sup> “The Porvoo Communion is a communion of churches, mostly in Northern Europe, that have signed an agreement to ‘share a common life in mission and service’. The churches that signed the agreement are The Evangelical-Lutheran Churches of Estonia, Lithuania, Sweden, Norway, Iceland and Finland and the Anglican churches of Wales, Ireland, Scotland and England. Two churches from South Europe also belong to the Porvoo Communion. They are the Lusitanian Church in Portugal and the Reformed Episcopal Church of Spain. The Evangelical Lutheran Churches of Denmark and Latvia have observer status”.

chrismation and eucharist belong together so, on the other hand, there is a link between baptism, confirmation and holy communion.”

As a practical outcome the Vienna statement underlined that “in both traditions there are good arguments in favour of the mutual recognition of baptism. Regardless of all the remaining differences we recommend to our churches to initiate steps towards the mutual recognition of baptism where this is not yet the case.” The statement mentioned finally that “in view of the existing differences we realise that fundamental agreement on baptism and its mutual recognition will have ecclesiological consequences that will require further study. Closer rapprochement is needed, for instance, between the different understandings of chrismation and confirmation.” The participants at the Vienna consultation recommended to both CEC and CPCE the continuation of this consultation process.

### 1.2. The Eastern Orthodox - Porvoo Consultation Process

“We considered some of the fundamental aspects of communion as encountered in the Orthodox churches and the Porvoo Common Statement<sup>3</sup>. We also examined ways in which the true Church is recognised along with the limits of diversity within the unity of the Church. We noted that further work on unity and diversity, and on the unity of the Church, is required in the light of the common chal-

lenges to Christian witness in contemporary Europe”. These remarks are part of the final common statement adopted at the **first consultation on the Porvoo Common Statement**, organised by CiD from 1 - 4 December 2005 at *Kirkon koulutuskeskus*, Järvenpää in Finland.

The papers presented focused on the following topics: “Anglican-Orthodox dialogue” (The Rev. Prof. Dr Ioan Mircea Ielciu, Romanian Orthodox Church); “Lutheran-Orthodox dialogue” (The Rev. Prof. Dr Viorel Ionita, CEC); “Lutheran-Anglican dialogue” (The Rev. Dr Matti Repo, Evangelical Lutheran Church of Finland), along with a General Introduction on ways in which the Porvoo churches live out their communion (The Rev. Dr Stephanie Dietrich, Church of Norway). Two other papers presented the ecclesiology of the Porvoo Common Statement from an Anglican and an Orthodox point of view (The Rt Rev. John Hind, Church of England and Ass. Prof. Ionut Tudorie, Romanian Orthodox Church respectively).

Along its ecclesiological topic this consultation underlined further that “the Church’s purpose is located within God’s redemption of the cosmos, and the Eucharist has an inescapably eschatological dimension. The Church is a divine reality which must be expressed in canonically defined forms, but cannot be wholly identified with them. The Holy Spirit is at work everywhere, even outside the boundaries of the Church”. Remaining faithful to their respective theological traditions the two partners in this consultation established through these common affirmations a solid basis for future constructive discussions.

In the light of the papers presented and the

discussion which followed them, the consultation in Järvenpää identified three broad topics with the following range of issues for deeper consideration:

#### 1. The compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church:

- ✿ the concept of unity in the Porvoo and Orthodox traditions;
- ✿ the true Church of Jesus Christ;
- ✿ the image of the Church from which we start in each of our traditions;
- ✿ unity and diversity.

#### 2. Ministry, apostolicity and mission:

- ✿ apostolicity in the context of unity, catholicity and holiness;
- ✿ witnessing to the Gospel;
- ✿ doctrine, theology and growth in the understanding of dogma;
- ✿ issues of accountability in various dialogues.

#### 3. The Holy Spirit: creation and growth inside and outside the Church:

- ✿ the spiritual life and entering into the mystery of the Trinity;
- ✿ growth and unity in the context of conflict;
- ✿ the canonical and the charismatic in the Church;
- ✿ creation, Church and the whole world.

The discussion at Järvenpää showed that the understanding of the church of both the Porvoo Common Statement and the orthodox theology underlines the significance of the bishop’s ministry. Although there are relevant



differences between the two traditions in relation to this topic, the two theological traditions could still achieve a great deal of consensus in this respect. This should be one of the concrete aims of this consultation process. In this perspective, the statement adopted in Finland, recommends to the CEC “to facilitate a further consultation as a matter of urgency in order to harness and develop the theological dynamic manifested in the Järvenpää consultation”.<sup>4</sup>

The **second Porvoo-Eastern Orthodox Consultation**, held from 27-30 March 2008, at the Monastery Sambata de Sus, Romania, discussed the first theme recommended in Järvenpää in the following formulation: *The compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church*. On this theme the following papers were presented: “The Nature of the Church in the Orthodox Ecclesiology” (Metropolitan Prof. Dr Gennadios of Sassima, who could not be present in person but whose paper was read by the Rev. Prof. Dr Viorel Ionita), “The true Church of Jesus Christ and the concept of the Church in the Common Statement understanding” (the Rev. Prof. Dr Samuel Rubenson), “Can Christian unity be attained? Reflections on Church unity from the Orthodox perspective” (the Rev. Prof. Dr Vaclav Jezek), and “The concept of church unity in the Porvoo Common Statement. Unity and diversity” (Rt. Rev. Michael Jackson, Bishop of Clogher).

The final statement adopted at this consultation indicated that besides the many points of common view on the Church of Jesus Christ “various questions were raised that need further discussion, including some which bear on differences between our church traditions. In

respect of diversity, there was some disagreement about what would constitute legitimate diversity in the life of the Church, and points raised in discussion included the need to account for the roots of diversity and the need to develop or apply criteria for evaluating legitimate diversity”. The consultation focussed also on the understanding of the Church as well as on its unity. The final statement underlined that “the unity of the Church, as expressed in outward, visible form, would need to be able to encompass considerable diversity, but how far and in what form this is so would need more exploration”.

During the discussion at the Sambata consultation it was mentioned that the Porvoo Common Statement “uses ‘church’ at different levels of meaning. These levels are not necessarily a sign of confusion or contradiction. Besides the classical view of the invisible Church, visibility has become an important issue in protestant ecumenical conversation. The notion of the Church becoming visible in the biblical narrative is a charming idea. Luther taught that the church was there already before Christ, and the saints of the Old Testament can be an area of ecumenical convergence”. From the Orthodox perspective “the terminology of the ‘unity of the Church’ is better than that of ‘the unity of Christians’ which places unity at a more human or social level. In this respect, ‘we’ in the Church doesn’t necessarily refer to the Christians as individuals, but as community which stays in an unbroken continuity with ‘we’ from the New Testament”. From the same Orthodox perspective unity cannot be completely separated from holiness, catholicity and apostolicity.

As well as the CPCE-Orthodox consultation

also the Porvoo-Orthodox consultation registered some disagreement in relation to the fact that the Porvoo Common Statement is making a reference “to the Church’s need for repentance”, a question which should be further considered in this consultation process. Finally another area of discussion “concerned the relationship between the inner, mystical reality of the Church and the particularity of historical churches. Relevant here would be the differing accounts of history and of God’s providence in history, offered by our church traditions”. The participants thanked CEC for having organised this consultation and strongly recommended the continuation of this consultation process meant to promote the dialogue between the respective churches.

### 1.3. The Consultation on Dialogues between Orthodox Churches and other member churches of CEC

Besides the ongoing consultation processes CPCE-Eastern Orthodox and respectively Porvoo-Eastern Orthodox, CiD organized a consultation to evaluate the theological dialogues between the Orthodox Churches and other member churches of CEC. This consultation took place from 23-25 June 2008 at the Seminary of the United Evangelical Lutheran Church in Germany in Pullach, near Munich. The consultation aimed to collect experiences in good practices of dialogues. Besides the bilateral dialogues within the CEC member churches, the evaluation included also some global dialogues. By including global, European and local levels in the evaluation, the wish was to have a wider perspective not only on the theological discussions but also to the different mechanism of dialogue and recep-

tion of the different dialogues at all levels of church life.

Each dialogue process was evaluated from the viewpoint of the two partners in dialogue. The evaluators prepared independently an assessment of about ten pages, paying special attention to the themes they consider as the most essential ones in their respective dialogues. The evaluators have received a list of theological topics as an orientation, but they were advised to change and create the themes so that they best served the evaluation and description of the dialogue in question. Furthermore, the evaluators were asked to assess the methodology used in the dialogues and to estimate whether it has proved to be a successful one.

In the common statement adopted at this consultation, the participants “recognized that the dialogues and the subsequent documents produced were created within a specific time and political context; the context for many of these dialogues no longer obtains for all our churches”. In this respect “there is a need to clarify the aim and objectives of each dialogue. The methodology adopted should not only be consonant with the intended aims of the dialogue but also involve a self-critical reflection about the process”. As for the evaluation of these dialogues the statement indicated that “more account must be taken than in the past of the fact that dialogue partners evaluate the respective importance of theological questions in different ways. This can cause problems of ambiguity when the statements are read by others not involved in the dialogue”.

For the continuation of this evaluation process the Pullach statement recommended the following questions for consideration:

\* Do the outcomes differ if we are involved



in “Conversations” rather than “Dialogues”?  
 ✪ In what ways can the participating churches improve the current process of reception?

It was further recommended that each dialogue should consider the appropriate mode of reception in their respective churches for the agreed statements. The participants of this consultation in Pullach recommend that the CEC continue this consultation process with

regard of the bilateral dialogues. The Pullach consultation included more than twenty presentations on bilateral dialogue.<sup>5</sup>

The CiD is confident that through all these consultations the dialogue between the Orthodox Churches and other member churches of CEC has been considerably improved and that the concrete recommendations formulated at these consultations could facilitate a better and deeper understanding between these churches.

<sup>5</sup>These were the presentations:

World Alliance of the Reformed Churches - Orthodox

- a) Michael Weinrich, The dialogue between the World Alliance of Reformed Churches and the Orthodox Churches. Taking stock from a Reformed point of view
- b) Dorin, Oancea, The Theological Bilateral Dialogue between the Orthodox Churches and the World Alliance of Reformed Churches. An Evaluation from an Orthodox Point of View

Lutheran World Federation - Orthodox

- a) Viorel Ionita, The Lutheran World Federation - Orthodox Dialogue
- b) Risto Saarinen, The Lutheran - Orthodox Joint Commission

Anglican Communion - Eastern Orthodox

- a) Paul Avis, Anglican - Orthodox Dialogue
- b) Ioan Mircea Ielciu, Considerations on the Anglican - Orthodox Theological Dialogue

Old Catholic - Orthodox

- a) Urs von Arx, Evaluation of the Orthodox - Old Catholic Dialogue (1975-1887)
- b) Vasile Leb, The Orthodox - Old Catholic Dialogue. Estimation of the Present Stage

EKD - Ecumenical Patriarchate

- a) Radu Constantin Miron, Reflections on the EKD - Ecumenical Patriarchate Dialogue
- b) Reinhard Thöle, The Dialogues of Evangelical Church in Germany with the Orthodox Churches. A Preliminary Review

EKD - Russian Orthodox Church

- a) Andrei Eliseev, A dialogue between the EKD and the ROC. A general assessment.
- b) Reinhard Thöle, The Dialogues of Evangelical Church in Germany with the Orthodox Churches. A Preliminary Review

EKD - Romanian Orthodox Church

- a) Daniel Benga, Assessment of the Dialogue between the Romanian Orthodox Church and the Evangelical Church in Germany (1979-2006)
- b) Reinhard Thöle, The Dialogues of Evangelical Church in Germany with the Orthodox Churches. A Preliminary Review

EKD - Bulgarian Orthodox Church

- a) Daniel Benga, Assessment of the Dialogue between the Bulgarian Orthodox Church and the Evangelical Church in Germany
- b) Reinhard Thöle, The Dialogues of Evangelical Church in Germany with the Orthodox Churches. A Preliminary Review

Evangelical Lutheran Church of Finland-Russian Orthodox Church

- a) Juhani Forsberg, Evaluation and reception of the dialogues between the Evangelical Lutheran Church of Finland and Orthodox Church

Evangelical Lutheran Church - Orthodox Church of Finland

- a) Kalevi Toiviainen, The discussions between the Evangelical-Lutheran Church of Finland and the Finnish Orthodox Church, 1989-2007
- b) Pekka Metso, Evaluation on the dialogue between the Evangelical Lutheran Church of Finland and the Orthodox Church of Finland

CPCE - Eastern Orthodox

- a) Ciprian Burlacioiu, Evaluation of the Dialogue between Representatives of the Community of Protestant Churches in Europe and Orthodox Theologians Orthodox Position
- b) Friedericke Nüssel, Evaluation of the dialogue between the CPCE-Churches and the Orthodox Churches of CEC

Porvoo-Eastern Orthodox

- a) Ionut-Alexandru Tudorie, Theological Dialogue between the Eastern Orthodox Churches and Porvoo communion
- b) Matti Repo, A Quick Glance on the Eastern Orthodox-Porvoo Dialogue from 2005 to 2008.

## 2. OUR COMMON MISSION IN EUROPE

Mission and Evangelism in Europe was the task of the Researcher in European Mission (REM), which was a consultancy established in 2004. The task of this consultancy was 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 its appropriate partner organisations.

The Researcher was based in Budapest, Hungary, because it was centrally placed within Europe, soon to enter the EU, a Central European transport hub, and there was a Mission Institute which offered a very good environment for a research programme. In retrospect the decision to locate a new CEC staff person far away from the centre and without the necessary administrative support proved not to be necessarily a good idea. The staff person appointed for this consultancy was Rev. Darrell Jackson, a Baptist minister from Great Britain, who worked with CEC from a Budapest office from 1 February 2004 to 31 January 2007. Rev. Jackson was formally employed by the Church Mission Society (CMS) as a field Missionary but seconded to CEC. On its side, the CEC carried the main responsibility for funding this

whole programme. CEC in collaboration with CMS set up a small Reference Group which advised and accompanied the REM programme. The members of the Reference Group were: Rev. Lars Björksell, Sweden; Rev. Tore Laugerud, Norway; Rev. Berit Schilde Christensen, Denmark; Rev. Andrei Eliseev, Belgium; Rev. Wout van Laar, Netherlands; Dr Anne-Marie Kool, Hungary; Rev. Dr Herbert Meissner, Germany; Mr Timothy Okroev, England and Fr Christoph Blinn, Paris, CCEE representative.

The Researcher published two *Briefing Papers* which were electronically distributed. The first issue appeared in October 2004 and represented an initial attempt to discern the task being urged of the Researcher as well as a report of work achieved in the first three months of effective operation. The achievements of the Researcher in the first period of time were listed as follows:

- ✪ Developed research priorities for the programme and carried out initial assessment of existing research programmes within Europe. Existing agencies include: European Values Survey, Eurostats, Operation World, Global Mapping International, World Christian Database, various national and denominational research agencies, *et al.* Few of the “global” research centres have a European presence and information is frequently inaccurate.
- ✪ Implemented systems for collecting, archiving and collating research information in “Country” and mission thematic “files”.
- ✪ Identified and implemented “levels” of research and began initial collection and collation of research information via Internet and library research; direct contact with



agencies and churches; consultation, conferences, and personal visits.

- ✿ Identified and implemented suitable methodologies for reporting research and other findings to CEC member Churches and associate bodies as well as to others with an interest in the project.

The *Briefing Paper No.2*, published in October 2005, contained first a report on the work done since October 2004 and indicated a limitation of scope for the programme to three areas of mission:

- ✿ ethnic minority and migrant congregations in Europe;
- ✿ mission-shaped church (or missionary congregation); and
- ✿ mission and proselytism.

Additionally it outlined a method of approach to the research activity, that of a Learning Laboratory as a way of carrying out action research. Finally, it raised the need for a European consultation addressing themes that had emerged from the World Mission Conference in Athens a month earlier. This report served as a half-way marker for the three year programme and set the tone for much of what happened in the final eighteen months.

Defining the kind of “research” this programme

was engaged in remained an ongoing subject of discussion. Statistical, or quantitative research, did not feature significantly in the work of the programme. The approach was far more qualitative. An approach of this kind might have involved simply observing what actors in the field of mission were doing, record it, and attempt to classify it. A second approach might have involved creating research programmes that generate new information, much as might a PhD. or a significantly funded programme. In practice the Researcher used the limited resources available to steer a middle course, initiating research in Hungary (through the missional Church project) whilst emphasizing the observation of practice in the other areas of the mission research programme.

<sup>6</sup> Jackson, D., “Missional Church – European Perspectives”, in Matthey, J., *Come Holy Spirit, Heal and Reconcile!*, WCC, Geneva, 2008  
 “Pax Europe: Crux Europa” in Yates, T. (Ed.), *Mission and the Next Christendom*, Cliff College Publishing, Calver, 2006  
 “Von Lausanne nach Athen: Europäische Mission in ökumenisch-evangelikaler Begegnung“, in *Europa: Christen, Kirchen, und Missionen: Jahrbuch Mission 2006*, Missionshilfe Verlag, Hamburg, 2006  
 “Church attendance and community strength in Georgia” in *East-West Church & Ministry Report*, Vol 14. No.1, Winter 2006  
 “Experimentation in Worship: A Georgian Baptist Case Study” in *East-West Church & Ministry Report*, Vol 13. No.3, Summer 2005, Birmingham AL  
 “From Strangers to Friends: the Churches in Europe in their encounter with the Global South” in *Encounters Mission Ezine* Issue 9, December 2005  
 “Mission and the Orthodox Churches”, in *St. Francis magazine*, No. 2, September 2005  
 “Beyond the Preamble: searching for God in a secularising Europe” in *Encounters Mission Ezine* Issue 6, June 2005  
 “Living beyond the preamble: naming Jesus Christ in a New Europe” in *Connections: resourcing ecumenism and mission* Vol 8, Issue 3, Churches Together in Britain and Ireland, 2004  
 “The Social context for Church membership” in *Membership*, Baptist Union of Great Britain, Didcot, 2004  
 Thomas, R., “Counting People in: Changing the way we think about Membership and the Church”, review article in *Regent’s Reviews* 23, Spring 2004

This suggested a programme of research that was focussed on close observation of existing mission activity with a view to making recommendations that could indicate how CEC might develop a range of co-ordinating activities to address the more significant areas of mission activity at the respective time and for the foreseeable future. Arising from the period of the research programme, the Researcher published various materials.<sup>6</sup>

During the same period Rev. Darrell Jackson made a series of presentations which

helped to clarify the vision towards a common mission in Europe.<sup>7</sup>

Before ending his work for the CEC at the end of January 2007, Darrell Jackson organised the **Mission Consultation** jointly with WCC, which took place in Budapest, Hungary, from 23-28 January 2007. The theme of this consultation “Come, Holy Spirit, heal and reconcile in Europe... illuminate the whole of humankind with the light of Christ” underlined in its first part one of the objectives of this consultation, which was to undertake an evaluation of the impact of the World Mission Conference (Athens, May 2005) in Europe. The second part of the theme indicated the idea of preparing a contribution for the EEA3 in Sibiu. “The Letter from Budapest to the churches in Europe”, which was the final statement of that consultation, and the “Summary of consultation content and some questions”, elaborated by the Drafting Team for the final statement are self explanatory and offer a very good presentation of the consultation. This consultation proved to be a very good summary of the whole work Darrell Jackson undertook during his mandate of three years with the CEC.

A very useful meeting of the Preparatory Group for the consultation organised by Darrell Jackson, as well as of the Reference Group

for this post, took place also in Budapest on 29 - 30 January, just after the above mentioned

consultation. Following a recommendation of this group meeting the CiD desk organised a consultation with the representatives of all sponsoring agencies for the CEC Mission Post in Geneva, from 2-3 July 2007. Representatives of WCC, WARC and LWF were also present. This consultation identified among others the general nature of the post, the context in which it should work and the issue of the understanding of Mission as well as of Mission in Unity. These recommendations were made with the prospect of appointing a successor for Rev. Darrell Jackson, a process that has resulted in the appointment from 1<sup>st</sup> January 2009, of Ms Kyriaki Avtzi, from Thessaloniki, Greece, under the jurisdiction of the Ecumenical Patriarch.

<sup>7</sup> “Europe – the religious context”, Redcliffe College Mission Consultation, Gloucester, December 2005  
 “The Next Christendom in European Perspective”, Doctoral Collegium: missiological section, Debrecen University, Hungary, August 2005  
 “Pax Europe: Crux Europa”, British and Irish Association of Mission Studies Conference, Belfast, July 2005  
 “From strangers to friends: the churches in Europe and their encounter with the global south”, Synaxeis paper, WCC Conference for World Mission and Evangelism, Athens, May 2005  
 “The Missional Church: a European perspective”, Synaxeis paper, WCC Conference for World Mission and Evangelism, Athens, May 2005  
 “Mission as proselytism and the rhetoric of identity: a question of ethics or theology?” Centre for the Study of World Christianity, Cambridge, United Kingdom, May 2005  
 “Beyond the Preamble: searching for God in a secularising Europe”, 3rd International Lausanne Researchers’ Conference, Cyprus, April 2005  
 “How to say ‘G-SUS’ in a secularising Europe” General Secretaries’ Conference of the European National Councils of Churches, Bratislava, March 2005. Also joint Annual Meeting of the Finnish Council of Churches and the Finnish Missionary Council, Helsinki, November, 2005  
 “Living beyond the Preamble: naming Jesus Christ in a New Europe”, Churches Commission on Mission annual Members’ meeting, London, October, 2004



### 3. MAJORITY AND MINORITY CHURCHES

The CEC Central Committee recommended to the CiD, at its meeting in December 2003:

- a. to continue a process of consultation, promoting dialogue between majority and minority churches with respect to issues of mission and of common responsibility as well as theological education, leading to greater clarity about the way in which the terms “minority” and “majority” churches are used;
- b. to continue a close collaboration with the Church and Society Commission since human rights play a major role in the relationship between churches and the State.

At its first meeting in Aarhus (Denmark, May 2004), the CiD proposed to organise a case study in three different countries: a) a country with Orthodox majority (Greece); b) a country with Protestant majority (Norway) and c) a country with a Roman-Catholic majority (Italy). This project was meant to envisage first an investigation in the respective countries and secondly a consultation to be organised with representatives from these countries. The discussion around these case studies during the second meeting of the CiD (May 2005) proved to be rather difficult mainly due to the lack of a point of reference.

The CEC does have a good experience in addressing the issue of relationship between majority and minority churches, e.g. through the consultation organised by the CiD on “minority/majority Churches in Europe - on the way to reconciliation and common mis-

sion” (Trondheim, 1996) and the consultation organised by the Church and Society Commission on “Religious Freedom. Majority and Minority Communities in their Relation to the State” (Vienna, November 2002). These consultations were organised around a specific topic, which was very relevant for the churches in Europe at that specific period of time. In this respect the respective consultations improved the cooperation between the majority and minority churches across Europe. The relationship between the majority and minority churches in Europe is today challenging both the churches and the CEC in a new way. One of the problematic issues all churches are still facing is the question of religious and ethnic identity. Taking all these aspects into consideration, CiD is now working on a paper defining the use of current terminology on minority/majority churches both from a theological and sociological perspective, also outlining some information on the problems encountered by either side.

### 4. COOPERATION AMONG THEOLOGICAL FACULTIES IN EUROPE

The Final Statement of the First Consultation of Faculties of Theology in Europe, which was convened by the Conference of European Churches (CEC) and the Catholic Theological Faculty of the Karl Franzens University of Graz, 4-7 July 2002 in Graz, emphasised that “the response from theological faculties and educational institutions of the European Christian churches, who came to Graz from almost everywhere in Europe in their ecclesiastical and confessional diversity”, was substantial and satisfying. Among the consultation’s recommendations was “that Europe-wide consultations should be convened regularly on issues of theology and theological education, every two to three years”. All the papers from this consultation, as well as a detailed report on the conference programme, have been published in English<sup>8</sup> and German. This publication has been widely distributed throughout Europe.

The planning group for the first consultation began follow-up work in the course of 2003, and advocated that a second Europe-wide consultation of theological faculties be planned. The members of this group were: Prof. Peter Balla, Hungary; Prof. Juray Bandy, Slovakia; Rev. Arne J. Eriksen, Norway; Prof. Viorel Ionita, Romania/ Switzerland; Prof. Anne Kull, Estonia; Prof. Gerhard Larcher, Graz; Prof. Grigorios Larentzakis, Graz; and Rev. Dr Günter Wasserberg, Germany.

The work of this group made it

possible for a **second consultation of European faculties of theology** to be held from 6-9 July 2006, again in Graz. Participating were a total of 75 representatives of faculties of different theological traditions, as well as representatives of churches and ecumenical organisations, from 23 countries in all. The main theme of the second consultation of theological faculties was: “The Challenges of Theology in a Pluralistic Europe”. The aims of the consultation were to consider:

- ✱ the Bologna Process as an ecumenical challenge to new forms of cooperation; mutual recognition of academic achievement;
- ✱ the significance of confessionality in theological education for the ordained ministry;
- ✱ points of orientation for cooperation between churches and faculties of theology;
- ✱ links with various networks, such as the European Society for Theology, the European Society for Catholic Theology, Theological and Religious Education in Multicultural Europe (TRES), the Community of Protestant Churches in Europe (Leuenberg Church Fellowship), conferences of Catholic and Protestant faculties, Nordic Conference of Faculties, etc.;
- ✱ the founding of an ecumenical Conference of Theological Education, Faculties and Colleges in Europe.

The opening ceremony of the consultation took place on 6 July 2006 at the Mariatrost Education Centre in Graz, with an introduction to the conference programme. It was followed by a public session in the Auditorium of the Karl Franzens University of Graz, in



which representatives of the University and of the churches in Graz took part. The first keynote speaker there was Mr Ján Figel, the EU Commissioner for Education, Training, Culture, and Multilingualism, who spoke on “The Challenges for Higher Education from the European Union Perspective and the EU responses”. In his presentation, the EU Commissioner said he was glad that “higher education and especially the Bologna Process are among the main topics at your meeting”. The speaker also stated that the numbers of theological students attending lectures in most countries had been decreasing for years. The solution to these problems, according to Ján Figel, “lies in a thorough reform of courses of study and their content. For theology in the universities this is nothing new, as you probably know better than I do. Change is part of the university since the very first ones were founded. The motto *ecclesia semper reformanda* is also valid in theology.”

The second speaker was Prof. Georg Winckler, Rector of the University of Vienna and President of the European University Association. Prof. Winckler’s presentation clearly established the context for the future study of theology in European universities. It was followed by an intensive discussion of the role of faculties of theology in the state universities of Europe, which are undergoing major changes. Afterwards the audience was invited to a reception hosted by the Prime Minister of Styria in the City Castle of Graz.

On 7 July the main theme of the consultation was elaborated in three papers, given by three church leaders representing the Protestant, Catholic and Orthodox traditions respectively. The first speaker was Bishop Wolfgang Huber, Council President of the Evangelical

Church in Germany, who spoke on “The Challenges of Theology in a Pluralistic Europe from an Ecumenical Perspective”, in his case from a Protestant viewpoint. The second main speaker was Archbishop Alois Kochgasser from Salzburg, who spoke on “Christian Theology’s Encounter with Recent Challenges in a Pluralistic Europe – the Mission and Ecumenical Orientation of Faculties of Theology”, from a Catholic viewpoint. The third paper was written by H.B. Patriarch Daniel of the Romanian Orthodox Church, at that time Metropolitan of Moldova and Bucovina, Romania.

Each of these three main papers was followed by an intensive discussion, raising the issues of the relationship between the study of theology and the church governing bodies, or how the Bologna process can be carried out by the various faculties of theology in Europe; the attitude of today’s theology towards ecumenism was also discussed. On 7 July, continuing on July 8, three sub-themes were discussed. The first of these was “Core Values for Theological Faculties in Europe Responding to the Evolving Needs of Churches and Society”, with papers presented by Prof. Vladimir Fedorov (Russia), from an Orthodox viewpoint; Prof. Antonio Autiero (Italy/Germany), from a Catholic viewpoint, and the Rev. Dr Angela Shier-Jones (England), from a Methodist viewpoint. After a few questions for clarification in the plenary session, this theme was discussed in three working groups. In relation to this topic there was a great concern for promoting academic compatibility and mobility within Europe. Questions of compatibility include, among other things, the differing standards for biblical languages.

The second sub-theme was: “Challenges of

the Bologna Process for the Theological Faculties and Churches in Europe”. In the plenary session, the way this process is put into practice in various contexts was described by Prof. Ivan Dimitrov (Bulgaria), Prof. Vidar L. Haanes (Norway); Prof. Wolfgang Weirer (Graz) and Dr Bogdan Popescu (representing the European region of the World Student Christian Federation). With regard to this sub-theme, the working groups reported, among other things, that questions of mobility require transparency and uniformity, so that, for example, a person doing research for a dissertation will not be significantly hindered by additional examinations.

The third sub-theme was “Building a Network of Faculties of Theology and Churches in Europe”. Speaking to this concern, Prof. Grigorios Larentzakis described the so-called Graz Process, which is the initiative to create a platform for cooperation among all the faculties of theology throughout Europe. Then, the following networks for cooperation among various faculties of theology were introduced: the European Society for Theology (by Prof. Susanne Heine); the European Society for Catholic Theology (by Prof. Albert Franz); the European Forum of Orthodox Schools of Theology (by Prof. Grigorios Papathomas); the work of the Community of Protestant Churches in Europe with regard to theological education (by Prof. Michael Beintker); Theological and Religious Education in Multicultural Europe (TRES) (by Prof. Erik Eynikel), and the World Conference of Associations of Theological Institutions (WOCATI) (by Prof. Petros Vassilides).

The presentations on these networks, as well as the discussion which followed, showed that these networks do not compete with one

another, but rather complement one another very well. Finally it was proposed that Graz be the location of a coordinating office for the network connecting all the faculties of theology in Europe. At the conclusion of the Second Consultation of Faculties of Theology, a Final Statement was adopted, which emphasised among other things the role of theology as the bridge between society, the academic world and the Church. The statement said further: “Theology not only serves the churches and Christian communities, it also makes a vital contribution in the social and political arena, helping people to understand human nature and all of creation.”

This consultation “engendered a justifiable pride and confidence in theology as an academic discipline. There are, however, still questions that can provoke intense discussion amongst us: the relationship between Church and Faculty, questions about what to teach and how to teach, for example, the importance of research, interdisciplinary studies, theology versus religious studies, and how the faculties and the Church understand and respond to modernity or post-modernity.” Finally, this Final Statement pointed out that progress still had to be made “to further the vision, aims, and objectives that have emerged out of the two consultations.” In this regard, it was proposed “that a permanent body be established called the Conference of Theological Education Faculties and Colleges in Europe, based at Graz.”



## 5. SPIRITUALITY AND WORSHIP LIFE AT ECUMENICAL MEETINGS

The issue of spirituality is directly related to the issue of the theological dialogue between the churches, therefore, at its meeting in December 2003, the CEC Central Committee was giving “thanks to God for the spirituality each of us brings to CEC and which reflects our confessions and personalities” and recommended “that the Churches in Dialogue Commission look for ways of facilitating the deeper understanding of spirituality arising out of our confessions among the CEC Member Churches living in a more and more secularised Europe (refer to the *Charta Oecumenica*, II)”.

In relation to this recommendation, the CiD discussed several aspects of the large theme of spirituality, such as: “What is meant by spirituality? Spirituality as a global phenomenon.” At the end of this discussion the CiD recommended that:

- ✿ concepts such as ecumenical spirituality and spiritual ecumenism should be further considered;
- ✿ the Commission members should share among themselves their spiritual experience in relation to the worship life within their own church traditions (the prayers at the meetings of the commission should be organised in such a way that each tradition is properly expressed; one person should be responsible for the planning and organising the prayers during each CiD meeting);
- ✿ at its future meetings the CiD should envisage attending as a group worship in diffe-

rent communities and afterwards talking with the people from these congregations about their spiritual experiences.

At its second meeting (Cartigny, Switzerland, June 2005), the CiD focussed on the issue of ecumenical spirituality on the basis of three papers: in Orthodox, Protestant and respectively Roman Catholic perspective. In the light of this discussion, the CiD discovered that the best way to continue its work on this topic would be to focus the discussion of spirituality to “sharing the liturgical experience”. At the same time, it was recommended that CiD should find ways of working together on this issue with institutes in Europe with experience in this field. On this basis, the CiD is planning a consultation jointly with the Institute for Evangelical Ascetic, Germany, on sharing spirituality at ecumenical gatherings.

## 6. THEOLOGY OF RELIGION IN EUROPE

In relation to the request “to give some thoughts on the work of CEC in relation to the inter-religious dialogue and specifically in relation to the more evident presence of Muslims in Europe”, the CiD planned first to prepare some background material on how the different churches in Europe approach the issue of theology of religions and of inter-religious dialogue; this background material should have been taken as documentation for a substantial discussion on this issue at one of the CiD meetings.

The CiD considered that the societies in which the CEC member churches are called to mission and ministry are increasingly marked by a plurality of religions, beliefs and spiritualities. People migrating from other countries have brought their faiths and cultures with them. Beyond the visibly and culturally identifiable communities of faith, there is also now a wider plurality and fluidity of spirituality in European society. Therefore Christians at all levels – councils of churches, denominations, congregations and individuals – are actively engaged in relationships with adherents of other religions. These may range from formal dialogues to social or political cooperation, to personal friendships, to family relationships.

The relation to other faith communities has the potential to become a source of renewed division between the churches. The varying Christian responses to other faiths can be viewed as a church-dividing issue and a conflict of beliefs. CiD was aware that the divisions on this issue are often rooted in the

deeper underlying theological divisions between the traditions and that the churches in Europe do not have a common theological basis on which to build a common theology of religions. Yet the CiD also acknowledged that it needs to have the questions on the table and address them together. The vision of the CiD is that sharing of theological approaches and resources of different Christian traditions can promote common understanding and further a process of mutual complementation and thus give new insights and energy to face this common challenge. The CiD planned to deal with this issue in order:

- ✿ to help churches respond to the common challenge of religious pluralism by sharing the available resources within the Christian heritage of each church;
- ✿ to contribute to intra-Christian dialogue on theology of religions and the encounter with people of other faiths;
- ✿ to consider seriously the challenge to combine authentic Christian commitment and witness and genuine openness to other faiths.

The goal of this enterprise was:

- ✿ to study the various theological approaches that Christian denominations bring to the issue of religious pluralism;
- ✿ to share the characteristic methods and contributions of the different Christian traditions to the challenges and possibilities raised by religious pluralism;
- ✿ to further a positive dialogue within all churches, and with fellow Christians in the ecumenical partner churches, to complement and resource the relations and dialogue with people of other faiths, beliefs and spiritualities;





- ✿ to strengthen Christians in Europe in sharing their faith with others in ways that are confident but sensitive.

A first step of the CiD in this direction was to collect and review church statements on a theology of religions. These statements were studied and a first evaluation was summarized in a statement adopted at the CiD meeting in Pullach, Germany, from 25-27 June 2008. After a short introductory part, the CiD statement on a “Theology of Religions” underlined a series of agreements in the churches’ statements as follows:

- ✿ that Theology of Religions (ThR) is one aspect of coming towards a recognition of the truth of the Gospel – and that it must not lead to watering down the clarity of the Gospel;
- ✿ that God’s saving will is universal: God wants to lead all people into fellowship with His truth;
- ✿ that the creaturely nature of human beings and their being in the image of God is the basis for respect *a priori* for all religious beliefs;
- ✿ that Jesus Christ is the centre of Christian theology and, as such, also the centre of ThR. Attempts to replace the christocentric approach of theology by a “theocentric” one are problematical;
- ✿ that ThR is trinitarian theology: it explains God’s action in relation to non-Christian religions as the action of the triune God;
- ✿ that a “pluralistic” ThR which interprets religions as different ways of coming closer to the one divine reality is unacceptable.

The CiD document identified also differing viewpoints on the following issues:

- ✿ that there is unanimous agreement on confessing the centrality of Christ, although differing views on the degree of exclusivity which is attached to this concept;
- ✿ that God’s universal saving will is related to the mission of the Church in different ways. Whereas, for some, God’s universal saving will implies the universal mission of the Church, others have stronger expectations of manifestations of God outside the Church;
- ✿ that there is basic agreement that the Christian churches must have an open attitude to non-Christian religions and be prepared to learn, although there is controversy about how strict the limits to this openness should be;
- ✿ whereas some emphasize the Gospel’s claim to truth as expressed by the churches, others make a clear distinction between the truth of the Gospel and how it is expressed by the churches.

In the light of these discussions CiD made some recommendations for further work:

- ✿ The member churches of CEC are to be informed about this review of official church documents on ThR. They are to be requested to send the CEC additional material as well as comments on the list and on the documents it comprises;
- ✿ CEC should initiate a process of consultation on ThR between the member churches. The aims of the consultation process would be a) a generally greater awareness of the issue of a theology of religions, b) progress on the content among all those involved, and c) a joint learning process.

The implementation of these recommendations should be the task of the new CiD to be appointed after the CEC Assembly in Lyon in July 2009.

## 7. ECUMENICAL FORMATION IN EUROPE

In order to identify its proper role in relation to this topic, the CiD organised a small **consultation** with representatives of CEC, WCC, CCEE, Ecu-Learn, EYCE and Syn-desmos from 14-15 June 2004 in Geneva. The exchange of information at that consultation showed that there is an increasing need for ecumenical formation for leaders and members of the churches and related networks. The participants expressed their conviction that there is not one unique methodology for ecumenical formation but some common principles which can be applied contextually and these need to be further explored in the European context.

The Geneva consultation considered further that ecumenical formation should not only be for those in positions of leadership or those who may one day become leaders. This is necessary but it is also important that all are given opportunities to catch the ecumenical vision. Although networks which deal with ecumenical formation (e.g. the Christian youth organisations) already make a significant contribution, it must also be the responsibility of the churches themselves. Churches should ensure that ecumenical formation is a recognised aspect of their own formation activities - for the laity, for those to be ordained or to hold leadership positions.

The report of this consultation underlined also the inter-generational learning which has a role to play in ecumenical formation. This is not simply the old teaching the young but a mutual process where all learn from one another and, equally importantly, learn new



things together. Ecumenical formation should enable us to have a larger and more inclusive vision - of our local community, our church, our nation. It should also help us to see beyond those to our European and world context and to see how they all interact and relate. Ecumenical formation should also equip us to relate to one another with openness and respect and to work and learn together.

The 2004 consultation recommended among others that CEC should “convene periodically a meeting of networks dealing with ecumenical formation in Europe in order to set up a common agenda and to share methodologies and experiences. In this perspective, the *Charta Oecumenica* should be taken as a basis on which common guidelines on ecumenical formation can be developed.” Following these recommendations the CiD organised jointly with the programme for Ecumenical Theological Education of the WCC a **seminar for young theologians** from Central and Eastern Europe on the Future of Ecumenical Theological Education in Central and Eastern Europe. This seminar took place from 24-28 September 2008 at the Monastery Sambata de Sus, Romania.

During this seminar presentations were made by: Konrad Raiser (Berlin), Stefan Tobler (Sibiu), Anne Kull (Tartu), Teresa Rossi (Rome), Dietrich Werner (Geneva), Constantin Scouteris (represented by Marina Kolovopoulou, Athens), Pantelis Kalaitzidis (paper presented) and Eleni Kasselouri (Volos Academy), Dagmar Heller (Bossey), Vasile Leb (Cluj-Napoca), Antoine Arjakovsky (Lviv), Ivana Noble (Prague) and Kakhaber Kurtanidze (Georgia).

The participants in this seminar underlined in their final statement that “we are aware that

ecumenism as an attitude of sincere openness and dialogue needs to find ways to go much deeper into the structures and contents of theological education. There we need to develop forms of ecumenical learning, which is more than collecting information and includes a manner of understanding and a cultivation of an ecumenical ethos, which allows learning from each other beyond our denominational traditions, encourages the development of friendship and at the same time avoids stereotypes and distorted images about the others. We recognize that together, our traditions more fruitfully reach the width and depth of Christian Faith and contribute to a missionary presence of Christian churches in contemporary societies.”

Taking their finding into considerations the participants committed “to seek platforms and create a network for mutual cooperation beyond the seminar which would allow sharing of information and resources in all theological subjects, preparing materials for teaching Ecumenics, and participation in common projects”. Concretely they recommended:

- ✿ “to build up a website for sharing materials and initiatives, including an electronic library;
- ✿ to seek support for a coordinator in our region for this network;
- ✿ to continue the appointment of a Regional Consultant for Theological Education in Eastern Europe for ETE/WCC;
- ✿ to increase financial means available for exchange of theological teachers and researchers between our institutions.”

Following these recommendations the Institute for Ecumenical Research from Sibiu has already started to build up a Network for Ecumenical Learning in Central and Eastern Europe (NELCEE). This network is planning to offer a platform of information and exchange between all theological faculties and institutes in that part of Europe.

## 8. HEALING OF MEMORIES

### 8.1. General Information about the process ‘Healing of Memories’ in Romania (HoMRO)

“Healing of Memories between Churches, Religions and Cultures” is a project of the Conference of European Churches (CEC) and the Community of Protestant Churches in Europe (CPCE) in cooperation with their Orthodox and Protestant member churches as well as with the Roman-Catholic Archdioceses and the Greek-Catholic Great-Archdiocese in Romania. Since 2006, the Federation of Jewish Communities in Romania and the organisation of Muslims in Romania have been participating in the project together with representatives of regional minorities such as Armenians, Lipoveni, Roma, Ruthenians, Slovaks, Tartars and other minorities.

The Healing of Memories (HoM) programme is designed to pick up the commitment that the Council of European Bishops’ Conferences (CCEE) and CEC formulated together in 1998, in the *Charta Oecumenica*, to extend inter-cultural and inter-religious dialogue with the aim of studying and healing injuries and misunderstandings between cultures and religions that developed, and were handed down, over the centuries, especially in the “border countries” of European cultural and religious history.



HoM is a “*process of generations*” comprising the following steps:

- ✿ Joint walk through history (Part A of HoM process)
- ✿ Sharing of each other's suffering (Part B of HoM process)
- ✿ Joint preparation of the future (Part C of HoM process)

HoM is a process that was first created in South Africa as a creative way of dealing with injuries between peoples, cultures and religions. After first using the process in Northern Ireland and Norway HoM is now being continued in Romania which is a border-country between the historic confessional and cultural spheres of East and West Rome, as well as being a country combining South-Eastern European, Christian, Jewish and Turkish-Islamic characteristics.

### 8.2. HoM – Part A of the process

In June 2004 the Presidia of the Community of Protestant Churches in Europe (CPCE) and of the Conference of European churches (CEC) decided to start a joint project on “Healing of memories between churches, cultures and religions in Romania”. They opened a centre for Healing of Memories in Cluj, with its own secretariat and academic assistance. CPCE was to be responsible for the administration of part A<sup>9</sup> of the process whilst CEC would assume responsibility for part B. This “second European attempt” differs from previous projects of Healing of Memories in that it contains a special part of the process designed, in an

inter-disciplinary and scientific way, to work out comparisons between one's own and the other's different and culturally specific ways of viewing culture and religion.

A key feature of this process is that it will involve churches and religious communities on the one hand, and cultural minorities on the other, in a discussion of the comparisons between the historic identities specific to each culture. Naturally one's own view of one's own history, and of the history of others, will differ widely from the understandings of those of the other cultures, and is the root of many prejudices; this insight is an essential part of the study. The respective results will be published in various languages (particularly in the language of the minority cultures) and will first be made available to the faculties. These results will also provide material for possible inclusion in textbooks for schools, with the aim of reducing prejudice between churches and exposed minorities.

From 2004 to 2007 workshops were organised in 9 historic regions of Romania: these workshops culminated in inter-confessional and inter-cultural conferences: in May 2005 in Cluj for the *Region of Transylvania*; in May 2006 in Iași for the *Region of Moldova*; also in May 2006 in Suceava for the *Region of Bucovina*; in June 2006 in Timișoara for the *Region of Banat* as well as in Oradea for the *Region of Bihor*; in November 2006 in Bucharest for the *Region of Valahia* and in Constanța for the *Region of Dobrogea*; in March 2007 in Baia Mare for the *Region of Maramuresh*; in November 2007 in Satu Mare and Csenger

<sup>9</sup> Part A of the HoM A process was supported by: The Evangelical Church in Germany, the Evangelical Regional Church in Württemberg, the Evangelical Church in Hessen/Nassau, the Evangelical Churches in Westphalia, Rhineland, and Baden, ‘Kirchen Helfen Kirchen’, Gustav-Adolf-Organisation, Inter-church Aid of the Evang. Churches in Switzerland, the United Evangelical-Lutheran Church in Germany, the World Alliance of Reformed Churches, the Evangelical Diaspora foundation, the Martin-Luther-Federation, Priests United, Lions Club Schweningen, the Sunlife foundation, the Konrad Adenauer foundation

(crossing the frontier) for the *Region of Sathmar*.

Sixteen training and research institutions for theology, seven for history and two for sociology are participating in the process of HoM in Romania. A further six academic institutes are also involved. So far one hundred and fifty persons have participated in the workshops and conferences during the HoM process. To sum it up, a pan-Romanian “**International Conference on Healing of Memories in Romania**” was held in June 2007 in Bucharest.<sup>10</sup> Forty two speakers presented the history and church history of the nine historic regions of Romania for the first time in an “ecumenical version”, on the basis of the papers given at the previous regional conferences.

HoMRO was present at the Third European Ecumenical Assembly in Sibiu from 4 to 9 September 2007 and organised two hearings on:

- ✿ Healing of Memories: Church and national minorities according to *Charta Oecumenica* 4 and 8;
- ✿ Healing of Memories: Reconciliation of the churches in Europe according to *Charta Oecumenica* 3

HoMRO also participated in Forum 9 on “Peace and Reconciliation in Europe”.

### 8.3. Healing of Memories in Romania: Part B of the process in Transylvania

Based on the “Comparative history of the churches, religions and cultures in Transylvania” document which has been published in several languages, regional inter-religious and inter-cultural seminars have been organised as Part B of the process in order to promote the work of reconciliation at the grass-roots. These seminars started at the beginning of 2008 in Transylvania.

Part B of the process<sup>11</sup> first focuses on the historic region of Transylvania because the very sensitive character of its pastoral and inter-cultural section needs to be regionally oriented. The process requires great depth and concentration, and it seemed appropriate to concentrate this on a specific region. Furthermore, only in Transylvania has part A of the process progressed far enough to be able to begin with part B.<sup>12</sup>

Part B of the process is planned in the two following steps:

- a. Further training of suitable priests, pastors, pastoral assistants and lay persons in “Inter-cultural communication, pastoral care and mediation” (confessionally oriented in the first part, held in church training centres, and “ecumenically mixed” in the

<sup>10</sup> The results of the conference have been published as “Healing of Memories indecarea Memoriei între biserici, culturi i religii în România” and in the German translation as “*Reconciliation nr. 2: Die Geschichte der christlichen Kirchen aufarbeiten - Healing of Memories zwischen Kirchen, Kulturen und Religionen - Ein Versöhnungsprojekt der Kirchen in Rumänien*”

<sup>11</sup> Part B of the process of HoM is supported by: the Evangelical Church in Germany, the Evangelical Regional Church in Württemberg, the Evangelical-Lutheran Regional Church of Hanover, the Church of Norway, the Lutheran Church of Finland, Kirchen Helfen Kirchen, Kerkinactie. Tavola Valdese, the Roman-Catholic Diocese of Rottenburg-Stuttgart. Others asked are: the Otto Per Mille Foundation and Renovabis

<sup>12</sup> In Transylvania on 30<sup>th</sup> March *one* inter-confessional bishops' conference was held, between all the historic churches. The bishops of the Lutheran, Reformed, Orthodox, Roman-Catholic, and Greek-Catholic churches together decided it was time to pass from the historic to the pastoral and inter-cultural part of the process



second part). Possible locations for the courses are Cluj, Alba, Iulia, Sibiu and Blaj. The courses will be held in the form of partnerships with other European churches.<sup>13</sup>

- b. Regional seminars on Healing of Memories under the joint moderation of priests, pastors, pastoral assistants and lay persons trained earlier in the process.

It is the aim of the seminars to promote mutual respect and ecumenical cooperation between people of different confes-

sions, ethnic groups and cultural traditions at the local level through “deeper knowledge” of, and respect for, the cultural and historic identity of the others. Differences of tradition are not eradicated but communality of language, tradition, religion and tasks in society will be specially emphasised.

Several publications and articles have been published since the beginning of the HoM process.<sup>14</sup>

<sup>13</sup> Training-centres from the following churches have agreed to participate:

The Evangelical-Lutheran Regional Church of Hanover  
The Evangelical-Lutheran Regional Church in Württemberg  
The Church of Norway  
The Evangelical-Lutheran Church in Finland  
Tavola Valdese  
The Roman-Catholic Diocese of Rottenburg-Stuttgart

Others participating are:

The Pastoral Institute Kecskemet/Hungary  
Istituto di Studi Ecumenici “San Bernardino” Venezia  
The Society for Intercultural Pastoral Care and Counselling SIPCC has been asked to be responsible for the general Professional coordination.

Elements of the course will include:

Healing of Memories as a challenge to the churches in Transylvania;  
Telling one's own story  
Foundations of communication in church and society;  
Inter-cultural and inter-confessional identity and consciousness;  
Practice of group leadership in an inter-confessional and inter-cultural context.

<sup>14</sup> **Publications on Healing of Memories in Romania:** *Healing of Memories – Dialog über die gemeinsame Geschichte der christlichen Kirchen in Rumänien*, epd-Dokumentation Nr. 40 / 2005, Evangelischer Pressedienst, Frankfurt/M 2005

*History of Relation between Christian Churches in Transylvania*, edited by Dieter Brandes, Cluj-Napoca 2006  
*Reconciliatio nr. 1: Healing of Memories in Europe - A Study of Reconciliation between Churches, Cultures and Religion*, edited by Dieter Brandes, Cluj Napoca – Leipzig 2007

*Reconciliatio nr. 2: Healing of Memories indecare Memoriei între biserici, culturi i religii în România*, hrsg. Dieter Brandes and Dr Olga Lukacs, Cluj Napoca 2007; translation into German: *Die Geschichte der christlichen Kirchen aufarbeiten - Healing of Memories zwischen Kirchen, Kulturen und Religionen in Rumänien*, hrsg. Dieter Brandes, Cluj Napoca – Leipzig 2008

**Articles on Healing of Memories in Romania (selection):**

*Heilendes Erinnern – ein Dialog über die Geschichte der christlichen Kirchen in Rumänien*, Karl Schwarz in *Biblos – Beiträge zu Süd-Ost-Europa*, Wien 2007, S. 125-144

*Healing of Memories – eine Aufgabe ökumenischer Ekklesiologie im 21. Jahrhundert*, Dieter Brandes in *Studia Universitatis Babeş-Bolyai, Theologia Reformata Transylvania*, XLVIII, 2003/5-6. S. 57-63

*Healing of Memories zwischen christlichen Kirchen und Kulturen in Rumänien*, Dieter Brandes in „Kirchliche Blätter der Evangelischen Kirche A.B. in Rumänien“, Hermannstadt, 34. Jahrgang Nummer 7, hrsg. Das Landeskuratorium der Evangelischen Kirche A.B. in Rumänien  
*Healing of Memories (HoM) - Ein ökumenisches Versöhnungsprojekt in Rumänien*, Dieter Brandes in *Evangelische Orientierung, Zeitschrift des Evangelischen Bundes*, Bensheim 4/2006

*Versöhnung der Konfessionen in Europa - Healing of Memories – Gemeinschaftsprojekt von GEKE und KEK*, Dieter Brandes in „Gemeinschaft gestalten - der Auftrag der evangelischen Kirchen in Europa, Frankfurt a.M. 2007, S. 152 – 156  
“Healing of Memories as part of the reconciliation work of the churches in Europe”, in *Monitor – News from the Conference of European Churches*, April 2008, Geneva, p. 9

## III. CHURCH AND SOCIETY COMMISSION REPORT



# III. CHURCH AND SOCIETY COMMISSION REPORT

- b. monitoring the European Institutions: European Union, Council of Europe, Organisation for Cooperation and Security in Europe, in relation to themes such as the European integration process, democratisation, establishment of the rule of law, human rights and minority questions, European security, economic and social questions, the environment;
- c. dealing with the specific responsibility of the churches in the member states of the European Union for the internal politics of the EU;

In taking up this mandate, the CEC Assembly in Trondheim established a framework for the work of the Commission for the years 2003-2009. The **report of the Policy Reference Committee** (PRC), Recommendation 9, highlighted the task of the Church and Society Commission as:

- ✿ keeping its membership informed about developments on the European level;
- ✿ to present a common voice to the European institutions (cf. also Charta Oecumenica, chapter 7);
- ✿ to develop an active and stable framework for dialogue with the European institutions;
- ✿ the PRC also recommended that working methods (throughout CEC) be improved in line with the recommendations set out in the CSC papers on work programme and methods (Recommendation 35);
- ✿ and finally, the PRC highlighted a number of specific themes to be taken up by the Commission (cf. the respective sections of the recommendations 9-18 and 19-28).

In line with the mandate of the Church and Society Commission, the framework given by

the Trondheim Assembly was translated by the Commission into a 5-year work programme, which was “warmly welcomed and endorsed” by the CEC Central Committee in December 2003.

In the time covered by this report, the **Church and Society Commission** met every year, reviewing and adopting an annual work programme. In addition to this the **CSC Executive Committee** met twice to three times a year in order to review concrete projects, developments on the European level and submissions of the Commission to the institutions. Reports of this work were received by every meeting of the **CEC Central Committee and Presidium**.

Besides reviewing the annual work programmes, the Commissions at each of its meetings addressed the following particular themes:

**2004 Wavre (Belgium):**

Enlargement of the EU and the “open, transparent and regular dialogue” with the EU

**2005 Dunblane (Scotland):**

Europe’s global responsibility in light of the 2008 G8 Summit and Vision for Europe

**2006 Sigtuna (Sweden):**

Peace, Security and Reconciliation

**2007 Etchmiadzin (Armenia):**

Inter-Cultural Dialogue

**2008 Prague (Czech Republic):**

Inter-Cultural Dialogue

In March 2009, the Church and Society Commission will meet in the birthplace of CEC, in Nyborg (Denmark) to celebrate CEC’s 50<sup>th</sup> anniversary and to address the theme of “Religion in the Public Sphere”.

The following report gives account on how the work programme given to the Church and Society Commission has been implemented.



## 1. THE MANDATE AND THE WORK PROGRAMME OF THE CHURCH AND SOCIETY COMMISSION

The mandate of the Church and Society Commission (CSC) of CEC, resulting from the integration of EECCS and CEC in 1999 (cf. Art 7(4) of the Byelaws to the CEC Constitution) reads:

- a. “Study and examination of Church and Society questions in a socio-ethical perspective such as EECCS and CEC have undertaken up to now (for example: peace, justice and the integrity of creation, reconciliation and governments);



## 2. RELATING TO MEMBER CHURCHES AND PARTNER ORGANISATIONS

The close relation with member churches and partner organisations is a constitutive element in the work of the Commission. In the period since the last CEC assembly member churches were actively involved in CSC activities by the participation of representatives in the **Commission, its Working Groups, Task Forces and Project Groups**. Equally important was the involvement of member churches in the development of **public statements** and policy documents. The process that led to a CSC statement on the beginning of accession negotiations of the EU with Turkey might serve as an example. In February 2004, the Church and Society Commission issued a draft policy document on the accession to all member churches and asked them for comments and feedback. On the basis of the responses from member churches, a public statement was issued in October, just prior to the European Commission publishing its assessment.

**Networking** became an increasingly important element within the different working areas. The European Christian Environmental Network (ECEN) is the most prominent example. ECEN is administered and organised by the CSC Secretariat. A network on employment, economic and social issues is in the process of being established.

Relations between the Commission and its constituency have always been understood as a **two-way process**. In order to increase the information flow from member churches, to share European developments and to build a network among those within the member

churches who are working on issues related to church and society, since 2003 the Commission has invited **Church & Society and Europe Secretaries** of member churches to an annual meeting in or near Brussels.

A special moment in the life of the Commission during 2003-2009 was the **Church Leaders' Meeting** in December 2006. The meeting, under the title "Values, Religion and Identity", brought together more than 60 church leaders from 28 countries, taking up one of the recommendations from Trondheim (cf. Rec. 15 and 16). For many church leaders it was their first visit to Brussels and the first direct engagement with the European institutions.

It is the aim of the CSC to engage with member churches and partners as early as possible on emerging European trends, projects and developments. Besides communicating with member churches through the CEC Communication office in Geneva and its tools, such as the CEC **website** and regular **press releases**, several mechanisms were established as regular features in the CSC in order to foster communication with member churches and partner organisations. Since the end of 2006, CSC has been publishing a monthly **CSC Update on European Affairs**. The Europe Updates serve as a channel to provide timely information ("early warning") on European affairs and the related CSC activities and, at the same time, seek to engage members in them. Member churches have an open invitation to use the Europe Updates to pass information about their own Europe-related initiatives (statements, conferences etc.) and to share their best practises. The regular updates are completed by occasional **briefing papers** on particular topics (e.g. Treaty reform

process, intercultural dialogue, EU social policies) and on CSC's involvement in the respective matters.

Since 2005 the CSC has reported its work not only to member churches but to a broader public through its "**Annual Reports**", which have attracted considerable attention.

More strategically, the CSC uses the visits of member churches to Brussels and Strasbourg to communicate with member churches. To this effect, the CSC invites in particular **delegations from member churches**, whose countries assume the EU Presidency in order to bring them in touch with the institutions.

Of high importance is also the cooperation which emerged with churches and church organisations, such as the Community of Protestant Churches in Europe (CPCE), which support the work of the CSC with seconded or associate staff. Equally important is the cooperation with churches represented with their own **offices in Brussels**. The CSC enjoys a special relation with the EKD office in Brussels, whose Director is also associated staff of the CSC and accompanies the Working Group on EU Legislation.

**Associated members** are invited to the CSC Plenaries and several associated members (especially the youth organisations) are represented in Working Groups and Task Forces of the CSC. In addition, for most of the period covered by this report, the ecumenical organisations represented in Brussels met bi-monthly to discuss and coordinate their work. An especially close cooperation exists with the Churches' Commission for Migrants in Europe (CCME), the Association of WCC-related Development Organisations (APRODEV), Eurodiaconia, the Ecumenical Association of Laity and Academy Centres (Oikos Europe)

and the Commission of [Catholic] Bishops' Conferences in the European Communities (COMECE). COMECE and the CSC established a Liaison Committee, which meets annually in order to review and to agree upon common initiatives.

The cooperation with **CCME** and the prospect of CCME becoming a commission of CEC resulted in many joint initiatives on issues related to trafficking in human beings, anti-discrimination, and inter-cultural dialogue.

Until 2007, **Eurodiaconia** and the CSC worked together on social issues in a joint Working Group.

**Oikos Europe** and the CSC cooperated on issues such as religion in the public sphere and they were represented at each other's annual plenaries.

All of these organisations joined forces in organising a four-day event during the German Kirchentag in 2006 on "Europe in the World" which was attended by some ten thousand participants.

These are just some examples of cooperation with partner organisations. Many other partner organisations (church-related and non-church-related) and many other forms of cooperation could be mentioned. Bringing the different actors together facilitates speaking with one voice, as far as possible. The CSC believes that this is an important pre-condition for a successful advocacy work vis-à-vis the European institutions.



### 3. RELATING TO THE EUROPEAN INSTITUTIONS

The relations with the European institutions are guided by two aims. The first aim is to **share information** about developments in the institutions with member churches in order to facilitate active engagement in European issues. The second aim is to present the **“common voice”** of CEC member churches to the institutions. Though the third element of the CSC mandate highlights the special responsibility of churches in the European Union, it is important to stress that CEC and its CSC, as a pan-European organisation, does not only relate to the institutions of the European Union (27 member states), but also to the Council of Europe (47 member states) and the Organisation for Security and Cooperation in Europe (OSCE; all European states); at times even to global organisations such as the UN and NATO. In bringing a common voice to the European Union, the CSC is very conscious to not only bring the voice of churches in member states, but of the whole of the constituency of CEC.

Whether the present mechanisms of relating to the European institutions has led to an “active and stable framework of dialogue”, as recommended by the Trondheim Assembly, is difficult to judge. **The Lisbon Treaty** (superseding the non-ratified Constitutional Treaty) of the European Union, which in Article 17 commits the European Union to an **“open, transparent and regular”** dialogue with the churches and religious associations or communities has itself not yet been ratified. However, all present leaders of the European institutions have committed themselves to the

dialogue. The President of the European Commission, Jose Manuel Barroso, stated at the Third European Ecumenical Assembly (EEA3) in Sibiu (Romania) in 2007: “The European Commission has always been attentive to the engagement of the Christian churches, and in particular to the Conference of European Churches, which since the beginning have accompanied and encouraged the big adventure of the European construction... My participation in this gathering, upon invitation of the Conference of European Churches and the Council of European Bishops’ Conferences is part of a long process of listening and mutual respect between the Commission and the main religions in Europe.” Similar sentiments were expressed in Sibiu by the President of the Parliamentary Assembly of the Council of Europe, Mr René van der Linden.

The following patterns for the relations with the **EU institutions** have emerged over the years and can be regarded as fairly stable.

Since 2005, the President of the European Commission has invited leaders of the three monotheistic religions for an annual **“Summit”**. By the time of the Lyon Assembly, there will have been summit meetings in five consecutive years. In recent years, the President of the European Commission has been joined by the President of the European Parliament and by the President of the EU Presidency in expressing the invitation. CEC is represented at these meetings by its President and by several representatives of member churches, who are invited in their own capacity. The CSC, as well as COMECE, has tried to help facilitate the participation of church representatives, for instance, by hosting pre-meetings. Themes addressed in these summits were, *inter alia*, fostering tolerance and mutual

respect, inter-cultural dialogue and climate change.

The CSC of CEC and COMECE also seek meetings with every incoming **EU Presidency** either prior to or as early as possible after a government has assumed the six-month Presidency. These meetings are important in raising the churches’ concerns and in preparing contacts on the working level of the churches with an EU Presidency throughout the presidency. Meetings with EU Presidencies are usually attended (from the CSC side) by the CSC Director and church representatives of the respective country. The churches’ delegation is mostly received either by the Prime Minister, the Foreign Minister or the Minister in charge of EU affairs, or in some cases by a Secretary of State. In the period covered by this report, meetings have taken place with the Prime Ministers of Italy, Ireland, the Netherlands, Luxembourg and Slovenia, with the Foreign Ministers of Austria, Finland and Germany and the Secretary of State of France. As an important result, these meetings have facilitated more intensive contacts between the churches in the respective countries, but also of CSC and COMECE to the EU Presidencies.

In order to make the contact with EU Presidencies more effective and in order to develop long-term aims and strategies, in 2007, the CSC together with the Church of Sweden and the Evangelical Lutheran Church of Finland convened for the first time a consultation which brought together those churches whose countries will assume the EU Presidency in the near future. This consultation helped substantially in bringing member churches from different countries into contact with one another and in developing a common agenda. The results of the meeting were shared

with wider CSC constituency in a CSC guide for EU Presidencies.

Another stable feature in the relations with the EU institutions are the **Dialogue Seminars**, which are jointly organised by the CSC, COMECE and the European Commission around themes of common interest. The usual pattern is that these dialogue seminars are organised twice a year and they bring together representatives of member churches with a special expertise on the theme and responsible staff and politicians from the European Institutions. In the period from 2003 to 2009, seven such dialogue meetings have taken place, covering issues such as EU enlargement, “fortress Europe”, religious education, the European social model(s), “flexicurity” in the labour market, inter-cultural dialogue and climate change. A certain suspension of the dialogue seminars in the years 2005 and 2006 can be attributed to the extensive work of the Convention on the Future of Europe and a reorganisation in the Bureau of European Policy Advisers, the partner on the side of the European Commission in organising the dialogue seminars.

The Strasbourg office very closely monitors the sessions of the **European Parliament** and shares relevant information electronically to an ever-growing list of church-related recipients. Through all the years, the CSC has enjoyed a close relationship with members and bodies of the European Parliament, who mostly prove to be very accessible for cooperation in many ways. Upon invitation of European deputies several CSC events, such as seminars and book presentations took place in the European Parliament.

In addition to these “structural” elements in the relations with the institutions, howe-



ver, are the many contacts between church representatives and staff with MEPs and civil servants on the **working level**. The CSC participated in many consultation processes of the European Commissions and the European Parliament and enjoys frequent formal and informal contacts with representatives of the institutions. With the help of additional staff in the CSC (in both Brussels and Strasbourg), contacts with representatives have also increased considerably. The CSC has become better known and more visible within the institutions; this has also made it easier to invite representatives to CSC consultations and working groups and to make relevant appointments for church-related visiting groups. It is particularly through these contacts that information is shared, which in turn can be passed on to the CEC constituency.

Besides the contact point of the European Commission, the present Presidium of the European Parliament has also charged one of its Vice-Presidents and a member of the President's Cabinet with relations to religious communities. When the CEC Presidium met in Brussels in 2007, it met with the representatives of the European institutions in charge of relating to religions.

The discussions on how to implement Article 17 of the Lisbon Treaty (if ratified) have not ended. In the European institutions there are still sectors that want to prevent too close a relationship between the institutions and religions. However, in preparation of further debates on an "open, transparent and regular dialogue" between communities of faith and conviction and the European institutions, the CSC has commissioned a study on the development of the relations up to the present day.

The study will be available prior to the Lyon Assembly.

With regard to the **Council of Europe** (CoE) it is also true to say that contacts have considerably increased over the years, not at least due to support of seconded and associated staff. In relation to the Council of Europe, CEC enjoys the status of a "participating" organisation, which signifies a boost compared to the earlier terminology of an organisation in "in consultative status". If CEC and its CSC do not relate to the Council of Europe in their own right, they often bring the voice of the churches to the Council of Europe through the community of non-governmental organisations.

In addition, CEC through its CSC enjoys a special relationship as observer in the Council of Europe's Steering Committee on Bioethics. This has allowed for many direct and ongoing contributions at an early stage of the Council's work. The contributions of the CSC in this field are facilitated by the CSC Working Group on Bioethics.

In 2004, the CSC of CEC was encouraged to apply also for an observer status in the Council's Steering Group on Human Rights. Though the CoE Council of Ministers in the end saw it as difficult to grant such a status to a religious organisation, relations and cooperation in the field of human rights have intensified. The CSC was invited to participate in and to contribute to CoE Working Groups on themes such as "human rights of members of the armed forces", "hate speech", "the wearing of religious symbols in the public sphere" and human rights in a multi-cultural society.

Two particular developments deserve particular attention in this section of the report. Since 2000, the **CoE Commissioner for**

**Human Rights** has invited religious representatives to annual meetings on themes related to armed conflicts, church-state relations, human rights, culture and religion, religion, education and dialogue. All of these meetings were attended, and partly facilitated, by the CSC.

Secondly, after a long and participatory process, the Council of Europe's Committee of Ministers published in 2008 a **White Paper on Inter-Cultural Dialogue**. The White Paper, for the first time on this level, recognised the importance of religious communities and the need for cooperation and exchange. On 8 April 2008 the Council of Ministers organised for the first time an encounter with religious communities and other NGOs. The meeting was preceded by the CSC inviting ambassadors to the Council of Europe for an exchange. Following this meeting, ambassadors from eight Nordic and Baltic countries sought contact with the CSC on issues related to inter-cultural dialogue.

Relations with the **Organisation for Security and Cooperation in Europe** (OSCE) have focused – as recommended by the Trondheim Assembly – on the human dimension and religious freedom. The CSC Director is *ad personam* a member of the Advisory Council on Freedom of Religion and Belief of the OSCE Office on Democratic Institutions and Human Rights (ODIHR). Many church representatives are members of the Advisory Panel, a resource body around the Council. Through the Council and the ODIHR, the CSC has the possibility to address concerns of member churches with regard to religious freedom. One of the main projects of the Council in recent years was the development of the Toledo Guidelines on Teaching about Religion and Beliefs in

Public Schools, which attracted a substantial amount of attention.

For the broader human rights agenda the annual OSCE Human Dimension Implementation Meetings and the Supplementary Human Rights Seminar are important as they allow direct engagement with delegations of participatory states into dialogue on specific human rights topics and their implementation.

Both functions, the close cooperation with member churches and partner organisations as well as the monitoring of and advocacy work towards the European institutions, are a priority for the CSC. Only if the relations with member churches are functioning, can the CSC really represent the common voice of its members. Only if the member churches are well and timely informed about forthcoming developments and projects, an involvement of the CEC constituency can be ensured.





#### 4. WORKING MECHANISMS AND METHODS

The CSC policy paper on “Working Mechanisms and Methods”, recommended by the Trondheim Assembly, offers a number of values undergirding the work of the CSC and its relations with member churches and partner organisations. Based on these values, various working mechanisms and methods have been developed and implemented.

**Permanent Working Groups** on Bioethics, EU Legislation, Social Issues, Human Rights and Religious Freedom, Peace, Security and Reconciliation, and European Integration have been established. They helped to structure and to accompany the work of the CSC in crucial areas of work. They have also ensured the involvement of member churches. Members of the Working Groups were selected upon recommendation of member churches and associated members. Networks, as mentioned above, served the same purposes.

The limited timeframe in dealing with the European Institutions, however, made it necessary to also establish more flexible and **project-oriented mechanisms**. Task forces dealt, for example, with issues related to globalisation and employment. Brainstorming groups helped to address new and emerging challenges. One-off consultations in Brussels, Strasbourg and in European countries helped to address specific issues relevant for the churches and the institutions. The close cooperation with member churches and partner organisations also led to some issues being addressed by one or several member churches or partner organisation for the whole of the CEC fellowship. The policy paper on agriculture as well as the study on the relations of the

CSC with the European institutions are good examples of out-sourced projects.

A still underdeveloped mechanism is **team visits to member churches** or regions with specific concerns. The CSC, however, participated in the South Eastern European Partnership Programme and team visits organised by the CEC General Secretariat. In addition, the plenary meetings in different parts of Europe (which always included encounters with member churches in these countries) also provided good opportunities for learning about various situations and concerns of churches in Europe. Venues for Commission Plenaries were selected not least according to these criteria.

The Church and Society Commission wants to express its thanks to all member churches and partner organisations, which were involved in implementing its work programme and helped to resource its work.

#### 5. THEMATIC WORK AREAS

##### 5.1. European Integration

The period since the last CEC Assembly saw a major development in European politics. Twelve countries, mostly situated in Central and Eastern Europe, became full Member States of the European Union. The enlargement of the EU in 2004 and 2007 was, therefore, often referred to as the ultimate end of the Cold War and of decades of an artificial division of the continent by an Iron Curtain.

Churches were intensively involved in the process of European integration. European integration became the headline for many of the activities of the CSC. The Working Group on European Integration monitored specific aspects of the accession process and the CSC as a whole raised on many occasions the common voice of the churches in direct contact with the European political institutions.

In dealing with European integration, the CSC underlined specific basic principles from a church perspective: EU integration is more than EU enlargement. Therefore, to speak about integration means for the churches to go beyond the limitations of the economic and political aspects, reminding the institutions of the need to address with the same vigour the **human, social, spiritual and religious dimensions of the process**. From the CEC perspective, Europe is broader than the EU and to speak about integration also means to speak about the impact of the process on the whole continent and even on a global scale.

In particular, the CSC raised the following concerns:

- ✿ the hopes and anxieties of the people linked to the integration process in Europe;
- ✿ the EU Constitutional Treaty (now Lisbon Treaty) – and the role of the churches in the ratification and implementation process;
- ✿ identity, values and diversity in Europe;
- ✿ the EU’s relations with Turkey.

The consequences of the EU enlargement and the response of the churches were at the focus of attention of a conference in Budapest organised by the CSC in cooperation with the Reformed Church in Hungary in April 2004. **Church leaders from the new EU Member States and candidate countries** underlined that economic prosperity and economic growth must not be the only aims of the integration. The process of European integration needs to be a process with a human face, taking into account the social consequences of the economic processes. Solidarity between people, countries and regions needs to play a shaping role in the future of the Union.

The study of some concrete results of the EU enlargement was the aim of a project launched in 2004 by the CSC, CCME and **Theobalt**, a network of churches around the Baltic Sea. The core of the project was an effort to raise awareness for specific aspects of the European integration process, in particular for the question of free movement of persons as a challenge and opportunity in the Baltic Sea region. The cooperation with Theobalt allowed for an involvement on the regional and local level. The specific characteristics of the Baltic Sea region allowed at the same time to focus on the relationship of the old and new EU Member States and Russia. It also con-



tributed to addressing various aspects of free and forced migration like, for instance, issues such as the trafficking in human beings in the region.

In 2006 and 2007 the CSC developed a project under the title '**Values, Religion, Identity**'. The project resulted in two conferences, in Brussels (2006) and in London (2007). An extraordinary event was the church leaders' conference in Brussels in December 2006. The meeting was an important opportunity for church leaders of the CEC member churches as well as an opportunity for the direct contact of the church leaders with the European political institutions. The project underlined a need for a more intensive communication between church leaders and the European political leadership. This was, in particular, important for a number of churches for which, due to various reasons, the debate on European issues as well as the link between churches and politics did not previously feature very prominently on their respective agendas.

The church leaders adopted *An Open Letter from Church Leaders to Political Leaders in Europe: For a Europe Based on Shared Values and a Common Hope*. This letter formed the basis for CSC interventions during the EU debate on the future of Europe and during the search for overcoming the deadlock with regard to the EU Constitutional Treaty in 2006 and 2007.

The CSC was intensively involved in the preparation of the Europe Day and, in particular, the Europe Forum during the **Third European Ecumenical Assembly (EEA3) in Sibiu in September 2007**. The Assembly proved to be a unique opportunity to discuss and share in a broad ecumenical setting the different experiences and views on the future of the

continent. The EEA3 renewed the commitment of churches to be a visible and active part in European societies. Several political leaders of Europe contributed to this discussion in Sibiu. The President of the European Commission, José Manuel Barroso, as well as the Commissioners Figel' and Orban and the President of the Council of Europe's Parliamentary Assembly, René van der Linden, underlined in their presentations the importance of the dialogue between religions and politics. They stressed the "vital and vibrant role" of religion and religious organisations in the society. René van der Linden pointed out that: "Through their profound respect for individual human dignity, they [religions] are indispensable to advancing peace and justice in the world... politicians must recognise this and strengthen the role of churches and religious organisations in society."

The relationship of the EU to **Turkey** remains to be one of the debated points of the integration process. The CSC issued a discussion paper at the beginning of 2004 and asked all member churches for comments. On the basis of this wide consultation process, the CSC was able to issue a statement on the eve of the European Commission's decision as to whether or not start negotiations with Turkey, underlining that for the CEC the fact that Turkey is a predominantly Muslim country is not an issue that would, in principle, hinder future Turkish membership of the EU. The statement highlighted, however, other concerns, such as the implementation of human rights record in Turkey as well as a number of EU internal matters, which need to be solved. The paper stated that at the given stage neither Turkey nor the EU is ready for the accession.

The CSC contributed significantly to the debate on the future of the EU and participated actively in the work leading to the draft text of the **EU Constitutional Treaty** and to the later EU Lisbon Treaty. In all submissions and interventions, the CSC underlined the importance of commonly shared values as the basis in the process of shaping the future of the EU. The CSC emphasised values such as the protection of human dignity, reconciliation, freedom, justice and solidarity as cornerstones of the European project. The churches have an important role to play in reminding the political institutions that these are fundamental values which are not only valid as guiding principles for the past, but also for the present and the future of Europe.

## 5. 2. Globalisation

The work on globalisation resulted, *inter alia*, in a publication titled "**European churches living their faith in the context of globalisation**." The document tries to highlight different aspects of the churches' debate in Europe. It was developed as a contribution to the global debate in the framework of the World Council of Churches' AGAPE process. It served as a basis when the CSC brought together European delegates in preparation for the WCC Assembly in Porto Alegre in February 2006. The CSC will continue its involvement with the WCC (process on Wealth, Poverty and the Ecology) and with churches of other continents on issues related to globalisation.

From a CEC perspective, globalisation is understood as a process including both **opportunities and challenges**. Although elements have been identified which lead churches to a rejection of economic globalisation, the Euro-

pean experience shows that neither total rejection nor uncritical endorsement seems entirely appropriate. Churches, being aware of the positive elements of globalisation, recognise that globalisation also increases vulnerabilities, particularly for certain groups in society, for example trafficked women, migrants, minorities, the socially excluded and others. Special attention needs to be paid to the situation in the developing countries. The CEC position clearly opposes a globalisation process which does not take into account these vulnerabilities, the limits to growth, and threats to a sustainable development. CEC rejects that the market becomes an idol. In the current form of globalisation, the market is overemphasised with harmful consequences for human relationships and cultural identity.

In the CEC perspective on globalisation, different experiences were reflected within the European continent, in particular in Western and Eastern Europe. The role of the social market economy in Western Europe is a different experience compared with the legacy of the eastern part of the continent, which led to an artificial division of the continent by an Iron Curtain. For Europe's churches, the Eastern European experience of scarcity and of the suffering of people must be a vital factor in the analysis of the globalisation process. This experience needs also to be taken into account in responding to current challenges. The CSC publication stated that **economic policies cannot create values on their own**; solidarity cannot be created by the market alone. The concept of the European social market systems, with all their weaknesses, contains elements which could be of help in transforming the global economic system. While confirming the potential positive role of the



market, there are recognised limitations: “It is not the market *per se* but rather what can be called *market society* that we are opposing. Economy based on belief in the invisible and universally present almighty hand of the market is a form of idolatry.”

The European integration process is a part of a European response to globalisation. The active role of the churches in the process is, therefore, to be seen as a part of contribution to the challenge of globalisation. The CSC view on globalisation takes into account those facets of globalisations that go beyond a limited focus on the economy, for instance, the lack of governance. The publication provided a **theological and ethical orientation** and explored underlying values and principles.

Globalisation and in particular issues related to global justice were also at the centre of the EEA3. The Justice Forum was an opportunity for a broader European discussion on the impacts of globalisation and on the commitments of the churches in Europe to make an active contribution to the debate. The Forum pointed out that the “discussion was a precious moment in our ecumenical journey and underlined that the European Churches have to continue to develop adequate answers to the cries of affected people in their midst as well as from other continents.”

The CSC supported many churches in Europe in strengthening contacts between European churches and partner churches from other continents. In June 2008, delegations of the CEC and the All Africa Conference of Churches met in Paris and discussed possibilities for further contacts and cooperation between churches and ecumenical bodies from the two continents. The CSC also launched a process of dialogue between European

and Latin American churches on the impact of globalisation, which aims at assessing globalisation on the basis of different experiences made in the two continents and at **raising mutual awareness** for the effects of globalisation in different contexts.

These initiatives are a part of the CSC response to the call of the EEA3 “to organise a consultation process stressing out European responsibility for the just shaping of globalisation”. Recognising the responsibility of the churches to contribute to shaping the globalisation process from a perspective of justice was a driving force for the CSC involvement. In this spirit, the CEC Central Committee underlined in its statement from November 2007 the basis of the CEC position on globalisation: “the economy should be at the service of people, and not the other way around.” The promotion of a life in human dignity and the integrity of God’s creation as well as enhancing livelihoods, especially of those who are in need, are to be the guiding **criteria for shaping the globalisation** process from the churches’ perspective.

### 5.3. Environment

The environment and in particular **climate change** have become prominent topics on the European political agenda in recent years. The European Union has made a substantial effort to shape its profile as a leading global force in effectively addressing the challenges of climate change. **EU activities** aim at reducing greenhouse gas emissions by 20% compared with 1990. In case of a follow up of other major global polluters, the EU is committed to a reduction by 30% by 2020. It aims to increase the share of renewable energy resources by up to 20 % in the total energy mix

and to increase the energy efficiency by 20% in the same year. The EU plays a prominent role in the UN process aiming at achieving a reasonable arrangement for greenhouse gas emissions at the global level after 2012, when present arrangement negotiated in the framework of the Kyoto Protocol expire.

Churches have been active partners in the process, with increasing vigour to challenge climate change. Climate change featured as a major topic in the meeting of churches and religious leaders with the Presidents of the European institutions (European Council, European Parliament and European Commission) in May 2008. Specific activities and efforts of many churches in Europe have been noted as an important contribution of churches in raising awareness for the challenges of climate change in society. Churches in Europe are increasingly aware of the need of being responsible stewards for God’s creation, as well as of the necessity of a dialogue of the churches with the political decision makers on matters related to climate change. In 2008, the capacity of the CSC to address the challenges of climate change at the political level was substantially increased through cooperation with the Church of England and its representative in Brussels and in the CSC. European churches, the CSC and the **European Christian Environmental Network** ECEN also contribute significantly to the WCC efforts to address climate change at the global level.

A major instrument of the CSC in addressing environmental issues is the ECEN. It is an open network of church delegates bearing responsibility for environment issues as well as for all those who as members of the European churches want to contribute to Care for Creation. ECEN’s major task is to raise aware-

ness among churches and Christians in Europe and to provide a platform for the sharing of experiences and good practices. ECEN celebrated its 10<sup>th</sup> anniversary in 2008; it continues to prove to be an important ecumenical instrument. The core activities of ECEN include the active promotion of a “Creation time”, a time in which the care for creation should be included in the churches’ liturgical calendar. This initiative has also been taken up by the EEA3, which in its final message recommended “that the period from 1<sup>st</sup> September to 4<sup>th</sup> October be dedicated to prayer for the protection of Creation and the promotion of sustainable lifestyles that reverse our contribution to climate change.”

Since the last CEC Assembly, ECEN organised three **Assemblies** for church representatives in Basel (Switzerland) in 2005, Flämslätt (Sweden) in 2006 and Milano (Italy) in 2008. Activities of the network are focused on eight thematic areas: theology, worship, climate change, eco-management, environmental education, water, transport and mobility, and nature protection. ECEN appeals are contributing to stepping up initiatives of churches to respond to environmental challenges. Every year, ECEN issues liturgical material, thus assisting the churches in organising prayers and worship services on care for creation. ECEN offers a broad platform for **sharing and for mutual support** for many Christians in churches across the continent.

ECEN has produced several documents, some of which have been widely circulated. The message to every church and congregation in Europe from the Assembly in Basel (2005) was translated into 16 languages. Other widely circulated documents included: “Living in a new energy era”, a call from the ECEN



Assembly in Flämslätt in 2006, as well as the publications on “Environmental Management in European Churches” and on “Time for God’s Creation”.

Long before 2007, the EEA3 became a focal point of ECEN. For the network the process of preparation was equally important as the event itself. The preparatory process contributed significantly to deepening the cooperation between ECEN and the environmental commission of the CCEE. The Creation Forum at the EEA3 stressed that the churches should give priority to and advocate for responsible and sustainable life-styles. The link between the care for the **environment and Christian theology** is of utmost importance. The specific contribution of the churches to the environmental movement can be seen in emphasizing the interconnectedness of humankind with all of creation. Today a responsible lifestyle is an important Christian witness. ECEN also played a role in other areas of the Assembly, such as the eco-management of the event. For the first time an Assembly (co-)organised by CEC applied a climate change compensation scheme, which resulted in the planting of 15000 trees in Sibiu.

The last ECEN Assembly under the title “Real challenge of climate change” in September 2008 in Milano brought together more than 100 delegates from 25 countries. The Assembly demonstrated the capacity of churches in raising awareness for and in playing an active role in the care for creation. It also made clear that there is an important role for churches to play in addressing the issue of climate change: in motivating concrete actions in the churches’ communities, as well as in engaging in a dialogue with the political institutions.

#### 5.4. Social and Economic Issues

In 2000 in Lisbon, the EU Heads of State and Government committed themselves to make the EU “the most competitive and dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion.” Several years later, following a mid-term evaluation, the EU had to state the failure of its “**Lisbon strategy**”: “Europe’s citizens are concerned about jobs, growth, the environment and a proper social net. The existing lack of economic growth affects all of us, our pensions, salaries and our standard of living” (Mid-term review of the Lisbon strategy).

Twenty years after the fall of the Iron Curtain, Europe still faces a huge difference of living standards between West and East, North and South. Unemployment rates persist on a high level in many European countries, contributing to increasing poverty for those who remain excluded from economic growth, education and social security systems. Families are in particular affected by the risk of social exclusion. In some European countries poverty affects more than every fifth child. This has led to considerable uncertainty as to how to further develop the European social model(s).

According to the Gospel, it is an integral part of the **calling of the Church** to care for the well-being of all people, that they all may enjoy life in its fullness. At a conference on “A common vision for a social Europe” organised by the CSC and Eurodiaconia in November 2005 in Brussels, representatives of Europe’s churches confirmed their commitment to a “social Europe”: “The Christian vision of a social Europe is a radical one (in the literal sense of the word), seeking the roots of our social activity. Spirituality and solidarity belong

together: in the Christian understanding, human dignity does not depend on productivity or economic contribution, but resides in people created in the image of God to live in relationship (Genesis 1,27)... There cannot be a full community without participation of vulnerable people... Churches and Diaconia have an advocacy task, i.e. to strengthen the voice of the marginalized, and to point out deficits in the social systems. An economy is only fully understood if it is looked at from the viewpoint of the vulnerable and disadvantaged.”

In recent years, the CSC has become very actively involved in the **debate on the future of the European social model(s)**. On many occasions the CSC addressed the EU and the member states to care for a better balance between the economy, social cohesion and a sustainable environment. The joint CSC-CCME-Eurodiaconia response to the EU’s consultation on “Europe’s Social Reality” provides an overview of the churches’ perspectives on the manifold social situation in Europe. The CSC has also participated in similar consultations on social inclusion policies and in the debate on the renewal of the EU’s social agenda. Furthermore, the CSC is involved in the preparation of the 2010 European Year of Combating Poverty and Social Exclusion.

Churches and their diaconal ministries are today the biggest providers of **social and healthcare services** in Europe. They are rooted at grassroots levels, closest to the people, and very often the last places of support for those who fall through the safety nets of the social protection systems. Therefore the liberalisation of services in the internal market (the Bolkestein Directive), which was introduced by the EU in 2004-2006, was a key concern of the CSC’s work. Over the years, the

CSC participated actively in this debate. The week before the decision in the European Parliament, CSC together with COMECE brought all relevant stakeholders together in a dialogue seminar on social services. These activities resulted in an exemption of social and healthcare services from the scope of the Services Directive, an exemption that explicitly covered services provided by churches and diaconal organisations, which was an important step to protect the quality and accessibility of social services of European churches. In addition, the CSC together with its partners contributed to a number of consultations on social and healthcare services.

The **demographic developments** of European societies constitute another important challenge for a social Europe. Ageing societies and decreasing birth rates put pressure on social protection systems and lead to profound changes in European societies. Together with CCME, the Ecumenical Youth Council in Europe (EYCE) and Eurodiaconia, the CSC contributed to the development of the EU’s Green Paper on Demographic Change, stressing the need for a new quality of relations in European societies. This will require a profound reconsideration of principles and values in European politics.

In March 2008, the CSC started a mapping process of member churches’ views on **family policies** in order to prepare future work on this theme. CEC member churches and associated organisations were invited to send their respective position papers to the CSC to prepare a joint position paper on family policies.

In 2005, the CSC Plenary in Dunblane asked the CSC to intensify the cooperation among CEC member churches and associated organisations on issues relating to employment. In



the following years this led to an intensive involvement in **employment policies** on European level and to the development of a new European network on employment and economic issues, coordinated by CSC. In February 2008, CSC together with CCME and ECG organised a Conference on “Employment and the Churches”, which included a Dialogue Seminar with the European Commission. On the eve of the meeting of the Council of the European Union on Employment, Social Policy, Health and Consumer Affairs, representatives and experts from the churches in Europe expressed their concern about the increasing segmentation of the labour market, with more and more precarious employment situations and the growing marginalisation of specific groups, such as long-term unemployed, less-skilled people or people with a migration background. Keynote speakers at the Dialogue Seminar were Ján Figel and Vladimír Špidla, members of the European Commission. The consultation was an important step to intensify networking among CEC member churches on economic and social issues.

### 5.5. Agriculture and Rural Communities

The last six years have seen numerous upheavals for European agriculture. The European Union has considerable influence through its Common Agricultural Policy (CAP); the CAP continues to account for nearly half of the EU's entire expenditure. Enlargements of the EU in 2004 and 2007 have placed new pressures on the CAP, given the comparatively high percentage of agricultural workers in the accession states compared with Western Europe.

The EU's **Common Agricultural Policy** is under pressure from various quarters. Agriculture is a major issue in international trade negotiations, including pressure from some countries and corporations to allow greater use of genetically modified organisms (GMOs) and meat imports (including those with substances currently permitted in the USA but not in the EU). The CAP is heavily criticised by many developing nations for destroying local agriculture (through food “dumping” of imports from Europe, making locally-grown products uncompetitive) and excluding products from European markets. Finally, the CAP is resented by some European farmers as being highly bureaucratic.

The growth in the world's population has placed additional pressure to increase crop yields. The question of the ethics of growing crops for fuel has thus called into question the sustainability of such biofuels, as well as massive fluctuations in the wholesale prices of cereals in recent years. The CSC took part in the EU's Roundtable on “Ethical Aspects of Modern Developments in Agriculture Technologies” in June 2008.

The current EU budget runs from 2007 until 2012; a long-term issue will be the implications for rural communities of any changes to the Common Agricultural Policy after 2013. There may be considerable political pressures during negotiations for the post-2013 budget, including for reductions (or increases) in expenditure in various EU countries.

Notwithstanding the legitimate demands of developing nations, the impact of reforming the CAP could have major consequences for Europe's rural communities, many of which are economically vulnerable. The pastoral concern for people living in Europe's

rural areas must continue to be a major consideration for the churches. New technology (such as home working using the internet or small-scale generation of electricity using agricultural waste) may help to preserve the viability of the rural economy.

The CSC has worked with the **Churches' European Rural Network (CERN)** on addressing questions of agriculture, rural communities and food. A member of the CSC staff has also served on CERN's steering committee. CERN has organised several meetings, at which the CSC has been represented, notably in Strasbourg (2004 and 2005), Čelákovice, Czech Republic (2006) and Altenkirchen, Germany (2008). These meetings have underlined that churches have a special role to play in the development of rural regions in Europe. It is notable that often village churches remain as a focus for rural communities long after other focal points (such as shops, banks and schools) have been closed. Churches do not only fulfil diaconal and pastoral tasks in services they provide in rural regions; they have a particular role to play in protecting and preserving the values and identities of their respective regions and are able to raise the concerns of the communities and people living in rural regions.

The CSC commissioned the Utrecht-based research institute Oikos Nederland to prepare a major **strategy paper for the churches** on agriculture, food and rural communities in Europe. The production of this paper has been assisted by consultations, including with member churches and with representatives of the European institutions. The future task is to draw on the findings of the strategy paper in discussions among churches and of churches with the European institutions. Coopera-

tion with the CERN will be crucial to this effect.

### 5.6. Human Rights and Religious Freedom

The promotion and implementation of human rights has for long been a priority for CEC. The establishment of a desk for Justice, Peace and Human Rights in CEC dates back to 1988. Earlier, CEC cooperated with the National Councils in the USA and in Canada in the Churches' Human Rights Programme. As churches believe that every person is created in the image of God, no human being can be deprived of her/his dignity. Therefore the CSC, in close cooperation with its member churches, promotes policies and standards which respect every person's God-given dignity and which strive for a life in all its fullness for all. This understanding is reflected in recommendation 13 of the Report from the Policy Reference Committee of the Trondheim Assembly.

Since 2003, several **new challenges** arose with regard to human rights and religious freedom. The terrorist attacks in New York, Washington DC, Madrid and London have opened a new debate on the relationship between human rights and security, with some governments wanting to limit existing rights in the search for more security and some wanting to push religion to the private sphere. The globalisation process gave rise to a new debate on the relationship between tradition, identity and universal rights, at times questioning the universality and indivisibility of human rights. The growing gap between rich and poor within societies, as well as between the countries of the northern and southern hemispheres, made the debate re-emerge on the



relationship between civil and political rights on one side and economic, social and cultural rights on the other.

In the period since the Trondheim Assembly, the CSC Working Group on Human Rights and Religious Freedom monitored these developments, involved member churches in debates and made the common voice of the member churches heard vis-à-vis the European institutions and in a broader public. As the name of the Working Group suggests, a certain emphasis was put on religious freedom (individually as well as for communities) as a human right. The work on human rights and religious freedom suffered, however, from two staff vacancies (July to December 2004 and January to October 2007).

In response to **requests of individual member churches**, the CSC dealt with several cases of human rights infringements in European countries, especially with regard to freedom of religion or belief. In many cases, CEC and its CSC informed the European institutions and added its own voice in submission to governments about alleged violations. CEC and the CSC also supported member churches in dealing with human rights violations.

When the debate about the **concept of and the approach to human rights** in view of the new challenges started to emerge in the churches, the CSC devoted its meeting of Church and Society Secretaries in 2006 to launch a debate among churches and of churches with representatives of the European institutions.

As the Russian Orthodox Church announced its process towards drafting a fundamental statement on human rights (finally adopted by the Bishops' Council in 2008), the 2006

meeting of Church and Society Secretaries of European churches was followed-up by a delegation of the CSC and of European churches to Moscow in order to discuss commonalities and diverging opinions in the approach to human rights. The final communiqué of the meeting states the common aim of strengthening codified human rights instruments, but it also raises questions on the relation between Christian values and traditions and human rights as well as on the relation between civil and political rights and economic, social and cultural rights.

As another follow-up to the 2006 meeting, the CSC engaged in a **comparative study** of the European churches' approach to human rights.

In order to stimulate further debate among the churches and to take up issues emerging in the debate among churches and in society, the Working Group on Human Rights and Religious Freedom is now in the process of developing a **human rights manual**, in particular addressed to churches. It will address some of the particular issues raised in the churches' debate, it will address specific human rights issues and offer resource material. The aim is for the material to be used in educational settings and in future training courses offered by the CSC.

The most recent of such **training courses** dates back to March 2004. The training course, jointly offered by the CSC and the Lutheran World Federation, on "Human Rights and Religious Freedom", was attended by church representatives from 15 Central and Eastern European countries.

The **60<sup>th</sup> anniversary of the Universal Declaration of Human Rights** in 2008 offered another occasion to draw the attention to

human rights. The CSC marked the occasion by sending postcards and bookmarks to member churches, partner organisations and friends of CEC.

With regard to the **European institutions**, the CSC very closely monitored developments and made contributions to many consultation processes and debates. One focal point of work was to advocate for the European Charter of Fundamental Rights to become an integral and legally binding part of the European Union's Constitutional Treaty (now the Lisbon Treaty; cf. Article 6 of the Treaty on the European Union). In relation to the EU Charter on Fundamental Rights, 2007 saw the establishment of the European Union's Fundamental Rights Agency (based in Vienna), which aims to monitor and support the EU's efforts in implementing the Charter as well as to undergird the work of the European institutions by scientific research. The CSC is at present one of two religious organisations that have been invited to comment on the Agency's work programme. A visit of the CSC Working Group on Human Rights and Religious Freedom to the Agency in 2007 led to substantive cooperation.

In addition, the CSC contributed (at times together with the Working Group on EU Legislation) to the consultation processes of and debates in the EU institutions, in the Council of Europe and in the OSCE on specific human rights topics. In particular it is worthwhile to mention in this context the consultations of the Commissioner of Human Rights of the Council of Europe and the consultations organised under the auspices of the Council of Europe's Steering Committee on Human Rights.

In 2007, the CSC was invited to participate as an observer in two working groups of the

Council of Europe's Steering Committee on Human Rights. These dealt with human rights in a multi-cultural society and with human rights in the armed forces. The CSC Working Group on Human Rights and Religious Freedom developed responses to the reports produced by the Council of Europe's Working Group at their various stages.

In order not to limit the voice of the churches not only to the European institutions, but also to bring it to the attention of a broader public; the CSC closely cooperates on human rights issues with the NGO community in participatory status with the Council of Europe. In Brussels, the CSC joined the "Human Rights and Democracy Network" of non-governmental organisations.

### 5.7. Bioethics

A major highlight in the work on bioethics after Trondheim was the **conference on "Human Life in our Hands? The Churches and Bioethics"**, organised in Strasbourg in November 2003. The conference took place under the auspices of the General Secretary of the Council of Europe and in co-operation with the Community of Protestant Churches in Europe and the University of Strasbourg. The more than 70 participants represented member churches from all CEC traditions and 22 countries, partner organisations, political decision-makers as well as pharmaceutical industries. The agenda covered a whole range of topics previously addressed by the CSC Working Group on Bioethics and Biotechnology. Discussions revealed diverging opinions among churches. A major achievement of the consultation was therefore that it identified several issues to be addressed in the future and on which the Working Group was asked to



develop position papers as a basis for discussion within and among the churches in Europe and as a basis for engagement with the European institutions.

The position paper on “**Genetic Testing and Predictive Medicine**” states as its starting point that “God is the God *par excellence* of non-discrimination. No person or group of persons can be subjected to segregation or discrimination because of their genetic characteristics. This has repercussions both on the conduct of genetic research itself, and on labour law, social protection and insurance programmes. The God of the Bible liberates the future.” In consequence, it is important “to respect the autonomy and freedom of the individual by helping them to make their own decisions.”

The position paper on “**Ageing and the Care for the Elderly**” took a critical view on “contemporary trends to value people primarily for their youth, attractiveness, health, economic productivity and independence. Every phase of life has its own value. There is a strong need to rediscover the interdependence between generations and to reinforce their links in many ways.”

In addition, earlier position papers on “Human and Animal Cloning” and on “Therapeutic Uses of cloning and Embryonic Stem Cells” were up-dated in the light of the recent debate by a discussion paper on “**New Issues in Stem Cells and Regenerative Medicine**”.

At the moment that this report is being written, four further documents are in the process of being finalised before the Lyon Assembly.

The first is on **Prenatal (PND) and Pre-implantation Genetic Diagnosis (PGD)**, which dwells on two indivisible guiding principles:

- ✿ Society should not impose on parents a choice which is not their own.
- ✿ It is the duty of society to give responsible support to families who choose to have children with special needs. Just and effective inclusion policies for persons with disabilities are crucial in this regard.

The CSC was strongly involved in the ongoing debate on euthanasia in the Parliamentary Assembly of the Council of Europe through several written contributions. Therefore it is important for a CSC policy paper to deal with **Euthanasia and End of Life Issues**. The document will maintain the position that euthanasia and physician assisted suicide are morally unacceptable.

A third and fourth paper discuss and reflect upon the issue of **Human Enhancement** and on the **Ethics of Health Care Systems**.

On the basis of the position and discussion papers adopted by the Executive Committee and presented to the churches, the CSC was engaged in **dialogue with the European institutions**. Besides the CSC’s holding an observer seat in the Steering Committee on Bioethics of the Council of Europe, it responded, for instance, to the consultation by the European Commission on human organ transplantations, in which it underlined that organ donation, making organ transplantation possible, is an act of solidarity, in which the human dignity of both the donor and the receiver have to be respected.

Together with COMECE, the CSC took part in the consultation by the European Commis-

sion on “the mid-term review of the Life Sciences and Biotechnology Strategy 2002-2010”.

The CSC also participated in Brussels in the Roundtable by the European Group on Ethics in Sciences and New Technologies (EGE) in view of their opinion on the ethical aspects of animal cloning for food supply. As a result of the EGE opinion, the European Parliament recently adopted with a very large majority a resolution in line with the CSC position, asking the European Commission to submit proposals prohibiting the whole range of activities related to cloned animals for food supply.

As a result of the 2003 consultation, a **Churches’ Network on Bioethics and Biotechnology** has been created. The first members were the participants in the conference. Since then, it is steadily growing as a platform for sharing information, ideas and projects. Equally important is the increasing co-operation with the European Network of European Healthcare Chaplaincies on issues related to biotechnology.

Finally, the newly established **co-operation between the World Council of Churches and the Regional Ecumenical Organizations** in the process called “Global Consultation on Genetics and New Technologies” is important to be highlighted. The aim of an initial global conference in Johannesburg was to identify the most prominent issues currently dealt with in different world contexts, and to promote the networking for mutual information and support. Topics were genetically modified organisms and food and their social and safety consequences and biodiversity, patenting, HIV, human genetics, prenatal and pre-implantation genetic diagnosis, cloning and stem cell research. The vast experience of the CSC and European churches was

quite visible. The CSC has been asked to continue to contribute to the process, in particular through co-operating with the Volos Academy (Greece), which is offering a consultancy as part of this programme.

### 5.8. EU Legislation

The Working Group on EU Legislation met on average two times a year and analysed proposed and adopted European legislation relevant for the churches (church-state relations, thereby implementing recommendation 12 of the Report of the Trondheim Assembly).

The **analysis** of the Working Group, consisting of member church representatives in legal and/or European affairs, was presented to the Executive Committee and the Plenary of the CSC and led either to submission to the European institutions, to information to member churches or to an analysis to be taken into account by other Working Groups.

The Working Group was accompanied and organised by the head of the EKD Brussels office in her capacity as associated staff of the CSC. In this capacity, OKR’in Katrin Hatzinger succeeded OKR’in Sabine von Zanthier in May 2008. The CSC is very grateful for the close cooperation with the EKD office in Brussels.

A permanent feature on the agenda of the Working Group was the ratification process of the **EU Constitutional Treaty** (since superseded by the Lisbon Treaty) and the implementation of what is now Article 17 on the “open, transparent and regular dialogue” of the European institutions with communities of faith and conviction. The Working Group analysed very thoroughly how the different elements of Article 17 could and should be interpreted. At the early stages of its life, the



Working Group also made suggestions for a reference to God in the Preamble of the then Constitutional Treaty.

Another major element on the work programme was the **anti-discrimination legislation** of the European Union. After the adoption of the Directive (2000/78/EC) on equal treatment in employment and occupation, the Working Group monitored its implementation in the different EU member states and the European issues arising out of the process. In July 2008, the European Commission proposed a Directive on Implementing the Principle of Equal Treatment between Persons Irrespective of Religion or Belief, Disability, Age or Sexual Orientation. The Working Group started to discuss this proposed Directive in consultation with the CSC Working Group on Human Rights.

At various stages throughout the period covered by this report, the Working Group had to look on proposals of the European institutions for a **registration process of non-profit organisations** and a code of conduct. The latest discussion started under the title of a “transparency initiative.” A voluntary register is now open for non-profit organisations to register with the European Commission. The CSC, in consultation with member churches and upon analysis of the Working Group, opposed a registration of churches under the heading of “lobbyists”. It remains to be seen, whether and, if yes, which type of registration for churches and church-related organisations is required, if registration becomes obligatory.

Other issues on the agenda of the Working Group included, *inter alia*: the EU Directive on Services in the Internal Market (in consultation with the CSC/Eurodiaconia Joint Wor-

king Group on Social Issues), religious freedom in Turkey, a proposal for a reduced rate on value added tax on labour intensive work and the recommendation of the Council of Europe’s Parliamentary Assembly on “State, Religion, Secularity and Human Rights” from 2007. Especially in the context of human rights, it has also proved useful to monitor judgements of the European Court for Human Rights and initiatives in the Parliamentary Assembly of the Council of Europe.

In November 2008, the EKD and the Working Group supported by CSC staff organised a conference for church lawyers under the title “**Religion in the Public Sphere**”, which starting from a sociological introduction looked on some specific issues in the legal field, including anti-discrimination, implementing the dialogue between the EU institutions and the churches, the relation of majority and minority churches before the law, religious freedom and integration. Besides tackling these issues on a European level, the consultation provided a welcomed opportunity for church representatives working on legal matters to network and to learn from examples in other countries.

### 5.9. Peace, Security and Reconciliation

Archbishop K. G. Hammar of Uppsala in his address to a CSC conference in November 2005 said: “The contribution of the churches... must consider this as a starting point, being powerless, being vulnerable, being weak”. No military power can ensure ultimate security. Thus, from a stance of vulnerability, the challenge of building peace with justice was recognised at the Ecumenical Assemblies in Basel, Graz and Sibiu, as well as at the previous CEC Assemblies. Member churches span the whole

of Europe, thus giving churches a major bonus and responsibility to foster dialogue, mutual respect, build reconciliation and prevent the emergence of misunderstandings.

There are still numerous **active or frozen conflicts** within Europe, notably in Kosovo and the Caucasus, as well as the slow process of reconciliation in Northern Ireland and the Balkans. Ominously, perceptions of deterioration in relations between Russia and some Western nations made some features of the Cold War re-emerge on the horizon. Iraq, Darfur, Afghanistan, Israel and Palestine bear the consequences of conflict, asking European countries to respond. Popular, if simplistic, perceptions of a clash of civilisations between an Islamic East and a secular West raise particular challenges for Europe’s churches.

Several **CEC delegations** have visited areas affected by conflict inside and outside of Europe. These visits aim to learn from and express solidarity with CEC member churches, and to meet with representatives of governments and civil society, thus increasing understanding of the underlying issues. A delegation visited Serbia in 2005, including a two-day visit to Kosovo. Lebanon was visited in 2007, expressing support for the Middle East Council of Churches. A delegation visited Armenia and Georgia in August 2008, where it is very much hoped that churches can play a vital role in overcoming recent hostilities.

The CSC, through its Working Group on Peace, Security and Reconciliation, has attempted to address key issues and maintain a **dialogue with the European institutions**. Meetings have been held with representatives from the Council, the Commission (including the Peacebuilding Partnership), the European Parliament, and the Stability Pact for South

East Europe, as well as non-EU agencies, such as NATO, the Council of Europe and numerous NGOs. Peace, security and reconciliation were the main themes of the CSC’s annual plenary meeting in 2006, held in Sigtuna, Sweden. Inputs were given by the Life & Peace Institute (Uppsala) and the Stockholm International Peace Research Institute (SIPRI).

The **South East Europe Ecumenical Partnership (SEEEP)** project attempted to address the aftermath of the conflict in former Yugoslavia. Through this initiative, in which CEC was invited to lead efforts on peace and reconciliation, the World Council of Churches sought to help churches and church-related organisations address reconciliation through project work with local partners. Much valuable work has been achieved, notably in education in non-violence conflict resolution, capacity building and sharing of best practices.

Building on the experience of the SEEEP project, the CSC invited participants, mainly from **Northern Ireland and the Western Balkans**, to meet in October 2006 at the Corrymeela Centre in Northern Ireland to discuss how churches can contribute to peacebuilding and reconciliation. Participants were able to compare the respective experiences in Northern Ireland and the Western Balkans. A key issue to arise was perception – particularly perceived associations between religious identity, political identity and cultural identity in both contexts.

The CSC Working Group on Peace, Security and Reconciliation (together with the German branch of Justitia et Pax) organised the **Forum on Peace** at the Third European Ecumenical Assembly in Sibiu, September 2007. The Forum deliberately focused on reconciliation, both to reflect on the theme of the 2<sup>nd</sup>





European Ecumenical Assembly (Graz, 1997) “Reconciliation: gift of God and the source of new life” and also because of the relationship between reconciliation and peacebuilding.

**The European Union’s European Security and Defence Policy (ESDP)** is an integral part of the Common Foreign and Security Policy (CFSP), overseen by the EU’s High Representative for CFSP. Marked developments were the agreement of the European Security Strategy in December 2003, followed by the creation of the European Defence Agency in 2004. The EU’s “Operation Althea” replaced NATO’s military command in Bosnia-Herzegovina. The Lisbon Treaty, if ratified, will combine the roles of High Representative and Commissioner for External Relations into a single post, ending the confusion in roles between the EU Council and Commission.

The creation of the European Defence Agency (EDA) led the CSC to call for a **European Peace Agency**, with a reasonable level of resources. The EDA aims to co-ordinate and increase the effectiveness of European defence capacities; a serious cause for concern is the direct implications on increasing the arms trade. A welcome development in late 2007 was the creation of the EU’s Peacebuilding Partnership (within the European Commission’s Directorate General for External Relations); nevertheless the low level of funding of this agency in comparison with military expenditure is a cause for concern.

**The reform process of international institutions** has been closely monitored. The report of the UN Secretary General’s High-level Panel, “A more secure world: Our shared responsibility”, was published in 2004. In December 2003, the EU’s European Council adopted its new “European Security Strategy”.

Both attempted to address various root causes of present day conflicts, but both appear to fall short (to a different degree) on emphasizing conflict prevention and the involvement of civil society in non-violent forms of conflict intervention.

### 5.10. Intercultural and Inter-religious Dialogue

Cultural – and religious – diversity has been inherent in many European societies for centuries. But it is only in recent years that European institutions have become active in the field of intercultural dialogue, perceiving it as an instrument to prevent ethnic, religious, linguistic and cultural divides and as a way to move European integration forward. Christianity, from its very beginning, has crossed borders of countries and cultures. The growing importance of intercultural and inter-religious dialogue on the agenda of the European institutions thus provided new opportunities for the churches to contribute to the shaping of an intercultural and peaceful Europe, but also challenged the churches to find their own position in these processes, based on their longstanding experience in dialogue.

An important platform for intercultural dialogue and the co-operation with other religions was the “**Soul for Europe**” initiative. The former EECCS belonged to the founding organisations and “Soul for Europe” was administered by the CSC staff until 2003, when it became an independent association according to Belgian law. Due to structural and financial difficulties as well as to a lack of commitment on the part of some member organisations, the “Soul for Europe” initiative dissolved itself in February 2005. The end of the initiative was marked by a *finissage*, which underlined

the importance of an ongoing inter-religious dialogue in the light of the institutions’ agenda. The CSC continued to work on intercultural and inter-religious dialogue - in close cooperation with the CEC/CCEE Committee for Relations with Muslims in Europe and with COMECE. It remained in close contact with European Jewish and Muslim organisations on issues related to the European institutions. The CSC Director serves as a permanent advisor to the European Council of Religious Leaders (ECRL).

In recent years, the **Council of Europe** has been the leading agency in the area of intercultural dialogue. The Council’s Summit of Heads of States and Governments in Warsaw 2005 adopted an overall strategy for intercultural dialogue. It also highlighted the importance of the inter-religious dimension in this dialogue. Several projects on intercultural dialogue have been developed since then. A main step was the adoption of a “**White Paper on Intercultural Dialogue**”, which contains guidelines for intercultural dialogue in European countries based on the values the Council of Europe stands for: human rights, democracy and the rule of law. To realise the White Paper, the Council of Europe launched a widespread consultation process. The CSC together with CCME involved member churches and associated organisations in the consultation process and submitted a joint response as well as contributions from member churches, in particular examples of good practice, to the Council of Europe. Following the strategy of the White Paper, the Council of Europe launched a **campaign on anti-discrimination and medias** addressing the difficulties of everyday discrimination against specific groups in society.

Another platform for intercultural dialogue and its inter-religious dimension is an **annual meeting**, where the Council of Europe invites representatives from different religious communities, including humanist representatives, to discuss a specific issue. The first meeting of that kind took place in April 2008 on the theme of education. The CSC was involved in the preparation of this meeting and in the evaluation process. The CSC office in Strasbourg will continue to follow the realisation of these activities very closely.

Although the **European Union** does not have any competencies to act in the field of religion, the current EU leadership acknowledged the importance of the religious dimension of intercultural dialogue: “The peaceful coexistence of cultures and religions – both in the EU and its relations with peoples in all parts of the world – is of the utmost importance for our shared future.” (Hans-Gert Pötering, President of the European Parliament). The EU institutions highlighted this aspect by organising several related activities in the framework of the **European Year of Intercultural Dialogue 2008**. As a part of their contribution, the CSC together with COMECE and the Konrad-Adenauer-Stiftung, and in association with Muslim partners organised a series of seminars under the overall theme of “**Islam, Christianity and Europe**”. The four seminars, which were hosted by the European Parliament, discussed Christian and Muslim perspectives in intercultural dialogue, the visibility of religion in the public sphere, questions of worship places and religious symbols as well as EU’s relations with Muslim countries and the international responsibility of religious communities.



### 5.11. Education

The CSC has not dealt with all aspects of education and religion. However, education is becoming an ever more important issue on the agenda of the European institutions, in which the CSC is involved. The CSC has, therefore, taken up issues in the field of education in relation to the European institutions.

Though the EU institutions only have a supportive competence in the field of education, many programmes support the exchange of students and promote an active European citizenship. Both the exchange programmes as well as the programme to promote an active European citizenship make little, if any, reference to religion and churches as an important stakeholder in the field of education. This is why the CSC has, over the years, invested in establishing closer relations with the EU Directorate on Education and Culture (DGEAC). In September 2004, the CSC together with COMECE organised a one-day dialogue meeting for representatives of member churches and of partner organisations in the field of education with DGEAC. From the side of the European Commission, the respective Commissioner and several Directors attended the meeting and briefed participants on possibilities of cooperation and funding. At the meeting, two theologians from Tübingen (Germany), Prof. Biesinger and Prof. Schweitzer, presented their discussion paper on “Principle considerations on religion and education on the European level”. In cooperation with the CEC General Secretariat, the CSC later applied successfully (e.g. for the Sibiu Assembly) for funding under the EU budget line for promoting active European citizenship.

In the framework of the Council of Europe, the CSC participated in and supported meetings of the Commissioner for Human Rights, which, *inter alia*, dealt with human rights education and education for inter-cultural dialogue. The first ever meeting of religious representatives and the Council of Ministers of the Council of Europe also had the teaching of religious facts in public schools as its main theme. It is especially, but not exclusively, in relation to the Council of Europe that the CSC closely cooperates with COGREE, the Coordinating Group for religion in Education in Europe, and ICCS, the Inter European Commission on Church and School. Former CSC associate staff, Rev. James Barnett, is the ICCS representative at the Council of Europe.

The Advisory Council of the OSCE on Freedom of Religion and Belief, with which the CSC is closely linked, published in 2007 the so-called “Toledo Guidelines” on the “Teaching of Religion in Public Schools”.

In the early years covered by this report, the CSC continued its Working Group on Education, which was composed of representatives from associated organisations in the field of education and organised by Rev. James Barnett. The last meeting of this Working Group took place in 2006. Due to a too broad agenda and the lack of human resources, meetings of the Working Group were replaced by other forms of cooperation with the associated organisations, such as ICCS and COGREE. Main elements of this cooperation were to promote religious education in public schools, to strengthen the relationship between the political institutions and the churches in the field of education and to involve the churches in promoting education for an active European citizenship.

At the 2008 Plenary meeting of the CSC of CEC, representatives of member churches asked for the CSC to put a renewed emphasis on education in relation to the European institutions and to political developments in European countries. At the time that this report is written, it is expected that before the Lyon Assembly a brain storming meeting, involving member churches and associate organisations, would reflect on an agenda for a re-convened CSC Working Group on Education. To reflect on the re-establishment of such a Working Group seems timely; there is a renewed interest and need in many member churches to address issues related to education with regard to the European institutions and/or national policies. The projects and programmes of the European institutions trying to provide a framework for debate on religion and education have also multiplied in recent months.

The CSC has a special engagement in the field of education with the European schools in Brussels. The CSC is “officially” in charge of supporting the teachers and parents association for the teaching of Protestant religion in the European schools in Brussels. Special arrangements are also made within the schools in cooperation or in agreement with other churches and religious communities. At present, each student has the right to religious classes in his or her confession and in his or her mother tongue. Due to the organisational and financial framework, the school directors and the Conseil perceive these arrangements as burdensome. It is therefore under discussion. To a certain extent, discussions around the teaching of religion in European schools encompass many of the issues discussed in the various countries in Europe and on the Euro-

pean level as such. Therefore, the engagement with the European schools in Brussels could be viewed as a laboratory for the overall European debate on religious teaching in public schools.

### 5.12. “Europe and its Regions”

The close cooperation of the CSC with some sub-regional conferences and networks of churches led the CSC towards the end of its mandate to reflect on the possibility to employ a sub-regional approach in order to strengthen the engagement of Christians and churches in European issues. This means, very practically, to increase cooperation with sub-regional councils and their counterparts in the political organisations, as well as to reflect conceptionally on an approach to sub-regional cooperation on European issues. It is hoped that this work can be continue to be strengthened.

Paragraph 5.1 of this chapter of the report already referred to cooperation with the Theobalt network around the Baltic Sea. The most long-standing and the most structured relationship with a regional association of churches that the CSC enjoys is with the Conference of the Churches Along the Rhine. The Conference – parent body of and contributor to what is now the CSC office in Strasbourg – is represented in the CSC Plenary, while the CSC Director joins “*ex officio*” the meetings of the *Ausschuss* of the Conference, which meets about three times a year. The CSC and the *Ausschuss* are jointly engaged in several projects.

As far as the conceptual work on a sub-regional approach is concerned, this has also been discussed in the *Ausschuss*. Through the Strasbourg office, approaches have been made



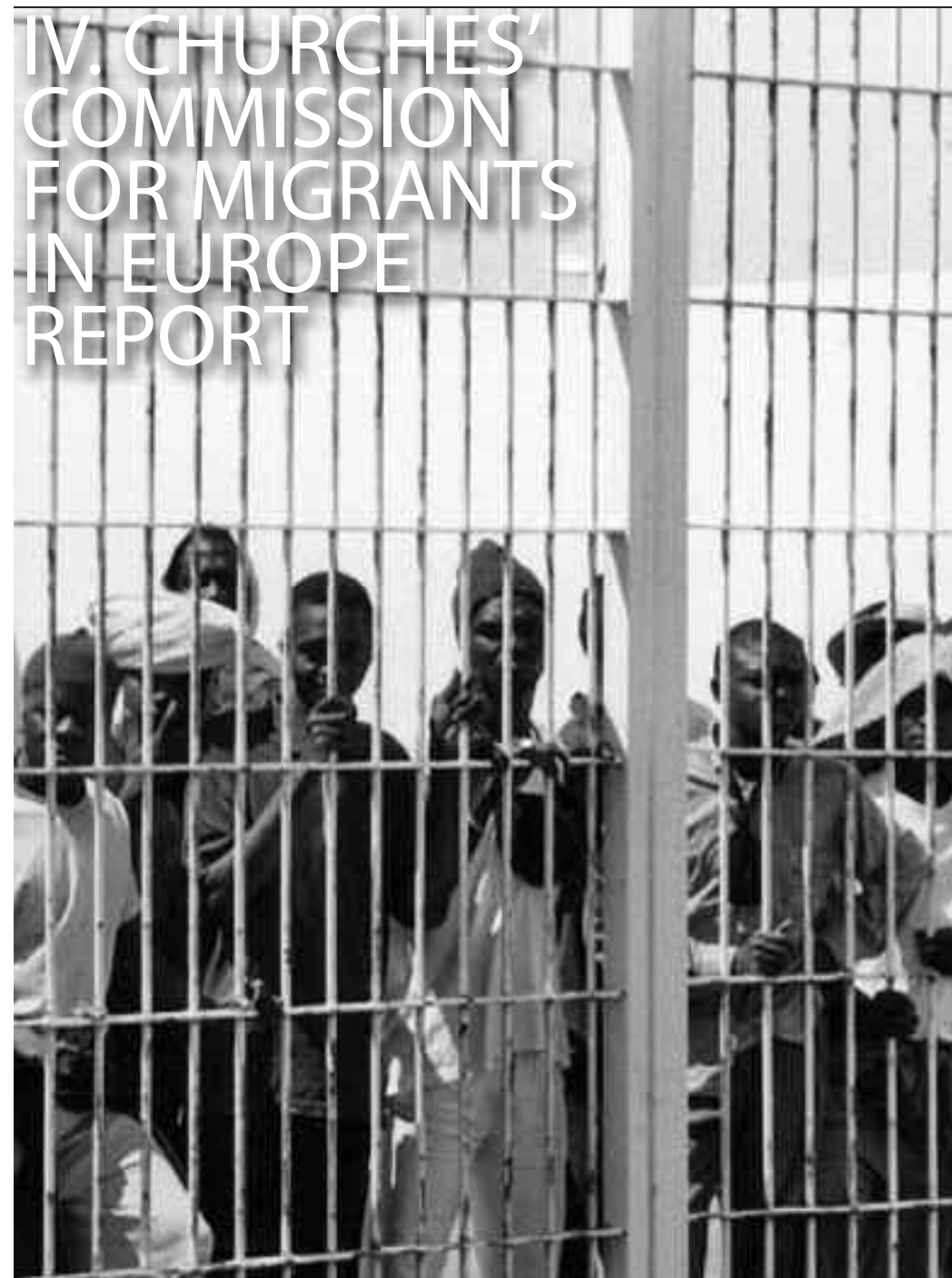
to the Congress of Local and Regional Authorities of the Council of Europe and to the EU Committee of the Regions. It is expected that a meeting exploring cooperation possibilities with the EU Committee of the Regions will still take place before the Lyon Assembly.

Other regional cooperation emerged around CSC seconded staff, for instance in the Nordic and Baltic region with the Evangelical Lutheran Church of Finland and the Church of Sweden at the centre, and in the British Isles.

When a first draft of the CSC Work Pro-

gramme 2009-2015 was presented for discussion to the meeting of Church and Society Secretaries of European Churches in 2008, it became evident that each region in Europe has its specific issues to address as well as its specific approaches to the issues. It was therefore emphasized that a sub-regional approach of the CSC around issues related to the European institutions should be strengthened, including sub-regional gatherings of churches as well as bringing the churches of different regions in Europe into dialogue.

## IV. CHURCHES' COMMISSION FOR MIGRANTS IN EUROPE REPORT



## IV. CHURCHES' COMMISSION FOR MIGRANTS IN EUROPE REPORT

34; Hebrews 13, 1-3) is typical of the humane attitude towards "the other" found in the Mosaic law, an obligation recognized by the three Abrahamic world religions and other faith communities. It is believed to have been given both by revelation and natural law, that is, a moral principle which is capable of being recognized by all human beings.

CCME seeks to contribute to the Christian witness in Europe; seeking to develop a Europe welcoming the strangers and building inclusive societies: "So then you are no longer strangers and aliens, but citizens with the saints and also members of the household of God" (Eph. 2,19). As of 2009, CCME will do this as a Commission of the Conference of European Churches.

Founded in 1964 as a Commission of the World Council of Churches, CCME has worked for more than four decades on the issues of migration, the importance of migration for the churches and in promoting the rights of migrants. Since the General Assembly in October 1999 in Järvenpää/Finland the mandate of CCME has been expanded to cover additional issues such as refugee protection. In 2000 CCME entered into a formalised cooperation with the CEC and the WCC and became the only European ecumenical agency working on the whole area of migration and integration, refugees and asylum, and against racism and discrimination.

In 2004, CCME marked its 40<sup>th</sup> anniversary with a consultation on current migration at the place of its foundation, the Protestant Academy Arnoldshain, Germany. A booklet was published highlighting the stages of CCME's work in the four decades.

Throughout its history CCME has provided a space for churches and Christian agen-

cies to share their experiences in the ministry among migrants, refugees, and minority ethnic persons. CCME is part of the Global Ecumenical Network on Migration of the WCC and participates in a network of NGOs throughout Europe. A specifically close cooperation has developed with the Middle East Council of Churches in what is called the **Amman Process**: a regular exchange between Middle Eastern and European churches on migration in the Mediterranean region. This exchange continues with approximately one meeting per year and correspondence e.g. on refugee protection of Iraqis in the region, or irregular migration.

CCME maintains regular contacts with the European Commission, the European Parliament and Council of the European Union. CCME also holds official observer status with the Council of Europe (Strasbourg, France) and observes the Migration Committee of the Council of Ministers. This enables CCME to monitor European policy-making in the migration and asylum spheres and to present concerns of the churches to the relevant institutions.

CCME promotes the adoption and implementation of international standards such as the European Social Charter, the European Convention on the Protection of the Legal Status of Migrant Workers, and the UN Convention on the Protection of the Rights of All Migrant Workers and Members of their Families, and the European Convention against Trafficking in Human Beings. CCME has also made specific proposals for the adoption of a European immigration policy and for equal treatment of European citizens and third-country nationals.

### Integration of CEC and CCME

The CEC General Assembly in Trondheim 2003 "reaffirmed the decision of the CEC Presidium at Athens in February 2003 following the resolution of the CCME Assembly of Aegina, Greece in November 2002 to establish a joint negotiation group to pursue the integration process expeditiously". Following this decision, CCME and CEC proceeded with negotiations to facilitate the integration of the two organisations. Decisions on changing the structures of CEC were developed at the same time. While not all legal and financial issues could be resolved as speedily as it had been hoped, the integration was progressively tested in practice through an ever closer cooperation between CEC and CCME.

The CEC Central Committee meeting in Aghios Nikolaos 2005 adopted recommendations on a working structure for CEC with three Commissions. The **CCME Assembly** held in London, United Kingdom, in October 2005 agreed to "the integration between CCME and CEC with the establishment of CCME as a separate Commission of CEC taking place as soon as a final agreement is reached on the integration ..." CEC Central Committee meeting in Derry 2006 affirmed the intention to finalise negotiations speedily and closely link the CEC restructuring with the CCME integration. The negotiations led to the signing of the joint memorandum of understanding "Different Backgrounds – Joint Future", which had been adopted by the CCME Executive Committee and the CEC Central Committee respectively at their meeting in Vienna in November 2007. Having agreed "to journey together to make the witness of churches in Europe in the area of migration more visible", both the CCME General Assem-



### 1. MISSION AND HISTORY OF CCME

*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, in order to promote an inclusive policy at European and national level for migrants, refugees and minority groups. (CCME mission statement adopted by CCME general assembly in 2005)*

The work of CCME in fostering Christian reflection and action on migration is based on the clear command in both the Old and the New Testaments to act humanely and compassionately towards the strangers who share with all human beings the dignity of the Being of God (Genesis 1,26-27; John 1,1). That "You shall love the alien as yourself" (Leviticus 19,



bly and the CEC Central Committee at their meetings in Protaras, Cyprus in October 2008 took final the decisions necessary for an integration between CEC and CCME to take place.

## 2. MANDATE OF CCME

The joint memorandum of understanding "Different Backgrounds – Joint Future", agreed and signed by the leadership of CEC and CCME in Vienna in November 2007, and affirmed by the CCME General Assembly in Protaras, Cyprus, October 2008, stipulates the mandate of the CCME of CEC, namely to:

- ✿ serve the churches in their commitment to strangers, responding to the message of the Bible, which insists on the dignity of every human being, in order to promote an inclusive policy at European and national level for migrants, refugees and minority groups;
- ✿ work on issues of migration and integration, asylum and refugees, and against racism and discrimination, undertake research, initiate, develop and implement projects in these fields;
- ✿ represent the common voice of the churches in Europe on the above issues vis-à-vis the European institutions.

## 3. WORK PRIORITIES SINCE 2003

The work undertaken by CCME in the period since 2003 was guided by the work programmes adopted by the CCME 15<sup>th</sup> and 16<sup>th</sup> General Assembly in 2002 and 2005 respectively.

### 3.1. Europe's role in refugee protection in the 21<sup>st</sup> century

#### Defending asylum

The large majority of refugees are currently hosted by poorer countries in the world. In the 20<sup>th</sup> century, Europe was the scene of displacement but also of providing protection to a large number of refugees. In the past years, however, the overall numbers of refugees in Europe have drastically declined, in disproportion to the global level. Yet, numbers of refugees vary significantly between different European countries, with the countries at the southern and eastern borders experiencing a higher influx of refugees than some of the traditional refugee receiving countries in Europe.

Despite new areas of crisis and displacement developing on the doorsteps of Europe, fewer refugees find access to Europe and to effective protection.

Throughout Europe, national policies on asylum and refugee protection have been at the heart of heated controversies in the last decade, often accompanied by troubling aspects such as fear-mongering, scapegoatism and expressions of xenophobia and racism.

Member states of the European Union have tried since 1999 to "harmonise" asylum and

refugee policies, i.e. to agree on common minimum standards on asylum and refugee protection. These efforts have been characterised by the wish to establish a clear responsibility for protection of arriving refugees between EU member states, to establish comparable standards for procedures and definition of who is a refugee and to ensure that standards of reception would also be comparable. The EU has successfully devised various policies to involve non-EU member states in refugee protection; thus the harmonisation of standards has considerably influenced also countries in Europe, which are not member states of the EU but agree to implement the same standards as developed within the EU.

Development of policies has been accompanied by increasing awareness of the fate of those trying to reach Europe in search of refuge from war and persecution, or in the hope of a better life. As policies and technical equipment of countries in Europe, with their intention to keep these "unwanted" persons out, have become ever more sophisticated, the attempts of many trying to reach Europe to seek a better life have become more and more desperate. The images and stories of desperate persons reaching the southern shores and islands or eastern borders of the EU or dying on the way are horrifying and shocking. Together with other incidents at the borders, such as the shooting at migrants and refugees trying to enter the Spanish enclaves Ceuta and Melilla in 2005, they have given a solemn context and sense of urgency to the work of CCME undertaken on EU policies.

CCME has accompanied policy efforts, inspired by the biblical narrative of the people of God having found themselves often in a position of seeking refuge in a strange land.



Since 2003 CCME has expressed central concerns of churches across Europe in advocacy on a number of pieces of legislation in the area of asylum and refugee protection.

They were:

- ✿ the directive on “Minimum standards for the qualification and status... as refugees or as persons who otherwise need international protection...” (2004/83/EC) adopted in 2004;
- ✿ the directive on “Minimum standards of procedures in member states for granting and withdrawing refugee status” (2005/85/EC) adopted in 2005;
- ✿ the evaluation of the Council regulation 343/2003 “Establishing criteria and mechanism for determining a member state responsible for examining an asylum application.” (so-called “Dublin II” regulation), which had been adopted in 2003 and was reviewed 2007-2008;
- ✿ the review of the directive “Laying down minimum standards for the reception of asylum seekers” (2003/9/EC), adopted in 2003 and reviewed 2006-2007.

The overarching central concern of CCME has been that those who are in need of finding refuge in Europe would be given access and adequate means to claim asylum. A particular concern has been how the most vulnerable, i.e. traumatised persons, persons at risk and children could receive the specific and specialised protection they would need. The tendency to use detention as a means of treating asylum applicants has in this context been of major concern. CCME has also expressed the churches' concern for refugees to be able to live with their families. These issues were raised jointly with the European Council for

Refugees and Exiles (ECRE) in the evaluation of the Dublin II regulation.

Jointly with Christian partner organisations, CCME has participated in the consultation process for the future Common European Asylum System launched by the European Commission in 2007. A written contribution by the Christian organisations was accompanied by participation in the European Commission's consultation in autumn 2007.

The consultations have confirmed a considerable degree of divergence between EU member states in the application of the asylum directives. On a more positive note, the approach of the Hague programme on migration and asylum 2005-2009 to focus on practical cooperation is regarded by member states as positive in view of sharing country of origin information and exchange of good practice. This appreciation, and the recognition that policies have generally led to a decline in refugee numbers in the majority of EU member states, are factors for a rather positive approach of EU member states to establishing an asylum support office as well as calling for an EU refugee resettlement scheme.

CCME has engaged in advocacy through informal contacts and official consultations with the European Commission on various legislative proposals. CCME has developed position papers on the legislative proposals in a working coalition with Christian partners such as Caritas Europa, the Commission of the Bishops' Conferences in the European Communities (COMECE), Jesuit Refugee Service, the International Catholic Migration Commission as well as the Quaker Council for European Affairs. During the negotiations on the legislative texts, CCME – often in coalitions with NGO partners – was in regular

contact with the respective committee of the European Parliament and the representation of EU member states in Brussels. CCME initiated activities of its members towards EU member state governments, which are still decisive in negotiations on EU directives. The European Council for Refugees and Exiles (ECRE), in which CCME continued to represent CEC, has been an important partner for advocacy and information on refugee protection throughout the period.

CCME was one of the co-organisers of a research mission to Turkey, undertaken by churches and agencies from Germany, France and the Czech Republic, to look into the situation of refugees and asylum seekers. Turkey applies the Geneva Refugee Convention only for refugees from Europe and not for refugees coming from Asia and Africa. The protection needs of refugees in Turkey remain rather diverse. A full report on this visit in German language is available on request.

#### **Promoting additional tools of refugee protection**

In addition to the ongoing advocacy, CCME has initiated a variety of activities since 2003, which aimed at promoting refugee resettlement as an additional tool of refugee protection. Refugee resettlement is the process by which refugees, who have to flee their home country and find initial, but insufficient or temporary protection in another country, are resettled into a third country and find permanent protection and a durable, sustainable solution there. While around one hundred thousand refugees are annually resettled to the US, Canada and Australia, resettlement is scarcely used in Europe since the 1970ies: currently only a minority of EU member states

carry out resettlement, together resettling between 3,500-7,000 refugees annually. Inspired by the active involvement in refugee resettlement of church partners e.g. in North America, CCME sought to build a broader general knowledge base on what resettlement entails. With support by the European Refugee Fund, consultations, visits to resettlement countries in Europe and North America but also refugee camps in Kenya have been undertaken in the years 2003-2006 and the findings published widely. Based on these efforts, activities have aimed at building capacity of churches and NGO partners for more practical involvement in resettlement and at building up political support for refugee resettlement among EU member states which so far had not taken a position. The publication “Protecting Refugees – Sharing Responsibility” (September, 2006) as well as the five factsheets on refugee resettlement produced in six languages, are used widely to inform about resettlement and to initiate further debates at various levels.

Political debates and awareness-raising across the EU have helped to enlarge the basis for resettlement to more EU member states and reinvigorated the interest in an EU-wide resettlement scheme as a substantial part of the future Common European Asylum System. More countries have started resettlement programmes, however, they remain very limited in numbers of resettled refugees so far. At the point of writing this report, CCME is involved in developing a position of civil society actors on a common EU resettlement scheme contributing to the consultation, which is expected to intensify as the European Commission plans to launch a policy proposal in spring 2009.



### 3.2. Human Dignity in the process of labour migration

With economic globalisation, patterns of international migration are changing. While the majority of migrants move within their region, more migrants travel further distances for a job and a living. While they are welcome when (cheap) labour is needed, permanent settlement and participation in societies meet considerable barriers and restrictions. These trends were highlighted by the Global Commission on International Migration in its final report presented to the UN in 2005. Most striking are the findings that migration is indeed a global phenomenon, with the majority of migrants moving within their regions and neighbourhoods. Thus, immigration to Europe from Africa and Asia is smaller in numbers compared to public perception.

The Council of Europe and its conventions and recommendations for migrants' and ethnic minorities' rights plays an important role for a rights-based approach to migration. Thus CCME has participated as an observer in the Migration Committee of the Council of Europe regularly and contributed to expert groups as well as meetings of the Parliamentary Assembly Committee and of NGOs.

Particularly due to already tangible demographic declines of populations in most European countries, the need for immigration is more openly expressed also by politicians. However, a trend can currently be observed in many European countries to increase labour migration; while the status and rights of migrants remain uncertain, restrictions to access to social services for migrant workers are openly discussed. Also the right to family life for migrants is particularly under threat in many countries.

Freedom of movement within the EU for citizens of the EU is regarded as a fundamental value. However, for 10 of the 12 states which joined the EU in 2004 and 2007 respectively, some restrictions are still in place with regard to the freedom of taking up employment. CCME has on several occasions pointed out, that these restrictions are not helping to manage migration, and that the EU rules for freedom of movement of citizens deserve to be looked at more closely and positively as models of migration management.

However, the EU has not yet realised its promises made in the Tampere programme (1999-2004) to harmonise migration policies and bring the status of third country nationals as close as possible to that of EU citizens.

Three directives were adopted in 2003 and 2004:

- ✿ the directive on family reunification (Council Directive 2003/86/EC)
- ✿ the directive for long-term residence status of third country nationals (Council Directive 2003/109/EC)
- ✿ the directive for entry and residence for the purpose of studies, training and volunteering (Council Directive 2004/114/EC).

#### Family Life

CCME and Christian partner organisations have criticised the shortcomings of the family reunification directive as it left too much discretion to member states. While the purpose of the directive has been to guarantee family life, the transposition in many member states has led to restrictions to family life: waiting periods for family members have been introduced in a number of countries, and language requirements have been introduced

which have negative effects on families. Family life and integration are closely linked, thus it is surprising that authorities of EU member states restrict family life and at the same time focus on integration policies in the Hague Programme 2004-2009.

CCME has participated in an independent evaluation of the transposition of the family reunification directive of the University of Nijmegen/Netherlands in 2007 and participated in the conference where the findings were discussed. Despite shortcomings of the directive, an extension of the directive to persons under subsidiary protection status was recommended to the European Commission. In autumn 2008, the European Commission published its evaluation, and consultations on amendments of the directive will start in 2009.

#### Long term residence status

The directive on the long-term residence status has been regarded as important to guarantee the status of third country nationals in the EU and provide for their freedom of movement inside the EU. Member States were not able to agree on including refugees and persons under complementary forms of protection into the scope of the directive although the majority of member states had such stipulations in their legislation. After an evaluation in 2007 the European Commission proposed amendments to the directive which are currently discussed in the European Parliament and the Council.

CCME maintains the position that a long-term residence status ought to be granted to all persons who have resided in a country for five years, which is in line with Council of Europe recommendations and a good practice

in a considerable number of European countries.

#### Immigration

Following up on discussions around the green book on labour migration and the subsequent policy plan in 2005, the European Commission has put forward a number of proposals concerning legal labour migration in autumn 2007. CCME and other partners have formulated a comment on the various proposals for a "Blue Card" for highly qualified migrants (COM 2007 637 final), the proposed framework directive on entry and status for migrant workers (COM 2007 638 final) and the proposals for circular migration and mobility partnerships (COM 2007 248 final). While CCME generally welcomes the renewed debate on legal migration, a particular concern is that a set of rights for all migrants should be developed, which would protect them against exploitation and allow them to have a decent family life. CCME and Christian organisations underlined the need of seeing labour migrants as human beings and subjects of rights rather than reducing them to mere suppliers of manpower.

In this view, CCME has cooperated with the Church and Society Commission of CEC to comment in the European Commission's consultation on "Modernising social protection for greater social justice and economic cohesion, taking forward the active inclusion of people furthest from the labour market" in February 2008 and the Green Paper "Modernising labour law to meet the challenges of the 21 century" July 2007. Jointly with Eurodiaconia, CSC and CCME have commented the consultation papers on "Europe's Social Reality" and "Towards a new social vision". CCME



has also contributed largely to a dialogue meeting of CSC and COMECE with the European Commission in this field in the beginning of 2008.

### Migration and Development

CCME and Christian partner organisations have been actively involved in the discussions at the level of the EU on migration and development leading up to positions taken at the UN international forum on migration and development in 2006. Comments have been prepared on the European Commission's communication on migration and development in cooperation with APRODEV for the WCC-related development organisations.

A working group meeting on migration and development was hosted by the Dutch Churches' Development Agency ICCO in 2006. The working group exchanged information and concluded that development agencies would be best placed to identify best ways for remittances' transfers.

CCME was also active in the context of the Global Forum on Migration and Development hosted by the Belgian government 2007. A joint statement with partners from Africa and the Middle East was prepared for the Forum. CCME as well as the Middle East Council of Churches and the All Africa Conference of Churches took part in the Civil Society Dialogue, a day before the Forum itself.

CCME and APRODEV (the Association of World Council of Churches-related Development Organisations) met for exchange on several occasions and given changing priorities in APRODEV, it is hoped that with this cooperation positions and instruments can be further discussed and developed.

### Irregular Migration

Since the adoption of the CCME position paper on irregular migration in 2003, CCME has participated in numerous meetings on this topic throughout Europe, also in cooperation with the Platform for Information and Coordination on Undocumented Migrants PICUM. With regularisation efforts in many European countries, the largest one was the regularisation of around 600,000 migrants in Spain in 2005, the situation has eased to some extent. But in many countries, undocumented migrants still face tremendous problems and are excluded from health services or education. It has been worrying to note that these regularisation measures were criticized by other member states without proper evaluation of the impact.

The EU approach to irregular migration has focussed on border controls and expulsion and deportation, to a lesser extent on cooperation with countries of origin. The majority of legislation adopted is found in this field:

- ✱ the recognition of expulsion orders of one member state by all other member states (directive 2001/40/EC);
- ✱ carrier liabilities (2001/51/EC);
- ✱ directive and framework decision on preventing and penalising the facilitation of illegal entry and residence of third country nationals (2002/90/EC and 2002/946/JHA);
- ✱ support by member states for removals by air (2003/110/EC);
- ✱ decision on the organisation of joint flights for removals from the territory of two or more Member States of third-country nationals who are subjects of individual removal orders (2004/573/EC).

These are complemented by readmission agreements with countries of origin or transit (e.g. Albania, Hong Kong, Russia) in combination with numerous bilateral agreements (e.g. Italy-Libya, Spain-Morocco). For the cooperation with third countries in order to limit immigration, a network of immigration liaison officers has been created by the EU (2004/377/EC) and an action programme return initiated in 2002. A European Return Fund was launched in 2005 and after pilot years is operational as of 2008, after the adoption of the return directive. With financial programmes common measures for border security have been undertaken since 2002 leading to the decision in 2004 of establishing the EU border agency FRONTEX which now coordinates member states activities for guarding the EU's external borders. It appears that as of 2008 FRONTEX takes a role also in the coordination of joint EU deportation flights. CCME had commented on some of these developments by saying that more cooperation would be useful, but should also take into consideration the best practice of cooperation with churches and NGOs with regard to intercultural and human rights training of border police as well as monitoring of removals.

A highly symbolic and controversial project of the European Commission is the proposed directive "Providing for sanctions against employers of illegally staying third-country nationals", which was presented in May 2007. CCME has in several informal meetings highlighted the concerns that an adoption of the directive might have negative consequences as exploitative employers would be likely to suppress irregular migrants even more brutally as a consequence of the proposed directive.

### Removals

Until the adoption of the Return Directive in June 2008, the negotiations on the directive on common standards for return policies have been a priority based on the work of the coalition of NGOs in 2005. Already in 2002, CCME and COMECE had participated in the consultation of the European Commission on an EU return policy.

Jointly with members, Christian organisations and NGO partners, CCME has held several meetings with members of the European Parliament. Major issues have included the length of administrative detention, the conditions of detention, a mandatory re-entry ban as well as the particular vulnerability of children. CCME was involved in raising public awareness on the worrying developments around the detention of migrants. The European Parliament's LIBE Committee voted on its draft report in September 2007. While a number of issues of concern were addressed in the draft EP report, it remained disappointing with regard to the duration of administrative detention and the re-entry ban.

Following a resolution of the CEC Central Committee in November 2007, CCME and COMECE, in cooperation with Caritas Europa and COMECE, wrote to the Presidents of the European Parliament, European Commission and EU Council to voice the churches' concerns, followed by meetings with the EU Presidency in Slovenia and the EP President in Strasbourg. The EU Presidency, the EP rapporteurs and the European Commission meanwhile undertook dialogue consultations to reach a compromise agreement. While certainly improved, the directive which was adopted in June 2008 still foresees the possibility to detain persons prior to removal – in exceptional cas-





es up to 18 months. The re-entry ban is still foreseen as a sanction, a measure which churches throughout Europe regard as a disproportionate penalty for persons not entitled to stay. It is now up to EU Member States, and Norway, Iceland and Switzerland, to transpose the directive into national legislation. As not all the restrictive clauses are mandatory, advocacy at national level may prevent the downgrading of better standards.

EU Member States cooperate increasingly in the organisation of deportations with the use of common deportation flights, the so-called EU charters. They were funded through preparatory activities of the EU return budget line and particularly African countries are chosen for return operations. CCME and its members have sought to develop cooperation with the All Africa Conference of Churches in monitoring such deportations. With the adoption of the Return Directive, the European Return Fund – in principle adopted in 2007, but frozen until the directive was adopted – will provide Member States with more funding for removal operations.

A seminar comparing various monitoring mechanisms in a number of EU Member States was co-organised with CCME's German member organisations EKD and Diakonisches Werk, as well as with the German refugee organisation Pro Asyl in September 2007. A report "Monitoring forced returns/ deportations in Europe" was published in April 2008 and presented in the European Parliament in June 2008.

### Churches as witness to inclusive communities in Europe

Various forms of exclusion exist in societies, and are becoming even more dramatic. Vulnerable groups of migrants are particularly affected by exclusion, e.g. asylum applicants and undocumented migrants, children of migrants, but also ethnic minorities are often marginalised. Anti-discrimination legislation provides an important instrument even if it also poses challenges and needs improvement.

CCME has followed up on the joint CCME/CEC conference on Roma in Bratislava by maintaining the Roma newlist on the internet sharing information on European developments and the EU decade for Roma inclusion.

CCME was also partner in a project of the International Labour Organisation ILO on the integration of migrants 2005-2006. A brochure with suggestions for churches regarding equal opportunity measures in employment was published in this context, and a conference "Promoting Equality in Diversity" organised in Brussels.

CCME is a founding member of the European Network against Racism (ENAR) and since 2006 holds the chair of the coordination of European organisations within ENAR.

Since the conference of ministers responsible for integration during the Dutch EU Presidency in 2004, integration has been regarded as a priority for the EU in the area of migration despite the fact that the competences in this field remain at national or local levels. The Council of Ministers has adopted integration indicators and guidelines for integration which are published in a Handbook on Integration by the European Commission. CCME and Christian organisations have participat-

ed in numerous conferences and meetings over the past years on this topic, also in view of the creation of an EU internet portal for integration and an EU forum on integration. CCME and Christian organisations have emphasised that integration is a two-way process, a position which is now reiterated in most policy documents. However, the programmes launched are mainly targeting migrants and a one-way process of integration.

### POLITIS – Civic participation of new citizens

The POLITIS project started in 2004 and was coordinated by the Institute for Intercultural Studies at the University of Oldenburg (Germany) and supported by the 6<sup>th</sup> EU Research Framework – with CCME and ELIAMEP (Greece) and the European Union Institute Florence (Italy) as partners. CCME participated in the steering group of the project. In the first year, 35 experts for 25 EU member states provided information on the migration situation in these countries. A network of more than 70 international student partners participated in two summer schools (2005 and 2006) and in interviewing more than 150 active immigrants. In addition, a group of students at the University of Oldenburg was involved in the analysis of perceptions of Europe among immigrants and the production of a video-film. At the second summer school of the POLITIS project, held at Villigst, Germany 2006, the first results of the project were shared with the interviewers. The project has created a database of 176 interviews with civically active immigrants across 24 EU countries and analysis on motivations, promoting factors and other issues was undertaken throughout 2006 by the research team.

The project was selected as a best practice model for an exhibition on models for intercultural dialogue by the European Commission DG on Education and Culture in 2006 in Brussels. The project came to an end in September 2007. As NGO partner, CCME had organised or coordinated around 70 dissemination events in 23 EU countries, as well as two final conferences in May 2007 at the European Commission and European Parliament respectively. The steering group agreed on a set of recommendations which were published for these conferences. Two books containing the results of the analysis have been published at the end of 2007. Of special interest are the findings for mainstream organisations in society, how to attract active immigrants into their activities. All information can be found on: .

Living in diversity with ethnic minorities in Europe has been approached from various aspects in the past years. Particularly the process of uniting in diversity – being Church together (see below) has become a priority for CCME and its members. At the level of European institutions, diversity has been addressed in various ways. CCME has cooperated with the Church and Society Commission of CEC in elaborating comments on the Council of Europe White Paper on Intercultural Dialogue (see report of the Church and Society Commission) and in activities for the year of intercultural dialogue of the EU 2008. CCME has also participated in conferences such as the role of religion for peace and stability in the Mediterranean region held in Rabat 2005, or conferences on the role of religion in integration in Lisbon April 2004 and Brussels in December 2007.



### 3.3. Countering contemporary forms of slavery, in particular trafficking in human beings

In the past two decades trafficking in human beings as a new form of slavery has become more and more visible. The concern about trafficking in women, which had been brought to the attention of CEC at its assemblies in Prague 1992 and Graz 1997 was at the focus of a European consultation organised by the CEC women's desk in Driebergen, The Netherlands, 1999. Since 2002, the impetus of the Driebergen conference has been taken up by action-oriented networking by CCME.

Between 2003 and 2009 CCME has undertaken a series of multi-annual projects, which aimed at raising the awareness and strengthening the response of churches and their partners against trafficking in human beings. The abbreviation "CAT", which stood for the first two project phases of the network "Christian Action and Networking against Trafficking in Women" have in the meantime become a generic name for European Churches' networking against trafficking. The projects looked at identifying and building best practice of governmental and non-governmental actors against trafficking, at strengthening partnerships between these actors and the development of quality standards for social work – be it in prevention, assistance or reintegration of trafficked persons. Most project events included a public-relations and advocacy component, e.g. a joint hearing with members of the European Parliament or national parliaments, joint conferences with the Ministry of Interior or meetings held at churches' headquarters.

Project results have been published for use by a wider audience – a hugely successful exer-

cise. Several thousand copies of all three volumes of the CCME anti-trafficking guide have been distributed across Europe and beyond, and have been translated in various languages. According to feedback from churches across Europe, it has inspired them to edit own publications relevant for the specific national situation.

The project work undertaken by CCME went hand in hand with efforts to strengthen the social and legal position of trafficked persons. CCME promoted in particular the adoption of human rights centred legislation by the European Union and the Council of Europe.

The directive on "Residence permits issued to third-country nationals who are victims of trafficking or who have been the subject of an action to facilitate illegal immigration or who co-operate with the competent authorities." (2004/81/EC) has been the main legal instrument adopted on EU level. Presented as a cornerstone of the fight against trafficking in human beings, the directive falls short of providing protection to those being exploited. It was complemented by the "EU Action Plan on best practices, standards and procedures for combating and preventing trafficking in human beings" (2005/C 311/01) which was adopted in 2005. The activities of the European Commission's expert group on trafficking in human beings added to these policy developments. As of 2007, the EU anti-trafficking day on 18 October provided another opportunity of engagement with the EU. Advocacy on EU policies highlighted the enormous resistance by EU member states to address the human rights dimension of trafficking. While border control measures and efforts against organized crime have been stepped up to some extent as a result of EU anti-trafficking poli-

cy efforts, the protection of the rights of trafficked persons still remains largely insufficient. While public rhetoric of the EU member states representatives constantly acknowledge the human rights of trafficked persons, practical measures to recognize them as victims of a serious, often traumatizing crime and human right violation, are missing at both national and EU level. CCME and its partners have advocated for using best practice, such as the Italian legislation article 18 on a residence title for trafficked persons, and best practice of NGO support to trafficked person, which exists in some German regions, in policy debates, but so far has remained largely unsuccessful. However, CCME was successful in nominating a member of the EU expert group on trafficking in human beings. In December 2004 the expert group presented a comprehensive report with a strong human rights focus – which however has been largely disregarded ever since.

A potentially significant step forward in the area of protecting victims and their rights is the Council of Europe's Convention on action against trafficking in human beings (CATS 197). CCME and churches across Europe had been lobbying before the adoption in May 2005, and with their network promoted the ratification of this important instrument, which finally entered into force on 1 February 2008. CCME, also in cooperation with the Church and Society Commission of CEC has appealed on various occasions through open letters or parliamentary questions by MEPs to the European Commission to become signatory to the convention. Since the convention entered into force, CCME has encouraged churches in Europe to influence the process on the composition of the expert body "GRE-

TA", which will monitor the correct implementation of the convention.

In the course of its engagement against trafficking CCME has become a resource and competence centre for churches and Christian agencies in Europe with regard to work against trafficking. CCME has thus been able to inform national, regional as well as European initiatives, often from their conception and through the implementation. Activities included, among others, the development of a policy document on trafficking by the Dutch Inter-Church Aid development organisation (ICCO) in 2004, the conception of a national Lenten fundraising campaign for Norwegian Church Aid in 2005, the regional networking among Churches in the former Soviet Union against trafficking (started with a seminar in 2007), and an advocacy training delivered for church partners in Moldova in 2008. CCME was in this context able to inform the work of Ecumenical bodies, e.g. through an anti-trafficking workshop at the WCC assembly in Porto Alegre in 2006, a workshop at the EEA3 in Sibiu and a conference during the CEC Central Committee and CCME General Assembly in Protaras, Cyprus, in October 2008. On this basis the CCME General Assembly adopted a position paper on the churches' work against trafficking in human beings.

### 3.4. Uniting in Diversity: migration as an opportunity and challenge for the unity of the church

Migration is changing the ecclesial landscape in Europe: more congregations of migrants are found, a greater diversity of denominations is observed. Separate and also segregated church life is a phenomenon simi-



lar to fragmentation in societies, while at the same time more transnational and international congregations emerge. Since the 1990's more and more churches in Europe recognise that migration constitutes an enormous opportunity and yet a considerable challenge for their witness and unity in Europe. Churches which had been active in diaconal work and service for migrants and refugees are realizing that this work needs to go hand in hand with working with migrants and refugees and the building of inclusive communities within the churches.

As early as 1978 and 1982, CCME has been involved in organising a European meeting of "migrant pastors". The third conference in 2001 addressed "migrant churches" and signalled a renewed interest in the issue and already highlighted an important shift of paradigm: the main issue was no longer to be church *for* migrants but rather a church *of and with* migrants. This change of paradigm has been a central point of reference for CCME's work since 2003. This shift, which was inspired by reflections on Ephesians 2,19 "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and members of the household of God", also indicated that migration was no longer only a calling on the diaconal and socio-ethical work of the churches, but rather an issue with strong implications for ecclesiology, questions of faith and order and essentially a calling for the churches towards unity. In this calling for unity, the ecumenical dimension of migration has become apparent.

Since 2003 CCME has used an approach building on existing and emerging best practice among churches in Europe to share experience and encourage further reflection.

The international consultation "Uniting in Diversity" in Ciampino, Italy, 26-28 March 2004 took stock of the existing models and initialized further reflection under headlines such as "Religion – a tool for survival", "Liturgy and Music", "Mission, Evangelism, Testimony", "Models and traps", "Culture: Conflict and Dialogue". The conference proceedings (in English and Italian, as well as in summary in English, German and French) have become important reference points for churches across Europe.

The importance of migration for the missionary calling of the churches was highlighted through a presentation of the work on "uniting in diversity" at the 13<sup>th</sup> World Conference on Mission and Evangelism in Athens in May 2005.

Jointly, with the World Students' Christian Federation Europe, the Ecumenical Youth Council in Europe and the Federation of Protestant Churches in Italy, CCME organised a conference on migrant youth, held 2007 in Italy. The World Council of Churches had invited churches for a theological platform in November 2007 focussing on migration as well. CCME and CCME members contributed to this gathering.

CCME has highlighted the importance of migration for both the unity and witness of the church at the ecumenical encounters in the process towards the 3<sup>rd</sup> European Ecumenical Assembly 2006-2007. The presence of representatives of migrant churches at the EEA3, which has been made possible by a special agreement between CEC and CCME, has been much appreciated and has been an important step towards coming closer and sharing experience and work. The "Migration Forum" during the EEA3 assembly in Sibiu was co-

organised by CCME and CCEE under the title "Migration and the Churches – opportunity and challenge for renewal and unity in Europe". The Forum in the Lutheran Cathedral of Sibiu on 6 September 2007, which attracted some 500 participants, concluded that "the light of Christ shines upon Christian Europe *and* the new neighbours in this Europe". In this context migration was offering new opportunities for ecumenism in Europe: migration reminded the churches of the calling to be the one people of God. However, the central question to the churches in their own ministry would be how to achieve the involvement of migrants as integral and equal members of the community.

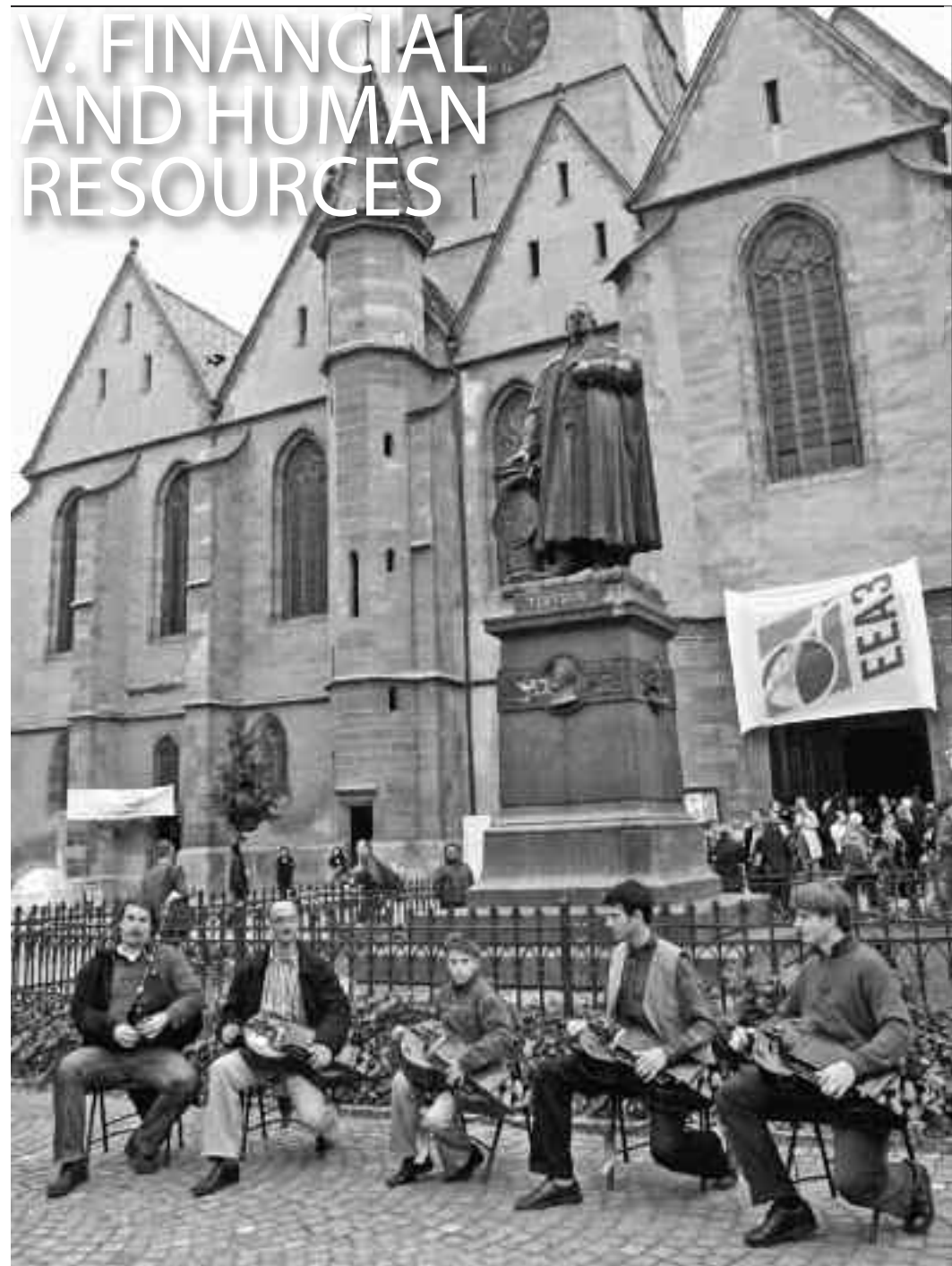
In order to broaden the knowledge basis, CCME in cooperation with WCC and the Nova Research Centre undertook a study in 2007-2008 in order to further explore the reality of migration in European countries and where churches in Europe already were addressing migration as an ecclesial and ecumenical question. The study was published under the title "Mapping migration in Europe, mapping churches' responses" in April 2008 and initiated vivid discussion and encouraged many churches in Europe to study, document and share where they are in the process of "uniting in diversity".

The issue of the changing ecclesial landscape due to migration has played an important role in CCME's global cooperation and is in fact the title of a multi-annual project of the WCC following its assembly in Porto Alegre 2006, to which CCME contributed as well. The issue was addressed together with partners from the Middle East Council of Churches in Beirut, Lebanon, in April 2008 in a public hearing on migration as well as in the

meeting of the Global Ecumenical Network and a visit of a WCC delegation to the Gulf region. At the moment of writing this report, CCME is preparing the "Africa – Europe Churches' Consultation on Migration and the changing ecclesial landscape" which is held from 20 to 23 November 2008 in Palermo – a cooperation event with the World Council of Churches, the All Africa Conference of Churches and the Federation of Protestant Churches in Italy.



# V. FINANCIAL AND HUMAN RESOURCES



## V. FINANCIAL AND HUMAN RESOURCES

not been spectacular and the situation is still fragile, but a calmer atmosphere has returned to the day-to-day management of CEC's activities. We also look ahead to the merger with CCME without any major financial concerns.

This period has also been characterised by significant growth for CEC. Expenses for CEC's structural costs overall have risen from 2.6 million Swiss francs in 2002 to 3.1 million in 2007, an increase of 18.6 %. This took place despite the decision to close the Solidarity and Women's Desk in 2005. The expansion has been made possible by member churches who have seconded personnel positions, thus allowing the Church and Society Commission to extend and augment its activities significantly.

### 1.1. Income

Contributions by CEC member churches have increased appreciably, by about CHF 300,000 (21%) for CEC in Geneva and CHF 70,000 (16 %) for the Church and Society Commission. This is not yet the full amount requested by the CEC Assemblies in Graz and Trondheim, but it is very encouraging for CEC in its daily work. Our thanks are certainly due to the donors, and the member churches in particular, for the efforts they have made to increase their contributions.

If these contributions from the churches to CEC's work in Geneva and Brussels are added together with the value of personnel positions seconded by churches, the coverage of CEC's structural costs by donations has risen from 65.8 % to 85.1 %.

We must also mention the contributions of member churches for CEC's activities; thanks to these efforts CEC was able to carry out successfully its Assembly in Trondheim and its

shared responsibility for the Third European Ecumenical Assembly (EEA3) in Sibiu.

A few further remarks:

- ✿ support for the activities of the Solidarity Desk diminished and then ceased altogether as part of CEC's income thus leading to the elimination of this position in 2005;
- ✿ income provided by the Churches of the Rhine has remained stable. The apparent decrease is only the result of separately listing the contribution by the Evangelical Church in Germany;
- ✿ miscellaneous income varies a great deal from year to year. The fees paid in 2003 are in relation to costs which were part of the Trondheim Assembly budget during that year. The miscellaneous income in 2007 came from a reimbursement by an insurance company.

### 1.2. Expenses

The analysis of CEC's structural expenses reveals two opposing tendencies: in Geneva, functional costs diminished mainly because of the decision to close the Solidarity and Women's Desk. On the other hand, the costs of the Church and Society Commission increased very substantially: in Brussels, from CHF 700,000 to 1 million; in Strasbourg, from 160,000 to 340,000. This was a direct consequence of the personnel positions seconded by member churches.

The new positions brought about an increase in other functional costs which were absorbed into the general budget. Another element in this development was the move of the Executive Secretary for Human Rights to Brussels; this position had been based in Geneva until 2003.

### 1.3. Results

CEC was able to balance its budget in the years 2003 to 2007. There was never any significant surplus, but the tendency of the late 1990s has been reversed. Beginning in 2004, CEC regained the financial equilibrium which had been lacking since the deficits from the Graz assemblies and the year 1998. The strong value of the Euro was also a positive factor for the finances of CEC during all these years.

In 2007 CEC was able to establish a reserve fund to provide for the Third European Ecumenical Assembly (EEA3) held in Sibiu. In 2007 an additional reserve fund was included in the accounts to help with the expenses of the next Assembly in Lyon in 2009. As seen on 1 October, the year 2008 appears the same as recent years; we can expect it to conclude with a balanced budget and a very modest surplus.



This finance report covers up to 1 October 2008, a point in time when it was not yet known whether the so-called "sub-primes" financial crisis was over or not, and at a time when there was more and more talk of an economic recession. As this report was prepared, these crises had not yet affected CEC. They will certainly have an effect in the coming months, but it is not yet known to what extent.

With regard to CEC's finances, the period from 2003 to 2008 may be called a period of consolidation. After CEC's severe financial crisis of the late 1990s and the restrictions which followed, including the elimination of the inter-church service, this latest period has been characterised by a gradual return to a basic equilibrium. The financial results have



## 2. PERSONNEL

### 2.1 Staffing changes

Since the 12<sup>th</sup> Assembly in Trondheim, there have been major changes in the CEC staff.

#### Executive Staff in Geneva

The Rev. Dr Keith Clements, CEC General Secretary since 1997, retired at the end of November 2005. The Venerable Colin Williams succeeded him as General Secretary as of that date.

The Rev. Dr Eva-Sybille Vogel-Mfato, Executive Secretary for Solidarity and the Women's Desk, left CEC in July 2005 when the Solidarity desk was closed.

Ms Beate Fagerli and Ms Smaranda Dochia were engaged to help in preparing for the Third European Ecumenical Assembly, in February and September 2006 respectively.

Ms Smaranda Dochia has been since September 2007 Executive Secretary for the 13th Assembly in Lyon.

The Rev. Kaisamari Hintikka has been seconded part-time to CEC's Commission Churches in Dialogue by the Church of Finland since 2007.

The Rev. Darrell Jackson was seconded to CEC for three years by the Church Mission Society of London, to undertake a study of missions in Europe, finishing his work in February 2006. His successor in 2009 will be Ms Kiriaki Avtzi.

The Rev. Dieter Brandes, who formerly worked for the Community of Protestant Churches in Europe (Leuenberg Fellowship), is now attached to the Geneva office while working on a mission of reconciliation in Romania, "Healing of Memories". His position is seconded to CEC by the Evangelical Lutheran Church in Württemberg, Germany.

#### Administrative Staff in Geneva

After more than 22 years of service, Ms Elisabeth Stiefel left the CEC staff in August 2008. She was preceded a few months earlier by Ms Françoise Maxian, after nearly 20 years of work for CEC. Both have entered a well-deserved retirement.

Ms Andrea Havez left CEC at the end of August 2006.

Due to Ms Maxian's major health problems, Ms Charlotta Friedner was engaged temporarily from September to December 2006, followed by Mr Patrick Menge from January to April 2007, then Ms Renate Sbeghen until December 2007. Ms Lucette Ten Hoeven is presently serving in this position.

Ms Edith Pellas was engaged temporarily from July to September 2007 to help the team preparing for the EEA3 in Sibiu.

Ms Sandrine Sardano is the administrative assistant in the Assembly office since April 2008.

Ms Elke Peyronne is the administrative assistant for the Commission Churches in Dialogue since September 2008.

#### Executive Staff in Brussels and Strasbourg

Ms Donatella Rostagno was engaged in March 2003 as Executive Secretary for Human Rights. She left CEC at the end of 2006 and was replaced by Ms Elisabeta Kitanovic in October 2007.

The Rev. Matthew Ross is seconded by four Churches of the UK since September 2003.

The Rev. Dr Dieter Heidtmann is seconded by the Community of Protestant Churches in Europe since June 2004.

Since December 2006, the Lutheran Churches of Sweden and Finland seconded Ms Elina Eloranta.

Canon Dr Gary Wilton is seconded by the Church of England since April 2008.

Ms Carla Maurer is seconded by the Swiss Protestant Federation since October 2007.

OKRin Sabine von Zanthier from the Evangelical Church of Germany was associated staff of CSC till 2008. She has been replaced by OKRin Katrin Hatzinger.

The Rev. John Murray, Anglican Church in Strasbourg and associated staff, joined CEC at the end of 2006 and replaced the Rev. Alex Gordon.

#### Administrative Staff in Brussels and Strasbourg

Ms Lois Hough Stewart began her work in January 2003.

Ms Véronique Engels was engaged on a part time work basis from April 2004 on.

### 2.2 Present CEC staff

#### 2.2.1. General Secretariat

General Secretary:	
The Venerable Colin Williams	1.0
Administrative Assistant:	
Ms Lucette Ten Hoeven	0.6
Administrative Assistant:	
Ms Sandrine Sardano	0.5

#### Communications

Communications Secretary:	
The Rev. Luca Negro	1.0
Administrative Assistant:	
Ms Ruthann Shriver Gill	0.75
Communications Intern:	
Mr Johan Ehrning	1.0

#### Finance and Administration

Finance Secretary:	
Mr Jean Daniel Birmelé	1.0
Secretary and Bookkeeper:	
Ms Irmela Köhler	0.6

#### Assembly

Executive Secretary:	
Ms Smaranda Dochia	1.0
Administrative Assistant:	
Ms Sandrine Sardano	0.5
Assembly Intern:	
Anna Magdalena Osborne	1.0

#### Administrative assistant all desks:

Administrative Assistant:	
Ms Thérèse Pache	0.5



<b>2.2.2. Churches in Dialogue Commission Study Secretariat</b>	
Director:	
The Rev. Dr Viorel Ionita	1.0
Administrative Assistant:	
Ms Elke Peyronne	0.5
Seconded staff:	
The Rev. Kaisamari Hintikka	0.25
<b>Mission Research</b>	
Mission Researcher:	
Ms Kiriaki Avtzi (from 1/1/2008)	1.0
<b>Healing of memories:</b>	
The Rev. Dieter Brandes	1.0
<b>2.2.3. Church and Society Commission Brussels Office</b>	
Director:	
The Rev. Rüdiger Noll	1.0
Study Secretary:	
The Rev. Dr Peter Pavlovic	1.0
Executive Secretary:	
Ms Elina Eloranta	1.0
Executive Secretary:	
The Rev. Dr Dieter Heidtmann	1.0
Executive Secretary:	
The Rev. Gary Wilton	1.0
Executive Secretary:	
Ms Elisabeta Kitanovic	1.0
Executive Secretary:	
The Rev. Matthew Ross	1.0
Bookkeeper:	
Ms Charlotte Van der Borgh	0.5

Administrative Assistant:	
Ms Véronique Dessart	1.0
Administrative Assistant:	
Ms Lois Hough Stewart	1.0
Administrative Assistant:	
Ms Véronique Engels	0.75

<b>Strasbourg Office</b>	
Executive Secretary:	
The Rev. Richard Fischer	1.0
Executive Secretary:	
Ms Carla Maurer	1.0
Administrative Assistant:	
Ms Marie-Madeleine Linck	0.75

<b>2.2.4 Churches' Commission for Migrants in Europe</b>	
General Secretary:	
Ms. Doris Peschke	1.0
Project Secretary:	
Mr. Torsten Moritz	1.0
Assistant:	
Mr Emmanuel Kabalisa	1.0
Intern:	
Vikar Thomas Stephan	1.0

# APPENDICES

## APPENDIX A

INTERIM REPORT OF THE CEC-CCEE COMMITTEE FOR RELATIONS WITH MUSLIMS IN EUROPE

## APPENDIX B

MEMBERS OF CEC GOVERNING BODIES, COMMISSIONS, WORKING GROUPS

## APPENDIX C

CONSOLIDATED BALANCE SHEET 31.12.2007 GENEVA, STRASBOURG AND BRUSSELS

CONSOLIDATED STATEMENT OF RECEIPTS AND EXPENDITURE GENEVA, STRASBOURG AND BRUSSELS

MEMBER CHURCHES CONTRIBUTIONS GENEVA

CONTRIBUTIONS FULL MEMBERS CSC BRUSSELS

CONTRIBUTIONS CHURCHES ON THE RHINE CSC STRASBOURG

## APPENDIX D

ABBREVIATIONS



## APPENDIX A

## INTERIM REPORT OF THE CEC-CCEE COMMITTEE FOR RELATIONS WITH MUSLIMS IN EUROPE

The CEC members of the CEC-CCEE Committee for Relations with Muslims in Europe (CRME) were nominated by the CEC Central Committee already in December 2003 and the CCEE members in 2005. During the year 2004 CEC and CCEE initiated a consultation process in order to identify the new challenges for the dialogue between Christians and Muslims in Europe. Therefore, CRME started its work first in September 2005. The members of this committee are listed in Appendix B.

The first meeting of CRME took place in Paris from 9 – 12 September 2005. Metropolitan Emmanuel Adamakis and Bishop Jean-Luc Brunin were elected as co-moderators of this committee. Since the two elected co-moderators were not all the time present CRME proposed at its second meeting (Rome, 16-19 March 2006) to consider the two bishops as presidents and to elect two co-moderators who should coordinate the ongoing work of the committee. The two co-moderators elected in Rome were: OKR Martin Affolderbach from the CEC side and Mgr. Peter Fleetwood from CCEE.

At its first meeting CRME established the following **methodology** for its work:

**Analysis:** but not repeating work already being done elsewhere. The CRME could compare the process of integration of Muslims in different European countries, which is happening at very different speeds. Eastern Europe has had a very long experience;

**Orientations:** CRME should consider whether it can develop common guidelines on particular issues

– for example, on selling church buildings, food in schools; **Offering** “impulses” to the churches, leading bodies and bishops’ conferences to deal with the new situation.

As for its **mandate** the committee identified the tasks to:

- \* exchange experience and information on the work in the various churches in this area;
- \* give advice to the churches and Bishops’ Conferences in respect to the Christian- Muslims relationship;
- \* organise meetings with Muslims;
- \* reflect on the European integration process from an inter-religious perspective.

CRME has dealt mainly with the **following areas of interest** which have been established as working priorities at the meeting in Paris Sept. 2005:

- 1. Violence, terrorism etc.** There is the need to look at both Muslims and Christians in this area, and theological and practical issues.
- 2. Being a citizen: being a believer.** This has wide implications for both faiths in different contexts. How can we live together? Common and different values.
- 3. Education or formation.** CRME should concentrate on the training of clergy and Imams, and of lay people in both communities, including young people. Breaking down of stereotypes was vital.
- 4. Da’wa in Islam and mission in Christianity.** Vital for both faiths. This should include questions of conversion and pastoral care, and involve stories.

**5. Dialogue.** The sharing of examples of good practice, illustrated by stories.

**6. Fundamentalism, within both faiths** (however it is called, for example Islamism, extremism).

**7. Human rights, freedom of religion, rights of women.**

**8. How to identify potential partners for dialogue and action.** What makes a good and “bad” partner?

**9. How to help Christians understand the Muslim world.** What is going on in the Muslim communities? Understanding different descriptive terms.

**10. Fear of people of another faith.** Helping Christians who fear Islam because they are not rooted enough in their own faith. How to answer Muslims in ways they can understand. How to gain the confidence to be able to tell the truth in love.

**11. The media.** This includes how they create prejudices and influence young people.

A lot of these points are questions of clarifying terms, sharing stories, identifying good partners. The committee considered that it is vital to work with Muslim scholars in the area of definitions. Dialogue was supposed to be a method across all subjects the committee was planning to discuss, not only a topic to be studied.

An important part of each meeting of the CRME was dedicated to the country reports, which offered an updated image of the new developments in the relationship between Christians and Muslims in different European countries. As for its future meetings CRME agreed that the-

re could be two main topics in each meeting; one would be a flow on from the previous meeting, the other would be new. It was agreed that the theme of violence would be concluded in October 2006 and the new topic would be “Religious affiliation and social integration”, with its obvious links to the EEA3.

In addition to these items CRME was asked by its parent bodies to contribute to the Third European Ecumenical Assembly in Sibiu, September 2007. After some considerations CRME was ready to take over this task and mandated a working group of CRME members to prepare Forum 5 on “Religions” under the title “Being a citizen of Europe and a person of faith” and Hearings on interreligious experiences in Europe. The committee was happy to hear that these activities have met with very positive response. CRME decided on a report on these contributions including recommendations for further activities in this area of concern.

At its meeting in Leicester, UK (3-6 May 2007) CRME organized encounters with Muslim communities at Leicester and at the Markfield Institute of Higher Education (Islamic Foundation). The following points emerged from the discussion with Muslims:

- \* the need to come together, state our beliefs and share our hopes and fears;
- \* the best way to confront extremism is through education, especially at secondary school level. Interfaith dialogue must begin there;
- \* what we need is *more* religion and not less;
- \* a return to more traditional beliefs is a way to understand other people’s beliefs;
- \* children need to grow up in a safe environment and they have a right to a sound moral education.

The tasks of the last two meetings of CRME (6-9 December 2007, Berlin, Germany and 17-20 April 2008, Esztergom, Hungary), were mainly to plan a Conference with Muslims in Europe as well as to elaborate two texts: one on violence and a second one on the training of clergy and pastoral workers for relating to Muslims in Europe. The **Christian Muslim Conference** took place from 20-23 October 2008 in Mechelen, Belgium and focussed on the theme: *Being a Citizen of Europe and a Person of Faith*. The total number of forty-five participants included: the members of the CRME, 20 Muslim representatives from different countries in Europe; representatives of the CEC and CCEE governing bodies as well as of European institutions (EU and Council of Europe). In the evening of 21 October, the participants in this conference met with representatives of the EU as well as with the Church and Society Secretaries from different churches in Europe in the Ecumenical Chapel of Resurrection from Brussels. The issue discussed during this special evening was: *Does politics need religion? Expectations towards Muslims and Christians in Europe*.

The final statement adopted at Mechelen underlined the following affirmations:

“As Christians and Muslims we affirm that we are citizens *and* believers, not citizens *or* believers. We are therefore called to work hand in hand in appropriate ways with the state to which we belong without becoming subservient to governments. We say this because we believe that religious communities and the state should work together for the common good. This stems from our sense of belonging not only to our religious denominations but also to that collective enterprise that is called citizenship. We believe in the unity and diversity of our societies which help enhance and enrich our societies.

As Christians and Muslims we believe that the future of our European societies will depend in large measure on our willingness as citizens and persons of belief to preserve and develop the cultural and religious foundations of Europe and our empowerment to contribute towards it.

As Muslims and Christians we believe in the principle of integration. This does not and must never carry with it the demand to forsake our religious identities. For example, this may happen through prohibiting the wearing or display of religious symbols in public places or neutralizing religious festivities with the pretext that their being allowed would harm the sensibilities of other believers or that they would go against the principles of the secular state.

As Christians and Muslims we acknowledge the right of freedom of conscience, of changing one’s religion or deciding to live without a religion, the right to demonstrate publicly and to voice one’s religious convictions without being ridiculed or intimidated into silence by prejudice or stereotyping intentionally or through lack of knowledge.

As Muslims and Christians we believe that dialogue is a question of listening as much as speaking thereby deepening our mutual understanding. We therefore affirm the need to listen to women and men in all areas of leadership in civic life.”

The participants at this conference recommended a follow up conference in two years time “in order to assess progress on these challenges, and to focus upon further issues”.

The text on *violence* should summarize the long discussion on this topic during the meetings of this committee since the beginning of its mandate. The question this text wants to address is how the churches should deal with the issue of religiously motivated violence. The





structure of the text is the following: 1. War and terrorism: The linkage between politics and religion; 2. Violence in urban areas; 3. Violence in prison; and 4. Media and the religiously motivated violence. The text will make also a reference to WCC's Decade to Overcome Violence. In this text positive stories on good neighbourhood between Christian and Muslims from different places in Europe will be mentioned as well as instances of Muslims condemning violence.

The document related to the *Training of Clergy and Pastoral Workers for relating to Muslims* should document some examples of good practice across Europe and offer some guidelines for churches. In this respect the text will take into consideration training developments in various countries, with examples and case studies. The place of chaplaincy within Muslim patterns of training should also be considered. Finally this text should formulate recommendations to the member

churches of CEC as well as to the Bishops' Conferences in Europe.

These two texts should be finished by the end of 2008 and published as working papers under the authority of CRME, as the CEC-CCEE Joint Committee recommended. Finally the CRME is working on its report for its whole work to be presented to the CEC-CCEE Joint Committee in February 2009.

## APPENDIX B

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

#### MEMBERS OF THE CEC CENTRAL COMMITTEE

Metropolitan Emmanuel (Adamakis), Ecumenical Patriarchate  
 Rev. Helen Bjørnøy, Church of Norway (until 2005)  
 Rev. Almut Bretschneider-Felzmann, Evangelical Church in Germany  
 Mr Boguslaw Buresz, Reformed Church of Poland  
 Patriarch Daniel (Ciobotea), Romanian Orthodox Church  
 Archpriest Vsevolod Chaplin, Russian Orthodox Church  
 Bishop Richard Chartres, Church of England  
 Rev. Jean-Arnold de Clermont, Reformed Church of France  
 Rev. Elfriede Dörr, Evangelical Lutheran Church of Romania  
 Dr Alison Elliot, Church of Scotland  
 OKRin Dine Fecht, Evangelical Church in Germany (from 2008)  
 Bishop Athanasios (Hatzopoulos), Church of Greece  
 OKRin Antje Heider-Rottwilm, Evangelical Church in Germany (Until 2008)  
 Landessup. Walter Herrenbrück, Reformed, Germany (until 2003)

Archimandrite Benedict Ioannou, Ecumenical Patriarchate  
 Dean Margarethe Isberg, Church of Sweden  
 Ms Anita Jakobson-Henslin, Lutheran Church of Latvia  
 Rev. Susan Helen Jones, Church in Wales  
 Dr George Kakkouras, Church of Cyprus  
 Ms Katerina Karkala-Zorba, Church of Greece  
 Bishop Dr Margot Kässmann, Evangelical Church in Germany (since 2004)  
 OKRin Cordelia Kopsch, Evangelical Church in Germany (since 2004)  
 Mr Andrzej Kuzma, Orthodox Church of Poland  
 Mr Simon Larsen, Lutheran Church of Denmark  
 Metropolitan Gennadios (Limouris), Ecumenical Patriarchate  
 Bishop Carlos Lopez, Spanish Reformed Episcopal Church  
 Ms Heather McKinley, Presbyterian Church of Ireland  
 Ms Kadri Metsma, Lutheran Church of Estonia  
 Dr Mariella Mihaylova, Methodist Church of Bulgaria  
 Rev. Matti Peiponen, Evangelical Lutheran Church of Finland (until 2003)  
 Archbishop Yeznik Petrossian, Armenian Apostolic Orthodox Church

Rev. Dr Bastiaan Plaisier, United Protestant Church, The Netherlands  
 Archpriest Veikko Purmonen, Orthodox Church in Finland  
 Rev. Tapani Rantala, Evangelical Lutheran Church of Finland (from 2004)  
 Dr OKRin Hannelore Reiner, Evangelical Lutheran Church of Austria  
 Mr Colin Ride, British Methodist Church  
 Ms Elise Sandnes, Church of Norway (from 2006)  
 Dr Britta Schmitt, Evangelical Church in Germany (until 2003)  
 Ms Carole Soland, Old Catholic Church, Switzerland  
 Archbishop Longin (Talypin), Russian Orthodox Church (Germany)  
 Rev. Hana Tonzarova-Skorepova, Hussite Church of the Czech Republic  
 Fr Alexander Vasyutin, Russian Orthodox Church  
 Archbishop Anastasios (Yannoulatos), Orthodox Church of Albania  
 Rev. Thomas Wipf, Reformed Church of Switzerland  
 Rev. Birgit Wolter, Methodist Church of Italy (until 2007)



## MEMBERS OF THE CEC PRESIDIUM

Rev. Jean-Arnold de Clermont, President  
 Archbishop Anastasios (Yannoulatos), Vice-President  
 Dean Margarethe Isberg, Deputy Vice-President  
 Patriarch Daniel (Ciobotea) of Romania  
 OKRin Antje Heider-Rottwilm, (until 2008)  
 Rev. Susan Helen Jones  
 Metropolitan Gennadios (Limouris) of Sassima  
 Dr Mariella Mihaylova  
 Archbishop Longin (Talypin) of Klin  
 Rev. Thomas Wipf

## CEC-CCEE JOINT COMMITTEE

**CEC members:**  
 Archbishop Anastasios  
 Rt Rev. Richard Chartres  
 Rev. Jean-Arnold de Clermont  
 Patriarch Daniel (Ciobotea) of Romania  
 Dean Margarethe Isberg  
 Metropolitan Gennadios (Limouris) of Sassima  
 OKRin Dr Hannelore Reiner

**CCEE members:**  
 Card. Peter Erdő, CCEE President, Hungary  
 Card. Jean-Pierre Ricard, CCEE Vice President, France  
 Card. Josip Bozanic, CCEE Vice President CCEE, Croatia  
 Mgr. Stanislav Hocevar, Serbia  
 Mgr. Vincenzo Paglia, Italy  
 Mgr. Virgil Bercea, Romania  
 Mgr. Noël Treanor, COMECE  
 General Secretary, Belgium

## Personnel Committee

Rev. Jean-Arnold de Clermont  
 Very Rev. Margarethe Isberg  
 Mr Huub Lems

## Nominations Committee

Very Rev. Margarethe Isberg  
 Mr Colin Ride  
 Rev. Benedict Ioannou  
 Archbishop Longin of Klin  
 Rev. OKRin Antje Heider-Rottwilm

## Budget Committee

Mr Michael Bubick, CCME (since 2007)  
 Mr Georges Kyriacopoulos, Church of Greece (since 2006)  
 Ms. Marianne Kronberg, Church of Sweden  
 Drs. Huub Lems, Protestant Church in the Netherlands (moderator since 2007)  
 Dr Goos D. Minderman, CCME  
 Dr Ulrich Möller, Evangelical Church in Germany (since 2007)  
 Dr Roland Siegrist, Evangelical Methodist Church in Austria  
 Mr. Konstantinos Skaripas, Church of Greece (until 2005)  
 LKR i. R. Helmut Weide, Evangelical Church in Germany (moderator, until 2006)

## Gender Advisory Group

Ms Carla Maurer  
 Ms Dorothy Knights  
 Ms Elena Timofticiuc  
 Ms Geesje Werkman  
 Mr Jaanus Teose  
 Ms Katherina Karkala-Zorba  
 Mr Martin Rosowski  
 Rev. Susan Jones

## 13<sup>th</sup> CEC Assembly Planning Committee

Rev. Jean-Arnold de Clermont, Reformed Church of France  
 Metropolitan Emmanuel of France, Ecumenical Patriarchate  
 Archbishop Dr Yeznik Petrossian, Armenian Apostolic Church

OKRin Dr Hannelore Reiner, Evangelical Church of the Helvetic Confession in Austria  
 Rev. Almut Bretschneider-Felzmann, EKD  
 Rev. Hana Tonzarova, Czech Hussite Church  
 Rev. Arlington Trotman, Churches' Commission for Migrants in Europe  
 Rev. Alexander Vasyutin, Russian Orthodox Church  
 Rev. Tapani Rantala, Evangelical Lutheran Church of Finland  
 Archimandrite Ignatios Sotiriadis, Church of Greece  
 Ms Carole Soland, Old Catholic Church of Switzerland  
 Rev. Michel Charbonnier, Ecumenical Youth Council in Europe

## Churches in Dialogue Commission Members

Rev. Michel Charbonnier, Evangelical Waldensian Church, Italy  
 Rev. Berit Schelde Christensen, Evangelical Lutheran Church in Denmark (until 2006)  
 Rev. Fr Andrei Eliseev, Russian Orthodox Church  
 Canon Elizabeth Fisher, Church of England, Co-Moderator  
 H.E. Metropolitan Dr Gennadios of Sassima, Ecumenical Patriarchate  
 Prof. Dr Anestis Keselopoulos, Church of Greece  
 Prof. Dr Dimitra Koukoura, Ecumenical Patriarchate

Rev. Drs Wout van Laar, Netherlands Missionary Council (until 2006)  
 Rev. Tauno Teder, Estonian Evangelical Lutheran Church  
 Prof. Dr Bogdan Lubardic, Serbian Orthodox Church  
 Mrs Marie Vejrup Nielsen, Evangelical Lutheran Church in Denmark (since 2006)  
 Rev. Dr Halvor Nordhaug, Church of Norway  
 Prof. Dr Friederike Nüssel, Evangelical Church in Germany  
 H.E. Archbishop Yeznik Samuel Petrossian, Armenian Apostolic Church, Co-Moderator  
 Bishop Dr Matti Repo, Evangelical Lutheran Church of Finland (since 2006)  
 Rev. Dr Elena Stepanova, United Methodist Church of Russia  
 Rev. Dr Theol. Matthias Zeindler, Swiss Protestant Federation

## Permanent observers from CCEE:

Prof. Dr Barbara Hallensleben, Switzerland  
 Prälat Dr Nikolaus Wyrwoll, Germany  
 Prof. Dr Guido Vergauwen, Switzerland

## Staff

Rev. Prof. Dr Viorel Ionita, Director  
 Rev. Darrell Jackson (1 February 2004 – 31 January 2007), Researcher in European Mission, based in Budapest, Hungary  
 Ms Kyriaki Avtzi (from 1 January 2009), Researcher in European Mission, based in Geneva  
 Rev. Dieter Brandes, Coordinator of the Healing of Memories Project, Bensheim, Germany  
 Dr Kaisamari Hintikka, Helsinki, Finland, coordinator of the Evaluation of theological dialogues project, part-time

Mrs Elisabeth Stiefel (until July 2008), administrative assistant, part-time  
 Mrs Elke Peyronne (from September 2008), administrative assistant, part-time

## CCEE - CEC Committee for Relations with Muslims in Europe CEC members:

Dr Gerd Marie Aadna, Church of Norway  
 Metropolitan Emmanuel Adamakis of France  
 OKR Dr Martin Affolderbach, Evangelical Church in Germany  
 Prof. Dr Paul Brusankowski, 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)

## Staff:

Rev. Prof. Dr Viorel Ionita, CEC  
 Mgr. Dr Peter Fleetwood, CCEE (until 2007)

## Church and Society Commission Members

Rev. Alfredo Abad, Spanish Protestant Church  
 Rev. Dr Zoltan Bona, Reformed Church in Hungary  
 Kirchenrat Joachim Brandt, Strasbourg Beirat  
 Ms Anthea Cox, Methodist Church in the UK  
 Vice-President Christian Drägers, Evangelical Church in Germany (until June 2005)  
*Substitute 2004: Rev. Almut Bretschneider-Felzmann*  
*Substitute 2005: OKR Eberhard Hitzler*  
 Prof. Karsten Fledelius, Evangelical Lutheran Church of Denmark  
 Rev. Serge Fornerod, Federation of Swiss Protestant Churches (as of June 2007)  
 Rev. Prof. Alexandru Gherasim, Romanian Orthodox Church  
 Rev. Gunnar Grönblom, Evangelical Lutheran Church of Finland  
 Rev. OKRin Antje Heider-Rottwilm, Evangelical Church in Germany (until April 2008)  
 Ms Anita Jakobsone (Henslin), Evangelical Lutheran Church of Latvia  
 Archimandrite Arsenios Kardamakis, Ecumenical Patriarchate of Constantinople  
 M. Mag. Katerina Karkala-Zorba, Church of Greece  
 Prof. Dr Ulrich Körtner, Protestant Church in Austria  
 Rev. Fr Hovakim Manukyan, Armenian Apostolic Orthodox Church  
 Rev. Dr Lennart Molin, Mission Covenant Church of Sweden/Church Council of Sweden  
 Rev. Evert Overeem, Protestant Church in the Netherlands



*Substitute 2005: Ms Geesje Werkman*

*Substitute 2008: Mr Kees Tinga*

Ms Lidia Palac, Evangelical Church of the Augsburg Confession in Poland

Rev. Anthony Peck, European Baptist Federation

Prof. Dr Hans-Balz Peter, Federation of Swiss Protestant Churches (until May 2006)

*Substitute 2005 & 2006: Rev. Serge Fornerod*

Ms Françoise Prager-Bouyala, French Protestant Federation

Dr Charles Reed, Church of England

Priest George Ryabykh, Russian Orthodox Church

Rev. Dr David Sinclair, Church of Scotland (until April 2008)

Rev. Hana Tonzarova, Czechoslovak Hussite Church

LKR Hermann Wischmann, Evangelical Church in Germany (as of May 2006)

*Substitute 2007: Kirchenrat i.R. Joachim Brandt*

*Substitute 2008: Rev. Christine Busch*

### **Church and Society Commission Executive Committee**

Ms Anthea Cox, Methodist Church in the UK (co-Moderator since April 2008)

Rev. Gunnar Grönblom, Evangelical Lutheran Church of Finland

OKRin Antje Heider-Rottwilm, Evangelical Church in Germany (co-Moderator until April 2008)

Ms Anita Jakobson (Henslin), Evangelical Lutheran Church of Latvia

M. Mag. Katerina Karkala-Zorba, Church of Greece

Priest George Ryabykh, Russian Orthodox Church (co-Moderator)

Rev. Hana Tonzarova, Czechoslovak Hussite Church (as of April 2008)

### **Church and Society Strasbourg Beirat (since Trondheim until May 2008)**

Rev. Désirée Aspinen Zimmermann, Reformed Church in Aargau, (until May 2004)

President Claudia Bandixen, Reformed Church in Aargau (since October 2004)

Kirchenrat Joachim Brandt, Evangelical Church in Rhineland

Prof. Jean-François Collange, Church of the Augsburg Confession in Alsace-Lorraine

Dekan Rudolf Ehrmantraut, Evangelical Church of Palatinate

Mr Jean-Jacques Fritz, European Parliament (since May 2004)

Rev. Serge Fornerod, Swiss Protestant Federation (since 2005)

Dr Jean-Gustave Hentz, Reformed Church of Alsace-Lorraine

Mr Mario Heinrich, Council of Europe

Rev. KRin Susanne Labsch, Evangelical Church in Baden

Mr Halvor Lervik, Council of Europe

Mr Geza Mezei, Council of Europe (until May 2004)

Dr Silvia Pfeiffer, Reformed Church of Schaffhausen (until December 2003)

Rev. Enno Strobel, Reformed Church of Alsace-Lorraine (moderator)

### **Church and Society Task Force on Globalisation (2005-2006)**

Mr Jean-Philippe Barde, French Protestant Federation

Mr Miloš Calda, Evangelical Church of Czech Brethren

Mr John Ellis, Methodist Church in the UK

Mr Rob van Drimmelen, APRODEV

Rev. Serge Fornerod, Swiss Protestant Federation/Europe Area of WARC (co-moderator)

Rev. Eberhard Hitzler, Evangelical Church in Germany (co-moderator)

Mr Erik Lysén, Church of Sweden

Rev. Ulrich Möller, Evangelical Church in Westphalia (Germany)

Dr Antonios Papantoniou, Churches' Commission for Migrants in Europe

Fr George Ryabykh, Russian Orthodox Church

Rev. Bertalan Tamas, Reformed Church in Hungary

M. Mag. Katerina Karkala-Zorba, Church of Greece

### **Church and Society Task Force on Globalisation (2008)**

Dr Milos Calda, Evangelical Church of Czech Brethren

Sr Fotinia, Russian Orthodox Church

Ms Anita Jakobson (Henslin), Evangelical Lutheran Church of Latvia

Mr Jaap Houtman, Eglise Protestante Unie de Belgique

Rev. Dr Tamas Kodacsy, Reformed Church in Hungary

Dr Ulrich Moeller, Evangelical Church in Germany (moderator)

Mr Rob van Drimmelen, APRODEV

Rev. Raag Rolfsen, Church of Norway

### **Church and Society Working Groups Bioethics and Biotechnology**

Rev. Kirsti Aalto, Evangelical Lutheran Church of Finland

Dr Svend Andersen, Evangelical Lutheran Church of Denmark

Dr Stavros Baloyiannis, Church of Greece

Dr Donald Bruce, Church of Scotland (until July 2007 – as expert since October 2007)

Dr Andrea Dörries, Evangelical Church in Germany

Rev Dr Anton Ilin, Russian Orthodox Church

Prof. Mireille Jemelin, Federation of Swiss Protestant Churches

Prof. Karsten Lehmkuhler, Church of the Augsburg Confession of Alsace and Lorraine

Prof. Dr Elena Masarovicova, Evangelical Church A.C. Slovakia

Prof. Anna Rollier, Italian Protestant Federation

Prof. Egbert Schrotten, Council of Churches in the Netherlands

Dr Stefan-Ioan Stratul, Romanian Orthodox Church

### **Brainstorming on Biotechnology (September 2008)**

Dr Stavros Baloyiannis, Greece

Dr Donald Bruce, Scotland

Dr Maren Heincke, Germany

Dr Daniel Mathiot, France

Dr Hubert Meisinger, Germany

Frank Vogelsang, Germany

### **Working Group on European Community Legislation**

Ms Lisbet Christoffersen, Evangelical Lutheran Church of Denmark

Dr Ioannis Delikostopoulos, Church of Greece (never attended)

Dr Altana Filos, Greek Evangelical Church

Rev. Gunnar Grönblom, Evangelical Lutheran Church of Finland

D. Jur. Peter Kresak, Evangelical Church A.C. in Slovakia (never attended)

Prof. Gianni Long, Italian Protestant Federation

Ms Maria Lundqvist-Norling, Church of Sweden

Prof. David McClean, Church of England

Dr Joanna Mizgala, Evangelical Reformed Church in Poland

Prof. Dr Gerhard Robbers, Evangelical Church in Germany

Prof. Dr Rüdiger Stotz, Evangelical Church in Germany

Dr Sophie Van Bijsterveld, Council of Churches in the Netherlands (until end of 2007)

### **Working Group on the European Integration Process**

Rev. Dr Zoltan Bona, Ecumenical Council of Churches in Hungary

Rev. Elfriede Dörr, Evangelical Church of the Augsburg Confession in Romania

Rev. Serge Fornerod, Swiss Protestant Federation (until March 2007)

OKR David Gill, Evangelical Church in Germany

Mr William Jourdan, Ecumenical Youth Council in Europe

Mr Vakhtang Kipshidze, Russian Orthodox Church

Ms Jitka Krausova, Ecumenical Council of Churches in the Czech Republic (until September 2007)

Ms Zuzana Dvorakova, Ecumenical Council of Churches in the Czech Republic (September 2007 - September 2008)

Ms Lena Kumlin LLM, Co-Moderator, Evangelical Lutheran Church of Finland

Archimandrite Ignatios Sotiriadis, Church of Greece

Rev. Peter Southcombe, United Reformed Church in the UK

The Very Rev. Great Protopresbyter Dr Georges Tssetsis, Ecumenical Patriarchate

Rev. Andrzej Wojtowicz, Ecumenical Council of Churches in Poland (until December 2007)

### **Working Group on Human Rights and Religious Freedom**

Rev. Peter Ciaccio, World Student Christian Federation (since June 2005)

Mr Kirill Frolov, Russian Orthodox Church

Rev. Prof. Alexandru Gherasim, Romanian Orthodox Church

Mr Ebbe Holm, Co-Moderator, Baptist Church of Denmark

Prof. George Krippas, Church of Greece

Dr Peter Krömer, Protestant Church in Austria

Ms Anne Lagerstedt, Ecumenical Forum of European Christian Women

Rev. Tony Peck, European Baptist Federation

Rev. Gilles Pivot, French Reformed Church

Ms Ingvill Thorson Plesner, Co-Moderator, Church of Norway

Ms Corinna Schellenberg, Evangelical Church in Germany (until June 2005)



Dr Daniel Spratek, Silesian  
Evangelical Church A.C. in the  
Czech Republic (since June  
2005)

Dr Anne-Ruth Wellert, Evangelical  
Church in Germany (since  
2006)

#### Joint CSC-Eurodiaconia Working Group on Social Issues

##### CSC members

Ms Iveta Berkolde, Evangelical  
Lutheran Church of Latvia  
(until 2005)

Ms Rita Bruvers, Evangelical  
Lutheran Church of Latvia  
(since 2005)

OKR'in Cornelia Coenen-Marx ,  
Evangelical Church in Germany  
(since 2007)

Ms Alison Jackson, British  
Methodist Church (since 2008)

OKR Rev. Dr Jens Kreuter,  
Evangelical Church in Germany  
(until 2006)

Mag. Martin Schenk, Protestant  
Church in Austria

Rev. Dr David Sinclair, Church of  
Scotland (until 2007)

Prof. Christina Vayas, Church of  
Greece

#### Eurodiaconia Members

Rev. Jac Franken, Kerkinactie, the  
Netherlands (until 2007)

Major Göran Larsson, Salvation  
Army, Europe Region

Mr Ian Manson, Church of  
Scotland (until 2005)

Mr Ole Meldgaard, Kofoeds Skole,  
Denmark (since 2005)

Dr Stephanie Scholz, Diakonisches  
Werk der EKD, Germany

Rektor Einar Vetvik,  
Diakonhjemmet University  
College, Norway (2006-2007)

Ms Margaretha Svensson-Paras,  
Church of Sweden (until 2005)

Rev Kees Tinga, Kerkinactie, the  
Netherlands (since 2007)

*Eurodiaconia suspended its  
participation in the Joint Social  
Policy Working Group in  
January 2008.*

#### Working Group on Peace Building and Security

Rev. Christine Busch, Evangelical  
Church in Germany

Ms Paula Devejian, Armenian  
Apostolic Orthodox Church

Dr Anette Månsson, Church of  
Sweden (since 2006)

Rev. Miklos Menessy, Ecumenical  
Association of Churches in  
Romania

Rev. David Mumford, Church and  
Peace

Mr Georgy Roshchin, Russian  
Orthodox Church

Rev. Dr Donald Watts, Moderator,  
Presbyterian Church in Ireland

Prof. Dr Konstantin Zorbas,  
Church of Greece

#### Churches' Commission for Migrants in Europe Executive Committee

Rev. Arlington Trotman,  
Moderator, UK

Dr Antonios K. Papantoniou, Vice-  
Moderator, Greece

Ms Franca Di Lecce, Italy

Mag. Michael Bubik, Austria

Mr Joël Le Billan, France

Ms Kristina Hellqvist, Sweden

Ms Katharina Wegner, Germany

Ms Elena Timofticiuc, Romania,  
Representative of the World  
Council of Churches

Fr Christian Popescu, Czech  
Republic, Representative of the  
Conference of European  
Churches

#### 13<sup>th</sup> CEC Assembly Planning Committee

Rev. Jean-Arnold de Clermont,  
Reformed Church of France

Metropolitan Emmanuel of France,  
Ecumenical Patriarchate

Archbishop Dr Yeznik Petrossian,  
Armenian Apostolic Church

OKRin Dr Hannelore Reiner,  
Evangelical Church of the  
Helvetic Confession in Austria

Rev. Almut Bretschneider-  
Felzmann, EKM

Rev. Hana Tonzarova, Czech  
Hussite Church

Rev. Arlington Trotman, Churches'  
Commission for Migrants in  
Europe

Rev. Alexander Vasyutin, Russian  
Orthodox Church

Rev. Tapani Rantala, Evangelical  
Lutheran Church of Finland

Archimandrite Ignatios Sotiriadis,  
Church of Greece

Ms Carole Soland, Old Catholic  
Church of Switzerland

Rev Michel Charbonnier,  
Ecumenical Youth Council in  
Europe

#### APPENDIX C

### CONSOLIDATED BALANCE SHEET 31.12.2007 GENEVA, STRASBOURG AND BRUSSELS

ASSETS	TOTAL CHF	2007	TOTAL €	2007
Cash in hand		5.026,28		3.060,70
Cash at bank		1.497.089,24		911.636,37
current accounts	498.278,69		303.421,44	
postal cheque account	178.748,57		108.847,02	
deposit accounts	820.061,98		499.367,91	
Debtors		217.350,18		132.353,05
Advances	13.147,12		8.005,80	
Contributions receivable	65.593,99		39.942,75	
Prepaid expenses	68.481,04		41.700,79	
Miscellaneous debtors	70.128,03		42.703,71	
Meetings & consultations		306.090,32		186.390,40
Third Ecumenical assembly	242.550,00		147.698,21	
CEC Assembly Lyon 2009	63.540,32		38.692,19	
Deposit Retirement Fund staff		151.627,52		92.331,94
Long term assets		924.424,99		562.918,62
Fixed assets immobilisations	68.076,41		41.454,37	
Long term investments	626.422,19		381.453,05	
Building Brussels	229.926,39		140.011,20	
<b>TOTAL ASSETS</b>		<b>3.101.608,53</b>		<b>1.888.691,08</b>



## APPENDIX C

CONSOLIDATED BALANCE SHEET 31.12.2007  
GENEVA, STRASBOURG AND BRUSSELS

LIABILITIES	TOTAL CHF	2007	TOTAL €	2007
Current liabilities		335.137,84		204.078,58
Creditors	327.230,50		199.263,49	
Contributions received in advance	5.289,97		3.221,27	
Liabilities Hour Asprop	2.617,37		1.593,82	
Liaison Account CCME		88.072,39		53.630,73
Consultations, Meetings		116.447,90		70.909,69
Programmatic activities	28.370,64		17.275,99	
European Christian Environment Network	62.466,00		38.038,00	
Peace & Reconciliation Projects Yugoslavia	11.696,34		7.122,36	
North-South WG	13.914,92		8.473,34	
Earmarked Funds		392.872,27		239.235,34
Church of Sweden Collection	233.767,33		142.350,10	
AOES Fund	32.659,27		19.887,51	
Develop fund	126.445,67		76.997,73	
Provisions		1.516.714,56		923.586,96
Travel subsidy Fund	13.606,42		8.285,48	
Prov for future expenses	104.077,93		63.377,13	
Prov for staff pensions	173.209,14		105.473,84	
Assembly reserve	543.248,85		330.805,54	
Staff Education Fund	15.199,68		9.255,68	
Equipment Fund	76.484,25		46.574,26	
Currency Fluctuation Fund	164.199,30		99.987,40	
Discretionary Fund General Secr.	5.000,00		3.044,70	
European Churches Fund	120.154,07		73.166,53	
Participation Fund	4.302,71		2.620,09	
Integration Process Fund	3.632,71		2.212,06	
Provision expenses EAA3	78.693,41		47.919,50	
Provision expenses Lyon 2009	147.798,00		90.000,00	
Legal holidays provision	67.108,09		40.864,75	
Reserves		640.455,89		389.998,72
Surplus carried forwards	29.367,64		17.883,11	
Reserve Church & Society/Capital + Report prev years	383.779,23		233.698,23	
House ASSPROP (63% Capital)	227.309,02		138.417,38	
Result current year Gva & Bxl (if positive)		11.907,68		7.251,06
<b>TOTAL LIABILITIES</b>		<b>3.101.608,53</b>		<b>1.888.691,08</b>

## APPENDIX C

CONSOLIDATED STATEMENT OF RECEIPTS AND  
EXPENDITURE GENEVA, STRASBOURG AND BRUSSELS

INCOME	2002 CHF	2003 CHF	2004 CHF	2005 CHF	2006 CHF	2007 CHF
General Secretariat Geneva						
Member contributions	1.336.573,15	1.406.934,00	1.522.433,76	1.586.486,83	1.633.468,72	1.701.123,98
Associated member	25.294,77	20.568,94	29.360,81	30.190,94	25.453,52	25.729,93
Donations	147.661,91	127.258,63	131.413,93	116.401,11	105.454,65	102.781,50
Development & Solidarity Fund	150.000,00	150.000,00	130.203,34	122.568,53	95.000,00	
Solidarity Desk ICS	96.714,11	83.986,38	50.792,12	23.893,98	0,00	0,00
Women's desk		8.175,27	5.500,00	5.000,00		
Dialogue Commission				2.409,35		5.000,00
CCME			10.000,00	45.300,00		
Commission Church and Society						
Member Contributions	402.923,22	453.471,36	468.516,32	483.723,83	510.309,19	526.341,90
Associate member	2.935,67	3.580,50	3.580,94	2.022,18	3.504,49	3.201,30
Soul incomes	136.841,90	70.271,06				
Contributions Churches on Rhine	191.198,46	180.363,01	103.288,90	113.512,21	147.906,76	121.751,79
Contributions to Strasbourg			65.662,50	66.130,00	68.284,75	69.793,50
Seconded Staff	33.280,57	54.250,00	134.356,82	263.039,50	291.033,25	450.268,87
Other income	103.693,94	5.743,34	21.978,29	47.923,55	11.926,45	38.888,29
Earmarked contributions	8.000,00	7.999,55	7.974,21	8.056,64		
Sale of publications	4.131,85	1.459,12	2.636,57	1.076,02	1.879,62	2.991,74
Interest	2.330,58	7.863,91	15.953,09	16.333,88	22.639,59	125,84
Honoraria		65.958,19	33.758,53	8.248,33	11.238,19	
Miscellaneous income	10.511,41	959,05	9.548,50	1.054,30		97.223,00
Provisions		32.475,00		27.095,75		
<b>TOTAL INCOME CEC</b>	<b>2.652.091,54</b>	<b>2.681.317,31</b>	<b>2.746.958,63</b>	<b>2.970.466,93</b>	<b>2.928.099,18</b>	<b>3.145.221,64</b>



**APPENDIX C****CONSOLIDATED STATEMENT OF RECEIPTS AND EXPENDITURE GENEVA, STRASBOURG AND BRUSSELS**

<b>EXPENSES</b>	<b>2002</b>	<b>2003</b>	<b>2004</b>	<b>2005</b>	<b>2006</b>	<b>2007</b>
	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>
Governing Boards CEC	97.524,48	109.195,75	93.290,58	146.061,08	99.564,87	98.891,55
General Secretariat Geneva						
General Secretariat	448.514,06	450.207,10	523.013,88	547.604,14	438.204,96	496.107,79
Finance Department	231.587,13	231.553,69	238.864,27	241.427,72	240.265,96	242.270,89
Communications Department	256.711,90	269.522,09	273.493,02	295.435,53	288.445,26	302.805,81
Women's Desk	93.979,33	135.824,92	105.011,45	81.697,69	40.210,88	8.280,00
Inter-church Service Secretariat	98.547,83	114.349,82	108.055,84	72.389,05	28.954,10	
Commission Churches in Dialogue						
Studies' Department	218.360,14	220.826,23	234.537,37	234.028,26	247.897,05	241.768,52
Church and Society Geneva						
CCME			20.000,00	50.000,00	50.000,00	50.000,00
Commission Church and Society						
Governing Boards		41.035,20		38.212,20	48.687,63	29.956,44
Office Brussels	639.251,44	698.615,64	827.887,51	889.983,75	967.037,39	1.057.529,04
Office Strasbourg	232.010,57	161.698,76	163.464,89	250.636,08	248.163,03	337.905,93
Soul of Europe		70.271,06				
Assembly Fund	120.000,00	120.000,00	120.000,00	120.000,00	120.000,00	120.000,00
Exceptional costs			18.693,77		106.120,84	147.798,00
Deficit reduction	50.000,00	50.000,00				
Result	7.224,11	8.217,05	20.646,05	2.991,43	4.547,20	11.907,68
<b>TOTAL EXPENSES CEC</b>	<b>2.652.091,54</b>	<b>2.681.317,31</b>	<b>2.746.958,63</b>	<b>2.970.466,93</b>	<b>2.928.099,17</b>	<b>3.145.221,65</b>

**APPENDIX C****MEMBER CHURCHES CONTRIBUTIONS GENEVA**

<b>MEMBER CHURCHES</b>	<b>REQUEST</b>	<b>CONTRIB 03</b>	<b>CONTRIB 04</b>	<b>CONTRIB 05</b>	<b>CONTRIB 06</b>	<b>CONTRIB 07</b>
	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>	<b>CHF</b>
<b>ALBANIA</b>	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Orthodox Church of Albania	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
<b>ARMENIA</b>	5.870,00	5.673,82	5.768,63	5.870,00	5.800,00	5.870,00
Armenian Apostolic Orthodox Church	5.870,00	5.673,82	5.768,63	5.870,00	5.800,00	5.870,00
<b>AUSTRIA</b>	9.785,00	9.773,00	9.616,12	9.785,39	9.754,91	9.819,32
Altkatholische Kirche in Österreich	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Evangelische Kirche A.B. in Österreich	6.695,00	6.683,00	6.655,32	6.747,93	6.664,91	6.728,03
Evangelische Kirche H.B. in Österreich	1.030,00	1.030,00	982,80	977,46	1.030,00	1.031,29
Methodistenkirche in Österreich	1.030,00	1.030,00	948,00	1.030,00	1.030,00	1.030,00
<b>BELGIUM</b>	2.680,00	2.849,00	2.812,00	2.842,16	2.918,26	3.047,55
Eglise Protestante de Belgique	2.680,00	2.849,00	2.812,00	2.842,16	2.918,26	3.047,55
<b>BULGARIA</b>	3.090,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
The Baptist Union in Bulgaria	1.030,00	0,00	0,00	0,00	0,00	0,00
Union of Evang. Pentecostal Churches	1.030,00	0,00	0,00	0,00	0,00	0,00
United Methodist Church in Bulgaria	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
<b>CROATIA</b>	5.150,00	1.006,23	1.001,65	1.058,35	2.037,90	1.553,50
Baptist Union of Croatia	1.030,00	0,00	0,00	0,00	492,90	517,70
Evang. Church in Croatia/Bosnia-Herzeg.	1.030,00	0,00	0,00	0,00	0,00	520,80
Evangelische Kirche in Kroatien	1.030,00	0,00	0,00	0,00	515,00	0,00
Reformed Christian Church in Croatia	1.030,00	512,55	515,00	515,00	1.030,00	515,00
Church of God in Croatia	1.030,00	493,68	486,65	543,35	0,00	0,00
<b>CYPRUS</b>	10.300,00	10.300,00	10.300,00	10.300,00	10.300,00	10.300,00
Church of Cyprus	10.300,00	10.300,00	10.300,00	10.300,00	10.300,00	10.300,00
<b>CZECH REPUBLIC</b>	10.400,00	7.975,00	6.759,00	7.310,00	7.825,00	6.086,05
Evang. Kirche der Böhmischen Brüder	1.440,00	1.440,00	1.440,00	1.440,00	1.440,00	1.440,00
Evang.-Methodistische Kirche	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Orthodoxe Kirche	1.030,00	1.030,00	0,00	1.030,00	1.030,00	1.030,00
Cirkev Bratska/Brüderkirche	1.030,00	515,00	491,00	X	X	X
Schlesische Evang. Kirche A.B.	1.545,00	1.545,00	1.545,00	1.545,00	1.545,00	1.545,00
Tschechoslowakische Hussitische Kirche	2.265,00	2.265,00	2.253,00	2.265,00	2.265,00	promised
Jednota Bratska / Moravian Church	1.030,00	0,00	0,00	0,00	0,00	0,00
Starokatolicka Cirkev V CR (Altkath. Kirche)	1.030,00	150,00	0,00	0,00	515,00	1.041,05



MEMBER CHURCHES	REQUEST CHF	CONTRIB 03 CHF	CONTRIB 04 CHF	CONTRIB 05 CHF	CONTRIB 06 CHF	CONTRIB 07 CHF
<b>DENMARK</b>	73.130,00	32.239,73	44.256,02	48.450,72	52.337,98	51.442,05
Baptist Union of Denmark	1.030,00	1.030,00	1.038,00	1.030,00	1.030,00	1.030,00
Evang. Lutheran Church of Denmark	72.100,00	31.209,73	43.218,02	47.420,72	51.307,98	50.412,05
<b>ESTONIA</b>	4.325,00	2.265,00	2.265,00	2.265,00	2.265,00	2.265,00
Estnische Evang. Lutherische Kirche	2.265,00	2.265,00	2.265,00	2.265,00	2.265,00	2.265,00
Methodist Church in Estonia	1.030,00	0,00	0,00	0,00	0,00	0,00
Estonian Evang.-Luth. Church in Exile	1.030,00	0,00	0,00	0,00	0,00	0,00
<b>FINLAND</b>	99.200,00	159.967,50	192.400,00	232.845,00	280.450,00	302.845,00
Evangelical Lutheran Church in Finland	96.200,00	156.817,50	189.250,00	229.845,00	277.450,00	299.845,00
Orthodox Church in Finland	3.000,00	3.150,00	3.150,00	3.000,00	3.000,00	3.000,00
<b>FRANCE</b>	24.720,00	22.792,41	22.955,52	22.686,16	22.900,89	22.799,50
Eglise Confession d'Augsb.Alsace/Lorraine	6.180,00	6.126,96	6.571,52	6.180,38	6.153,50	6.180,00
Eglise Evangélique Luthérienne de France	1.030,00	1.078,00	1.071,00	1.071,00	1.030,00	1.155,00
Eglise Réformée d'Alsace et de Lorraine	4.120,00	2.810,50	2.774,00	2.828,75	2.972,39	3.089,50
Eglise Réformée de France	11.330,00	11.700,00	11.475,00	11.550,00	11.625,00	12.375,00
Eglise Protestante Malgache en France	1.030,00	1.076,95	1.064,00	1.056,03	1.120,00	
Fédération des Eglises Evang.Baptistes	1.030,00	0,00	0,00	0,00	0,00	0,00
<b>GEORGIA</b>	1.030,00	0,00	0,00	0,00	715,50	501,00
Union of Evangelical Baptists	1.030,00	0,00	0,00	0,00	715,50	501,00
<b>GERMANY</b>	470.890,00	453.295,70	467.839,43	469.270,00	476.723,50	492.660,00
Bund Evang.Freikirchlicher Gemeinden	5.150,00	5.150,00	5.150,00	5.150,00	5.150,00	5.150,00
Evangelische Kirche in Deutschland	461.000,00	444.439,50	458.920,00	460.410,00	467.860,00	483.800,00
Evangelisch-Methodistische Kirche	2.680,00	2.698,80	2.693,03	2.680,00	2.680,00	2.680,00
Katholisches Bistum der Altkatholiken	1.030,00	1.007,40	1.076,40	1.030,00	1.033,50	1.030,00
Litauische Ev.-Luth.Kirche in Deutschland	1.030,00	0,00	0,00	0,00	0,00	0,00
<b>GREAT BRITAIN</b>	282.729,00	230.560,10	232.092,02	233.155,19	238.852,92	262.847,87
Baptist Union of Great Britain	8.034,00	8.172,00	8.702,00	9.040,00	9.492,00	10.296,00
Church of England	169.950,00	123.051,70	125.574,40	128.827,00	134.424,80	148.572,47
Church of Scotland	43.200,00	39.782,21	41.902,66	42.013,40	44.454,20	49.434,40
Church in Wales	11.500,00	13.168,07	11.500,00	11.500,00	11.500,00	11.500,00
Methodist Church of Great Britain	15.450,00	15.800,00	15.242,70	10.300,00	12.236,60	16.690,00
Scottisch Episcopal Church	4.740,00	4.740,00	4.740,00	4.740,00	4.740,00	4.740,00
Shilo United Church of Christ	1.030,00	0,00	0,00	0,00	0,00	0,00
United Reformed Church	21.100,00	20.240,00	21.068,00	21.068,00	15.820,00	16.940,00
Congregational Federation of the U.K.	1.855,00	1.836,21	1.850,73	1.855,00	1.855,00	
Presbyterian Church in Wales	1.030,00	1.030,00	0,00	1.049,47	1.568,00	2.410,00
Salvation Army U.K. Territory with Rep.of Ireland	2.265,00	2.265,00	1.036,62	2.287,41	2.287,41	2.265,00
Council of African/Afro-Caribbean Churches	1.030,00	474,91	474,91	474,91	474,91	
Lutheran Council of Great Britain	1.545,00	0,00	X	X	X	X

MEMBER CHURCHES	REQUEST CHF	CONTRIB 03 CHF	CONTRIB 04 CHF	CONTRIB 05 CHF	CONTRIB 06 CHF	CONTRIB 07 CHF
<b>GREECE</b>	47.380,00	21.163,50	23.692,50	25.661,00	23.826,86	25.360,18
Church of Greece	46.350,00	20.250,00	22.732,50	24.576,00	22.896,86	24.340,18
Greek Evangelical Church	1.030,00	913,50	960,00	1.085,00	930,00	1.020,00
<b>HUNGARY</b>	10.920,00	7.616,04	7.950,00	8.110,00	7.903,00	10.550,00
Baptist Union of Hungary	1.030,00	0,00	0,00	0,00	0,00	0,00
Evang. Lutheran Church in Hungary	1.960,00	2.644,04	1.960,00	1.960,00	1.953,00	1.960,00
Evang.-Methodistische Kirche in Ungarn	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Reformed Church in Hungary	6.900,00	3.942,00	4.960,00	5.120,00	4.920,00	7.560,00
<b>ICELAND</b>	4.120,00	4.120,00	4.120,00	4.120,00	4.120,00	4.120,00
Evangelical Lutheran Church of Iceland	4.120,00	4.120,00	4.120,00	4.120,00	4.120,00	4.120,00
<b>IRELAND</b>	17.460,00	16.486,15	17.431,03	18.017,50	18.627,04	19.304,54
Church of Ireland	7.200,00	7.462,66	7.426,03	7.774,50	8.294,04	8.998,54
Methodist Church in Ireland	2.060,00	956,75	2.060,00	2.043,00	2.133,00	2.106,00
Presbyterian Church in Ireland	8.200,00	8.066,74	7.945,00	8.200,00	8.200,00	8.200,00
<b>ITALY</b>	8.240,00	8.489,44	8.486,05	8.240,00	8.620,95	8.725,61
Evangelisch-Lutherische Kirche in Italien	1.030,00	1.025,84	1.030,00	1.030,00	1.030,00	1.042,61
Evang.-Methodist Church of Italy	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Baptist Union of Italy	1.030,00	1.283,60	1.276,05	1.030,00	1.410,95	1.503,00
Waldensian Church	5.150,00	5.150,00	5.150,00	5.150,00	5.150,00	5.150,00
<b>LATVIA</b>	3.500,00	2.403,00	2.483,75	2.380,50	2.470,00	2.538,40
Evangelisch-Lutherische Kirche Lettlands	2.470,00	2.403,00	2.483,75	2.380,50	2.470,00	2.538,40
Evang.-Luth. Kirche Lettlands im Ausland	1.030,00	0,00	0,00	0,00	0,00	0,00
<b>LIECHTENSTEIN</b>	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Evangelische Kirche im Fürstentum Liechtenst.	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
<b>LITHUANIA</b>	1.030,00	0,00	0,00	0,00	257,50	257,50
Evangelisch-Lutherische Kirche Litauens	1.030,00	0,00	0,00	0,00	257,50	257,50
<b>LUXEMBOURG</b>	1.030,00	515,00	515,00	515,00	515,00	515,00
Alliance des Eglises Protestantes en Lux.	1.030,00	515,00	515,00	515,00	515,00	515,00
<b>NETHERLANDS</b>	55.620,00	54.190,00	51.507,17	51.931,20	47.635,00	45.593,84
Protestant Church in the Netherlands	52.530,00	51.100,00	48.445,00	48.825,00	44.545,00	42.480,00
Mennonite Church in the Netherlands	1.030,00	1.030,00	1.002,17	1.030,00	1.030,00	1.031,74
Old Catholic Church	1.030,00	1.030,00	1.030,00	1.046,20	1.030,00	1.030,00
Remonstrantse Broedershap	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.052,10
<b>NORWAY</b>	66.950,00	55.290,00	57.117,50	65.345,00	67.540,70	69.613,98
Church of Norway	66.950,00	55.290,00	57.117,50	65.345,00	67.540,70	69.613,98



MEMBER CHURCHES	REQUEST CHF	CONTRIB 03 CHF	CONTRIB 04 CHF	CONTRIB 05 CHF	CONTRIB 06 CHF	CONTRIB 07 CHF
<b>POLAND</b>	8.135,00	3.595,00	4.575,00	4.575,00	4.560,00	4.575,00
Baptist Union of Poland	1.030,00	0,00	0,00	0,00	0,00	0,00
Evangelische Kirche A.B. in Polen	1.030,00	450,00	1.030,00	1.030,00	1.030,00	1.030,00
Evangelisch-Reformierte Kirche in Polen	1.030,00	515,00	515,00	515,00	500,00	515,00
Mariavite Church in Poland	1.030,00	600,00	1.000,00	1.000,00	1.000,00	1.000,00
Orthodox Church in Poland	1.955,00	1.000,00	1.000,00	1.000,00	1.000,00	1.000,00
Polish Catholic Church	1.030,00	0,00	0,00	0,00	0,00	0,00
United Methodist Church in Poland	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
<b>PORTUGAL</b>	3.090,00	1.545,00	1.599,40	1.588,45	1.599,40	1.106,30
Evangelical Presbyterian Church	1.030,00	515,00	515,00	515,00	515,00	0,00
Lusitanian Church	1.030,00	515,00	569,40	558,45	569,40	591,30
Methodist Church	1.030,00	515,00	515,00	515,00	515,00	515,00
<b>ROMANIA</b>	44.290,00	2.318,71	26.358,48	25.663,88	2.942,90	3.397,18
Evangelische Kirche A.B. in Rumänien	1.030,00	138,05	1.030,00	1.050,90	1.050,90	1.027,18
Reformierte Kirche in Rumänien	1.030,00	1.030,00	1.030,00	620,00	636,00	660,00
Romanian Orthodox Church	41.200,00	924,00	23.992,98	23.992,98	1.256,00	1.710,00
Synod.Presbyt. Evang.-Luth. Kirche A.B.	1.030,00	226,66	305,50	0,00	0,00	0,00
<b>RUSSIA</b>	138.020,00	6.030,00	5.000,00	8.030,00	10.000,00	10.000,00
Russian Orthodox Church	133.900,00	5.000,00	5.000,00	7.000,00	10.000,00	10.000,00
Euro-Asiatic Fed./Unions of Ev.Christ.-Baptists	3.090,00	0,00	0,00	0,00	0,00	0,00
Evangelical Lutheran Church of Ingria	1.030,00	1.030,00	0,00	1.030,00	0,00	0,00
<b>SERBIA AND MONTENEGRO</b>	23.690,00	2.030,00	2.030,00	2.030,00	2.030,00	2.530,00
Reformed Church in Yugoslavia	1.030,00	0,00	0,00	0,00	0,00	0,00
Serbian Orthodox Church	20.600,00	1.000,00	1.000,00	1.000,00	1.000,00	1.500,00
Slowakische Evang. Kirche A.B. in Jugoslawien	1.030,00	0,00	0,00	0,00	0,00	0,00
Ěvangelical-Methodist Church	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
<b>SLOVAK REPUBLIC</b>	5.150,00	0,00	2.060,00	2.060,00	2.060,00	2.060,00
Orthodox Church in the Slovak Republic	1.030,00	see Czech Rep.	see Czech Rep.	see Czech Rep.	see Czech Rep.	see Czech Rep.
Reformierte Christliche Kirche in der Slowakei	1.030,00	0,00	0,00	0,00	0,00	0,00
Evangelische Kirche A.B. in der Slowakei	2.060,00	0,00	2.060,00	2.060,00	2.060,00	2.060,00
Cirkev Bratrské (Brüderkirche) in der Slowakei	1.030,00	see Czech Rep.	see Czech Rep.	see Czech Rep.	see Czech Rep.	see Czech Rep.
<b>SLOVENIA</b>	1.030,00	0,00	0,00	0,00	0,00	0,00
Evangelical Church A.B. in Slovenia	1.030,00	0,00	0,00	0,00	0,00	0,00
<b>SPAIN</b>	2.781,00	2.833,54	2.838,76	2.897,00	2.926,00	3.112,83
Iglesia Espanola Reformada Espiscopal	1.236,00	1.259,34	1.261,60	1.287,56	1.290,00	1.383,48
Iglesia Evangelica Espanola	1.545,00	1.574,20	1.577,16	1.609,44	1.636,00	1.729,35

MEMBER CHURCHES	REQUEST CHF	CONTRIB 03 CHF	CONTRIB 04 CHF	CONTRIB 05 CHF	CONTRIB 06 CHF	CONTRIB 07 CHF
<b>SWEDEN</b>	115.560,00	133.387,18	172.902,00	173.569,37	173.115,37	181.273,52
Baptist Union of Sweden	1.030,00	1.030,00	1.030,00	1.030,00	1.030,80	1.030,80
Church of Sweden	110.000,00	130.645,18	170.187,00	169.848,43	167.698,02	175.686,64
Mission Covenant Church of Sweden	3.500,00	1.712,00	1.685,00	1.660,94	3.356,55	3.531,08
United Methodist Church Swedisch Annual Conf.	1.030,00	0,00	0,00	1.030,00	1.030,00	1.025,00
<b>SWITZERLAND</b>	107.635,00	102.575,00	102.575,00	102.575,00	102.575,00	102.575,00
Christkatholische Kirche in der Schweiz	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Evangelisch-Methodistische Kirche	1.545,00	1.545,00	1.545,00	1.545,00	1.545,00	1.545,00
Schweizerischer Evangelischer Kirchenbund	105.060,00	100.000,00	100.000,00	100.000,00	100.000,00	100.000,00
<b>UKRAINE</b>	1.030,00	0,00	0,00	0,00	0,00	0,00
Trans-Carpathian Reformed Church	1.030,00	0,00	0,00	0,00	0,00	0,00
<b>INTERNATIONAL AREAS</b>	28.840,00	18.220,15	23.768,89	23.240,00	23.240,00	22.210,00
Ev.-Luth. Kirche in Russland u. anderen Staaten	1.030,00	1.010,15	1.575,29	1.030,00	1.030,00	
Ecumenical Patriarchate of Constantinople	20.600,00	10.000,00	14.983,60	15.000,00	15.000,00	15.000,00
Europäisch Festländische Brüder-Unität	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Utd.Meth.Church Northern Europe	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00	1.030,00
Salvation Army / International H.Q.	5.150,00	5.150,00	5.150,00	5.150,00	5.150,00	5.150,00
<b>TOTAL</b>	1.700.860,00	1.384.595,20	1.518.165,92	1.579.476,87	1.622.536,58	1.694.545,72





## APPENDIX C

### CONTRIBUTIONS FULL MEMBERS CSC BRUSSELS

	REQUEST	CONTRIB 03	CONTRIB 04	CONTRIB 05	CONTRIB 06	CONTRIB 07
	€UROS	€UROS	€UROS	€UROS	€UROS	€UROS
Evangelische Kirche A.B. in Österreich	700,00	691,07	700,00	700,00	700,00	700,00
Eglise Protestante de Belgique	500,00	700,00	700,00	700,00	700,00	700,00
Ecumenical Council in the Czech Republic	200,00	200,00	200,00	200,00	200,00	200,00
Evangelical Lutheran Church in Finland	37.800,00	40.000,00	52.000,00	61.490,35	74.000,00	76.746,89
Fédération Protestante de France	2.000,00	2.000,00	2.000,00	2.040,00	2.000,00	2.000,00
Evangelische Kirche in Deutschland	126.525,00	125.700,00	127.500,00	127.500,00	127.500,00	127.500,00
Ev. Kirche in Deutschland for Strasbourg	42.175,00	43.000,00	42.500,00	42.500,00	42.500,00	42.500,00
Church of England	31.764,71	23.795,59	23.165,58	23.977,42	24.720,23	26.086,32
Church of Scotland	11.764,71	6.301,37	5.909,68	5.894,23	5.939,12	5.367,20
Methodist Church U.K.	5.500,00			3.265,37	2.000,00	5.500,00
United Reformed Church	7.941,18	8.196,08	8.621,53	8.448,54	6.435,89	6.763,97
Churches Together in Britain and Ireland	1.691,18	1.639,68	1.653,59	3.275,08	1.682,20	706,24
Church of Ireland	4.500,00	4.247,10				
Federation of Protestant Churches in Italy	400,00	800,00	400,00	400,00	400,00	0,00
Protestant Church in Netherlands	18.000,00	14.000,00	14.000,00	9.000,00	9.000,00	8.000,00
Ecumenical Council in the Slovak Republic	200,00	200,00	200,00	200,00	0,00	200,00
Com.Esp.de Cooperacion Iglesias CECI	400,00	400,00	400,00	400,00	400,00	400,00
Church of Sweden	54.383,29	45.226,63	54.546,79	54.971,27	53.622,18	53.579,00
Schweizerischer Evang. Kirchenbund	29.589,04	18.064,65	12.903,23	8.414,24	8.313,62	6.060,61
<b>Total</b>	<b>376.034,11</b>	<b>335.162,17</b>	<b>347.400,40</b>	<b>353.376,50</b>	<b>360.113,24</b>	<b>363.010,23</b>

## APPENDIX C

### CONTRIBUTIONS CHURCHES ON THE RHINE CSC STRASBOURG

MEMBERS	REQUEST	CONTRIB 03	CONTRIB 04	CONTRIB 05	CONTRIB 06	CONTRIB 07
	€UROS	€UROS	€UROS	€UROS	€UROS	€UROS
Eglise Confession d'Augsb. Alsace/Lorraine	1.825,00	1.550,00	1.600,00	0,00	3.200,00	1.600,00
Eglise Réformée d'Alsace et de Lorraine	300,00	175,00	172,17	175,00	150,00	150,00
Landeskirche Baden	4.200,00	4.200,00	4.200,00	4.200,00	4.200,00	4.200,00
Landeskirche Bayern	8.400,00	8.400,00	9.855,00	5.000,00	5.000,00	5.000,00
Landeskirche Hessen-Nassau	7.300,00	7.208,84	7.300,00	7.300,00	7.300,00	7.300,00
Landeskirche Pfalz	2.100,00	0,00	0,00	2.100,00	2.100,00	2.100,00
Landeskirche Rheinland	15.700,00	16.100,00	16.100,00	16.100,00	16.100,00	16.100,00
Landeskirche Württemberg	8.000,00	8.000,00	8.000,00	8.000,00	8.000,00	8.000,00
Protestant Church Netherlands	3.400,00	0,00	0,00	0,00	0,00	0,00
Schweizerischer Evang.Kirchenbund	26.200,00	7.741,80	8.414,24	26.409,10	17.906,24	17.391,30
Evangelische Landeskirche Zürich		11.790,81	11.884,56	12.000,00	12.000,00	12.298,14
Evangelische Landeskirche Schaffhausen		454,55	0,00	0,00	0,00	0,00
Evangelische Landeskirche Aarau		7.742,23	7.741,93	7.767,19	0,00	0,00
<b>Total</b>	<b>77.425,00</b>	<b>73.363,23</b>	<b>75.267,90</b>	<b>89.051,29</b>	<b>75.956,24</b>	<b>74.139,44</b>



## APPENDIX D

# ABBREVIATIONS

AACC	All Africa Conference of Churches	ECWGAR	European Churches' Working Group on Asylum and Refugees
ACT	Action by Churches Together	EEA1	1st European Ecumenical Assembly, 1989, Basle
APRODEV	Association of World Council of Churches-related Development Organisations	EEA2	2nd European Ecumenical Assembly, 1997, Graz
AYO	Associated Youth Organisation	EEA3	3rd European Ecumenical Assembly, 2007, Sibiu
BWA	Baptist World Alliance	EECCS	European Ecumenical Commission on Church and Society
CAT	Christian Action and Networking Against Trafficking in Women	EFECW	Ecumenical Forum of European Christian Women
CCA	Christian Conference of Asia	EFCM	European Forum of Christian Men
CCC	Caribbean Conference of Churches	EKD	Evangelical Church in Germany
CCEE	Council of European Bishops' Conferences	ERG	European Regional Group
CCME	Churches' Commission for Migrants in Europe	EYCE	Ecumenical Youth Council in Europe
CEC	Conference of European Churches	ICCS	InterEuropean Commission on Church and School
CEPPLE	Conference of Protestant Churches of Latin Europe	INTERFILM	International Church Film Organisation
CERN	Churches European Rural Network	LWF	Lutheran World Federation
CiD	Churches in Dialogue	LCF	Leuenberg Church Fellowship
COGREE	Coordinating Group for religion in Education in Europe	MEP	Member of the European Parliament
CLAI	Latin American Council of Churches	MECC	Middle East Council of Churches
CMS	Church Mission Society	NCCs	National Councils of Churches
COMECE	Commission of the Bishops' Conferences in the European Communities	NCC-USA	National Council of Churches in the USA
CONGO	Conference of Non-Governmental Organisations in Consultative Status with the UN	NGO	Non-Governmental Organisation
CPCE	Community of Protestant Churches in Europe	OSCE	Organisation for Security and Cooperation in Europe
CRME	Committee for Relations with Muslims in Europe	PCC	Pacific Conference of Churches
CSC	Church and Society Commission	PONEC	Press Officers Network of European Churches
CWM	Council for World Mission	REOs	Regional Ecumenical Organisations
DG	Directorate General	SEEEP	South East European Ecumenical Partnership
EEMA	European Evangelical Missionary Alliance	Syndesmos	World Fellowship of Orthodox Youth
ECEN	European Christian Environmental Network	UN	United Nations
ECG	European Contact Group on Urban Industrial Mission	UNAIDS	United Nations Programme on HIV/AIDS
ECRL	European Council of Religious Leaders	WACC	World Association for Christian Communication
ENI	Ecumenical News International	WARC	World Alliance of Reformed Churches
EP	European Parliament	WCC	World Council of Churches
EU	European Union	WMC	World Methodist Council
		WSCF	World Student Christian Federation
		YMCA	Young Men's Christian Association
		YWCA	Young Women's Christian Association

