



Saksbehandler: Liv Janne Dehlin

Referanser:

KEK:

Avskjedsbrev fra generalsekretær Keith Clements [redacted]

Intervju med den nye generalsekretæren Colin Williams [redacted]

Brev om Third European Ecumenical Assembly (EEA3) 4.-8.09.07 i Sibiu, Romania [redacted]

Rapport nr. 35/2005

Arne Grønningsæter og Vebjørn L Horsfjord

Rapport fra Generalforsamling i Churches Commission for Migrants in Europe, 28. til 30. oktober 2005 i London [redacted]

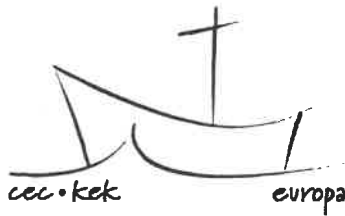
Ytterligere dokumentasjon om CCMEs arbeid kan fåes ved henvendelse til sekretariatet.

Oppfølging av saker i de økumeniske organisasjoner

Konferansen av europeiske kirker (KEK)

Forslag til vedtak

MKR tar informasjonen om den tidligere og den nye generalsekretæren i KEK, om EEA3 og Rapport fra Generalforsamling i Churches Commission for Migrants in Europe, 28. til 30. oktober 2005 til orientering.



MKR 02/106(KEK)

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

**TO:
ALL CEC MEMBER CHURCHES,
ASSOCIATED ORGANISATIONS,
EUROPEAN NATIONAL COUNCILS OF
CHURCHES,
REGIONAL ECUMENICAL
ORGANISATIONS,
ALL PARTNER ORGANISATIONS
And CEC STAFF**

Geneva, 25 November 2005

FAREWELL LETTER

Dear Friends and Colleagues,

Nearly two years have elapsed since I announced my decision to take retirement late in 2005, and that time has now come. Over the past few weeks there have arrived kind messages from many people and circles in the fellowship of CEC, and there have been a number of "farewell" occasions both in Geneva and elsewhere. It has been impossible to answer all the messages individually. For that reason, and because there cannot be one overall occasion on which to bid farewell, I would like to address this letter to all of you. It comes with heartfelt gratitude for all the support and stimulating companionship you have given to me in the eight years I have been general secretary and for all you have contributed to the life and work of CEC in that time.

These years have gone very quickly for me (perhaps that is a sign of advancing years!) but not too quickly for real friendships to be formed that I will always cherish and that I hope in many cases can continue in my post-CEC life. They have been especially important in giving me support and encouragement in what in many ways has been a demanding, though precious, experience. Not least I, with my wife and family, still remember with gratitude the prayers and sympathy that accompanied me during my serious health crisis five years ago. By God's grace and the expert medical care available here in Geneva that thankfully appears to have been resolved, and I return to England with every hope that this situation will continue.

Geneva
(General Secretariat)
P. O. Box 2100
150 route de Ferney
CH - 1211 Geneva 2, Switzerland
tel: +41 22 791 61 11
fax: +41 22 791 62 27
e-mail: cec@cec-kek.org

Brussels
Ecumenical Centre
rue Joseph II, 174
BE - 1000 Brussels
Belgium
tel: +32 2 230 17 32
fax: +32 2 231 14 13
e-mail: cec@cec-kek.be

Strasbourg
8, rue du Fossé des Treize
FR - 67000 Strasbourg
France
tel: +33 3 88 15 27 60
fax: +33 3 88 15 27 61
e-mail: cec@cec-kek.com

Nevertheless, one is conscious that a toll has been taken in physical and mental energy and that is why I felt, both for my own sake and that of CEC, that now would be the sensible time to retire and hand over to another leader to take CEC into the challenges of the coming years.

Looking back on these past eight years one is bound to reflect on the changes, crises and developments we have seen in the world at large, in Europe, on the ecumenical scene generally and in the life and work of CEC. Eight years ago we were just learning to cope with the word "globalisation." Now it is part of our everyday vocabulary but the issues with which it confronts us are if anything more daunting still. How can we cope with human diversity and the need for particular identity without conflict and violence? What alternatives are there to a uniformity imposed by an economically oppressive system and political domination by the most powerful? I am somewhat haunted by the fact that the events of "9/11" occurred almost exactly at the mid-point of my time in CEC. I do not wholly subscribe to the view that those events divided our history into a "before" and "after", since they were but the most spectacular expressions of a crisis that has long been with us. But they have indeed created a fresh consciousness of the urgency of finding a new way of being one human family on this planet. I do not believe that for Christians this means loosening our hold on the specific features of our tradition, rather it means delving into them even more deeply. There keeps coming back into my mind the text on which I preached one of my very first sermons while a student in Cambridge in 1963, Psalm 24:1: "The earth is the Lord's, and all that is in it, the world, and those who live on it."

On the European stage we have witnessed both a continuing story of integration and moments of high drama, some of them tragic. It was not incidental that the theme of "reconciliation" was so prominent at the 2nd European Ecumenical Assembly in Graz, 1997, for not only were the unhealed wounds of former and recent conflicts to be addressed but inter-ethnic violence was continuing in the Former Yugoslavia, erupting in the Kosovo conflict and NATO military intervention in 1999. The Caucasus remains as ever a region of fragility. On the wider front, however, we have seen the processes of European integration continuing, most notably with the expansion of the EU from 15 to 25 member states in 2004 including several from the former Soviet bloc and still others to come. For all the criticisms and questions surrounding this process, which in its nature is unique in the world, Europeans should not belittle their achievements in creating an order aiming to leave behind the causes and aftermaths of two devastating 20th century wars and the bitter division of the Cold War. The fundamental questions of course remain: what does Europe believe itself to be, what does it want to become and what is the core of its identity and its values? And is that identity something fixed and final or, like all living human identities, does it need to develop in new ways?

During these years the ecumenical movement has become something of a problem to itself – or perhaps more accurately to its participating churches. Compared to its earlier phases it is less confidently pointing the world to the direction it should be taking and indeed is less certain about its own direction, reflecting rather than answering the wider human predicament about identity. Until just before the 8th Assembly of the WCC in 1998 there was debate about “A Common Vision and Understanding of the Ecumenical Movement” and the possibility, at world level, of widening the ecumenical structures to embrace the Roman Catholic Church, Pentecostals and evangelicals in a “World Christian Forum.” This was overtaken however by the urgent request of the Orthodox Churches to re-engage the WCC in a discussion about its aims and methodology, especially in decision-making, resulting in the Special Commission on Orthodox Participation in the WCC and its recommendations. Some aspects of this debate spilled over into other ecumenical bodies, including our own as CEC. A main feature, as I see it, in all this is that there seems to be no common, accepted understanding among the churches as to the nature and goal of the unity we seek. Perhaps that too is a reflection of our “post-modernist” culture.

Churches of all traditions are tending to confine their understanding of ecumenism within their own self-understanding and ecclesiology. Perhaps something new will emerge from the current discussions on a “reconfiguration” of the ecumenical movement. But something more radical will be required to regenerate a genuine *movement*. For one thing, prayer for unity will have to become hungrier for it. And is it too much to hope for a revisiting of the concept of “conciliar fellowship” (as stated in our own CEC constitution) involving, at the very least, common decision-making and mutual accountability? What continually gives me hope is the continuing commitment among so many of the people of God, the *laos*, at grassroots level in Europe, for the ecumenical journey.

Within all this, what of CEC over the past eight years? I believe we have much to be thankful for. The CEC ship is not only still afloat but – as indicated on our new logo – under sail and moving. Some of the seas have been quite rough, especially under the financial crisis of 1999 that led us to make some painful decisions on staffing. Our financial position is at the moment relatively stable, although we wish that more churches would more nearly fulfil their membership obligations. We still await – and in hope – the re-entry into our fellowship of the Orthodox Churches of Georgia and Bulgaria. Two smaller Protestant churches have withdrawn their membership, but more have joined and the number of Associated Organisations has increased markedly. The 12th Assembly at Trondheim in 2003 made clear affirmations for the future direction and priorities of CEC and was clear evidence of the high expectations that our member churches of all traditions have of us. And for many, the most important and rewarding feature of that assembly was the confirming

experience that Christians of different traditions *can* pray and worship together to their mutual enrichment. Not only so, but there is less and less excuse for people not to know what is going on in CEC, as our communications and media operations have developed considerably and to high professional standards.

It is invidious to try and identify what to me have been all the “highlights” of these eight years but certain developments must be mentioned. The integration of EECCS and CEC to form our Commission on Church and Society has given churches all over Europe the means to engage in a new and creative way with the European institutions, and the way in which that work has developed over the past few years has been outstanding: not only in the way the Commission and its staff have been able to have deeper and more effective dialogue with the EU Commission, the Council of Europe etc, but in the way our offices in Brussels and Strasbourg have been resourcing our member churches for their own work on social issues at European level. At the same time, the work on theological dialogue and common study on ecumenical issues has matured remarkably. In my inaugural address as General Secretary-elect to the 11th CEC Assembly at Graz in 1997 I said that I would never wish socio-political engagement and theological dialogue to be played off against each other in CEC, and in my view this wish has been fulfilled. CEC has been instrumental not just at the theoretical but at the practical level, for example in the creation of the network of theological faculties in Europe. Moreover since 2003 we have sponsored (in cooperation with the Church Mission Society) the project on research in mission in Europe, located in Budapest. The issues on communication of the faith in a rapidly changing European society are central to CEC’s existence, and vital to its future.

Relatively unnoticed but central to our mandate has been our continuing work for peace-building and reconciliation through the SouthEast Europe Ecumenical Partnership scheme. When we first considered this at our Central Committee meeting in Nyborg Strand, September 1999, the point was made that such work must be long-term, not dependent for its support on immediate media interest, and would have to persist long after Kosovo, Bosnia and Serbia were no longer headline news. It is therefore gratifying that we are still able to resource programmes on non-violent conflict resolution and inter-faith dialogue in the Balkans.

In some areas our experience has been more problematic, particularly that of “Solidarity.” The Ecumenical Decade of Churches in Solidarity with Women concluded in 1998 at the Harare Assembly. CEC made an important contribution to the Decade in Europe. But the priorities became less clear as the Decade receded. At the same time, in the field of diakonia the particular role of CEC was challenged by the appearance of an increasing number of actors and newer funding policies of donor agencies. I believe it is to CEC’s credit that we tried to face this situation honestly in the recent review of our Solidarity work, and the commitment made by Central Committee in Crete, June 2005, to create a new kind of desk to ensure the mainstreaming of gender-related issues throughout CEC’s activities.

But no review of these past eight years since Graz 1997 can pass without mention of the *Charta Oecumenica*, a fruit of the Second European Ecumenical Assembly in cooperation with our Roman Catholic partners in CCEE. Many people will expect me to say, therefore, that the Ecumenical Encounter at Strasbourg just after Easter 2001, when the Charta was signed by the presidents of CEC and CCEE and transmitted to the churches of Europe, was a chief highlight of my time in CEC – and they will be absolutely right for it was so. But I also remember the process of actually producing that document: the many meetings of the CEC-CCEE editorial group that wrestled long and hard and in great detail with every line, every word, in the first draft; and then the no less work of painstakingly revising it in light of the large number of responses from the churches. That was in itself for me a real spiritual experience, by which I mean one that at times left one feeling helpless but in the end fulfilled by an awareness of grace that transcends both our best efforts and our most abject failures. The Charta has more than proved its worth in the four and a half years since its launch. In many countries and for many churches it has provided ecumenical commitment with a new instrument and a new language. And even where it is not accepted, for whatever reason, it serves the ecumenical cause by inviting its critics to say what *they* feel to be the way for the growing co-operation of the churches in Europe. Nor is it finished with yet – it still has a future.

Now, as regards that Ecumenical Encounter at Strasbourg you must bear with me if, like St Paul writing to the Corinthians, I ask your permission to boast *just* a little. In the meetings of the CEC-CCEE Joint Committee that decided on the nature of that gathering I had some hand in proposing that the Encounter should bring together equal numbers of church leaders and young people. This would be in accordance with one of the recommendations of the Graz Ecumenical Assembly, that the ecumenical vision should be transmitted to the younger generation. Actually, the Strasbourg Encounter was designed to challenge the assumption that the ecumenical vision for the new millennium was something that had to be conveyed from the older to the younger generation. It was, rather, affirmed that the younger generation already had their vision, and it was for both generations to share their visions together. This, I believe, manifestly happened at Strasbourg. I do not mind that, apart from the already-finished *Charta Oecumenica*, Strasbourg produced no grand text or ringing declaration. For I have much evidence that its real effect is continuing in the lives and commitment of many of the young people who participated – and in the older ones who were reinvigorated by them. This leads me to say that for me one of the most significant efforts we have been making over the past few years in CEC is to engage with our partner youth organisations and the young people in our churches. It is very satisfying, to say the least, that our Central Committee now has a greater proportion of people under the age of 30 than ever before, and that a working group is about to look at the whole question of youth participation in the life of CEC. This is more

than a matter of ensuring recruits for the ecumenical cause. It is a matter of – yes – justice for younger people who are not just the future but part of the present of the ecumenical movement. Let us remember that the modern ecumenical movement first began to emerge from the inter-church youth organisations of the late 19th century. It was not then a matter of older people recruiting the younger, but the other way round!

In all such activities and concerns I have been glad to participate, and I want to thank everyone who has given something to them. I want to thank my staff colleagues at every level in the CEC offices that now embrace Geneva, Brussels, Strasbourg and Budapest. I want to express appreciation to CEC officers, members of Central Committee, committees and commissions with whom it has been a pleasure to work. I want to thank all of you who have offered advice, encouragement – and at times criticism – in the interests of “building up the body of Christ” through CEC, and who have been advocates of CEC in your own churches and organisations. In my address to the 11th Assembly in Graz I somewhat humorously referred to my school report of exactly 40 years earlier and my headmaster’s comment. “Some weaknesses show here: he must work consistently”, and remarked that during my service with CEC no doubt the same would be said again. No doubt it has, and deservedly so. But one keeps in mind that even if one had performed superlatively well, we can only say in the words of the gospel story: “We are unworthy servants; we have only done what was our duty.”

The work of CEC goes on, with important items on its immediate agenda: the completion of the restructuring of CEC and the integration with CCME; the implementation of the decisions on Women and Gender-Related Issues; the future of the Mission research project . . . and not least of course the 3rd European Ecumenical Assembly in Sibiu, September 2007 that offers a decisive opportunity for shaping the ecumenical future in Europe.

And now another servant has been called to the general secretaryship of CEC. To Colin Williams I offer not just my congratulations but my sincerest good wishes and prayers for the fulfilment of his office. In him, I am confident, CEC has been granted someone who has the gifts and skills, the commitment and the spirituality to lead the ecumenical fellowship in Europe in the coming days. Please give him your full support, your encouragement, your prayers and the opportunities to find out more of both the needs and the riches of the family of churches in Europe and to formulate a vision for their future witness..

For myself, there is now the return to England and a slightly quieter life. “Retirement” can of course mean many things to different people. Some people have been asking me (I’m never quite sure whether it’s in hope or anxiety) if I’m going to write some “memoirs.” Some writing there will certainly be (but on topics more interesting than myself), some teaching here and there in different quarters of the globe, but also study of things like music for which I’ve not had much opportunity before, not to mention my passion since boyhood – bird-watching (I didn’t have to wait for solemn pronouncements on “the integrity of

creation" for that interest to arise). But I shall also be available for *some* ecumenical activity. For example I shall see a number of you in Porto Alegre in February next year at the WCC Assembly, where I will be a co-opted member of the WCC staff writing team.

Now remains simply the wish to ask God's blessing on you all and on all who work in and for CEC and the ecumenical cause in Europe, in deep thankfulness for the experience of these last eight years, and with high hopes for what is to come.

"May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Romans 15:13).

With sincere greetings,

Yours in Christ,

A handwritten signature in black ink that reads "Keith Clements". The signature is written in a cursive, slightly slanted style.

Keith Clements
General Secretary 1997-2005

monitor

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JANUARY
2006

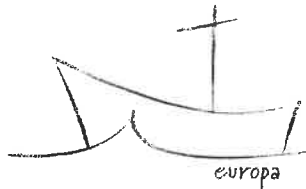
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Conference of European
Churches
Conférence des églises
Européennes
Konferenz Europäischer
Kirchen

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

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

Strasbourg
8, rue du Fossé des Treize
F - 67000 Strasbourg
France
Tel: +33 3 88 15 27 60
Fax: +33 3 88 15 27 61
E-mail: csc@cec-kek.com



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Office of Communications
150 route de Ferney
P.O. Box 2100
CH - 1211 Geneva 2
Switzerland

web site:
www.cec-kek.org

Interview with the new General Secretary of CEC, The Venerable Colin Williams

The Venerable Colin Williams, Archdeacon Emeritus of Lancaster in the Anglican diocese of Blackburn, England, has taken up the position of General Secretary of CEC on 1 December, 2005.

The new General Secretary was officially installed on Friday 16 December during a worship service in the Chapel of the Ecumenical Centre in Geneva. The service was presided over by the CEC officers: the President, Rev. Jean-Arnold de Clermont (France), the Vice-President, His Beatitude Archbishop Anastasios of Albania, and the Deputy Vice-President, the Very Rev. Margarethe Isberg (Sweden), who was the preacher.

The new General Secretary of CEC was born in 1952. Prior to his ordination in 1981 he practised as a lawyer. He has been a member of the Council for Christian Unity of the General Synod of the Church of England, and of the Meissen Commission, which works towards full unity between the Church of England and the Evangelical Church in Germany (EKD).

The following interview by Sarah Numico and Mauro Castagnaro was originally published in Italian in the monthly Roman Catholic magazine "Jesus".

You come from the Church of England. What contribution do you think your church has to bring to ecumenism today?

The Church of England has a rich tradition of involvement in ecumenical matters which goes back to the founding of the modern ecumenical movement and

beyond. One of the Church of England's strengths in ecumenical terms is that much ecumenism is locally based. In England, the ecumenical agenda is driven as much at the local level as by decisions and discussion at national level.

At a national and international level our church is in theological and ecclesiological dialogue across a wide theological spectrum. The fact that in the last decades the Church of England has been engaged in theological

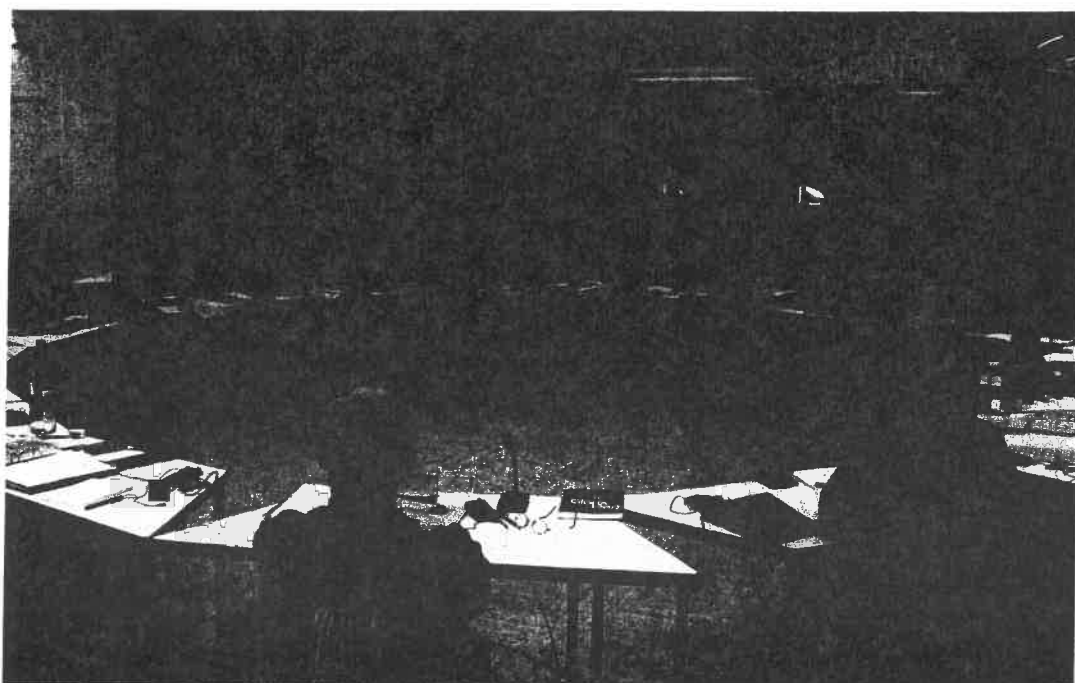
discussions over such a wide spectrum means that it has had to work hard to come to an understanding of key issues around which Christians of all traditions can unite. It has not always been easy and there is still a way to go. I believe however that the fruits of these labours will be a tremendous help to Christians in all parts of Europe as we continue to discover that what divides us is much less substantial than we had imagined.

What do you think could bring a deep renewal to the ecumenical movement today and bring it to decisive steps forward?

I believe that there are two areas which particularly need attention. We need to work harder at engaging young people in the ecumenical process. Young people belong to an eclectic generation which is impatient with old divisions and distinctions.

That means that Christian young people have a vision for a Church which is alive, active and united. If the ecumenical movement is continually to be renewed we need to take seriously what young people have to say to us.

I believe that deep renewal of the ecumenical movement will only come if all that we do is based in prayer and worship. Our work within the ecumenical movement should make our hearts burn within us as we ponder on the mysteries of God. It will only do that if it is rooted and grounded in prayer and worship. In communities throughout our continent it is that common prayer and worship which has opened many eyes and hearts to our fellowship in Christ. It is for that reason, among many, that I particularly value within CEC the role of the Orthodox Churches who bring to our life a deep-rooted spirituality which enriches our life beyond measure.



CEC Primitium meeting, Geneva 14-17 December 2005 (photo CEC/LMN)

Interview du Vénérable Colin Williams

Le Vénérable Colin Williams, Archidiacre Émérite de Lancaster dans le diocèse anglican de Blackburn, Angleterre, est entré en fonction comme Secrétaire général de la KEK le 1er décembre 2005.

L'installation officielle du nouveau Secrétaire général a eu lieu le vendredi 16 décembre, au cours d'un culte célébré dans la chapelle du Centre oecuménique de Genève. Le service religieux a été présidé par les membres du Bureau de la KEK: le Président, le Pasteur Jean-Arnold de Clermont (France), le Vice-Président, Sa Béatitude l'Archevêque Anastasios d'Albanie et la Vice-Présidente adjointe, la Très Rév. Margarethe Isberg (Suède), qui était la prédicatrice.

Le nouveau Secrétaire général de la KEK est né en 1952. Avant son ordination en 1981, il exerçait la profession d'avocat. Il a été membre du Conseil pour l'Unité chrétienne du Synode général de l'Eglise d'Angleterre et de la Commission Meissen, qui oeuvre à la pleine unité entre l'Eglise d'Angleterre et l'Eglise évangélique d'Allemagne (EKD).

Cette interview, publiée à l'origine en italien, aborde plusieurs questions auxquelles la KEK et les Eglises européennes se trouvent actuellement confrontées. Entre autres: la reconfiguration du mouvement oecuménique, les relations entre Eglises, le dialogue interreligieux, le processus du ROE3 et l'intégration européenne.

Could you tell us what have been the main "successes" achieved by CEC in recent years and what have been and are the main difficulties CEC is facing?

In its early years CEC played a vital role in building bridges between East and West Europe, ensuring, sometimes with difficulty, that the churches of Eastern Europe could know themselves supported and encouraged by their sisters and brothers in the West. Over and above that, it has been a place of dialogue and encounter, in which churches of different traditions could explore with each other their own experience of the Christian faith as lived out in the life of their churches. A major fruit of that has been the *Charta Oecumenica*, produced together with our brothers and sisters in the Council of European Bishops' Conferences (CEE) and which, throughout Europe, has been greeted as an important statement in shaping our ecumenical commitment.

CEC cannot of course stand still and we face many challenges – and opportunities – in the future. The whole ecumenical movement sees itself as in a period of re-configuration, when we look again at how the work of ecumenism can best go forward in such a way that we can ensure

that ecumenical organisations do not simply duplicate what each other is doing, but each play to our strengths.

Finance too will be an issue in the years to come. The bulk of our income comes from our member churches. At a time of financial stringency for all churches, we shall have to continue to work hard to persuade those who hold the purse strings in our member churches that we represent value for money.

What is the state of relations among the churches in CEC?

Good! CEC has over the years become a forum in which the churches have learnt to trust each other. That means that CEC has moved beyond the stage which so often plagues church life – the stage of being nice to each other and not articulating what is really in our hearts – to being a place in which churches are able to be honest and open with each other. That means that each feels the freedom to speak to each other the truth in love. Sometimes that is painful, but always it is creative and means that there has developed an openness to each other which has given us that increasing understanding of each other without which there can be no real ecumenical progress.

The World Council of Churches has lived, in recent years, with tensions in the relations between Orthodox and Protestant churches. It is a "global issue", but in reality it is essentially European. How do you think CEC can contribute to the strengthening of the relations between those two church families?

There is an openness within CEC which enables us to articulate and explore with honesty areas of concern. I hope as General Secretary to play my part in ensuring that CEC remains a place in which Protestant and Orthodox can be clear about areas in which tensions still exist, but nevertheless are ready not to let those tensions overwhelm us but instead to work through those tensions and emerge strengthened through honesty with each other.

Although in Europe we are not witnessing an "explosion" of the Pentecostal movement similar to the one which is taking place in Latin America and Africa, the theme of the relations between "historical Protestantism" and "Pentecostal Protestantism" is now one of the cores of the ecumenical debate. Which steps do you think are necessary in the "old continent"?

What is it that attracts so many people to the Pentecostal churches? There are many factors. Among them are worship which speaks to the heart as well as to the head, a vibrant engagement with Scripture, a warmth of fellowship, a real and visible commitment to a life of prayer. None of these are entirely new in the life of the Church. The fact that some have left the historic churches of Europe in order to find these within the Pentecostal churches says more about the historic churches than it does about our Pentecostal sisters and brothers.

We live in a searching, restless age in which young people especially are much less inclined to accept a particular institution on its own terms. This applies as much to the churches as it does to other institutions.

That means, to use a phrase which is current in Britain at the moment, that all churches need to learn to be more "mission-

Interview mit Erzdiakon Colin Williams

The Venerable Colin Williams, anglikanischer emeritierter Erzdiakon von Lancaster (Diözese von Blackburn), England, hat sein Amt als Generalsekretär der Konferenz Europäischer Kirchen am 1. Dezember 2005 angetreten.

Der neue Generalsekretär wurde am Freitag, den 16. Dezember während eines Gottesdienstes in der Kapelle des Ökumenischen Zentrums in Genf offi-

ziell in sein Amt eingeführt. Den Gottesdienst leiteten die Amtsträger der KEK: der Präsident, Pfr. Jean-Arnold de Clermont (Frankreich), der Vizepräsident, S. S. Erzbischof Anastasios von Albanien und die stellvertretende Vizepräsidentin, Dekanin Margarethe Isberg (Schweden), die die Predigt hielt.

Der neue Generalsekretär der KEK wurde 1952 geboren. Vor seiner Ordination im Jahre 1981 war er als Rechtsanwalt tätig. Er war Mitglied des Rates für Christliche Einheit der Generalsynode

der Kirche von England sowie der Meissen-Kommission, die auf die volle Einheit zwischen der Kirche von England und der Evangelischen Kirche in Deutschland (EKD) hinarbeitet.

Dieses Interview, das ursprünglich auf Italienisch veröffentlicht wurde, befasst sich mit einigen Fragen, die sich der KEK und den europäischen Kirchen stellen, u.a. die Neuorientierung der ökumenischen Bewegung, die Beziehungen zwischen den Kirchen, der interreligiöse Dialog, der EÖV3-Prozess und die europäische Integration.



Colin Williams (photo CCECMV)

shaped". It means that they need so to regulate their worship, their teaching, their common life that it can appeal to that increasing number of people who throughout their lives have had little or no contact with the church, but are nevertheless looking for a star by which to steer their lives. Rather than be anxious about their growth, we need all of us to be ready to learn from churches such as the Pentecostals, which have taken this mission-imperative seriously and have therefore found themselves able to draw in the seeking and the doubting alike. At the same time, we need to be deeply critical of those churches which seek to grow simply by drawing in Christians from other traditions.

The new Pope, Benedict XVI, has indicated ecumenism as one of the priorities of his pontificate. How do you think the relation with Catholics in Europe could develop? Can you give an evaluation of the relations CCEE-CEC?

It is of course very heartening that Pope Benedict has given such a high profile to ecumenism. Over the next years, we must not be slow to test out what that means in practice. The 11th CEC assembly in Graz committed us to developing and deepening the collaboration which already exists between CEC and CCEE. We may be some way from a coming together of our two organizations. Over the last years, however, we have learnt to work much more closely together, in particular areas such as "Islam in Europe". We also come together more regularly, not least in the CEC-CCEE Joint Committee which meets every year and engages in honest and open dialogue - and of course through the European Ecumenical Assemblies. There is some way still to go on this, but relations are good and there is a willingness to build on what has already been achieved in this area.

The process of the Third European Ecumenical Assembly (EEA3) is getting in place. Which aims do you think this process should reach?

The EEA 3 will be a moment when the churches can explore together how to live out our common call to mission and reconciliation. The aims of the Assembly have already been set out. It will be an opportunity to recover a new light for the journey to reconciliation between Christians. That means that the Assembly will be a place where Christians from across

our continent can celebrate and witness together the communion which they already share, in which we can deepen our knowledge and esteem for the different religious traditions of our continent.

The Assembly will also be an opportunity to rediscover the gift of light which Christ represents for today, addressing the spiritual yearning so evident in our increasingly secular continent, reflecting on what sort of Europe it is that we need to build for the future - and not neglecting too the responsibilities of our continent in the context of the world as a whole.

The assembly at Sibiu will be made the more effective because it will be the last stage in a four-stage process in which we travel as pilgrims in search of God's will for His Church in Europe.

After the negative results of the French and Dutch referenda on the Constitutional treaty, Europe lives in a moment of disorientation. Can you give an evaluation of this situation? Which role may the churches have in helping the process of unification?

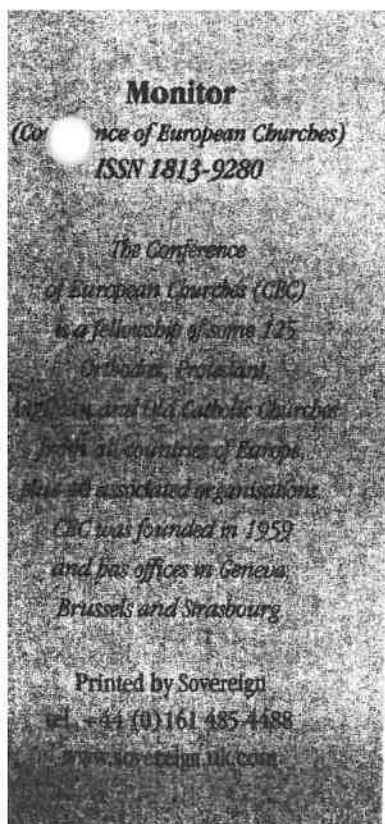
The churches have a vision for a continent which is open, fair, just, humane, in touch with its spiritual heritage. We need to work together to promote that vision. Nor is it only the voice of the churches which needs to be heard. The Central Committee of CEC, meeting in Crete in June 2005, warned that part of the difficulty with the whole process leading to the votes on the EU Constitutional Treaty was that there seemed to be a widely-based sense that the people of Europe had not been properly listened to

or heard in the whole constitutional process. That perception also needs to be addressed.

One often hears about the "clash of civilisations" between the Christian West and Islam. In this scenario, what may the Christian churches in Europe do?

First of all, they can try and avoid confrontational phrases such as "clash of civilisations"! We shall continue to live and witness in a continent in which many cultures and a number of religions have their home. In relation to these other faith communities the churches need to show humility and openness, ready to listen carefully to the insights of those of other religions, ready to share with them openly and honestly points at which we differ. In relation to civil society in our continent, we need to speak openly about the need to stand against images of confrontation and play our part in working to overcome divisions and discrimination based on ethnic background and faith commitment. I believe very firmly that in the Europe of today one of the strongest witness to the Kingdom of God which the churches can bear will be in playing our part in overcoming the very real prejudice which so many who are of minority ethnic and religious backgrounds have to endure. For that reason, I am glad that work with migrants (through the Churches' Commission for Migrants in Europe) will be particularly prominent in CEC in the years to come.

**Sarah Numico
and Mauro Castagnaro**
by permission of "Jesus", Milan, Italy



Conference of European Churches (CEC)
Conférence des Eglises Européennes (KEK)
Konferenz Europäischer Kirchen (KEK)

Consilium Conferentiarum Episcoporum Europae (CCEE)
Council of European Bishops' Conferences (CCEE)
Conseil des Conférences Episcopales Européennes (CCEE)
Rat der Europäischen Bischofskonferenzen (CCEE)

P.O. Box 2100 - 150, route de Ferney
CH-1211 Geneva 2, Switzerland
Telephone: +41 22 791 62 28
Fax: +41 22 791 62 27
E-mail: cec@cec-kek.org
Web site: www.cec-kek.org

Gallusstrasse, 24
CH-9000 St. Gallen, Switzerland
Telephone: +41 71 227 60 48
Fax: +41 71 227 60 41
E-mail: ccee@ccee.ch
Web site: www.ccee.ch

To:
CEC Member Churches,
Associated Organisations,
All Partner organisations.

The European Bishops'
Conferences.

National Councils of Churches
in Europe.

Geneva/St Gallen, 28 November 2005

Ref.: **Third European Ecumenical Assembly:**
Second Stage – Meetings at national and/or regional levels (2006-2007)

Dear Friends,

We greet you on behalf of the Conference of European Churches (CEC) and the Council of Bishops' Conferences in Europe (CCEE). It is our wish to share with you further information on the process leading up to the Third European Ecumenical Assembly (EEA3) which will take place in Sibiu, Romania, 4-8 September 2007. The theme of the Assembly will be *The Light of Christ Shines Upon All – Hope for Renewal and Unity in Europe*.

As you have already been informed, the entire Assembly process comprises four stages:

First stage: A meeting in Rome, 24-27 January 2006, for about 100 delegates from churches, Bishops' conferences, ecumenical bodies, etc.

Second stage: National and/or regional meetings to be held during 2006/2007.

Third stage: A meeting (similar in size to the Rome meeting) to take place in Wittenberg-Lutherstadt, Germany, 15-18 February 2007.

Fourth stage: The Third European Ecumenical Assembly itself in Sibiu, 4-8 September 2007.

It is about the **second stage**, meetings at national and/or regional levels, that we write to you now. We would like to bring the following points to your attention:

1. Theme and participants

The theme proposed for the second stage is "***The Light of Christ Enlightens All. Renewal and Unity at the Local Level***".

How the meetings will develop and the length of time devoted to them can vary according to the different contexts, interests and needs of the churches involved.

Participants in these meetings should be from as wide and inclusive a range as possible:

- ◆ Delegates from churches and Bishops' conferences;
- ◆ national Councils of Churches (NCCs) and other ecumenical bodies;
- ◆ dioceses, parishes, congregations;
- ◆ associations, movements;
- ◆ diocesan councils for the apostolate of the laity;
- ◆ monastic communities, religious congregations;
- ◆ other communities;
- ◆ young people, women, etc . . .

It is strongly recommended that those who are already involved in the EEA3 process should play an active role in planning this second stage (i. e. members of CEC and CCEE governing bodies or working commissions/groups, as well as those who will participate in the meeting in Rome [First stage] and the proposed participants at the EEA3 in Sibiu.

2. Aims of the second stage

The overall aims of national and/or regional meetings will be:

- ◆ to have an experience of faith, spirituality and communion with moments devoted to prayer, Biblical meditation, testimonies, symbolic acts, pilgrimages, celebrations, etc;
- ◆ to deepen the awareness of the churches and communities present in the nation or region and of instances of Christian and ecumenical life;
- ◆ to deepen the awareness of the theme, aims and process of the EEA3;
- ◆ to discuss the themes from the *Charta Oecumenica* which will be examined at Sibiu;
- ◆ to register those concerns about European life and the witness of the churches that are most real to the nation or region involved;
- ◆ to prepare local, national or regional meetings to coincide with the Sibiu Assembly (4-8 September 2007);
- ◆ to plan and carry out a "definite task" which provides some visibility and continuity to the meeting.

3. Dates

There is no fixed date, but suggestions are for either Pentecost 2006 or the Week of Prayer for Christian Unity 2007. We propose that the churches, Bishops' conferences and National Councils of Churches decide the date of these meetings according to their schedules.

4. Expectation from CEC and CCEE on the second stage

A report of each meeting (maximum of 2 pages) should be sent to the CCEE and CEC Secretariats by the end of February 2007. These reports will form the basis of the work for the Sibiu Assembly. The content of the report should include:

- (a) a description of the meeting;
- (b) elements arising for the ecumenical journey in Europe and for the ecumenical assembly;
- (c) contributions for the themes examined from the *Charta Oecumenica*.

5. Various recommendations

- It is important to ensure media coverage of the second stage. Participation of particular witnesses and use of the Assembly logo is recommended (attached to this letter).
- The meetings must be self-financing at the national or regional level.
- National and regional meetings may be prepared through prayers, discussions about the theme and identifying the concerns and specific contributions from each context to the EEA3 process, etc.

CEC and CCEE are preparing a **Study guide for the EEA3 process** which will be sent out in the coming weeks (soon also available on: www.eea3.org). In this booklet there will be much useful information for preparing for the EEA3 second stage.

Even more than with previous assemblies, the EEA3 is a process involving the churches, related organisations and movements at every level. This is especially so at this second stage. We realise that a great deal is being expected of you, but every contribution that you can make towards carrying forward the theme in your own context will be of immense value as we move towards Sibiu and will also, we trust, enrich your own witnesses to "the Light of Christ" in the countries and regions in which you live.

May we then leave this with you for your kind attention, and we look forward to hearing of your plans and activities.

With our prayers and good wishes,

Yours in Christ,



The Venerable Colin Williams
CEC General Secretary Elect



Mons. Aldo Giordano
CCEE General Secretary

Møterapport

fra Arne Grønningsæter og Vebjørn L Horsfjord

Møte:	Generalforsamling i Churches Commission for Migrants in Europe (CCME)
Hvor:	London, Royal Foundation of St. Kathryn
Når:	28. til 30. oktober 2005
Tema:	
Arrangør:	CCME
Deltakere:	

Undertegnede representerte Den norske kirke i generalforsamlingen og disponerte til sammen tre stemmer. CCME avholder generalforsamling hvert tredje år. Kommisjonen har i overkant av 20 medlemsorganisasjoner: kirker, nasjonale kirkeråd og kirkelige organisasjoner.

Generalforsamlingen åpnet med et seminar fredag i London City Hall med overskriften "Global Governance of Migration". Selve forhandlingene varte fra fredag kveld til søndag kveld. Dessverre var vi begge nødt til å reise hjem søndag kveld, slik at vi ikke fikk med oss de siste timene av møtet. Møtet arbeidet gjennom plenumssamlinger (med omkring 35 deltakere) og arbeidsgrupper (komiteer). På sakslista sto rapport, regnskap, planer, budsjett, valg og spørsmålet om sammenslåing med Konferansen av europeiske kirker (KEK). Det var fire komiteer. Arne Grønningsæter deltok i komiteen som behandlet planer for kommende periode, mens Vebjørn Horsfjord deltok i komiteen som behandlet sammenslåing med KEK. Vi fikk begge oppdrag som "rapportører" i hver vår komité og bidro slik til utforming av dokumenter fra generalforsamlingen.

Regnskap og rapporter

CCMEs virksomhet er i all hovedsak innrettet mot EU-systemet, med Brussel som viktigste fokus. Mye av aktiviteten knytter seg til beslutningspåvirkning i forhold til EUs politikk på flyktning- og integreringsfeltet. Oversikten over CCMEs aktiviteter er imponerende lesning. Det er stor bredde i arbeidet. Spørsmålet som melder seg, er naturligvis hvor grundig det er mulig å arbeide med de mange ulike temaene og hvordan det har vært prioritert mellom disse. Noe fullgodt svar på dette ble ikke gitt, men det er likevel grunn til å tro at CCME gjør en betydningsfull jobb for kirkene.

De viktigste temaområdene som beskrives i rapporten til generalforsamlingen er migrasjon og integrering, flyktninger og asyl, uregulert migrasjon, antirasisme og antidiskriminering. Det var vanskelig helt å få grep om i hvilken grad CCMEs aktiviteter er selvstendige aktiviteter og i hvilken grad det er bidrag til arbeid som gjøres i andre fora, for eksempel KV, KEK, andre nettverk.

Regnskapet viser en virksomhet i noenlunde balanse. Det totale årlige budsjettet er på omkring 450 000 euro hvorav 150 000 euro er EU-finansierte prosjekter og 120 000 euro er medlemskontingenter. Den norske kirke betalte i 2004 omkring 6000 euro i medlemskontingent, og Kirkens Nødhjelp bidro med godt og vel 15 000 euro i støtte.

Planer og budsjetter

Som nevnt i avsnittet over ble det fra flere av deltakerne stilt spørsmål ved prioriteringer og grundighet i arbeidet, tatt i betraktning det svært omfattende arbeidet som gjøres med forholdsvis begrensede ressurser. Dette problemet gjentok seg i arbeidet med å utarbeide et arbeidsprogram. Komiteen (som Arne var medlem av) startet med å diskutere prioriteringer og endte opp med å gjøre forholdsvis beskjedne redaksjonelle endringer i det programutkastet som ble lagt fram av sekretariatet. Diskusjonene i plenum var heller ikke særlig konkret og kom ikke lenger enn til å etterspørre prioriteringer. Retningslinjene for prioritering beskrives på følgende måte i arbeidsplanen:

- aktivitetene skal være et bidrag fra kirkene til en bredere debatt
- være komplementære eller bidra til synergi i forhold til andre aktører
- gi en stemme til de stemmeløse
- ha innflytelse på kirkene eller få fram kirkenes syn på det nasjonale nivå
- bidra til en ekstra dimensjon ved å få saker opp på et europeisk nivå

De viktigste arbeidsområdene beskrives i følgende kategorier (noe forenklet):

- kommunikasjon og informasjon
- samarbeid og nettverk
- forvare menneskerettigheter for personer uten oppholdstillatelse; forsvare en rettighetstenking når det gjelder arbeidsmigrasjon; kjempe for et rettferdig system for asyl og beskyttelse av flytninger og "displaced persons"; bekjempe nye former for slaveri og trafficking; bidra til integrering med respekt for mangfold og rettferdig behandling
- sammenslåing av KEK og CCME
- prosjekter

Listen over aktiviteter er lang og det ligger i arbeidsprogrammet et krav om et mer systematisk opplegg for tilnærming og evaluering. Sekretariatet vil utvikle et rapporteringsopplegg via e-post til medlemmene som jevnlig informerer om hva som er på dagsorden, slik at de som vil ha mer informasjon kan etterspørre denne.

Arbeidet i CCME er relevant i forhold til det arbeidet som drives av Dnk når det gjelder asyl-, flyktning- og innvandrerspørsmål. Utfordringene når det gjelder migrasjon og utvikling mot et nytt etnisk og religiøst mangfold er felles for de europeiske kirkene. CCME kan fungere som et godt nettverk for utveksling av informasjon. Vi mener imidlertid at det kan være riktig å diskutere nærmere hvordan dette arbeidet bør forankres i Norge. På den ene siden kan det være at en bør knytte dette mer til det lokale arbeidet som drives på dette feltet, for eksempel på bispedømmenivå. Mange av deltakerne på møtet var aktivister innenfor sine kirker. På den andre siden kan det også være at en skulle knytte arbeidet nærmere til Norges kristne råd – i og med at dette arbeidet har så klar økumenisk karakter og at det er flere enn Dnk som kunne ha nytte av det nettverket CCME representerer. Vi tror det er en styrke at arbeidet er forankret i de sentrale organene i Dnk, men hvis CCME skal bli den resursen den har potensial til å være, bør nok kontakten styrkes både "nedover" og "utover".

Det ble vedtatt budsjett for de kommende 3 årene. Det samlede budsjettet for hvert år er på rundt 450.000 EUR. Inntektene fordeler seg mellom generelle bidrag (42%), øremerkede bidrag (21%) og EU bevilgninger (37%). Det betyr at over halvparten av inntektene er prosjektbasert og at det legges ned mye arbeid i sekretariatet med å utvikle prosjekter og søke om prosjektmidler.

Sammenslåingsprosessen

Generalforsamlingen i 2002 vedtok at det skulle arbeides i retning sammenslåing med KEK. KEKs generalforsamling i 2003 vedtok også at det skulle arbeides for sammenslåing. Forholdene skulle derfor ligge til rette for at dette kunne gjennomføres, og det har tidligere vært forventet at årets generalforsamling kunne gjøre de endelige vedtakene i saken. Dessverre har prosessen trukket ut i tid, og det forelå før generalforsamlingen begynte heller ingen dokumenter som redegjorde nøyaktig for hvor prosessen sto eller hva generalforsamlingen var ventet å gjøre i sakens anledning. Dette var vi ikke fornøyd med, og vi tillot oss å sette ord på denne misnøyen i plenum.

Redegjørelsene fra CCMEs eksekutivkomité (styre) og sekretariat om prosessen viser at det er full enighet mellom CCME og KEK om målsetninger, arbeidsmåte og profil for arbeidet på migrasjonsfeltet. Det er altså når det gjelder organisasjonsmessige spørsmål sammenslåingsprosessen har trukket ut. CCME gikk langt i å legge skylden for dette på KEKs sekretariat. Tidsfrister blir ikke holdt, avtaler blir gitt overraskende fortolkninger, vedtak blir ikke fulgt opp og informasjonsflyten er dårlig, heter det. Vi som kjenner litt til KEKs virksomhet for øvrig kan være tilbøyelig til å tro mye av denne forklaringen. KEK var representert både med Keith Clements og Rüdiger Noll.

Når det gjelder det innholdsmessige i forsøket på å få til en avtale om sammenslåing, later det til at mange vesentlige forhold er avklart. CCME skal etableres som en tredje kommisjon innenfor KEK med ganske stor autonomi. En gjennomgang viste at det kun er to vesentlige punkter hvor enighet ikke er oppnådd: (1) Forholdet mellom kommisjonen og KEKs finanskomité når det gjelder økonomistyring (dette gjelder nok også forholdet mellom respektive deler av sekretariatet) og (2) hvordan de CCME-medlemmer som ikke er (og ikke kan bli) medlemmer av KEK kan ivaretas under en ny organisering.

Vår vurdering var at generalforsamlingens rolle på dette stadiet ikke kunne være stort annet enn å bekrefte ønsket om sammenslåing samt de vedtak som tidligere er gjort om hvordan en ny organisasjon bør se ut. Forhandlingene må fortsette langs de spor som har vært fulgt, men gjerne med større fart. Dessuten ble det viktig å bidra til at generalforsamlingen ikke la inn nye betingelser i vedtakene slik at forhandlerens rom ville bli innskrenket. For Den norske kirke er det et mål å opptre konsistent i CCME og KEK. Derfor bidro vi til å balansere andre delegaters forslag til krav som ville belaste andre deler av KEK blant annet økonomisk.

Konkret er vår vurdering at det er gode grunner til å holde økonomiansvar og policyansvar samlet, så lenge man opererer innenfor budsjetttrammer godkjent av sentralkomité og finanskomité. Dermed bevares den fleksibiliteten som har preget CCMEs arbeid. Videre må det finnes løsninger der noen av CCMEs nåværende medlemsorganisasjoner kan få sete i kommisjonen uten å være med i KEK. Her finnes forbilder i tyngre organer som Faith and Order og Commission for World Mission and Evangelism innenfor KV. Man må gjennom dette og andre kontaktmekanismer også sikre at ingen av dagens medlemmer føler at utbyttet de får av organisasjonen ikke står i forhold til medlemskontingenten. Men først og fremst er det viktig at sammenslåingsprosessen beholder fokus på de oppgaver som skal løses: Dersom oppgavene blir løst (primært overfor EU-systemet) og organisasjonen er bærekraftig, er organiseringen for øvrig underordnet. Det daglige arbeidet vil under enhver omstendighet gjøres av sekretariatet og ikke av de valgte organer, enten det er dagens generalforsamling, eksekutivkomité eller den fremtidige kommisjonen.

Vi konkluderer med at en sammenslåing fortsatt er svært ønskelig. Det vil bidra til å løfte fram CCMEs viktige temaer for alle KEKs medlemskirker, og det vil på sikt gi større bærekraft for arbeidet. For vår kirke er det et generelt mål at kirkelig samarbeid ikke skjer gjennom unødige mange organisasjoner.

Siden vi gjennom denne generalforsamlingen har satt oss inn i problemstillingene rundt sammenslåingsprosessen samt gitt bidrag til prosessen videre, tillater vi oss å anbefale at en av oss blir oppnevnt til delegat dersom det innen overskuelig framtid innkalles til ekstraordinær generalforsamling for å vedta sammenslåingen, slik planen er.

Valg

Det skulle velges ny eksekutivkomité inkludert direkte valg på leder (moderator) og kasserer (treasurer). Ved møtestart ble det nedsatt en nominasjonskomité. Det lot til at svært få forberedelser var gjort på forhånd, og det var tydeligvis ingen klare kandidater til det viktige ledervervet. Sammen med dårlig møteledelse, gjorde dette valget til en rotete prosess av tre timers varighet. Men resultatet var nok uttrykk for generalforsamlingens vilje, og er til å leve med for oss: Arlington Trotman, som er sekretær for den britiske kirkekommisjonen mot rasisme, ble valgt til leder. Han har selv erfaring som migrant og gjorde et godt inntrykk. Resten av eksekutivkomiteen ble sammensatt slik at mange balanser ble ivaretatt, og kompetansen tror vi er god nok. Når valget først var overstått, oppfattet vi at hele generalforsamlingen av tilfreds med resultatet.

Øvrige observasjoner

CCMEs arbeid er viktig, og her er ressurser å hente for vår kirkes arbeid på dette feltet. Vi har også som kirke noe å bidra med inn i fellesskapet. I samtaler ble det vist atskillig interesse for dokumentet som er utarbeidet til årets Kirkemøte, og mange ønsket nok at deres kirker kunne gjøre noe liknende. Kontakten til CCME kan gjerne gis prioritet når en ny rådgiver for internasjonale spørsmål er på plass i Mellomkirkelig råds sekretariat.

Om det løpende arbeidet er godt, er gjennomføring av en generalforsamling ikke organisasjonens styrke. Her kunne listen over forbedringspunkter gjøres lang, om vi ikke måtte anta at dette var den siste ordinære generalforsamling i organisasjonens historie. Møteledelsen var under enhver kritikk og forårsaket en svært lite effektiv behandling av sakene. Komitéarbeid med litt tilfeldig sammensatte og uforberedte komiteer, uten sekretariatshjelp eller utpekte ledere, er heller ingen god arbeidsform.

Men som ofte ellers på økumeniske møter er de uformelle møtene verdifulle. Slik utveksles erfaringer og synspunkter på arbeidsfelt av felles interesse. I motsetning til mange andre generalforsamlinger, var det her et ganske stort innslag av relativt unge delegater, uten alderskvotering. Det skyldes nok at kirkene og organisasjonene var representert ved dem som arbeider med saksfeltet migrasjon snarere enn ved topplederne.

Tross tidvis høyt frustrasjonsnivå, var det på flere vis et utbytterikt møte. Vi tillater oss også å tro at vi bidro noe tilbake til organisasjonen. Takk for at vi fikk reise!

Oppfølging:

- Opprettholde kontakten med CCME om løpende arbeid på asyl- og flyktningfeltet.
- Gjennomtenke forankringen av CCME-kontakt i Norge
- Følge sammenslåingsprosessen både gjennom CCME og gjennom KEK.
- Eventuelt deltakelse på ekstraordinær generalforsamling for å vedta sammenslåing.

Rapport nr. 07/06**Rapport fra forberedende møte i Roma, 24.-27.januar 2006, til "Third European Ecumenical Assembly" (EEA 3)**

Møtet i Roma ble arrangert av Konferansen av europeiske kirker (KEK) og Den europeiske biskop konferansen (CCEE) som første steg i forberedelsene til tredje "European Ecumenical Assembly" i Sibiu i Romania 4.-9.september 2007. Ca 130 deltagere fra 44 land var til stede i Roma. Fra Mellomkirkelig Råd deltok Olav Fykse Tveit og Elise Sandnes. Andre representanter fra Norge var katolsk biskop i Trondheim Georg Müller og generalsekretær i Europeisk KFUM Johan Vilhelm Eltvik. Beate Fagerli er ansatt i KEK med ansvar for forberedelsene til Sibiu.

Kardinal Walter Kasper og biskop dr. Margot Kässemann holdt innledende foredrag om den økumeniske situasjonen i Europa. Begge foredragene var viktige bidrag og dannet grunnlag for den videre debatten. Programmet for øvrig var preget av mange plenumsforedrag og plenumsamtaler. Det var bare en sesjon som var avsatt til arbeid i mindre grupper. Mange av deltagerne gav uttrykk for at mer tid burde vært brukt i grupper, slik at flere kunne komme til orde og utveksle erfaringer.

Programmet var videre preget av at møtet fant sted i Roma. Vi deltok i avslutningen av den internasjonale bønneuken i St.Paul katedralen (San Paolo Fuori le Mura), der pave Benedict XVI ble møtt med jubelrop og applaus etter prekenen. Dagen etter var det audiens i Vatikanet for alle møtedeltakerne.

Videre forberedelser til EEA 3

I november 2005 ble det sendt ut et brev til kirker og økumeniske organisasjoner vedrørende forberedelsene til Sibiu. Generalsekretærene Colin Williams (KEK) og Don Aldo Giordano (CCEE) presenterte den videre forberedelsesprosessen:

1. Forberedende møte i Roma 24.-27.januar 2006
2. Nasjonale og /eller regionale møter
Pinsen 2006 eller den internasjonale bønneuken 2007 er foreslått som mulig tidspunkt.
3. Forberedende møte i Wittenberg, 15-18 februar 2007 (tilsvarende Roma)
4. European Ecumenical Assembly, Sibiu, 4.-9.september 2007
2100 deltagere og 400 gjester, journalister, stab.

Charta Oecumenica er utgangspunkt for videre arbeid med tema til EEA 3, under overskriften "The light of Christ shines upon all". Vi er oppfordret til å sette fokus på tema fra Charta Oecumenica i de nasjonale forberedelsene.

Ønsket om å involvere flest mulig i den nasjonale forberedelsesprosessen representerer en utfordring sett i forhold til at bare et begrenset antall deltagere fra hvert land kan delta i Sibiu. Dette punktet krever spesiell gjennomtenking i forhold til den videre prosessen nasjonalt. Likeledes sammensetningen av en norsk delegasjon. Ungdomsrepresentasjon er et annet viktig område. Ungdom er ikke representert i komiteen som forbereder Sibiu. Dette ble reist som et anliggende av flere under møtet i Roma.

Vi er bedt om å rapportere tilbake til KEK vedrørende nasjonale møter, innen neste møte i Wittenberg i februar 2007.

For mer informasjon: www.eea3.org eller www.cec-kek.org

Asker 07.03.06
Elise Sandnes

