



Saksbehandler: Beate Fagerli

Saksdokumenter:

Rapport nr. 29/2009 **Beate Fagerli og delegater til KEKs generalforsamling 2009**  
Rapport fra KEKs generalforsamling, Lyon, Frankrike, 15.–  
21.07.2009

Rapport nr. 30/2009 **Tor B. Jørgensen**  
Rapport/inntrykk fra KEKs 13. generalforsamling og 50-  
årsmarkering, Lyon, Frankrike, 15.–21.07.2009

## Oppfølging av KEKs generalforsamling 2009 (rev. utgave)

### Sammendrag

To rapporter i forbindelse med KEKs generalforsamling i Lyon, Frankrike, 15.-21.07., den ene skrevet av Beate Fagerli med innspill fra Dnks delegater til generalforsamlingen, og den andre av biskop Tor B. Jørgensen, er tidligere utsendt.

Vedlagt følger diverse dokumenter fra KEKs generalforsamling, bl.a. "Message" og "Assembly Policy Reference Report" og "Motion adopted" som oppfølging av saker som ble behandlet på generalforsamlingen.

I følgebrevet oppfordres også medlemsorganisasjonene til å nominere medlemmer til "the Church and Society Commission", "The Churches in Dialogue Commission" og "Churches' Commission for Migrants in Europe". Mandat, mål og roller for disse kommisjonene er beskrevet i vedlagte papirer. Da fristen for nominasjonen er 15. oktober og det ikke har vært tid til å foreslå kandidater til disse kommisjonene før dette MKR-møtet, vil sekretariatet foreslå følgende nominasjonsprosess:

MKR-medlemmene har mulighet for å komme med forslag til personer til kommisjonene innen 1. oktober.

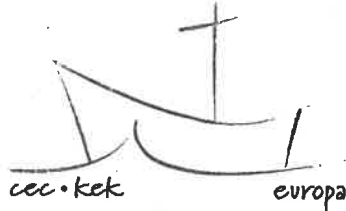
MKR-medlemmene får tilsendt forslagene til nominerte kandidater til godkjenning på e-post med svarfrist 12. okt.

## Forslag til vedtak

1. Mellomkirkelig råd tar rapportene og dokumentene fra KEKs generalforsamling i Lyon, Frankrike, 15.-21.07., til orientering, og ber om følgende oppfølging av sakene på generalforsamlingen:

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2. MKR vedtar følgende prosess i nominasjonen av kandidater fra Dnk til "the Church and Society Commission", "The Churches in Dialogue Commission" og "Churches' Commission for Migrants in Europe":
  - MKR-medlemmene gis mulighet til å komme med forslag til personer til kommisjonene innen 1. oktober.
  - MKR får tilsendt forslagene på nominerte kandidater til de tre KEK-kommisjonene til godkjenning på e-post med svarfrist innen 12. oktober.
  - Sekretariatet sender det endelige forslaget til nominerte kandidater til KEK innen 15. oktober.



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

**To: CEC Member Churches  
CEC Associated Organisations (and aspirant Associated Organisations)  
Members of CEC Central Committee**

Geneva, August 2009

Your Beatitudes,  
Your Eminences,  
Dear Friends,

This letter comes with greetings from the Conference of European Churches in the weeks following our 13<sup>th</sup> Assembly in Lyon. Thank you to all who were present with us in Lyon or in any way were involved in the preparations for the Assembly. The support of our Member Churches and Associated Organisations for this important moment in this our common life was and remains of the highest importance for us.

I know that a number of those Member Churches and Organisations which were present in Lyon will have carried out their own internal assessment of the Assembly and it would be very helpful in CEC's own appraisal of the Assembly to see the outcome of those internal appraisals.

With this mailing I share with you three documents in particular which emerged from the Assembly.

First of all, there is enclosed the **Assembly Message**. This seeks to capture the various ways in which those present in Lyon reflected on the overall theme of the Assembly, 'Called to One Hope in Christ'. It rejoices in what CEC has achieved in the first fifty years of our existence. It reflects on how in the coming years we can live as people of Hope within our shared continent. It encourages Member Churches to commit themselves to the ongoing work of CEC, not least as we go through a major period of reshaping.

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There is also enclosed with this letter the Text of the **Policy Reference Report**. This offers a particular perspective on the work of CEC. It identifies major policy themes for CEC in the coming years and encourages the various constituent parts of CEC, including its Commissions, to work in a cohesive way towards establishing those goals, with the setting of targets towards achieving these aims by the CEC Central Committee.

Thirdly, there is the **Resolution** which was passed as a result of a major debate at the Assembly which took place at the initiative of the EKD, although with a major contribution by Member Churches from the Nordic/Baltic Region to the final wording of the Resolution. This envisages a fundamental examination of the common purpose and vision which should guide CEC in its work, the identifying of strategic goals and the discernment of structures which would best serve the realisation of these goals. It also envisages that the next CEC Assembly will take place already in 2013.

Other Assembly Documents, including the statements on various public issues, are available on the CEC Website at [www.assembly.ceceurope.org](http://www.assembly.ceceurope.org).  
We invite Member Churches to publicize all these statements as widely as possible.

The 13<sup>th</sup> CEC Assembly has therefore provided CEC with much to do in the coming years. Much of the responsibility for carrying out that work will be carried by the **CEC Commissions**. One of the tasks for the first full meeting of the new Central Committee will be to elect the members of the CEC Commissions. I am therefore writing to all Member Churches and Associated Organisations of CEC in order to invite nominations for each of the three Commissions which will be appointed by the Central Committee. Following the agreement for integration between CEC and the Churches' Commission for Migrants in Europe, this will for the first time include the nomination of members of the Commission of CCME, although attention is drawn to the comments which CCME itself makes in its own contribution to this mailing.

There are attached to this letter descriptions of the work which will be carried out by the three Commissions, together with a description of the qualities which it is hoped will be present in the members of the Commissions.

I hope that those statements are fairly self-explanatory but we will be glad to deal with any queries which arise from these statements. We look especially for individuals who will have relevant expertise to bring to the work of the Commissions for which they are nominated. I am enclosing a form which will enable those making nominations to say something about the background of those whom they are nominating, as well as something about the expertise which they would bring to the work of the Commission for which they are nominated. May I though make two additional points concerning nominations of individuals to the CEC Commissions.

- In order to maintain the quotas which within CEC we are committed to maintain, we would be particularly glad to receive nominations of individuals aged 30 or under, as well as nominations which will enable us to maintain an appropriate gender balance within Commissions.

- In the spirit of the decisions of the CEC Assembly through its Policy Reference Report, and its call for coherence within the working of CEC, we would also be glad to receive nominations of individuals whose ecumenical sensitivities are sufficiently broad to enable them from their own Commission's perspective to reflect also on questions for which another Commission takes the lead responsibility.

In addition to Nominations for the Commissions, I also invite Member Churches to submit nominations for the **CEC Budget Committee**. This is the Committee which, under the authority of CEC Central Committee, has the responsibility for overseeing CEC's financial dealings, receiving draft accounts and reviewing draft budgets and submitting them, with its comments to CEC Central Committee. We therefore hope for nominations of individuals who will bring to the work of the Budget Committee the relevant financial expertise which will enable it to carry out effectively its own tasks and responsibilities, especially if they already carry out a similar responsibility within their own church.

It would help us greatly in this process if nominations could reach the General Secretariat by **15 October**. Do please be in touch with me if this is too short a timescale for your Church or organisation.

This letter comes again with the thanks of all associated within CEC for the support for the work of our organisation which was demonstrated at the Lyon Assembly, as well as for the continuing support over the coming years in which there is much for CEC to accomplish.

With warm greetings,



The Venerable Colin Williams  
General Secretary

DOC.ID:	GEN_MES_FINAL
Language:	English
Original:	English



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

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

# Message from the 13<sup>th</sup> General Assembly of CEC to all the member churches

We, three hundred and six delegates of diverse churches in Europe, gathered in the historical city of Lyon, France, from the 15<sup>th</sup> till the 21<sup>st</sup> of July 2009, under the theme “Called to one hope in Christ”, on the occasion of the 13<sup>th</sup> General Assembly and the fiftieth anniversary of the Conference of European Churches, convey this message to the member churches of our ecumenical movement and all of Europe.

### One hope in Christ

As Christians we dare to hope. As the letter to the Hebrews affirms, faith is the substance of things hoped for. Hope must be seen as an essential aspect of the Christian faith. Hope gives us joy, peace, courage, boldness and freedom. It liberates us from fear, opens our hearts and strengthens our witness to the Risen Lord. All Christians are called to the one hope in Christ, as a way of love, forgiveness and reconciliation. As Christians, we share our hope in the risen Christ with the communities in which we live and to which we belong. The *Charta Oecumenica* is the basis for our engagement ecumenically and with society.

### Looking to the future

CEC was founded fifty years ago in a divided Europe and has sought to build bridges between East and West and to bring Christians together. It was founded in a Europe torn by wars and in desperate need of seeds of hope and resurrection.

Today, as we celebrate fifty years of the existence of CEC, the situation in Europe has considerably changed. This year is the twentieth anniversary of the fall of the iron curtain which gave new hope not just to Europe but to the whole world. Nevertheless, many European societies are still struggling with the consequences of the atheist communist dictatorships in Central and Eastern Europe which still affect attitudes, create suspicion and hinder real reconciliation between East and West.

While we eagerly work for, and anticipate, a reconciled and united Europe, we mourn that new walls of separation are being erected between nations, cultures and religions. We see new divisions appearing – between the settled and the migrating, rich and poor, employed and unemployed, those whose rights are respected and those whose rights are put aside.



There are worldwide crises with global consequences. Climate change and the destruction of the environment call us to work for the integrity of the creation, both by influencing politicians and decision makers, and by looking to ourselves by reducing our own ecological footprint and CO<sub>2</sub>-emissions. The far-reaching financial crisis demands that we recognise the opportunity for a new economic order to emerge and to remind the world of the need for an economy based on ethical responsibility and environmental sustainability – at the same time as we make sure that we as churches invest our own financial resources with the same high standards as we demand from others. All this challenges our deep commitment in the conciliar process for justice, peace and the integrity of creation.

Despite all this, it is our deep conviction that we as Christian people have a special hope to share in situations where there may seem only despair. We declare: There is hope! – in our struggle for truth and justice. There is hope when we resist all forms of violence and racism, when we defend the dignity of every human person. There is hope when we insist on the obligation for unselfish solidarity between people and peoples; when we fight for unfeigned respect for the creation.

We believe that Europe can and should be an open-minded, welcoming and inclusive continent. We affirm that there should be open doors for any who seek sanctuary from persecution and violence. At this CEC Assembly we have celebrated closer co-operation with the Churches Commission for Migrants in Europe. This will be further manifested in 2010, a year of “European churches responding to migration”, when together we have the opportunity to witness to our Christian commitment to refugees and migrants.

The assembly, in looking to the future, has established a working group to carry out a revision of the CEC as a whole, including a common purpose, vision and a setting of strategic goals - and which structures would serve these goals in an optimal way. The Assembly asks all the member churches to commit to this review and the ongoing work of the CEC.

## Challenges to us as churches and christians

The challenges given from the Assembly to all the member churches is the daring message about hope – but a hope not expressed in empty statements but in deeds and a living faith.

We affirm that the churches need to work for justice and speak truth to power! It is about breaking down walls between people, cultures and religions and learning to seek God’s image in the face of “the other”. It is about respecting and not only tolerating other human beings. Above all it is about finding new expressions of solidarity with the poor amongst us and in other parts of our world. Together let us be reminded of the words of the Apostle Peter, who declared: “Always be prepared to make a defence to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence” ( I Peter 3:15)

DOC.ID:	GEN_POL_REF_FINAL
Language:	English
Original:	English



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13<sup>th</sup> cec assembly

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

## Assembly Policy Reference Report

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### Living and Acting together as Churches in Europe Future Perspectives for the work of CEC

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#### SECTION I

##### Background and Methodology

*The methodology that the Policy Reference Committee used to fulfil its constitutional responsibilities has been determined in part by the thinking set out by the report produced by the Initial Policy Reference Committee. This report reflected the common trend in the responses from member churches that CEC urgently needs to adopt a more strategic, focused approach to its work. As a result, the draft report presented to the Assembly reflected the premise that any report adopted by the Assembly ought to restrict itself to offering main policy lines for CEC in the years ahead. The Policy Reference Committee accepted this premise as being consistent with the Assembly's subsequent deliberations. It follows, therefore, that rather than offering an exhaustive list of issues to be addressed by CEC, the report should provide a non-prescriptive policy framework to assist the Central Committee in agreeing strategic objectives based on the main policy lines set out by the Assembly. This report is intended to guide the Central Committee when it makes decisions following the Assembly. It is also offered as an "aide memoire" to the Constitutional Committee set up by this Assembly as a faithful reflection of the Assembly's deliberations.*

*Equipped with this methodology, the PRC listened to the voices expressed during the Assembly in its various plenaries and group activities. The following thematic issues were addressed during the Assembly:*

- *dialogue with the European institutions*
- *social justice in Europe*
- *human rights and religious freedom*
- *globalisation*
- *mission*
- *spirituality*
- *hope for unity*
- *unifying in diversity - being church together with migrant, black and ethnic minority churches*
- *hope for justice - protecting refugees in Europe in the 21<sup>st</sup> century*





- *faithful investments - churches and responsible investments*
- *CEC's place in the ecumenical movement*
- *CEC as a platform for dialogue with other Christian churches and other faith communities*
- *arms trade*
- *migration in a changing ecclesial landscape in Europe*
- *human enhancement and new technologies*
- *Europe in relation to other continents*
- *gender stereotypes in Church and society*
- *churches and climate change*
- *communication strategy*
- *nuclear non-proliferation*
- *Christian education*
- *persecution of Christians*
- *conflicts between States where CEC member churches are living*
- *elderly people*
- *people with disabilities*

*These issues will be addressed by the Central Committee and the Commissions according to the following policy lines as set out in Section II - Report. This report does not determine which of these issues will be prioritized. This will be the task of the relevant bodies of CEC. It is noted, that some of these issues have already found visible expression through the documentation provided by the Message Committee, Public Issues Committee and the Presentation from the Youth Delegates "Hand in Hand".*



## SECTION II

### Report

#### The major challenge: Longing for unity – experiencing diversity

Europe in the year 2009 is facing ongoing and new challenges arising from diversity. The plurality of its nations, languages, cultures and religious traditions continues to increase as people from within and from outside Europe feel constrained to move away from their home countries. Thus migrants from different contexts have brought their original cultures, traditions and religions to their new homes in Europe. The art of living together in peace and justice as citizens with differing religious identities is in many respects, still to be developed and practised. This is as true for Europe as a whole as it is true for each country within Europe. Diversity means richness, but at the same time it can be used as a reason for injustice, rivalry and conflict.

Therefore – and not only because of political and economic motives – the longing for unity is crucial to Europe. It can be described as the hope for fellowship, for a community which is able to absorb and integrate diversity, differences, even conflict, so that mutual respect, justice and peace may be achieved.

With the 13th Assembly, the churches in Europe have come together in Lyon to celebrate the 50th anniversary of the Conference of European Churches (CEC). Out of the ruins of World War II and their then subsequent separation in hostile national political systems, the churches understood that they had the unique opportunity of building bridges between their different confessions and traditions. At the same time their coming together in the fellowship of CEC can be understood as symbolizing hope for a Europe where people would learn about reconciliation and peace, to live together as good neighbours and eventually to recognize themselves to be sisters and brothers in Jesus Christ.

With gratitude we therefore recall the positive role that churches – and CEC – were able to play in the processes of reconciliation, in democratic movements, as bridge-builders and contributors to the removal of the iron curtain. With pleasure we heard from politicians at the Third European Ecumenical Assembly acknowledge the important role that churches have played and continue to play in the process of the growing together of Europe.

It is true that the churches themselves still have to explore how their common experience within CEC can help them walk together on a common way, giving a common witness to the one hope in Jesus Christ. Despite all visible diversity the longing for “visible unity” seems to be a hope which is still on the agenda. However, it has also lost part of its strength as a result of the problems and conflicts which have sometimes been hard to deal with in the fellowship and the work of CEC. Nevertheless mission is a challenge for all member churches and for CEC itself. The more the common witness of CEC becomes visible, the more CEC fulfils its vocation.



## “Called to One Hope in Christ” – the ecumenical journey

CEC member churches have shared the experience of their ecumenical journey over the last 50 years. Despite their different traditions and confessions they have paved ways for dialogue, for mutual understanding and for common witness and action. During the years from Trondheim to Lyon hopes and obstacles in equal measure have shaped the ecumenical landscape both within and outside CEC.

“Called to One Hope in Christ” - the theme which titles and accompanies the 13<sup>th</sup> Assembly of CEC - reminds all Christian Churches of their common origin in Jesus Christ. Yet this theme is not only a reminder, but it also calls each church and the fellowship of churches in CEC to live out this indivisible hope and to give witness to unity, even at times when this seems to be a goal far away from day-by-day experience. Nevertheless the different theological concepts of “unity in reconciled diversity” and “visible unity” must not be seen as being in contradiction to each other. They should be brought into dialogue.

As far as the ecumenical dialogue with other Church families is concerned it remains a challenge for CEC to identify its specific role. One question within this matter is how CEC could make better use of the results of the various bilateral dialogues. The Charta Ecumenica remains for CEC the basic document for ecumenical dialogue in Europe.

In our Christian perspective hope is related very closely to faith. In the Bible we find the ground and the challenge for our hope. It is promoting a life in which hope and love are rooted in and nurtured by the triune God and it helps Christians and Churches to live and act together.

In Ephesians 4 we read: *“I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.”*

## Called to One Hope – living and acting together as churches in Europe: consequences for the major policy lines for CEC

Based on their faith the churches are challenged to stand for this hope in their living and working together within CEC in the years to come.

Throughout its life and work CEC will illustrate its commitment to equality and diversity by ensuring that the recognised balances of women, men and young people are achieved within its Commissions and projects.

Following the reflections in the Assembly and our analysis of the current situation and in order to contribute to the mission of the Church, the safeguarding of life and the well-being of all humankind, we can outline the following overarching issues along which policy should be shaped in the coming years:

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



## 1. Trust and Commitment

The active participation of the churches in the life of CEC, as well as their financial support, is crucial for the future. Space is needed to build up trust and commitment of member churches towards CEC. CEC should continue to provide a common platform for all member churches, and also use the existing member church offices in Brussels to reinforce cooperation and networking within its framework.

A fundamental issue in all areas of work and not least in the decision making bodies of CEC has to be increasing the commitment of the churches within the CEC fellowship and building trust among themselves - so displaying transparency in its business and mission.

### Recommendations

Therefore CEC shall in the years to come:

- Find ways and methods of working appropriate to the goal of strengthening commitment and trust within its own organisational life and between its member churches.
- In accordance with the motion carried by the assembly “to establish a working group for revision of the CEC as a whole”, reconfigure its structures and processes in a way that assures that transparency, accountability, and acceleration in its decision-making procedures are achieved.
- Reflect on methods of discussion and decision-making in its governing bodies, including a system of consensus decision-making, with a view to facilitating transparency, ownership and predictability of any decisions reached.
- Bring forward proposals for an improved and accountable system of sharing in the financial support of CEC that is both equitable and sustainable.
- Create and support opportunities for the member churches to develop mutual respect and understanding between themselves and the organisation of CEC.
- Secure new and additional sources of funding to support specific projects consistent with the strategic objectives of the organisation (e.g. gender work).
- Ensure that all projects and work undertaken are properly costed and consideration given to whether they provide measurable value for money.

## 2. Dialogue and Strengthening of Relations

The intention to strengthen dialogue and relations between the churches follows directly the policy line of building trust and increasing commitment.

Dialogue has a deep-seated connection to trust-building. To a greater extent than in the past, dialogue should offer opportunities for the churches to learn from each other with regard to those themes and issues which are important for their theological reflection and also in their practice. Therefore, it is **recommended** that the work of the Commissions will be inter-related in a more systematic way. The coherence and inter-relation of the work of the Commissions has to be developed further. Theological reflection, socio-ethical questions, work with the European Institutions and advocacy work all belong together. This is not just a matter of organisational efficiency; it is a matter of the good stewardship of our common resources.



The agenda of the Churches in Dialogue Commission must include issues which are also relevant to the work of the Church and Society Commission (CSC) or to the Churches Commission for Migrants in Europe (CCME) and vice versa. The work of the Commissions as a whole has to reflect the major policy lines and be in harmony with the strategic objectives for which CEC stands. Therefore, it is **recommended** that there be a review of the mandate of the Commissions (see Appendix 1).

In order to implement this new approach, it is **recommended** that the Commissions work with a wider mix of people to ensure that academic theology, socio-ethical expertise and experiences from church-leaders are brought together.

Dialogue and strengthening of relations should not only include people who have taken responsibility in the Governing Bodies or in the Commissions; opportunities should be created for more exchange (e.g. best practices) and ecumenical learning, through consultations, fora, seminars, and (virtual) encounters (e.g. similar to Ecumenical Assemblies) etc.

It will also be very important for ecumenical relations and the ecumenical movement in future to have more young people involved, including young theologians. Therefore ecumenical formation is crucial and CEC will engage more than in the past in this field of work, in particular by strengthening the co-operation with its associated youth organisations in light of the memorandum of co-operation and the strategic plan approved by Central Committee in 2007.

As a consequence of strengthening its own internal relations, CEC should be better placed to partner and work with other churches, organisations, networks and movements.

### 3. Coherence and Visibility

Given the different confessions, traditions, structures and agendas of its member churches CEC has to act within a wide range of complexity in its own constituency. CEC is confronted with many issues which are on the European agenda today: the economic and social development of Europe, the financial crisis, human rights, interreligious dialogue, migration issues, to name only a few. This agenda is ever changing, never static.

CEC is more than ever challenged to clarify its specific call and task within the various ecumenical organisations and institutions that exist at a national European, and international level.

#### Recommendations

Therefore CEC shall in the years to come work on its coherence and visibility, and in particular:

- Make clear to its own constituency and to as wide an audience as possible no more than three strategic objectives which will direct its work.
- Direct all of the work of CEC's constituent parts towards achieving the strategic objectives of the organisation. Work priorities will be set by decisions of the Central Committee in consultation with the Commissions.
- Focus on building relations between its member churches and clarifying relationships with churches outside CEC. This is especially necessary with regard to migrant churches (see Charta Ecumenica).



- To set up strategic guidelines for internal and external communication and ensure a coherent and adequate communications infrastructure.

#### 4. Witness and Responsibility

For many people in Europe CEC stood and stands for the work of CSC and CCME in relation to the European Institutions. It is understood as a strong attempt to bring the common voice and witness of Christian Churches into the decision-making processes of Europe. It is also meant to provide guidelines in times when the complexity of decisions in the political arena and their manifold implications even confuses experts. The ability to live together in diversity is an important precondition for sustainable development in Europe and, at the same time, needs to be reflected within CEC itself.

The challenges of social development, globalisation, justice and peace not only need laws and guidelines, not only technical and practical approaches, but also a spiritual and ethical foundation. The work of CEC in favour of social justice and human dignity is an expression of the Christian faith. This is what the churches, and CEC stand for. CEC, therefore, needs to be heard not only as a prophetic voice, but also as a chorus of churches preaching the gospel and singing the song of faith and spiritual strength.

For the sake of CEC and sustainable development in Europe, it will be important to keep both these sides of witness and responsibility together. This should become visible in the area of gender awareness and ethical investment. Theology, church-based advocacy and diplomacy, the prophetic voice and the songs and prayers of the faithful all belong together. Only when they are seen to be inter-related do they constitute a complete witness which is credible and trustworthy to the world.

This is what makes a stronger cooperation between the Commissions and the inter-relation between all parts of the organisation so important and necessary.

#### Recommendations

In line with this understanding, CEC shall in the years to come:

- Continue to be an instrument whereby churches in Europe can relate effectively to the European Institutions, and at the same time, prove itself to be a fellowship of churches based on a spiritual foundation and therefore proceeding on a common way.
- Recognize that CEC's common witness is enhanced by harvesting the expertise of its member churches and of partner organisations. Before CEC takes up an issue, due consideration needs to be given to whether there are others who are better placed to do the work. Given the financial restrictions, it is necessary to have a clearer understanding and practice of the principles of division of work, cooperation and networking.
- Offer a space of dialogue on global concerns with partners of other continents.
- Offer a forum where questions on the borders between theology, socio-ethics, policy and society can be explored and shared. The Commissions and the Secretariat of CEC will work according to their approved goals.
- Achieve inclusiveness and in turn the full participation at all levels of its life and work of women and men of all ages. This is particularly important with regard to those belonging to migrant churches, ethnic minorities (e.g. Roma and Sami) and people with disabilities.



- Work with the Charta Oecumenica as a fundamental achievement in the life of CEC; reaffirming the implementation of its commitments, with priority being given especially to the mutual recognition of Baptism.
- Provide opportunities for member churches to share and exchange their experiences, ideas and resources in order to strengthen, inspire and motivate each other in their mission.
- See Christianity as integral to the culture of Europe and, therefore, reflect upon the different approaches and attitudes of the churches towards secularization.

## Concluding affirmations

As churches in Europe we are sustained by our “One Hope in Christ” which helps us to live and to work together. On our ecumenical journey in the years to come we will strengthen our mutual commitment and our engagement for and within CEC.

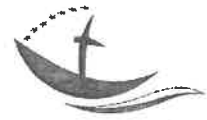
This leads us to the following affirmations:

**We believe CEC to be a forum for mutual learning and ecumenical formation, for bridge-building and for strengthening relations between the churches and for common witness.**

**We believe CEC to be the common voice of the member churches in Europe and an ecumenical instrument for cooperation with and advocacy to the European institutions.**

**We believe CEC to be a platform for dialogue with other Christian churches and other faith communities in Europe.**

**We believe CEC to be a community living the diversity with migrants, refugees and ethnic minorities.**



## Appendix 1

### Mandates of the Commissions

#### Mandate of the CiD

Looking back at 2003, the CiD was given its mandate with the following priorities of work by the 12th Assembly of CEC:

1. Relations between the Orthodox churches and other member churches of CEC
2. Our common mission in Europe
3. Majority and minority churches
4. Cooperation among theological Faculties in Europe
5. Spirituality and worship life at ecumenical meetings
6. Theology of Religion
7. Ecumenical training & formation in Europe
8. Healing of Memories

#### Mandate of the CSC

The commitment of the churches for European integration is reflected in the mandate of the CSC.

The mandate reads as follows:

- (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, churches and governments);
- (b) Monitoring the European institutions: European Union, Council of Europe, Organisation for Security and Cooperation 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 international policies of the EU.

#### Mandate of the CCME (of CEC)

As outlined in the joint memorandum of understanding “Different Backgrounds – Joint Future” signed by the leadership of CEC and CCME in Vienna in November 2007, the CCME General Assembly and CEC Central Committee have affirmed the mandate of the CCME of CEC, namely to

1. 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;
2. 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;
3. represent the common voice of the churches in Europe on the above issues vis-à-vis the European institutions.



Doc.ID:	GEN_15
Language:	English
Original:	English



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

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

### Motion adopted

Referring to the discussions in the Plenary concerning the renewal of the CEC, raised by the Motion of the EKD, the Assembly establishes, on the proposal of the Nominations Committee, a working group of 15 members to carry out a revision of the CEC as a whole, including a common purpose and vision and the setting of strategic goals and which structures would serve these goals in an optimal way and in accordance with the wishes and needs of the Member Churches. In this process, it is important to pay due consideration to the present status of the General Assembly, the Central Committee and the Commissions. This revision should include both constitutional, legal and decision-making aspects deemed necessary.

This working group is to be accountable to the Central Committee and has to make a first draft available no later than 31 December 2011, after which the Member Churches and the Commissions are to be consulted.

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

### Mandate for the Working Group

1. The Working Group shall make sure that this revision takes account of the need for a concise and coherent body of constitutional, legal and decision-making provisions and procedures that is easily manageable.
2. It is set up as a special task force. As its work will be conducted between Assemblies, it shall not be a committee according to Nr. 8.12 SO, but be constituted as a body of experts representative of the regions, the denominational families and of majority and minority churches within CEC. It shall present a report on the current state of its work at every meeting of the Central Committee for discussion and take the recommendations of that body into account. The President and the two Vice-Presidents can, in an advisory capacity, take part in the meetings of the working group.
3. The Working Group shall be convened within five months of the closure of this Assembly. The Group shall constitute itself and adopt standing orders in line with the general legal framework of CEC to regulate more detailed procedures. The General Secretariat shall provide the logistic support asked for by the presidium of the Group.



4. The Central Committee shall transmit the final proposal to all member churches no later than six months before the Constitutional Assembly, as stated in the Bye Laws.
5. The Working Group presents the final proposal submitted by the Central Committee to the Constitutional Assembly and advises it on the feasibility and/or impact on the entire body of revised texts of any amendment to its proposal submitted at that Assembly.
6. When convening the Constitutional and General Assembly in 2013 the Central Committee has to take into consideration the date and place of the General Assembly of the WCC as well as the financial consequences for CEC and its Member Churches.

# **Conference of European Churches**

## **Church and Society Commission**

### **Information on Potential Members of the Church and Society Commission 2009-2013**

CEC Member Churches and Associated Members are invited to suggest names to be considered for membership in the Church and Society Commission (CSC) of the Conference of European Churches (CEC). Names of suggested candidates should be sent in to the CEC General Secretariat, using the enclosed form sheet, if possible no later than **15 October 2009** (see letter from General Secretary). The new Church and Society Commission will be nominated by the CEC Executive Committee of the Church and Society Commission and appointed by the Central Committee at its meeting in December 2009.

#### **The Mandate of the Church and Society Commission reads as follows:**

- (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, churches and governments);
- (b) Monitoring the European Institutions: European Union, Council of Europe, Organisation for Security and Cooperation 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 international policies of the EU.

#### **The Strategic Objectives of the Commission are:**

- (a) developing further CSC as a pan-European resource centre for its member churches and for their input to national governments on a selected number of European and international policy issues;
- (b) strengthening CSC in providing platforms and instruments for ecumenical (theological, social-ethical) dialogue on a selected range of priority church and society issues;
- (c) facilitating, resourcing and coordinating the engagement and the advocacy of the churches in relation to the European institutions.

#### **The Role of Members of the Church and Society Commission (the Plenary) is to:**

- establish and review the work programme of the Commission in agreement with the Central Committee of CEC
- reflect on developments in CEC member churches, in Europe as a whole and within the European institutions on issues related to the work programme
- agree on appropriate working mechanisms and methods in relation to the work programme
- frame policies on CSC related issues
- strengthen relations and the communication between the Commission and Member Churches, Civil Society and the European Institutions (As not all member churches will be represented in the Commission, members are expected to communicate not only with their own member church, but with a broader spectrum of churches, church-related agencies and civil society organisations in their region)

- accompany and support the work of the CSC staff and to alert the Commission to up-coming issues and developments.

### **Features of the Work**

- In the past, the Plenary of the Commission met once a year (in spring) in various European countries
- Members of the Commission are encouraged to get engaged in one or more of the thematic priorities of the Commission, e.g. through participation in Working Groups, Project Groups or Task-Forces.
- Members of the Commission are expected to engage in communication with the Secretariat between Commission meetings.
- The Commission Plenary will elect from among its members an Executive Committee, which accompanies the work of the staff on an even more frequent basis.
- Due to financial constraints, the working language of the Commission is English only. Documents will mainly be produced in the working language only. Members of the Commission must have at least have a good passive knowledge of English. Oral contributions during meetings of the Commission in German and French can be translated consecutively.

### **Future Members of the Church and Society Commission should**

- have a good overall knowledge of issues related to the agenda of the CSC
- be part of a network, which allows them to strengthen the communication between the Commission and member churches, civil society organisations and responsible persons in church, politics and civil society in their region
- be able to represent the voice of their church and of several churches in their region on church and society issues in the Commission
- feed-back the work of the Commission into the churches and church-related agencies
- have some knowledge of the functioning of the political European institutions, such as the European Union, the Council of Europe, the OSCE
- be able to communicate in English
- be able to offer a sufficient amount of time for the engagement with work of the Commission

**For further information**, please consult the website of the 13<sup>th</sup> CEC Assembly (<http://assembly.ceceurope.org>), which features:

- the Report of the Policy Reference Committee (work priorities)
- the suggested Work Programme of the Church and Society Commission, including the mandate of the Church and Society Commission and its Strategic Objectives

On the Church and Society Section of the CEC website ([www.cec-kek.org](http://www.cec-kek.org)), you will find

- the document on the Working Mechanisms and Methods of the Church and Society Commission, and
- texts and press releases about the previous work of the Commission

If you have any further questions, please do not hesitate to contact the Secretariat of the Commission: Tel.: +32-2-2436832; E-mail: [rno@cec-kek.be](mailto:rno@cec-kek.be)).

*July 2009*

# Conference of European Churches

## Profile of the candidates for the Churches in Dialogue Commission in the period of time after the CEC Assembly in Lyon

The theological work of the CEC from Trondheim to Lyon has been carried out by the Commission "Churches in Dialogue" (CiD), composed by 15 members representing different CEC member churches, plus two permanent observers, representing the CCEE. At its first working meeting in December 2009 the new CEC Central Committee will have to appoint the members of the CiD as well as to formulate the mandate of this commission. The report of the Policy Reference Committee adopted by the 13<sup>th</sup> CEC Assembly in Lyon recommended "that the work of the Commissions will be interrelated in a more systematic way". In this respect CiD should work more closely together with the two other commissions of CEC: Church and Society Commission and the Churches Commission for Migrant in Europe.

The CiD is not a study commission in the narrower sense, which would only prepare ecumenical texts and present them to the churches for reception, but rather initiates and supports a variety of bilateral and multilateral encounters and dialogues, with a special emphasis accorded to theological reflection on the various challenges. The Commission carries 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.

As qualifications for the new members of the possible new CiD are required:

- speak English
- broad theological knowledge
- experienced in theological and ecumenical formation
- Ecumenical commitment
- ability to bring his/hers own Theology in dialogue with other theological traditions
- ability to represent his/her church
- readiness to act as multiplier of the CEC work

# **Conference of European Churches**

## **Churches' Commission for Migrants in Europe**

### **Information on Potential Members of the Churches' Commission for Migrants in Europe 2009-2013**

CEC Member Churches and Associated Members are invited to suggest names to be considered for membership in the Churches' Commission for Migrants in Europe (CCME) of the Conference of European Churches (CEC). Names of suggested candidates should be sent in to the CEC General Secretariat, using the enclosed form sheet, if possible no later than **15 October 2009** (see letter of the General Secretary). The new Churches' Commission for Migrants in Europe will be nominated by the current Executive Committee of CCME and appointed by the CEC Central Committee at its meeting in December 2009.

CCME and CEC have entered an agreement for CCME to become a CEC Commission in 2007. As the 13<sup>th</sup> CEC Assembly has resolved to review and revise the CEC Constitution and structures, the finalisation of this process remains however on hold until clarity is achieved for the current members of CCME.

Together with the current members of CCME, the new Commission members will

- Serve the churches in Europe 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 ethnic minority groups;
- establish and review the work programme of the Churches' Commission for Migrants in Europe in agreement with the Central Committee of CEC,
- reflect on developments in CEC member churches, in Europe as a whole and within the European institutions on issues related to the mandate of CCME and its work programme,
- agree on appropriate working mechanisms and methods in relation to the work programme,
- strengthen relations and the communication between the Commission and Member Churches, Civil Society and the European Institutions (as not all member churches will be represented in the Commission, members are expected to communicate not only with their own member church, but with a broader spectrum of churches, civil society organisations in their region),
- accompany and support the work of the CCME staff and to alert the Commission to up-coming issues and developments.

#### **Features of the Work**

In the past, the CCME Assembly/the Commission met every three years in various European countries. According to the agreement with CEC, the Commission will meet every second year in spring; therefore the next CCME Assembly will take place in spring 2010.

Members of the Commission are encouraged to get engaged in one or more of the thematic priorities of the Commission, e.g. through participation in commenting and developing policy papers, ad-hoc working groups or involvement in projects.

Members of the Commission are expected to engage in communication with the Secretariat between Commission meetings as well as with churches and church-related agencies in their region.

The Commission will elect an Executive Committee, which accompanies the work of the staff on a more frequent basis.

The working language of CCME is English only. Documents will mainly be produced in the working language. Members of the Commission must have a good knowledge of English.

#### **Future Members of the CCME should**

- have a good overall knowledge of issues of migration and integration, refugees and asylum, and anti-racism and anti-discrimination;
- represent and/or maintain relations to ethnic minority people;
- be part of a network, which allows them to strengthen the communication between the Commission and member churches, civil society organisations and responsible persons in church, politics and civil society in their region;
- be able to represent the voice of their church and of several churches and church-related agencies in their region on migration-related issues and to feed-back the work of the Commission into these churches;
- have some knowledge of the functioning of the political European institutions, such as the European Union, the Council of Europe, the OSCE;
- be able to communicate in English;
- be able to offer a sufficient amount of time for the engagement with work of the Commission.

**For further information, please consult the website of the 13<sup>th</sup> CEC Assembly (<http://assembly.ceceurope.org>), which features:**

- the Report of the Policy Reference Committee (work priorities)
- the suggested Work Programme of the Churches' Commission for Migrants in Europe, including the mandate of CCME;

More information on CCME can be found on the website [www.ccme.be](http://www.ccme.be)

If you have any further questions, please do not hesitate to contact the Secretariat of CCME: Tel.: +32-2-243.68.00; e-mail: [info@ccme.be](mailto:info@ccme.be).





**Rapport fra KEKs generalforsamling, Lyon, Frankrike, 15.–21.07.2009  
v/Beate Fagerli og delegater til KEKs generalforsamling 2009**

Rapporten er sammensatt av flere bidrag fra Berit Hagen Agøy, Elise Sandnes, Gerd Marie Ådna, Joseph Moiba, Eva Frydenborg og Ragnhild Stav. Egen rapport fra biskop Tor B Jørgensen (se vedlegg). Se også gen GEKE-rapport fra Stephanie Dietrich (Rapport nr. 28/09).

**Deltakere:**

Berit Hagen Agøy	Delegat	Den norske kirke
Tor B. Jørgensen	Delegat	Den norske kirke
Gerd Marie Ådna	Delegat	Den norske kirke
Helen Storelv Rabone	Delegat	Den norske kirke
Peder, 5 mnd		Ledsager
Liss Marit Røren	Barnevakt	Ledsager
Erlend Rogne	Delegat	Den norske kirke
Elise Sandnes	Delegat	Den norske kirke
Olav Fykse Tveit	Observatør	Den norske kirke
Beate Fagerli	Observatør	Den norske kirke
Joseph Moiba	Delegat	CCME
Eva Frydenborg	Delegat	CCME
Stephanie Dietrich – gjest	Gjest	GEKE
Torill Edøy	Observatør	EDAN
Sindre Ertzeid	Assistent	Ledsager
Dag Nygård	Observatør	NKR
Siv Thompson	Presse	Den norske kirke
Ragnhild Stav	Steward	
Vebjørn L Horsfjord	Gjest	Religious Leaders for Peace – Europe

Delegasjonen arbeidet godt og konstruktivt både i plenum og i ulike grupper. Joseph og Elise ofret søvn og pauser og jobbet hardt og konstruktivt i komiteer. Torill synliggjorde hvilken flott og nødvendig ressurs funksjonshemmede er i kirkefelleskapet. Og Helen minte forsamlingen om at Europa også har urfolk som beriker kirka. Gerd Marie, Eva og Joseph delte sin innsikt og gav viktige bidrag til bl.a. arbeidet med religionsdialog og migrasjonstematikken. Biskop Tor var en skjerpet delegat som gav gode og konkrete innspill til miljø- og globaliserings spørsmålene, og støttet andres innspill gjennom god rådgivning i mange saker. Erlend og Elise var innsiktsfulle og påpasselige i finans- og strukturdebatten - og endte begge opp i sentralkomiteen. Gratulerer! Ragnhild gjorde en flott stewardinnsats, og Stephanie og Vebjørn var hyggelige gjester med bidrag fra sidelinja. Siv skal ha ros for informative og flotte artikler til [www.kirken.no](http://www.kirken.no). Beate og Olav sto for praktisk tilrettelegging, støtte og rådgivning.

## **Fremtidig organisering av KEK**

Den fremtidige organiseringen av KEK ble en hovedsak på generalforsamlingen i Lyon. Den tyske evangelisk lutherske kirke (EKD) fremmet forslag om at generalforsamlingen skulle oppnevne en arbeidsgruppe til å gjennomgå hele KEKs konstitusjon og organisering. I arbeidsgruppens mandat inngår blant annet kriterier for medlemskap i KEK, avklaring av sentralkomiteen og kommisjonenes rolle og størrelse, samt lokalisering og organisering av sekretariatet. Forslaget ble grundig drøftet, og et omforent forslag fra EKD og de nordisk/baltiske kirkene vedtatt. Vedtaket innebærer at neste generalforsamling fremskyndes to år til 2013. Behovet for rask avklaring av KEKs fremtidige organisering understreker alvoret i situasjonen, og at drøftinger har pågått i lang tid.

Joseph Moiba ble valgt inn i Policy reference committee. De jobbet intenst med policyreferansedokumentet som nå er publisert på KEKs hjemmeside. Hovedpoenget i dokumentet er å gi sentralkomiteen mer handlefrihet i sitt arbeid de neste fire-fem år. Se hele rapporten her:

[http://assembly.ceceurope.org/fileadmin/filer/asse/Assembly/Documents/Official\\_documents/GEN\\_POL\\_REF\\_EN\\_PolicyReferenceCommitteefinal.pdf](http://assembly.ceceurope.org/fileadmin/filer/asse/Assembly/Documents/Official_documents/GEN_POL_REF_EN_PolicyReferenceCommitteefinal.pdf)

## **Økonomi**

Elise Sandnes deltok i Finanskomiteen.

KEK har siden generalforsamlingen i Trondheim i 2003 hatt en stabil økonomi. Også den tredje økumeniske forsamling i Sibiu i 2007 gikk økonomisk i balanse, blant annet på grunn av øremerkede ekstra tilskudd fra noen medlemskirker.

Det var med bakgrunn i den positive økonomiske utviklingen siste år, overraskende da sentralkomiteen og generalforsamlingen ble orientert om store overskridelser i forbindelse med arrangementet i Lyon, trolig i størrelsesorden 250.000 Euro.

Sentralkomiteen fattet med bakgrunn i dette vedtak om midlertidig stillingsstopp inntil den økonomiske situasjonen er avklart.

Generelt er det et problem at mange medlemskirker ikke betaler medlemsavgift til KEK. I 2008 var det 28 medlemskirker som ikke betalte i det hele tatt. Sentralkomiteen ble bedt om å følge opp og sikre at alle medlemskirker betaler en minimum medlemsavgift.

## **Churches in Dialogue**

Ny arbeidsplan for Churches in Dialogue-kommisjonen ble vedtatt. KEK fortsetter sitt samarbeid med bilaterale konfesjonelle samtaler, bl.a. med Leuenbergfelleskapet.

Misjonsdesken har nytilsatt sekretær, og kontoret har flyttet til Genève kontorene. Det er nå håp om økt aktivitet i misjonssamarbeidet. Dokumentet er tilgjengelig på [www.ccc-kek.org](http://www.ccc-kek.org).

## **Religionsdialog**

Gerd Marie Ådna og Joseph Moiba deltok på Working group nr.15, "CEC and the immigration churches and relations to non-Christian groups", som ble svært dyktig ledet av Elizabeth Fisher, Church of England. Grappa var bredt sammensatt, men uheldigvis var det ingen ortodokse deltagere. Det ble to seksjoner med en sterk vilje til å dele de gode, men også vanskelige eksempler og erfaringer fra land som Wales, Tsjekkia, England, Tyskland og Norge. Vi hadde følelsen av å bli lyttet til da vi kom med noen av våre erfaringer. Fra *Charta Ecumenica* ble særlig punktene 8. *Reconciling peoples and*

*cultures*, 11. *Cultivating relations with Islam* og 12. *Encountering other religions and world views* bragte inn i diskusjonen i arbeidsgruppen. Særlig elementene om at "mangfoldet av regionale, nasjonale, kulturelle og religiøse tradisjoner kan være berikende for Europa", er en forbedring i forhold til ting som ble skrevet i Graz (1997), og som heller ikke ble godt nok behandlet i Sibiu (2007).

I det tosidens sluttdokumentet gjenspeiler særlig "We believe that Europe can and should be an open-minded, welcoming and inclusive continent" aspektet om mangfold og rike religiøse tradisjoner. Det understrekes videre at nye murer dessverre har reist seg "mellom kulturer og religioner" etter at muren mellom øst- og vest-Europa ble revet i 1989. Dessverre sies det intet spesifikt om forholdet til muslimer i Europa selv om flere stemmer i plenum – i tillegg til oss i gruppe 15 – nevnte dette ettertrykkelig. Heller ikke ble de kristne og deres situasjon i Palestina nevnt så eksplisitt som vi i Dnk ønsket. Det hadde vært verdifullt å ha med dette anliggende under hovedformålet "One Hope in Christ", særlig når vi vet hvor tette bånd det er mellom Europa og Midtøsten, og hvordan situasjonen der berører jøder, kristne og muslimer som bor i vår verdensdel. Dette understreker også delmålene som ble nevnt flere ganger, om å "se Guds ansikt i ansiktet til de andre" og det å "være en kirke i levende dialog med mennesker".

### **Church and Society**

Mange av generalforsamlingens uttalelser berørte arbeidsområdene til Church and Society-kommisjonen. Den norske delegasjonen bidro med skjerpede uttalelser og innspill særlig til arbeid med klimaspørsmål og støtte til de kristne i Midtøsten. I tillegg ble urbefolkningsspørsmål inkludert i uttalelser, og arbeid for inkludering av mennesker som lever med funksjonshemming ble satt på dagsorden. Disse vil få direkte betydning for kommisjonens videre arbeid. Kommisjonens arbeidsplan for neste periode finnes på [www.cec-kek.org](http://www.cec-kek.org).

### **CCME**

KEKs 13. generalforsamling skulle også markere integreringen av CCME som en kommisjon i KEK på linje med "Church and Society" og "Churches in Dialogue". Denne prosessen har pågått i mange år, og på CCMEs generalforsamling høsten 2008 (der KEK hadde sitt sentralkomite-møte parallelt,) ble det vedtatt at CCME ønsket integrasjon med KEK fra og med generalforsamlingen i Lyon 2009. Til KEKs generalforsamling ble det imidlertid fremmet et forslag fra tyske EKD om å oppnevne en arbeidsgruppe som skulle foreslå omorganiseringer av KEK. Forslaget ble modifisert, med mye innsats fra de nordiske og baltiske delegatene, men det framsto likevel som uklart hvilke eventuelle endringer som kan bli resultatet av en omorganisering, bl.a. med hensyn til kommisjonenes stilling, samt ledelse og beslutningsveier for disse. CCME vurderte dermed at fullmakten fra deres generalforsamling ikke lenger var gyldig, siden premissene var endret. De valgte likevel under generalforsamlingen å markere at samarbeidet med KEK vil være nært, og at prosessen mot full integrasjon fortsetter. Det gjenstår fortsatt viktige spørsmål knyttet til bl.a. medlemskap, stemmerett, oppnevning av sentralkomite, økonomi og juridisk stilling (bl.a. med betydning for om CCME kan søke visse midler fra EU-fond). CCME vil holde sin neste generalforsamling etter sine vedtekter. I mange sammenhenger vil imidlertid CCME og KEK fra nå av framstå som fusjonerte organisasjoner.

CCME ser fram til arbeidet med temaåret "Churches Responding to Migration 2010", som forhåpentligvis vil markeres i kirker over hele Europa, og dermed også synliggjøre CCMEs rolle og ressurser, samt viktigheten av migrasjonsspørsmål for alle KEKs medlemskirker. Et detaljert program for dette året ligger på en webside som er utarbeidet av CCME, se [www.migration2010.eu](http://www.migration2010.eu). Her er det tips til hvordan man kan bli bedre på migrasjon.

#### **Anbefalinger fra CCME-delegatene (Joseph Moiba og Eva Frydenborg):**

- For undertegnede var det positivt å få være med som del av den norske delegasjonen i tillegg til å være "CCMEs delegat". Spørsmål om migrasjon ble belyst på en positiv måte i generalforsamlingen og i uttalelsene. Det er bra og viktig at dette er et av spørsmålene kirkene i Europa sammen engasjerer seg i, og at Norge bidrar til dette.
- Vi anbefaler at også Dnk jobber med de anbefalingene som CCME, en kommisjon i KEK, presenterer i forhold til migrasjon. Det er også ønskelig at Den norske kirke nedsetter en kommisjon som kan jobbe for integrering og mot diskriminering og rasisme i kirken. Vi foreslår videre at Den norske kirke benytter seg av den kompetanse som finnes i Kirkenes Verdensråd i forhold til arbeid for integrering og mot diskriminering og rasisme. Se forøvrig public issue statement fra KEK her: [http://assembly.ceceurope.org/fileadmin/filer/asse/Assembly/Documents/Official\\_documents/GEN\\_PUB\\_1\\_EN\\_Migration\\_Final.pdf](http://assembly.ceceurope.org/fileadmin/filer/asse/Assembly/Documents/Official_documents/GEN_PUB_1_EN_Migration_Final.pdf)

#### **Logistikk**

Den norske delegasjonen bodde på INSA, enkle studentboliger 20 minutters gange fra konferansesenteret. Dette var delvis gjort av budsjettmessige hensyn, men det var også ment å være et bevisst valg fra en ressurssterk kirke om å ikke bo på et flott hotell. Imidlertid bød 35 graders varme, manglende håndklær, særdeles enkel frokost og vanskelig tilgjengelighet for rullestol og barnevogner på utfordringer. Med noen justeringer og en sporty innstilling ble de fleste utfordringer løst.

Konferansesenteret var meget moderne og fungerte godt, med plenum, grupperom og kontorer i samme bygning. Måltider ble inntatt på samme område, og dette sparte tid. Det var derimot mangel på vann. I tillegg medførte frokostservering og kaffepauser med papp og emballasje enorme mengder usortert søppel, et uheldig signal for en organisasjon som ønsker å ta miljøspørsmål på alvor.

#### **Ros og ris fra ulike deltakere:**

- Av ting som gjorde positivt inntrykk på meg utenom det overnevnte seminaret, kan nevnes: Høringen om menneskerettigheter med Rüdiger Nöll m.fl., biskop Munib Younans tale, morgengudstjenestene med dansk sangkor under dyktig ledelse, Taizé-gudstjenesten med "ekte" Taizé-brødre med vidunderlige stemmer i den reformerte kirken, samtalene med enkeltpersoner fra mange land, muligheten til sykkelturner (bl.a. i den nydelige naboparken til kongress-senteret) innimellom postene på et svært tett program, de to bussmøtene med den kabylske kvinnen som fortalte meg at det finnes mange algeriske kristne i Lyon og omegn. Jeg er også stolt over Norges og de nordiske landenes rolle etter at EKD kom med sitt radikale forslag om å nedsette ei arbeidsgruppe som skal omstrukturere KEK. Etter 2-3 nordiske møter – og sikkert flere møter i det skjulte – ble det fremmet et kompromissforslag som ble enstemmig godkjent i plenum.

- Møteledelsen i plenum-samlingene gjorde sikkert sitt beste for å løse oss gjennom forhandlingene, men det var tider jeg tenkte at avstemninger og andre ting kunne være redusert til halvparten av tida. Jeg traff en del mennesker som var på KEKs GF for første gang, og de hadde liten forståelse for at det var såpass liten tid til samtale i temagrupper. Dette støtter jeg dem på, selv om jeg vet at en GF er noe annet en tematisk kristen konferanse.
- Jeg synes videre at man kunne ha invitert både jøder og muslimer ( gjerne to fra hver religion) til å delta på hele GF og ikke bare på åpningen og mottagelsen hos Lyons borgermester. Dette hadde helt sikkert bidratt til en mer våken dynamikk også når vi forhandlet og gjorde våre resolusjoner. Mitt motto er at verken KEK eller noen annen kristen organisasjon sier noe som muslimer og jøder IKKE kan høre.
- 50-årsfesten hadde et godt sikte og begynte bra, men ble nesten en parodi fordi tidsplanen ble fullstendig brutt. Med to timers forsinkelse ga man scenen til en teatergruppe som hadde øvd på sitt dialog-relaterte dramastykke i to år, men som altså fikk spille for 1/3 sal fordi folk var gått ut for å få seg mat eller drikke.
- Samholdet i den norsk-islandske gruppa var noe jeg vil ta med meg inn i videre TN-arbeid. På hver sin måte deltok alle i ulike fora og jeg gledet meg over å lære mer og å kjenne at vi hadde en så sterk og god delegasjon som bidro til gode løsninger i mange av KEKs fora. Jeg er også stolt over at Elise Sandnes og Erlend Rogne ble valgt inn i sentralkomiteen. Der vil de helt sikkert gjøre en god jobb!
- Det var dessuten interessant å sammenligne Lyon med Graz (1997), der jeg også var delegat, og se at KEK *is still going strong*, men at organisasjonen virkelig trenger noen radikale grep for å kunne fungere bedre både på det økonomiske, det organisatoriske og det ideologiske planet. Dette var sider som jeg bare har ant noe om i de fem årene jeg har vært medlem av CRME, *Committee for Relations to Muslims in Europe*. Her i Lyon fikk jeg dette tydeligere forklart. KEKs framtid avhenger av en mye tydeligere fokusering både på sted (for eksempel hvilken rolle Strasbourg skal spille), innhold (en viss overlapping i et par fora) og ikke minst de økonomiske rammene.

## Konklusjon

Til sammen klarte vi å fremme utvidede perspektiver og forbedre sluttdokumentene på flere viktige områder. Vi fikk skjerpet ordlyden i uttalelsene om migrasjon, miljø- og global økonomi, København-toppmøtet, og vi fikk løftet fram tematikken knyttet til de kristne i Midtøsten. Det var ikke rom for en egen Midtøsten-uttalelse, men poenget vårt kom likevel fram i to av uttalelsene. Alt dette er viktig som oppfølging av Kirkemøtesaker. KEK-møtet gav ny innsikt, og ikke minst fornyet frimodighet, til å arbeide videre med disse sakene i norsk kontekst.

Vedlegg: Rapport/instrykk fra KEKs 13. generalforsamling og 50-årsmarkering, Lyon, Frankrike, 15.–21.07.2009 v/biskop Tor B. Jørgensen

**Rapport/intrykk fra KEKs 13. generalforsamling og 50-årsmarkering, Lyon, Frankrike, 15.–21.07.2009**  
v/Tor B. Jørgensen

**Litt om bakgrunn og grunnstemning**

Jeg deltok i noen grad som en "out-sider" i den forstand at jeg ikke har fulgt den økumeniske utviklingen på nært hold i den senere tid. Dessuten overtok jeg plassen til Bispemøtets medlem i Mellomkirkelig råd. Derfor ble denne erfaringen både et kjærkomment gjensyn med internasjonal økumenikk og en svært nyttig oppdatering av utfordringene vi står overfor som kirker både i en europeisk og en global kontekst.

Opplegget for den norske delegasjonen var godt tilrettelagt og ledet både i forkant og under møtet, både gjennom MKRs leder/delegasjonsleder Berit Hagen Agøy, generalsekretær Olav Fykse Tveit og rådgiver Beate Fagerli. Det var hyggelig, inspirerende og utbytterikt å få være med i den norske delegasjonen som jeg tror framtrådte både som aktiv og konstruktiv i møtet.

**Konferansens budskap**

Jeg velger her å fokusere på noen aktuelle temakretser som jeg ble engasjert i, og overlater mer generell rapportering til delegasjonsledelsen.

***Kirkens og KEKs rolle i et historisk perspektiv***

Det var oppmuntrende og perspektivgivende å møte KEK-fellesskapet – og dets historie, slik også feiringen av 50-årsjubileet muliggjorde. Med utgangspunkt i et kirkelig ønske om å bygge bro i et splittet Europa til støtte for kirkene som levde under sterkt press fra de kommunistiske myndighetene, har det KEK-relaterte kirkefellesskapet bevart sitt tydelige samfunnsengasjement knyttet til sentrale verdier som menneskerettigheter, fred, forsoning og rettferdighet. KEK har hatt og har tydeligvis fortsatt en viktig funksjon i et slik samfunnsorientert kirkelig engasjement.

***Kalt til håp i Kristus***

Grunnperspektivet i konferansen var håp, angitt i temaet: "Kalt til ett håp i Kristus". Konferansens budskap og uttalelser erkjenner de mange utfordringene vi står overfor knyttet til både finanskrisen, klimakrisen, ufred, urett og tilsidesettelse av menneskerettigheter. Men ser samtidig håp. Håpet ligger i selve kampen for sannhet og fred, i motstanden mot vold og rasisme, i forsvaret for menneskelig verdighet, i viljen til solidaritet og i respekten for skaperverket (avsnitt 7 i forsamlingens budskap).

***KEKs og Den norske kirkes agenda***

I forhold til en norsk debatt om kirkenes rolle i dagens samfunn, var KEK-møtet en tydelig bekreftelse på at Den norske kirke befinner seg i en bred strøm av kirkelig engasjement. Temaene for de seks uttalelsene konferansen kom med, viser det: 1: Etske prinsipper for finansielle og økonomiske strukturer. 2: Styrkingen av menneskerettigheter, religionsfrihet og relasjonen mellom religioner. 3: Bedre forvaltning av skaperverket. 4: En verden uten atomvåpen. 5: Positiv vurdering av migranter, og i forlengelsen av dette ble det vedtatt en spesiell uttalelse (6) om solidaritet med Roma-minoriteten i Europa. - En slik agenda kjenner jeg meg igjen i, og hjemme i. Og det er en agenda med bred oppslutning i Den norske kirke.

### ***Kirken i en europeisk/EU-kontekst***

Det interessante i en KEK-kontekst er at arenaen ikke lenger er det splittede Europa langs en øst-vest akse, men mer et spørsmål om innenfor eller utenfor EU. EU-konteksten er naturlig tung for KEK og bestemmer mye av engasjementsområdene og –formatene. Dette EU-perspektivet er utfordrende også for Den norske kirke, dels som en erkjennelse av at EU er en viktig arena om en ønsker å påvirke europeisk verdidebatt og politiske verdivalg, og i forlengelsen av det også et spørsmål om vårt lands og vår kirkes fremtidige forhold til EU. Det er lite berørt i norsk sammenheng, men blir fort en viktig og vanskelig kirkelig diskusjon når EU-debatten for alvor igjen dukker opp på den politiske arena i Norge.

### ***To konkretiseringer: Klima og atomvåpen***

Den enkeltsak jeg spesielt ble utfordret på å engasjere meg i, var klimaspørsmålet. Dette er anerkjent som et hovedtema i KEK-sammenheng, hvilket reflekteres i at det ble vedtatt en egen uttalelse. Ett fokus var den kommende klimakonferansen i København i desember. KEK ber på kirkenes vegne om at de politiske myndigheter vedtar bindende forpliktelser med tydelige tidsangivelser slik at det kan bli en nødvendig reduksjon av klimagasser. En ber også kirkene om å fremme en endret livsstil og skape en ”nok-økonomi” som kan gi en mer bærekraftig og rettferdig utvikling i verdenssamfunnet. – Det blir spennende å se hvordan kirkene vil make å markere seg i København – og ikke minst følge opp i forhold til vedtak fattet på konferansen!

Det andre temaet jeg vil peke på, var det tydelige engasjementet mot kjernekraftvåpen. Jeg ble ærlig talt litt overrasket. Gledelig overrasket. For egen del har jeg gjennom lang tid, ikke minst påvirket av sterke impulser fra flere reiser til Hiroshima og Nagasaki, vært engasjert i ”Nei til atomvåpen”. I den gruppa som arbeidet med dette temaet under konferansen, var det mange kunnskapsrike ressurspersoner som det var svært nyttig å etablere kontakt med. Med bakgrunn i president Obamas vilje til å sette atomvåpen på dagsorden, kan vi i dag ha fornyet håp om å få fjernet atomvåpen-trusselen. Norge fikk for øvrig kreditt for sitt politiske engasjement i saken også innenfor rammen av NATO. - Denne saken bør vi etter min vurdering, følge tydeligere opp også fra Den norske kirkens side.

### ***En etterlysning***

Etterlysningen dreier seg om seksualitet og samliv. Dette er beklageligvis et tema som det er vanskelig å ta opp i en KEK-kontekst, selv om temaet ble berørt i et menneskerettighetsperspektiv. Nå er selve den grunnleggende forståelsen av menneskerettigheter i et teologisk og ideologisk perspektiv en utfordring i en kirkekonferanse som også omfatter den ortodokse tradisjon. Vi fikk dessuten et tydelig inntrykk av at spørsmålet om *human sexuality* og samkjønnet partnerskap, for ikke å snakke om ekteskap, er et vanskelig tema også i de protestantiske kirkene i Europa. Erkjennelsen av disse spenningene er både smertelig og utfordrende. - For egen del var det tankevekkende nylig (15. mai) å ha vært med på en FN-relatert menneskerettskonferanse i Paris med fokus på overgrep mot homofile, biseksuelle og transvestitter, og der ha blitt konfrontert med historier om overgrep som fortsatt finner sted, også i Europa. Selv om kirker ikke støtter mobbing, vold og diskriminering, skjer dette ofte uten at kirkene taler tydelig og klart mot det. Også her tenker jeg at Den norske kirke har et ansvar, uavhengig av hva en teologisk måtte mene om samkjønnet seksualitet. Dette dreier seg om respekt for menneskeverd og om menneskerettigheter.

### ***Teologi, åndelig grunnlag og fellesskap***

Den økumeniske bevegelse, også i en spesiell organisasjon som KEK som er en samling av forskjellige kirkelige engasjementsuttrykk, holdes sammen i et teologisk og åndelig univers preget av vilje til enhet på tvers av dype skillelinjer. Vi opplevde at dette fellesskapet er under press. Ett uttrykk for dette var fraværet av den russisk-ortodokse kirke. Dette skyldes etter sigende først og fremst interne spenninger innenfor den ordokse kirkefamilie. Samtidig er det klart at både menneskerettighets-spørsmål og da ikke minst anerkjennelse av samkjønnet seksualitet, jfr. forholdet til Svenska Kyrkan, skaper spenninger. I tillegg har vi den grunnleggende utfordringen med ikke å kunne feire nattverd sammen. Vi kan i denne sammenheng også nevne fraværet av den katolske kirke. I et lengre historisk perspektiv var nok håpet at Den katolske kirke skulle bevege seg mer forpliktende inn i den økumeniske bevegelse etter Vaticanum II. Slik har det ikke gått, foreløpig.

På tross av spenningene er det interessant og godt å oppleve at en har et felles, om enn svært mangfoldig, åndelig fundament uttrykt både i diskusjonene om samfunnsetisk engasjement, og ikke minst i bønne- og gudstjenestelivet under en slik konferanse. I dette teologiske perspektivet får konferansens hovedtema en dypere mening og klang: "Kalt til ett håp i Kristus".

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Biskop i Sør-Hålogaland

Bodø, 01.09.09