



Saksbehandler: Beate Fagerli

Referanser: MKR/AU 16/12

Saksdokumenter:

RWG Questionnaire – Church of Norway Response

The Renewal of CEC – A Consultation Paper from the Revision Working Group to CEC and its Member Churches

Omorganisering av KEK

Sammendrag

I 2009 satte KEKs generalforsamling ned en *Revision Working Group* med oppdrag å levere forslag til omstrukturering av organisasjonen. På KEKs sentralkomitémøte i Genève 23.-25. januar 2012 la denne arbeidsgruppen fram en foreløpig rapport og et lengre høringsdokument (Consultation Paper). Dette er nå sendt medlemskirkene for behandling.

Høringsdokumentet inneholder to deler og et spørreskjema. I første del tegner arbeidsgruppen et bilde av den fremtidige situasjonen i Europa, økonomisk, politisk, sosialt og religiøst. Deretter følger arbeidsgruppens forslag til nye strategiske rammer, ny organisasjonsmodell, finansiering, lover og vedtekter. I andre del legger arbeidsgruppen frem sin analyse av KEKs historie, visjon og strategier, hvorpå det følger en vurdering av dagens organisasjonsmodell.

På sitt møte 29. februar–1. mars 2012 satte MKR ned en arbeidsgruppe som skulle utarbeide forslag til høringssvar, for endelig behandling på MKRs møte i mai. Arbeidsgruppens utkast til høringssvar forelå ved et nordisk samarbeidsmøte i Oslo 27. april, hvor generelle perspektiver på europeisk økumenikk sto på dagsorden. På dette møtet ble revisjon av KEK særlig diskutert. På møtet fremkom en god del sammenfallende synspunkter fra de nordiske medlemskirkene. I hovedsak er disse:

- Å uttrykke støtte til en revisjon av KEK gjennom å samle KEKs visjoner, oppgaver og verdier til en mer helhetlig enhet.
- Å forenkle KEKs organisasjonsmodell ved å samle kontorene, tydeliggjøre lederstrukturer og kutte størrelsen på generalforsamling og styringsutvalg.
- Å forenkle, men bevare en struktur hvor kommisjonenes arbeid og ekspertise ivaretas

Vedlagte forslag til høringssvar er revidert på bakgrunn av det nordiske samarbeidsmøtet.

Forslag til vedtak

MKR vedtar forslaget til høringsvar med følgende endringer:

.....

Økonomiske/administrative konsekvenser

Det er ikke forventet noen endring i Den norske kirkes økonomiske eller administrative forpliktelse i forhold til KEK som følge av omorganiseringen.

RWG Questionnaire

The following questionnaire is designed to assist the consultation process set out in the 2009 Lyon Assembly motion establishing the RWG mandate.

The questionnaire is developed around a series of statements on the new strategic framework and organisational model proposed by the RWG in its consultation paper *The Renewal of CEC*.

It would be very helpful if those responding to this consultation paper used the format below. The questionnaire methodology will better enable those tasked with bringing forward revised proposals to measure the reaction from Member Churches more accurately and to identify points of agreement and disagreement.

Completed questionnaires should be posted or emailed to the General Secretariat of CEC at the address below no later than **30 June 2012**:

Conference of European Churches (CEC)

150 Route de Ferney – PO Box 2100

CH1211 Geneva 2, Switzerland

Email: gensecretariat@cec-kek.org

If needed, a copy of this questionnaire can be downloaded from the CEC website:

Website: <http://www.ceceurope.org/>

CONTACT DETAILS
Title: Ms
First name: Beate
Last name: Fagerli
Position in Church: Senior adviser
Name of Church/Organisation: Church of Norway
Postal address: P.O.Box 799, Sentrum, N - 0106 Oslo, Norway
Tel: +47 23 08 12 74
E-mail: beate.fagerli(at)kirken.no
By which body in your Church/Organisation was the answer approved? Council on Ecumenical

and International Relations

Q1: The Renewal of CEC proposes a series of recommendations to enhance CEC's strategic capacity and organisational model, but it pre-supposes that Member Churches want to be in fellowship with one another. Is your Church interested in and committed to being part of a pan European fellowship of Churches?

Yes

Not sure

No

Comments

Church of Norway remains committed to CEC.

Q2: The Renewal of CEC offers an analysis of the trends and uncertainties that Europe is likely to encounter as well as a number of factors that are likely to impact on CEC's immediate operating environment. The Renewal of CEC offers proposals as to how CEC should operate in this environment based on identified strengths of the organisation. (paras 1.1- 1.49)

Please offer any comments that you find missing from Chapter 1 of the report and that you think impact on the future life of CEC.

We consider that the RWG Rough Guide to the Future gives valuable insights to economic, social and political changes in Europe. There are also valid points regarding the shifting ecumenical landscape in Europe, as suggested in paragraphs 1.19 - 1.27.

We do, however, find this chapter somewhat inadequate. That a "golden era" is ending, and bilateral ecumenical relations growing (1.22 and 1.23), can hardly be seen as new developments. Little is said about how changes in the religious landscape, among other reasons due to migration, is influencing the ecumenical landscape. A number of interfaith dialogues, as well as migration consultations have taken place recent years. Mission research has also been undertaken. Is the commitment of CEC member churches to the Charta Oecumenica's guidelines for being in dialogue, doing mission and acting together sufficiently recognised in the RWG analysis?

Furthermore, does the focus on divisions and tensions between member churches (paragraphs 1.28 - 1.30) serve as a productive and sufficient analysis of changing ecclesial landscapes, insofar as it is built on suspicion?

Motion: The Chapter should be reworked to give an analysis of the results of actual dialogues and working groups that have taken place recent years, as this would serve as a more productive basis for understanding the shifting ecclesiastical and ecumenical landscape in Europe.

Q3: The Renewal of CEC offers an analysis of CEC's existing capacity for strategic decision making. Do you agree with this analysis? (paras 6.1-6.46)

Completely agree

Partly agree

Partly disagree

Completely disagree

Neither agree nor disagree

Comments

Chapter 6. offers many clarifications with regards to the challenges CEC is facing as an organisation dealing with renewal of its strategies to fulfill its mission in this time and age. When it comes to the question of vision, reference is almost solely made to "A Common Way", or the constitution. We do, however, miss reference to the Charta Oecumenica. As far as the paragraphs dealing with "What is CEC's vision of the future?" and "Does CEC have a Mission statement?", only one reference is made to the Charta (6.15). We cannot see that new strategic measures can be taken without acknowledging an existing vision for ecumenism in Europe, as expressed in the Charta Oecumenica. We also believe that an analysis of strategic capacities of CEC must take into account the different natures of the work being done in the two commissions, as well as in the CCME. When this is said, we believe Chapter 6 contains valuable analysis of the strategic challenges CEC is facing.

Motion: Chapter 6 should be reworked to include visions for ecumenism in Europe as stated in Charta Oecumenica. Reference should as well be made to Charta Oecumenica's guidelines for a common mission. This should particularly be reflected in Paragraphs 6.1 - 6.29.

Q4: The proposed statement of faith in para 2.5 adequately captures CEC's spiritual roots

Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
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Comments

We would agree to the content of the proposed statement if the preamble of the current constitution would be correctly cited, and if one of the missing paragraphs of the current preamble be added to the proposal.

Motion: To add the last paragraph of the Preamble of the current constitution:
"In its commitment to Europe as a whole the Conference seeks to help the European churches to renew their spiritual life, to strengthen their common witness and service and to promote the unity of the Church and peace in the world."

Q5: The proposed vision statement in para 2.13 adequately describes CEC's vision for the future

Completely agree	Partly agree	Partly disagree	Completely disagree X	Neither agree nor disagree
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Comments

We do not disagree on the content as suggested in Paragraph 2.10 - 2.14. however, we do not find that Paragraph 2.13 alone describes CEC's vision for the future sufficiently. It seems that the vision on church unity and larger parts of the vision for a common mission among the churches in Europe; as these are expressed in Charta Oecumenica, are missing from the proposed vision statement.

Motion: Paragraph 2.13. should be amended to include a deeper understanding of the call to unity among the churches, and a broader understanding of what the common mission of the churches is.

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Q6: The proposed mission statement in para 2.16 adequately defines the purpose of a revised CEC

Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
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Comments

The proposed mission statement does in itself contain many valuable points to which we would subscribe. However, the proposal seems to take a step back from the commitment in Charta Oecumenica to overcome self-sufficiency (CO II.3). Living in koinonia does not only refer to the richness of different traditions and therefore commitment to dialogue. Living in koinonia springs out of the call to unity.

Motion: The proposal for Our Common Mission statement should be amended according to a basic understanding of the churches being called to unity in order to bear true witness to Christ in Europe.

Q7: The values set out in the Values Statement in para 2.20 adequately describes the organizational behaviour to be expected of CEC

Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
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Comments

The proposed values statement contains a number of values for good conduct within an organisation. Whether these belong in the constitution of CEC, and whether it is appropriate that these should be given more space than the vision of the organisation and the mission statement of the organisation, needs to be questioned (Ref. 2.21). The proposal for a values statement seems to reflect a culture of bad conduct which might have taken place in a period of time. Whether this has come as a result of coincidence, or whether it is a result of inadequate organisational structures, it is hardly necessary to include it in the CEC constitution.

Motion: The values statement should not be included in the CEC Constitution. The values statement should be part of CEC communications conduct, and may be included in a CEC strategic framework.

Q8: The future strategic objectives of CEC as listed in para 2.23 should shape the operational life of CEC until the next ordinary meeting of the General Assembly

Completely agree X	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree
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Comments

Q9: CEC's existing governance and management structures are insufficiently coherent to enable CEC to deliver on the new strategic framework proposed by the RWG (paras 7.1-7.50)				
Completely agree X	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree
Comments				

Q10: The size of the General Assembly and Governing Board should be reduced to allow a simplified governing structure?				
Completely agree	Partly agree X	Partly disagree	Completely disagree	Neither agree nor disagree
Comments We question the use of the term "Governing Assembly" instead of "General Assembly" (Par. 3.5). We agree to reducing the size of the General Assembly and the Governing board to the extent that this is possible. Broader participation can take place in other forums. But it is crucial that both bodies as far as possible represent the variety of member churches, and that their members are elected democratically. A minimum of democratic representation must therefore be ensured.				

Q11: Attendance at and participation in the General Assembly should be restricted to Member Churches (para 3.8)				
Completely agree	Partly agree	Partly disagree	Completely disagree X	Neither agree nor disagree
Comments We can agree that other categories than member churches may be given less space in the General Assembly. However, the advice and experience of associated members and partner organisations may be of valid relevance to the assembly. The question also depends on how a General Assembly is defined, and whether it should not also be a place for encounter between churches through celebration and prayer.				

Q12: Each Member Church should be entitled to a delegation of two people (para 3.8)				
Completely agree	Partly agree	Partly disagree	Completely disagree X	Neither agree nor disagree
Comments Paragraph 3.8 states not only that each member church should be entitled to a delegation of 2 persons. We agree that even the smaller churches should be represented by 2 persons. However, the paragraph moves on to say that no church should exceed this number. We question whether such a solution would give a composition of the General Assembly which would reflect the true nature of the member churches. The question is related to Q13.				

Q13: The weighted voting system as described in para 3.9 is fair and sensible

Completely agree	Partly agree	Partly disagree	Completely disagree X	Neither agree nor disagree
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Comments

The weighted voting system is sensible insofar as it reduces the size of the General Assembly. But the question remains whether this voting system reduces the value of democratic decision-making within the organisation. Firstly, it is likely that churches will be represented mainly by church leaders, thus leaving out the possibility of a balanced composition of the delegations. In that case the General Assembly would to a lesser degree reflect true church membership.

Secondly, weighted voting could imply mandatory voting (which is not the practice of many churches). In some cases this could mean that member churches would have to make a number of decisions before the General Assembly meets, and that members of the same delegation would be likely to vote the same, even if they should wish otherwise. In this case one could question the need for the General Assembly to meet for decision-making purposes at all. In other cases it could represent difficulties for the Assembly in decision-making, when dealing with proposals from the floor.

Q14: On special theological/social-ethical questions any vote taken by the General Assembly needs to have more than 50% of the votes cast and the two thirds support of all Orthodox votes (para 3.10)

Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
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Comments

Although the proposal is in line with recommendations given by the WCC's Special Commission on Orthodox Participation, it would need further explanation in this context.

Q15: The membership category of Partner and Associated Organisation should be abandoned (para 3.12-3.13)

Completely agree	Partly agree	Partly disagree	Completely disagree X	Neither agree nor disagree
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Comments

As far as Partner organisations and Associated organisations do not have the right to vote, and cover the cost of their participation, their presence should be seen as an enrichment to the General Assembly, and would help transparency of CEC's decisionmaking processes. However, if the proposal intends to suggest a revised structure for partners and Associate organisations, it is necessary to make a proposal for this. In any case it is necessary to state how CEC can ensure continued cooperation with partners.

Q16: The General Assembly should meet every four years (para 3.14)				
Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
<p>Comments</p> <p>If the size of the Assembly is reduced considerably, this option may be considered in order to secure interaction and continuity.</p> <p>However, the reasons listed in para 3.11 for reducing assemblies to less than 250 participants, cannot fully be supported. Even if the Assembly was reduced to half, travel costs every four years would increase expenses to the same level within eight years (3 assemblies), let alone the added costs of infrastructure. Thus it will not represent less of a financial challenge to Member churches.. Furthermore, the choice and size of delegations represent a challenge to democratic practice (see our response to Q13).</p> <p>Finally, a General Assembly every four years demands time and preparatory work by staff, which could rather have been spent on programmatic work.</p> <p>Motion: The General Assembly should meet every six years.</p>				

Q17: CEC's Governing Board should consist of no more than 12 people (para 3.18-3.19)				
Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
<p>Comments</p> <p>We agree that a Governing board should be reduced in size. However, whether such a small body of 12 persons, can truly represent such a large constituency as CEC is, is questionable.</p> <p>Motion: The Governing board should consist of no more than 20 elected members.</p>				

Q18: Members of CEC's Governing Board should be elected expert representatives (paras 3.20-3.23)				
Completely agree	Partly agree	Partly disagree X	Completely disagree	Neither agree nor disagree
<p>Comments</p> <p>We do support the representation of expertise within the governing board.</p> <p>But firstly, it is unclear from the proposal what kind of expertise should be required, as well as when and how it is to be decided what kind of expertise is needed. We do not consider it likely that a Board of 12 experts could replace the expertise of specific commissions mandated within the larger constituency of CEC. We consider the current expertise within the three commissions to be crucial for the CEC member churches.</p> <p>Secondly, it is difficult to exclude the category of church leadership from the board, considering that the board should be representing member churches in periods between two assemblies. Para 3.34 and 3.35 gives a non-statutory provision for church leaders to meet independently of this proposal, but does not secure a mutual commitment between CEC and the leadership of its member churches.</p> <p>Finally, we do believe that the board needs balanced representation of lay and ordained</p>				

persons, women, men, young persons and experts from different categories.

Q19: Appointment to CECs Governing Board should be for a period of 4 years and no individual should serve for more than two terms (paras 3.27-3.30)

Completely agree	Partly agree X	Partly disagree	Completely disagree	Neither agree nor disagree
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Comments
We support appointment to a maximum of two periods, even if the mandated period should remain 6 years

Motion: Appointment to CECs Governing board should be for a period of 6 years and no individual should serve for more than two terms.

Q20: The role and responsibilities of CEC's Representational Officers of the Governing Board seems sensible (paras 3.31 – 3.33)

Completely agree X	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree
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Comments

Q21: CEC should have only one chief executive who should carry the title of Director (paras 3.36-3.39)

Completely agree X	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree
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Comments
Whether the chief executive is called Director or general secretary is not of great importance. It is important, though, that the overall authority of the chief executive cannot be questioned by other executives within the organisation.

Q22: The existing Commission structure and methodology should be abandoned (para 3.40)

Completely agree	Partly agree	Partly disagree	Completely disagree X	Neither agree nor disagree
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Comments
We could agree to abandon commissions if they were to be replaced by a structure which sufficiently takes into consideration the expertise and advise which can be found within

member churches.

But, if commission were to be replaced by a secretariat advised only by a governing board, an important level of encounter and mutual sharing between member churches and expert bodies would disappear.

It is therefore advisable to keep advisory bodies which could both give expert advise to the secretariat, and be bodies of expert consultation among the member churches.

These bodies could be reduced compared to today's commissions. However, it would be important to keep advisory bodies on programme areas which today are represented by the commissions.

A clear structure of the relationship between programmatic advice and the leadership of the organisation must be found.

Motion: The existing Commission structure should be reduced and possibly replaced by an advisory structure, which would combine an expert advisory body with mutual sharing between CEC and its member churches.

Q23: The Governing Board, on a recommendation from the CEC Director, should decide how to organize the Secretariat in a way that can deliver on the core functions set out in para 3.41 and the strategic objectives set out in para 2.23.

Completely agree X	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree
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Comments

Q24: In the future CEC will operate more as a network organisation where it is possible to contract out projects to other Church bodies that might be better resourced and equipped to undertake that work (paras 3.45-3.50)

Completely agree	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree X
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Comments

We strongly support the idea of outsourcing tasks, co-operating with existing bodies and organisations, as well as networking. But the outline of a network organisation, as set out in paras. 3.45 - 3.50, are not sufficiently clear for us to be able to give a decided opinion on the question.

Q25: CEC's Headquarters should be concentrated in Brussels (paras 3.55-3.56)

Completely agree X	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree
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Comments

We see the importance of having CEC Headquarters and the different departments placed together in order to strengthen CEC as one body. This would not have to imply that all staff

must be placed in e.g. Brussels on a daily basis, allowing for the possibility of smaller liaison offices.

Q26: The proposals on the future cooperation between the CCME and CEC seem sensible and fair (paras 3.60-3.64)

Completely agree	Partly agree	Partly disagree	Completely disagree	Neither agree nor disagree X
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Comments

We believe this question needs further work by us, as well as by CEC, in collaboration with CCME.

Q27: Member Churches are likely to have greater confidence in CEC's future if the changes proposed in the *Renewal of CEC* are adopted and implemented

Yes	No	No answer X
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Comments:

Q28: Member Churches are more likely to remain financially committed to CEC if the changes proposed in the *Renewal of CEC* are adopted and implemented

Yes	No	No answer X
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Comments:

Please add comments which have not been able to make in response to the questionnaire

Comments:

Please remember to return this questionnaire to General Secretariat of CEC no later than 30 June 2012.

Conference of European Churches (CEC)

The Renewal of CEC

A Consultation Paper from the Revision
Working Group to CEC and its Member
Churches

December 2011



cec

council of ecumenical churches

Dear President, Vice Presidents and Members of the Central Committee of CEC,

We have the honour of submitting the consultation paper requested by the CEC General Assembly at its meeting in Lyon in July 2009.

This consultation paper reflects the work of a diverse group of individuals with varied priorities and interests that mirror the wider composition of CEC. It is the outcome of lengthy debate and discussions, and as such represents both consensus and compromise.

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

In taking forward this mandate the RWG met on six occasions: Helsinki, Finland (5-6 November 2009); Berlin, Germany (5-7 February 2010); Budapest, Hungary (1-3 October 2010); Paris, France (4-6 May 2011); Geneva, Switzerland (9-11 May 2011); Manchester, United Kingdom (21-24 October 2011). We are indebted to all those Member Churches who invited and welcomed the RWG.

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

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

During the course of its work the RWG met: the CEC Commission Directors; CEC's Acting General Secretary; Nir Wolfgang Lenz (Oikosnet); Mr Arne Kasten (CEC's Interim Resource Manager). The RWG also benefited from the active participation at its meetings of the President and Vice Presidents of CEC.

As requested by the Lyon Assembly, the RWG provided regular reports to the Central Committee on its progress. A full and comprehensive overview was given to the Central Committee at its meeting in September 2011.

This consultation paper consists of two parts. Part One sets out the RWG's proposals for the future of CEC. Part Two provides the RWG's methodological workings that support these proposals.

Taken together they provide a complete record of the RWG's deliberations over the last two years. It follows that the consultation paper is not a theological report, even if theology is implicit within the text.

The RWG would be grateful if you would forward this consultation paper to CEC Member Churches for their attention and consideration.

The RWG hopes that when receiving this consultation paper Member Churches will keep in mind that what CEC needs at this present moment is clarity of purpose and a more coherent organisational model. The consultation process will provide clarity as to the possible journey ahead and more importantly whether Member Churches wish to journey together.

Members of the RWG stand willing to assist Member Churches in the consultation process by explaining the thinking that informs this paper. The RWG sees its task here as one of explaining rather than defending the proposals. The consultation paper should not be seen as a RWG report, but as a contribution from the RWG to Member Churches to assist them reach agreement on CEC's future strategic direction and shape.

*The RWG has included as an Appendix a questionnaire to assist CEC and its Member Churches engage with and respond to the RWG's proposals set. It would greatly assist the RWG in its task of revising any text to be presented to the Assembly in 2013, if Member Churches, wherever possible, used this questionnaire to structure their responses to the consultation paper. Responses should be sent either by post or by email to the General Secretariat of CEC, no later than the **30 June 2012**, at the contact details provided below. All responses will be posted on the CEC website.*

Sincerely yours,

Members of the Revision Working Group

Conference of European Churches (CEC)

150 Route de Ferny – PO Box 2100

CH1211 Geneva 2, Switzerland

Tel: +44 22 791 6228

Fax: +41 22 791 6227

Email: gensecretariat@cec-kek.org

Website: <http://www.ceceurope.org/>

Members of the Revision Working Group

Rev. Shahe Ananyan
Deacon Julian Theodor Bendo
Rev. Michel Charbonnier
Rev. Gunnar Grönblom (Until Feb, 2010)
Dr Kaisamari Hintikka (Feb 2010 - May, 2011)
Mag. Katerina Karkala-Zorba
Ms. Charlotte Kuffer
Rev. Anders Lindberg
Ms. Heidi Paakjaer Martinussen
Dr. Charles Reed
Mr. Colin Ride
Rev. Graham Sparkes
Rev Zoltan Tarr
Dr. Christoph Thiele
Fr. Georges Tssetsis
Rev. Klaus van der Kamp

Abbreviations

CALL: Church Action on Labour and Life
CC: Central Committee
CEC: Conference of European Churches
ciD: Churches in Dialogue Commission
CSC: Church and Society Commission
CCME: Churches Commission for Migrants in Europe
ECEN: European Christian Environmental Network
RWG: Revision Working Group

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The Remit of the Revision Working Group as provided by the Lyon Assembly, July 2009

Motion

Referring to the discussions in the Plenary concerning the renewal of the CEC 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 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.

Summary

Understanding the CEC of today

- i. The Europe of today is radically different to the one that CEC first encountered in 1959. CEC has found it hard at times to adjust to this changed environment. The Lyon Assembly's decision to launch a further review process indicates that past restructurings provided only partial answers to the environment CEC now faces and is likely to face in the future.

Preparing CEC for the Europe of tomorrow

- ii. If the last twenty years have been disruptive the next twenty years are likely to accelerate and exacerbate many of the trends being witnessed today. The challenge is to look beyond the immediacy of CEC's current difficulties to see afresh what it might mean to be CEC in 2030, and to plan accordingly. To do so, the RWG believes that CEC must re-configure itself as a networked fellowship of Member Churches that is itself one part of a larger ecumenical and civil society network.

Agreeing a new narrative for CEC

- iii. To be an effective agent of change in today's networked world, CEC needs to have clear and coherent vision, mission and values statements. These statements should remain consistent over the life of CEC and be used to determine the strategic objectives agreed by CEC's General Assemblies. A clear and common understanding as to why CEC exists will contribute to the better stewardship of the resources that CEC has at its disposal. This should increase the ownership of CEC and the willingness of Member Churches to invest further in CEC.

Agreeing a new organisational model for CEC

- iv. To deliver on its vision and mission CEC needs coherence and simplicity in its governance and management structures. It needs a small decision making General Assembly consisting of Member Churches that meets once every four years. This is necessary in order to ensure accountable leadership and the good management of the organisation.
- v. CEC needs a small Governing Board consisting of no more than 12 expert representatives to oversee the functioning of CEC and to ensure that the strategic objectives agreed by the General Assembly are followed through in the annual work programmes.
- vi. CEC needs one Director to act as the chief executive of the organisation with responsibility for managing the resources of CEC to deliver the strategic objectives through the annual work programmes.

- vii. CEC's work needs to be taken forward by a Brussels based Secretariat that can deliver programmatic research and development, and manage CEC's external relations with European institutions.

Developing a new organisational culture for CEC

- viii. These strategic and organisational changes will count for nothing if the culture underpinning CEC does not also change.
- ix. Member Churches need to appreciate the difference between governance and management and ensure that the boundaries between the two do not collapse. The Secretariat's working culture must be one of collaboration. The emphasis must be on collaborative workings across the organisation in order to deliver specific strategic objectives that have been agreed by the General Assembly.
- x. At an operational level there needs to be close collaboration between CEC's Secretariat, Member Churches and other Church/ecumenical related bodies and networks. The Secretariat needs to harvest the expertise of CEC's Member Churches and Church related bodies. New opportunities need to be provided for Member Churches to learn from one another.

The road ahead

- xi. *The Renewal of CEC* is the result of over two years' reflection and discussion which at times raised fundamental questions as to CEC's DNA and its future sustainability.
- xii. The RWG holds that CEC can be an agent of change in Europe if it sets itself an ambitious agenda and introduces the necessary changes to its governance structures and management processes. *The Renewal of CEC* presupposes however that Member Churches intend to stay committed to CEC and want to build on the achievements of the past. The consultation exercise will test this presupposition.
- xiii. *The Renewal of CEC* does not solve all the problems and challenges facing ecumenism in Europe today – that was never the remit - but it does provide a realistic, viable and affordable framework for the future of CEC. It provides Member Churches with the means to muster the collective will to define common interests and objectives, to coordinate their efforts, to agree on how to share costs, to mobilise support, and to strengthen their common witness in the Europe of today and the Europe of tomorrow.

PART ONE: WORKING AS ONE BODY

1. A RWG Rough Guide to the Future

1.1 The RWG saw its task first and foremost as preparing CEC to face the Europe of tomorrow. The RWG believes that **CEC can confidently face the future if it is willing to think afresh what its vision and mission should be in a Europe significantly different from the one that it first encountered and then to structure itself accordingly.** What then is the future that CEC needs to prepare for?

A RWG analysis of global and European futures

1.2 The following section draws on a host of future studies that are publicly available online. It discusses eight trends and uncertainties that CEC is likely to encounter over the next two decades. CEC needs to be aware of these trends when agreeing a new strategic direction for the organisation.

A multi-polar world with new bi-polarities

1.3 Europe has seen a shift from a bi-polar world involving the 'blocks' of East and West, to a gradually unfolding multi-polar system in which new bi-polar frames are becoming evident. There still exists the polarity between rich and poor within Europe and between Europe and its southern neighbours. A new bi-polarity appears to be growing between the 'Islamic world' and the 'Christian West'. **How might Churches work together through CEC to address the concerns and questions raised by how we live together peacefully without neglecting the challenges this co-existence raises?**

A multi-polar Europe

1.4 Europe needs a strategy not so much to prevent wars between Europe's powers, but in helping countries to live together in peace. Europe now comprises four alternative identity building projects - the post-national EU, the post-imperial Russia, the post- Kemal Turkey and the newly sovereign states on the territory of the former Soviet Union and the former Yugoslavia. **How might CEC as a pan-European body with a track record in reconciliation stretching back over 50 years respond to this changed reality?**

The changing nature of political influence

1.5 The continuing development of social networking technologies is likely to encourage mass collaboration projects and change the nature of political activism. This will impact on the relationship between the state and the citizen in unexpected ways. This might result in the rise of new populist political movements and see citizens move from being relatively passive consumers of government services, to being active and highly empowered participants in influencing decision making and priority setting. **What might these changes mean for how**

CEC relates to its Member Churches and other partner organisations as well as the European institutions?

An avalanche of new technology

- 1.6 Over the next decade a range of game-changing innovations will emerge into society, with far reaching implications. Biotechnology and genetics are key areas to watch as is the field of low carbon and environmental technologies. Computers will continue to get smaller, cheaper, more universal, more connected and above all more powerful. A range of technologies could offer upgrades for humans, physiologically and cognitively. These innovations are likely to alter existing systems of power and control. **These technological innovations are likely to sharpen many of today's ethical debates which will require a response from the Churches.**

Europe's economic and social models under strain

- 1.7 The combination of ageing populations and a contracting labour force is set to have drastic consequences for Europe which if left unchecked will translate into unsustainable pressure on pension, health and welfare systems. **How Europe reinvigorates its economic and social models in a manner that binds together solidarity, responsibility and competitiveness is a long term challenge that requires a response from CEC and its Member Churches.** If as expected Europe can't meet its future labour shortages without migration, **how might CEC encourage Europe to secure a balanced, fair and proactive immigration policy at a time when societal and political attitudes towards migration are hardening?**

Growing societal insecurity and political extremism

- 1.8 Frustrations with the prevailing economic system and the growing pressure on the European social security system caused by growing unemployment has led – amongst other things – to a growth of right wing extremism in many European countries. Intolerance and aggression are fighting for 'legalisation' by far right wing politicians and parties. CEC provides a vehicle for Member Churches to work together with the institutions of Europe to develop a shared understanding of what constitutes the European common good. **How might CEC and its Member Churches help to connect the European institutions with spiritual values and to link these institutions with the lives of Europe's citizens?**

Islam is part of Europe

- 1.9 Recent demographic projections foresee an overall increase of Muslim minorities in Europe from 6 percent of the total population to 8 percent over the next 20 years. Italy, Britain, Belgium, and Sweden are all likely to see their Muslim populations double by 2030. Many non-Muslims are clearly worried about their future in a changing Europe. But the prospect of failed integration should be far more frightening to all concerned. **How will CEC respond to these challenges and contribute to the debate about the future of multiculturalism? How might CEC and**

its Member Churches assist in the successful management of Europe's complex demographic transition?

Future global shocks

1.10 While future studies deal by definition with the uncertain, they also have a tendency to extrapolate existing trends forward in their search for what could happen next. This can give the impression that change is more gradual and linear than is in fact likely to be the case. The last few decades have been fundamentally shaped by shocks, from the two oil shocks of the 1970s to the fall of the Iron Curtain in 1989 and from the 9/11 to the financial crisis and the combined foods and fuel price spike from the decade just ended into present experience. **If the past is anything to go on, it will be shocks rather than stresses that are likely to be the key drivers of global change in the decades ahead. How might CEC best respond to such shocks and stresses in the future?**

The long crisis of globalisation

1.11 The linking theme throughout this section has been the prospect of a period of transition for globalisation in the decades ahead that will fundamentally affect every aspect of our lives. The greatest 'known unknown' however is what this process will lead to.

1.12 On the one hand, it could lead to globalisation failing altogether. More than one future studies assessed for this paper pointed to the fact that globalisation has failed before and offers no guarantees for the future.

1.13 On the other hand, globalisation's long-term crisis could prove to be a catalyst for a transition towards a more just, sustainable and resilient globalisation that meets global challenges with global solidarity in which the most vulnerable are protected and helped to flourish by a nurturing, interdependent and globally aware human family.

1.14 What appears least likely is that the world will be able to muddle through the long crisis indefinitely, leaving existing political and economic systems in place largely untouched, in the hope that things get 'back to normal' before too long.

A RWG analysis of CEC's operating environment

1.15 The following section narrows the focus of study to CEC's immediate operating environment.

Growing secularisation in Europe

1.16 **CEC's ability to contribute to Europe's future is complicated by the growing secularisation of Europe and the marginalisation of religion from the public sphere.** Old assumptions about familiarity with the Gospel and its claims can no longer be made. The authority of Churches and the perceived relevance of Christian values are increasingly questioned or not even considered. In some European countries non faith-based communities

participate actively in public debate in which the sub-context is informed by an anti-Church and aggressive atheism.

1.17 Churches will have to work harder to ensure that their voices are not neglected in the wider European scene and that their contribution to the development of European society is not ignored. **CEC should have a major role in this interaction especially in so far as it relates to the institutions of Europe.** This will not be an easy task given that denominational DNA affects the way that a number of Member Churches work politically.

1.18 **CEC's operating environment is becoming more competitive.** Many organisations have a clearer sense of purpose and understanding of their added value and are willing to aggressively promote their own interests. Organisations that might be CEC partners due to shared interests or public bodies that CEC might dialogue with are more interested in what CEC can actually deliver. **CEC has to prove its value** in this context.

Europe's shifting ecclesiastical and ecumenical landscape

1.19 **The ecclesiastical and ecumenical landscape facing CEC is significantly different to twenty years ago.** The growth of Pentecostal and Free Churches is a marked feature of Europe's new ecclesiastical landscape. Migrant Churches are also an increasingly common feature in European Church life. They bring with them self-confidence in evangelism which has largely eluded Europe over the last century. **How might CEC and its Member Churches engage with Pentecostal Churches and new migrant Churches?**

1.20 **There are also new links emerging between some charismatic Free Churches and the Roman Catholic Church.** They sometimes give the impression that they have a common view of what a true Christian witness will mean in today's world, often in opposition to views held by the reformed folk-Churches and other Churches in the Protestant and Orthodox traditions.

1.21 **A new generation of ecumenists are increasingly drawn to movements such as Taizé, Iona Community, Focolare and St Egidio rather than to the institutional ecumenism of old.** Pilgrimage has taken on a new and significant meaning in personal spiritual development. Uncertainty as how best to deal with this complexity is mirrored by a growing weariness and frustration with the commonly seen harder line taken by the Vatican in recent years.

1.22 **Churches are looking for new ways of coming together. There is a near consensus amongst ecumenists that a golden era is ending.** Cardinal Kasper's (President of the Pontifical Council for Promoting Christian Unity) eve of retirement 'harvesting' forty years of dialogue since Vatican II with Western traditions as well as CEC's Churches in Dialogue stock taking on Orthodox – non-Orthodox European dialogues provides a helpful reminder of what has been achieved even if there is uncertainty regarding what the next chapter in ecumenism holds.

- 1.23 **While institutional and multilateral ecumenism seems to be in crisis, bilateral relations appear to be developing.** The growing cooperation between the Vatican and Moscow Patriarchate is but one example of this new trend.
- 1.24 Ecumenical instruments across the world, and especially in Europe and North America are in the process of being down-sized and re-adjusted. **The new generation of ecumenists are less concerned with institutional ecumenism than they are with personal belonging.**
- 1.25 **The new generation is a network generation that connects to organisations and movements because of a cause.** Sometimes the connections are very informal and personal as they are creative. This will challenge the future role of umbrella organisations like CEC and the visions of the visible unity of the Church as embodied in international ecumenical organisations.
- 1.26 The perception of the ecumenical movement as an *avant garde* movement for its Member Churches has slowly given way to a growing understanding that **the ecumenical movement needs to progress at a steadier pace if it hopes to actively engage and involve the Churches.**
- 1.27 For some this means working with the Member Churches rather than trying to supplant them. To others however all this seems like a lowering of ambitions away from the visible unity of the Church which is central to the mission of the Church. The debate between these two positions is still ongoing within ecumenical circles and it will continue to impact on the life of CEC.

Tensions between Member Churches

- 1.28 **Regaining a sense of optimism about the future will be difficult so long as the perceived divisions and mistrust between CEC's Member Churches continue.** The General Secretary's report to the Lyon Assembly noted:
"Relations between Churches of Eastern and Central Europe suspect their Western Christian sisters and brothers of not listening with sufficient attention to their own particular concerns and to their own particular understanding of what it is to be a servant of the Gospel in the early years of the 21st Century. The CEC Orthodox member churches in particular challenge CEC to ensure that the Orthodox voice is heard clearly within our counsels."
- 1.29 The other side of the equation is the growing frustration amongst some CEC Protestant Churches who suspect the Orthodox Churches of wanting a dominant voice in CEC without necessarily paying their full dues. There is equal concern that many Orthodox Churches are more interested in pursuing a closer alliance with the Roman Catholic Church at the expense of continuing to grow in *koinonia* with other CEC Member Churches.
- 1.30 This situation is complicated by the replication of these tensions at the level of majority-minority Church relations. **All these tensions and mutual suspicions weaken the**

fellowship of CEC and impact on CEC's efficiency and effectiveness as an agent of reconciliation.

A RWG understanding of CEC's existing strengths

- 1.31 **CEC is the only Europe wide ecumenical body that brings together Protestant, Anglican, Orthodox and Old Catholic Churches.** It offers great potential in becoming a space in which Churches can come together seeking new ways to work towards the visible unity of the Church of Jesus Christ.
- 1.32 Besides providing a space for its Member Churches to learn from one another, **CEC provides a means by which its Member Churches can work at the European level with several Roman Catholic organisations.**
- 1.33 **CEC is one of the few pan-European civil society bodies which by virtue of its Church base membership has a visible and living presence at every level of European society.** CEC should regard this as a significant strength, but it will only remain a strength if the disunity within CEC can be healed.
- 1.34 **CEC has a wealth of non-financial resources available to it through its Member Churches.** It also has access to the networks and expertise of associated organisations and other ecumenical bodies.
- 1.35 **CEC is a well recognised and established dialogue partner with the EU institutions, the Council of Europe and other political institutions.** These institutions actively seek out the views of CEC and its Member Churches on a range of issues. They welcome the fact that CEC is not an aggressively lobbying NGO but a fellowship of shared witness.
- 1.36 **With over fifty years history CEC has a solid foundation upon which to build its future vision and strategy.**

Conclusions

- 1.37 The preceding analysis leads the RWG to draw the following conclusions.

Being in the world, but not of the world

- 1.38 CEC needs to take seriously the theological and biblical imperative to be in the world but not of the world (John 17 ff). **CEC needs to be able to hold a mirror up to society and reflect back what is happening.** It is this text of being in the world but not of the world which gives CEC its identity and its distinctiveness.

1.39 **CEC needs to realise that it stands on the edge of society looking in not in the centre looking out.** There will be times when CEC will stand alongside others in society and go with the flow, but at other times CEC will be counter-cultural challenging societal change and offering a different view from the prevailing wisdom.

1.40 **Being a theological community is an essential part of CEC's contribution to European society, as is its witness to the reconciling love of Jesus Christ.** CEC's structures need to reflect this sense of "being reconciled" in the diversity of European Churches, in the diversity of staff and in the unity being forged.

Be ready – because shocks will be the drivers of change

1.41 **CEC needs to be ready with concrete ideas to take advantage of the shocks and stresses that open windows of political opportunity.** CEC cannot afford to wait till shocks arise to initiate new thinking. It needs to set aside a large proportion of its policy and advocacy resources to develop policy and strategies that can be rolled out rapidly when ten times as much political space opens up overnight.

Put the Member Churches in charge – because they can bypass CEC

1.42 Member Churches will increasingly expect to be more involved in influencing the direction and priorities of CEC. This will create new tensions within CEC as to how best to meet competing expectations and demands. CEC has no option but to navigate tensions like these as creatively as possible given that the change is coming anyway. **CEC should put its Member Churches in charge as far as possible – using new technology platforms to ask them regularly what to work on, where, how to do it and how they want to be involved.**

Bring news from elsewhere – because innovation will come from the edges

1.43 A decade of turbulence will lead to interest in new models of being Church and new ways of connecting. This will enable fresh ways of framing the ecumenical agenda and instruments for the 21st Century. **Ecumenism needs to be open to continual innovation and change.**

1.44 **CEC needs to see itself less as a repository of expertise and more as a harvester of the expertise that resides with its Member Churches.** CEC is blessed by having Member Churches with considerable depth of expertise in a range of areas that need to be drawn on more effectively and shared more widely.

1.45 **CEC needs to embrace new models and platforms of communication which ensure that Member Churches have more opportunities to learn from one another.** This will enable new knowledge to be created which can then be articulated publicly and represented to European political and social arenas.

Specialise in coalitions – and not just of other Christian organisations.

1.46 Over the next two decades power will become steadily diffuse. People are no longer the audience but the voice. For CEC to flourish in this environment the key challenge will be interoperability: the capacity to communicate and work with radically diverse sets of partners. CEC needs to ensure that as many of its staff as possible have extensive experience outside Churches in as many different kinds of organisational contexts as possible.

1.47 CEC needs to be the catalyst by which Member Churches are mobilised around particular concerns and the glue by which they can partner together other organisations in multi-stakeholder coalitions. **CEC needs to be an organisation that networks its Member Churches and an organisation that is itself better networked with others.** CEC needs to invest further in building relationships of trust with those who work in the institutions of Europe so that insights drawn from the experiences of Member Churches can help shape political thinking and decision-making.

Be a storyteller – because stories create worldviews

1.48 The *Book of Proverbs* 29.18 (AV) records that “*where there is no vision, people perish.*” CEC needs a grand narrative both for Europe and for the world in which it operates. If diverse coalitions are the key to effecting political change, it is narratives and compelling visions of the future that will animate networks and coalitions over the long term. CEC needs a new narrative to animate its own Member Churches.

1.49 **CEC needs to re-position itself as storyteller about the future. CEC has a good news story to tell, but it has lost the art of being a good teller of that story. CEC needs to radically change how it communicates.** To a certain extent it needs let go of being a ‘regional ecumenical body’ in favour of something much more ambitious - telling a larger story about global and European transitions in which religion is but one (essential) part. If CEC can recapture the ability to be a good communicator Member Churches are more likely to invest human and financial resources in the organisation.

2. RWG Proposals for a New Strategic Framework for CEC

- 2.1 **CEC needs a roadmap to guide it forward, answering questions about its vision, mission and values and what the organisation might realistically want to achieve over the coming years.** This roadmap needs to be grounded in Christian faith and built on CEC's rich history. It needs to provide CEC with a strategic framework to help it and its Member Churches navigate the Europe of tomorrow.
- 2.2 The RWG did not see its task as one of discarding past statements and reference points, but rather one of identifying common threads within and between the existing documentation that might be drawn together and presented in a more coherent and strategic way.
- 2.3 The RWG's recommendations in this chapter are informed by the analysis set out in Chapter 6 of this paper.

Statement of faith

- 2.4 The RWG recommends that **any strategic framework document should include a statement of faith setting out CEC's spiritual roots.** This statement should be kept separate from the other statements (vision, mission, values etc) as it is of a different order and category. Faith is what grounds the work of CEC and provides CEC with its distinctiveness as a fellowship of Churches.
- 2.5 The RWG recommends that the following text from the existing Constitution should be used:

- *Our Common Faith*: The Conference of European Churches is an ecumenical fellowship of Churches in Europe which confesses the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seeks to fulfil their common calling to the glory of the one God, Father, Son and Holy Spirit.

The Member Churches of the Conference seek by the grace of the Triune God to pursue together the path of growing conciliar understanding on which they have set out. In the faithfulness to the Gospel, as witness in the Holy Scripture and transmitted in and through the Church by the power of the Holy Spirit, they seek to continue to grow in fellowship (koinonia) of faith, hope and love.

Faithful to this Gospel, they also seek to make a common contribution to the mission of the Church, to the safeguarding of life and the well-being of all humankind.

2.6 The RWG recommends that **this statement of faith should remain constant over the life of CEC. It should form the basis of the preamble to CEC's new constitution.**

Historical narrative

2.7 The RWG recommends that **any strategic document should include a brief historical narrative that explains CEC's origins and its development since 1959.** This narrative should not entrap CEC in its past, but give historical meaning to CEC's current status and future direction.

2.8 The RWG holds that the following text drawn from the various official CEC publications fits this purpose:

- *Our Common History*: CEC was founded in Nyborg Denmark in 1959 as a bridge building organisation between Churches living in isolation from each other as a result of the post Second World War division of Europe into two different political and ideological blocks. Since its inception, CEC has held firm that the growing unity between Churches provides the foundation for the Churches' common witness in society. As set out in the *Charta Oecumenica* (2001), Churches support the closer integration of the European continent, but they believe that without common values, unity cannot endure. Central to our common witness is the conviction that the spiritual heritage of Christianity constitutes an empowering source of inspiration and enrichment for Europe.

2.9 The RWG recommends that **this statement should be used in any strategic framework document and be visible in relevant CEC publications - such as annual reports - and on its website.** It does not need to be included in the preamble to CEC's constitution, but it should be updated by CEC's Governing Board when and if necessary.

Towards a vision statement for CEC

2.10 **The RWG recommends that CEC should adopt a single vision statement consisting of two parts. First, CEC's vision for itself as an organisation that it wants to become. Second, a vision for Europe that the organisation wants to work towards.**

2.11 The RWG recommends that CEC's vision for itself should be informed by paragraph three of the existing preamble to the Constitution and the relevant section of *Our Common Way* that deals with *Our Challenge as a Growing Fellowship of Churches*.¹ Consideration also needs to be given to the overarching affirmations agreed by the Lyon Assembly as well as Chapter 2 of the *Charta Oecumenica, On the Way Towards the Visible Fellowship of the Churches in Europe*.

¹ *Our Common Way* was the a document giving assent to some agreed theological and social principles for direction of travel for CEC that was agreed by the Central Committee in 2008. It is examined in greater depth in Chapter 6.

2.12 The RWG's recommends that CEC's vision for Europe should be informed by Chapter 3 of the *Charta Oecumenica* that deals with *Our Common Responsibility in Europe* and the relevant sections of *Our Common Way* that deal with *Our Challenges as Churches in Europe*.

2.13 Taken together the RWG recommends the following vision statement.

- *Our Common Vision*: CEC seeks the reconciliation and common witness of the Churches to help build a humane, socially conscious and sustainable Europe at peace with itself and its neighbours.

2.14 The RWG recommends that **this vision statement should remain constant over the life of CEC, or until such time as CEC's General Assembly agrees by a two thirds majority to change it. This vision statement should be included in the articles of CEC's new constitution.**

Towards a mission statement for CEC

2.15 The RWG recommends that **Member Churches should adopt a single mission statement that spells out how CEC will realise its vision for itself and for Europe.** It needs to set out clearly and succinctly what CEC will do to make its vision a reality. The mission statement needs to be achievable.

2.16 The RWG recommends that any mission statement be informed by the relevant sections of *Our Common Way* and the Lyon Assembly's *Policy Reference Group Report* that are consistent with CEC's new vision statement:

- *Our Common Mission*: CEC works, on the basis of its Christian faith, to strengthen the bonds of Christian fellowship between its Member Churches, so that they might be better equipped and empowered to work together and with others to provide an authentic and credible Christian witness in and to Europe. To this end CEC is:
 - a space for living in koinonia with other Churches by acknowledging the spiritual riches of our different traditions and by committing ourselves to continuous dialogue;
 - a forum for mutual learning and sharing between Member Churches;
 - a platform for European Churches and an instrument by which the common voice of its Member Churches may be represented to the institutions of Europe;
 - a platform for dialogue and cooperation with other faith communities.

2.17 The RWG recommends that **this mission statement should remain constant over the life of CEC, or until such time as CEC's General Assembly changes it by a two thirds majority. This mission statement should be included in the articles of CEC's new constitution.**

Towards an organisational values statement

2.18 The RWG recommends that **CEC should have a single organisational values statement to help CEC better align actual behaviour with preferred behaviour and in so doing assist CEC to fulfil its mission and realise its vision. Each of the values included in this statement should be clearly spelt out.**

2.19 The RWG warns against including numerous commendable values in a way that devalues the statement. The values statement should make demands on CEC by virtue of its precision and clarity rather than being seen as menu from which CEC can self-select from.

2.20 For CEC to accomplish its future mission it needs to base its decisions and actions on these core values as set out in the values statement below. These organisational values are ones that featured most prominently in the RWG's own work and deliberations.

- *Mutual Respect:* We recognise the unique identity of every human being as having been made in the image of God. We recognise the innate worth of all people and the value of diversity. In our work we will ensure equal opportunity to everyone irrespective of age, gender, colour, class, ethnicity, location and religion. We also respect the rights and values of communities and peoples.
- *Courage:* Working towards a humane and socially conscious Europe requires us to be creative and radical, bold and innovative – without fear of failure. We take courage from the Gospel message that providing for human dignity is an imperative from God, not a mere dream. This gives us faith to turn our hope into action through practical work that challenges both the causes and consequences of human impoverishment.
- *Humility:* We will be humble in our presentation and behaviour recognising that we are part of a wider ecumenical movement and that only by working in partnership and in cooperation with others will we be able to provide for the flourishing of human relationships in all its fullness as mandated by the Gospel.
- *Accountability:* We are accountable to one another and also to God for the work that we do. We are committed to monitoring and assessing the work of our staff and the organisation. We will provide regular and timely accounts of our activities to our Member Churches and modify our practices in light of the feedback that we receive from them. We will ensure that our structures avoid duplication and confusion and are themselves evaluated against their ability to help the organisation realise its full potential.
- *Transparency:* We believe that timely, free-flowing information in accessible language, form and format is essential for ensuring mutual accountability, learning, trust and good performance. Transparency opens up channels of communication

and builds trust with those we are called to serve. Transparency leads to a more effective allocation of scarce resources and better alignment of expenditure and needs.

- *Good Stewardship:* We are accountable to God for the responsible care and use of those possessions and resources that have been entrusted to us. We are committed to properly utilising and developing our resources in a way that is sustainable and responsible. We will ensure that our current spending programs are affordable and sustainable over time. We will provide training and development opportunities for our staff to enable them to meet the changing needs of the organisation.
- *Subsidiarity:* Our common witness is enhanced by harvesting the expertise of our Member Churches and related organisations. In setting our work programmes, we will consider whether there are others who are better placed to do that work. We will only perform those functions that our Member Churches cannot fulfil themselves or where the work brings added value over and above that which could be achieved by Member Churches working alone.

2.21 The RWG recommends that **this values statement should remain constant over the life of CEC, or until such time as the CEC's General Assembly changes it. There is no need for this values statement to be included in CEC's new constitution, but it should, however, be visible in CEC's communications and in any strategic framework document agreed by the CEC's governing bodies.**

Identifying strategic objectives for CEC

2.22 **The organisation's vision and mission need to remain constant over the life of CEC or until such time as the General Assembly votes otherwise, but the strategic objectives necessary to assist CEC operationally realise its vision and mission will change from Assembly to Assembly.** These strategic objectives need to be shaped by an analysis of CEC's own environment, its strengths, its weaknesses, its opportunities and threats. They also need to be informed by an understanding of future trends that impact on CEC's vision and mission.

2.23 Drawing on the analysis of the preceding chapter and in light of the above strategic framework statements the RWG identified six strategic objectives that it recommends should guide the work of CEC until the next ordinary meeting of CEC's General Assembly. In making these recommendations the RWG is aware that there remains uncertainty as to when the General Assembly might next reconvene after 2013.

- *Strengthening the organisation:* Any reforms agreed by the General Assembly in 2013 will not happen overnight. There will necessarily be a transition period between the old structures and the new. Managing this change will take time and energy and needs to be seen as a strategic priority in itself. Beyond any structural

and physical reorganisation of CEC, consideration will be given to changing the organisational culture of CEC in such a way that it mirrors the new vision, mission and values statements. In this process the results of the reconfiguration of the wider ecumenical movement will be considered. Attention will be given to retraining existing personnel and where necessary recruiting new personnel to enable the organisation to fulfil its strategic objectives. By the time of the next ordinary meeting of the General Assembly, the proposals agreed by the Constitutional Assembly for the reconfiguration of CEC will have been implemented and CEC will be fully working as one body.

- *Securing the financial sustainability of the organisation:* CEC is operating through a period of economic recession and financial crisis which challenges the way it currently uses its resources. CEC's Member Churches entrust it with their money and need to have complete assurance that their funds are being used efficiently and effectively to maximise CEC's impact. By the time of the next ordinary meeting of the General Assembly the declining membership fees from CEC Member Churches will have been reversed or at the very least halted and a robust budgetary system installed. CEC is alert to the possibility that long term the contribution from Member Churches is unlikely to increase and alternative funding streams need to be found. By the time of the next ordinary meeting of the General Assembly CEC will have put in place fundraising strategies and have developed its own capacity to deliver on these strategies. Proposals/protocols will also have been developed to enable those Member Churches that are experiencing genuine financial difficulties to make alternative contributions to CEC through suitable 'gifts in kind'. Taken together these measures will help to secure the financial stability of the organisation.
- *Establishing CEC as a community of learning:* CEC will better enable Member Churches to interact with one another in order to develop the necessary social capital and knowledge to resolve common problems that impact on their shared future. This measure is necessary in order to ensure that all Member Churches feel that they have a stake in CEC and that their voice is being heard. The acceptance of diversity should be seen as an indicator of CEC's willingness to entertain new ideas and accept change, both of which are prerequisites for learning and development. By the time of the next ordinary meeting of the General Assembly new and more inclusive opportunities for interaction between Member Churches will be provided to strengthen the cohesion, regeneration and further development of CEC as a whole. Creating and nurturing specific communities of learning within the context of CEC - whether on-line or through face to face encounter – on specific issues – e.g. theological education, bioethics, migration, or other pressing socio-economic challenges that Churches in Europe struggle with today – will provide the opportunity for individual learning and collaborative empowerment. This will benefit not just CEC, but the wider community that CEC is called to serve.
- *Developing our capacity to be an effective partner in dialogue:* CEC is one instrument by which its Member Churches engage with the institutions of Europe on

matters of common concern. New opportunities for dialogue and consultation are emerging the whole time which place considerable strain upon the resources of CEC to respond effectively. Over the next few years CEC will respond to these challenges by further developing its capacity to engage in dialogue with the European institutions in such a way that the diversity of positions held by its Member Churches on any given issue is seen as a strength rather than a weakness. CEC will have the confidence to set the terms of the debate by structuring its dialogue with the EU and other European institutions around the communities of learning that it initiates. By the next ordinary meeting of the General Assembly CEC will have further enhanced its reputation as a reliable and constructive dialogue partner.

- *Developing our capacity to partner others:* CEC will only be able to achieve its objectives and realise the vision it has for Europe if it works in partnership with others. To be open to collaborative ways of working is to recognise that it is not possible for any one organisation to understand all the complexities of this modern age without drawing on and accepting the contributions of others. In today's multicultural Europe that means working with other faith based communities. CEC has good working relationships with CCEE and COMECE which it needs to build on, but over the coming years it will develop suitable working relationships with other religious communities and secular organisations that are sympathetic to its mission and vision. CEC will take seriously its commitments to subsidiarity by developing structured cooperation with other ecumenical arrangements and Church bodies and associations (CPCE and Porvoo etc) so as to enable a more faithful witness in Europe. Similar relationships will be developed with the WCC in order to avoid duplication of resources and energy. CEC will actively seek partnerships with others to enable the insights of others to assist its own thinking and to show the EU and pan-European institutions that CEC is part of wider civil society movement.
- *Exciting and engaging others through more creative communication:* Developing new channels and instruments of communication is crucial for CEC. By the time of the next ordinary meeting of the General Assembly CEC will have developed and implemented a strategy of communicating with others the changes that it is going through. This strategy will also extend to supporting, capturing and sharing the learning that emerges from the interactions of its Member Churches, while at the same time making more transparent CEC's decision making processes. The strategy will embrace new ways of communicating such as blogs and podcasts that might help to excite and engage a wider audience. This new communication strategy is necessary to help sustain CEC as a network organisation and to help it reach out and involve more young people in its activities and deliberations.

2.24 The RWG recommends that these six strategic focus areas should not be seen as separate channels of activity but part of an integrated approach for the next chapter in CEC's life. CEC's governing bodies should give priority, energy and resources to achieving whatever enabling goals are necessary to deliver these objectives.

Using the statements and objectives strategically in practice

- 2.25 The RWG recommends that each CEC Assembly be presented with two documents. **The first needs to spell out how and in what way CEC has delivered on its strategic objectives since the last Assembly. The second needs to present the strategic framework document with new strategic objectives, enabling goals and subsequent indices of success that should guide the organisation until the Assembly next meets.**
- 2.26 The RWG recommends that **in between Assemblies CEC should produce an Annual Report documenting its progress in delivering its strategic objectives. This Annual Report should also provide the financial accounts for the year.** As part of these efforts **CEC should draw up an annual work and financial plan for the coming year setting out the concrete steps that it will take to realise the strategic objectives falling in that particular year.** This work plan needs to be publicly available to CEC's Member Churches and other stakeholders.
- 2.27 The RWG recommends that **these strategic documents (strategic framework and strategic objectives) should be incorporated into the evaluation process both at a staff and governance level.** Evaluation needs to be both quantitative and qualitative. The evaluation needs to take into account how that work was done and the extent that it adhered to and advanced CEC's stated objectives. This exercise also needs to include CEC's decision making bodies.
- 2.28 In making these recommendations the RWG holds that **changing the organisational structure of CEC necessitates a change in organisational culture. The only way to do this is to remain conscious at all times of the strategic framework document and to keep it squarely in the forefront of CEC's decision making. The easiest way to do that is to create habits such as continually reminding each constituent part of CEC – that this is what we are about.**

3. RWG Proposals for a New Organisational Model

- 3.1 **CEC needs a new organisation model that enables it to act as one body in today's networked environment.** This organisation model needs to encourage and sustain new ways of relating that empower CEC to realise its vision and mission. It needs to recognise that CEC is a fellowship of Churches that is one part of a larger ecumenical movement.
- 3.2 It is important therefore that even when devising new, simplified governing structures (General Assembly and Governing Board) and management processes (Director and Secretariat) that reflect the reality that CEC is a Church based fellowship, **opportunities must exist for other bodies that comprise the wider ecumenical movement to feed into the operational life of CEC.**
- 3.3 The RWG recommendations for a new organisational model are informed by the analysis set out in Chapter 7 of this report.

General Assembly

- 3.4 **Member Churches need to meet on a regular basis to receive reports and agree on the future strategic shape and direction of the organisation. This is necessary to ensure the participation of Member Churches in the decision making of CEC and to ensure accountable leadership and management of the organisation.**

Functions and responsibilities

- 3.5 CEC's General Assembly needs to deliver the following core functions:
- evaluate the progress made by CEC in delivering the strategic objectives as agreed by the previous ordinary Governing Assembly;
 - agree new or revised strategic objectives for CEC up to the next ordinary meeting of the Governing Assembly;
 - agree a financial strategy for the period up to the next ordinary meeting of the Governing Assembly;
 - elect the members of CEC's governing instrument(s);
 - take decisions by a two-thirds majority on proposals from CEC's governing instrument(s) on matters arising under Article 3(4) of the existing constitution;
 - adopt its own Standing Orders.
- 3.6 **This list closely resembles those already set out in CEC's constitution.** It does not represent a radical departure from the existing functions and responsibilities of the Assembly.

The challenge, however, is to structure the Assembly in such a way that it can deliver these functions.

Preparation for Assemblies

3.7 The process by which Assembly documentation is prepared is crucial to the success of the Assembly. It is imperative that any new strategic framework document presented to the Assembly is informed by and captures the contribution and expertise of Member Churches, as well as Church leaders, other ecumenical organisations, associations and Church partners that make up the broader ecumenical movement.

Assembly composition

3.8 **The RWG recommends that attendance at and participation in the Assembly should be restricted to Member Churches. Each Member Church should be entitled to a delegation of two.** No Church delegation should exceed this number.

3.9 The RWG recommends that **each Member Church delegation should be apportioned a number of votes reflecting their numerical size.** The total number of votes apportioned to any one Member Church should not exceed 5.

- Membership up to but not exceeding 100,000 = 1 Vote
- Up to but not exceeding 500,000 = 2 Votes
- Up to but not exceeding 3 million = 3 Votes
- Up to but not exceeding 10 million = 4 Votes
- Over 10 million = 5 votes

3.10 The RWG recommends that **on special theological, socio-ethical questions/issues any vote taken by the Assembly needs to have more than 50% of the votes cast and the two thirds support of all Orthodox votes cast. On all other matters only a majority vote is required for a measure to be carried.**

3.11 The RWG recognises that these proposals represent a departure from existing practice. The proposals would limit the size of the General Assembly to below 250. The RWG holds that smaller assemblies will:

- encourage interactions between delegates so making it easier to reach decisions;
- help to ensure that all voices are heard thereby increasing ownership of any decision reached by the Assembly;
- be less expensive and require less staff time to manage and resource;
- focus the attention of Member Churches as to those who are best placed to represent them at the Assembly;
- be less of a financial challenge on Member Churches who often have to pay for their delegates to attend the Assembly;

- enable ecumenical interaction and learning between Member Churches, but in a way that enables the Assembly to carry out its functions and responsibilities as a governing instrument of CEC.

Partner and associated organisations

- 3.12 **As a Church based fellowship it is important and necessary that CEC's General Assembly is reserved for its Member Churches.** No provision has therefore been made within the frame of the General Assembly for those bodies currently categorised as Partner or Associated Organisations. The RWG recommends that **this category of membership be abolished.**
- 3.13 The RWG acknowledges the vital contribution that these organisations have made to CEC's life. It is crucial that these bodies continue to contribute to the life of CEC, but **this contribution needs to shape CEC's operational life rather than be present in CEC's governance structures. Alternative non-statutory provision needs to be provided for such ecumenical organisations and bodies to contribute significantly on a regular basis to CEC's operational life.**

Frequency and length of meetings

- 3.14 The RWG recommends that **the General Assembly should meet once every four years.** Meeting less often makes it difficult to agree a coherent set of strategic objectives. Meeting more often might prove costly financially and impact detrimentally upon the delivery of programmatic work. Meetings of the General Assembly should be significantly shorter than current practice. **There is no reason why the business of the General Assembly cannot be completed within two working days.**

Governing Board

- 3.15 **If CEC's General Assembly functions as envisaged then all CEC needs is one small Governing Board.**

Duties and responsibilities

- 3.16 The Governing Board should provide the means by which CEC's Member Churches elect expert representatives to oversee the proper functioning of CEC. **The primary responsibility of the Governing Board should be to ensure that CEC lives up to its Member Churches' expectations as expressed through the decisions of the General Assembly.**
- 3.17 The RWG recommends that the Governing Board should have the following functions and duties:
- *Review CEC's vision, mission and values:* It is the Board's responsibility to review periodically CEC's strategic statements (Faith, Historical Narrative, Vision, Mission

and Values) for accuracy and validity and where necessary propose amendments to the General Assembly;

- *Ensure effective organizational and strategic planning:* As stewards of CEC, the Board must actively participate with the chief executive in the overall strategic planning process and assist in implementing the strategic objectives as agreed by the Governing Assembly;
- *Determine and monitor CEC's programs, services and working groups:* The Board's role in this area should be to determine which programs are the most consistent with CEC's vision, mission and values, and to monitor their effectiveness;
- *Ensure adequate resources:* One of the Board's foremost responsibilities should be to provide adequate resources for CEC to fulfil its mission. The Board should work in partnership with the chief executive and relevant finance personnel to raise funds from its Member Churches and other potential donors;
- *Manage resources effectively:* The Board - in order to remain accountable to its Member Churches, donors and the wider public - must assist in developing the annual budget and ensuring that proper financial controls are in place;
- *Select the chief executive:* The Board must reach consensus on the chief executive's job description and undertake a careful search process to find the most qualified individual for the position;
- *Support the chief executive and review his or her performance:* The Board should ensure that the chief executive has the moral and professional support he or she needs to further the goals of CEC. The chief executive, in partnership with the entire Board, should decide upon a periodic evaluation of the chief executive's performance;
- *Serve as a Court of Appeal:* Except in the direst of circumstances, the Board must serve as a Court of Appeal in personnel matters. Solid personnel policies, grievance procedures, and a clear delegation to the chief executive of hiring and managing employees should reduce the risk of conflict;
- *Enhance CEC's public image:* The Board and its members must lead by example by articulating and advocating CEC's vision, mission and values to the wider community, including CEC's Member Churches, the public, decision makers and the media;
- *Authorise official reports and submissions:* The Board must be responsible for receiving and approving official CEC reports and submissions prior to their publication. The Board should draw up rules and regulations consistent with the constitution of CEC to determine this process. This is an important quality control mechanism. It is also necessary if the Board is to have ownership of such work and to act as CEC's advocate in public;
- *Assess its own performance:* By evaluating its performance in fulfilling its responsibilities, the Board can recognize its achievements and reach consensus on which areas need to be improved;
- *Adopt its own Standing Orders and that of the Secretariat.* The Board should draw up these Standing Orders consistent with the constitution of CEC.

Size

3.18 The RWG recommends that **the size of the Governing Board should not exceed 12. This figure is inclusive of Representational Officers.** The RWG holds that a smaller Board will:

- encourage members to experience a feeling of unity, common purpose and ownership;
- encourage Board members to be active and engaged, which makes for a more rewarding experience;
- help Board members to get to know each other better, which may make their work together more fruitful and productive;
- help CEC to be more flexible in terms of scheduling meetings and setting agendas;
- be less expensive and require less staff time to manage and resource;
- contribute to the effective governance of CEC.

3.19 In an organisation where finances and human resources are always going to be stretched, it is important that the Board is not too expensive to feed, house, service or too large that it can't fit in CEC's conference/meeting room. The RWG notes that the proposed size of the Governing Board while smaller than the existing Central Committee is still more than twice as large as the CEC CSC Executive Committee.

Composition

3.20 The RWG recommends that to build a strong and effective Governing Board, CEC must recruit and select Board members with the same diligence that it would recruit for any other position of responsibility within CEC. **Those wishing to become members of the CEC Governing Board should complete a nomination form.**

3.21 **The Board needs to set out in the nomination form the skill sets that it believes a future Board might need in order to meet the future strategic objectives to be agreed by the Assembly.** These skill sets might include, for example, technical expertise in areas such as finance, law, public affairs, IT, theological education as well as confessional experience and knowledge.

3.22 The RWG believes that **this process will ensure that the Governing Board represents the diverse constituency of CEC and possesses the necessary skill sets to fulfil its governance responsibilities.** This approach has the added advantage of enabling those not present at the Assembly to be nominated to CEC's Governing Board.

Nomination

3.23 The RWG recommends that **the General Assembly's Nomination Committee should propose a list of candidates to be nominated by the General Assembly.** It should do so on the basis of the completed nomination forms forwarded to it by CEC's chief executive. A

complete list of nominated candidates should also be available to all delegates attending the Assembly.

Proxies

3.24 The RWG recommends **each member of the Governing Board, exclusive of the Representational Officers, should have a named and fixed proxy that should be agreed by the General Assembly.** This mechanism should resolve the problem of declining attendance at CEC's governing meetings. It would help to increase the number of people who might participate in the life of CEC's governing instruments. This in turn provides an added explanation as to why the total size of the Governing Board, including Representational Officers, need be no more than 12.

When, where and how often?

3.25 The RWG recommends that **the Governing Board should meet no less than three times a year. Additional meetings might be needed to suit the pace and rhythm of CEC's work.** Additional meetings should be called either at the request of CEC's Representational Officers or when requested by two thirds of the Board's membership.

3.26 The RWG recommends that **meetings of CEC's Governing Board should take place at CEC's Headquarters.** This would strengthen the relationship between the Governing Board and the organisation. It would also cause less disruption to CEC's work and ensure that attending staff have the infrastructure to service the needs of CEC's Governing Board.

Terms and conditions

3.27 The RWG recommends that **appointment to CEC's Governing Board should be for a period of 4 years which may be renewed for a further period, but that no individual should serve for more than two terms in any capacity on the Board.**

3.28 The RWG believes that organisations that work without a fixed term policy can experience: stagnation if no change occurs; perpetual concentration of power within a small group; intimidation of the occasional new member; tiredness, boredom, and loss of commitment by the Board; and a loss of connection to the constituency due to a change in demographics or environmental factors.

3.29 Fixed terms might bring diversity to the Governing Board. It should ensure that there is a built-in balance of continuity and turnover. Fixed terms might ensure that a regular infusion of fresh ideas and new perspectives are brought onto the Board.

3.30 The RWG recommends that as regards the matter of pay and conditions, no salary should be payable, but **all Board Members should be entitled to claim and be reimbursed for all**

reasonable expenses. It should be the responsibility of the Board to draw up suitable protocols on what constitutes a reasonable expense.

Representational Officers

3.31 The RWG recommends that **CEC should have a President** who should fulfil the following representative functions:

- Oversee Board meetings;
- Oversee the implementation of Board resolutions;
- Call special meetings of the Board if necessary;
- Ensure the Board fulfils its governance duties and responsibilities;
- Provide a point of contact for Church leaders of CEC's Member Churches;
- Consult with Board members on their roles and help them assess their performance;
- Oversee searches for a new chief executive;
- Coordinate the chief executive's annual performance evaluation;
- Speak on behalf of CEC's Governing Board on strategic issues;
- Moderate the General Assembly.

3.32 The RWG recommends that **the President should be supported in his or her role by two Vice Presidents** who should fulfil the following representative functions:

- Attend all Board meetings;
- Carry out special assignments as requested by the President;
- Understand the responsibilities of the President and be able to perform these duties in the President's absence or by his or her delegation;
- Participate as a vital part of the Board leadership.

3.33 **The existing practice whereby the President and Vice Presidents are drawn from CEC's differing denominational families (Protestant, Orthodox and Anglican) should be maintained under the new arrangements.** Together, they provide CEC with a valuable theological resource that enables the chief executive to focus his or her attention on the good management of CEC.

Church leaders

3.34 **The RWG recommends that non-statutory provision should be provided for the Church leaders of CEC's Member Churches to meet as and when it is deemed necessary.**

3.35 These occasional meetings of Church leaders, and they should be occasional rather than regular meetings, would have no governance or management role, but they would help to strengthen the identity of CEC and enable CEC to consult with Church leaders on particular issues at specific times. It would provide a space for all Church leaders of CEC's Member Churches to meet on an equal footing. The results of these consultations could help to resource

CEC theologically and could also help to connect CEC's President and two Vice Presidents with the Church leaders of CEC's Member Churches.

The Chief Executive

3.36 The RWG holds that **CEC's chief executive should occupy the most important position in the management of the organisation and that s/he be accountable to the Board.**

Given the importance of this position it is imperative that the chief executive is recruited first and foremost on the basis of his or her managerial qualifications and practical experience. It is not necessary for the post holder to be an academic theologian – such expertise resides in abundance elsewhere in CEC not least with CEC's representative officers and Church Leaders.

3.37 The RWG recommends that the functions of CEC's chief executive should include:

- Implementing the strategic goals and objectives of CEC as agreed by the Assembly;
- Working with the President and Vice Presidents to enable CEC's Board to fulfil its governance functions;
- Giving direction and leadership toward the achievement of the organisation's vision, mission, values, strategy and its annual goals and objectives;
- Overseeing the design, promotion, delivery and quality of programs, products and services;
- Recommending a yearly budget for Board approval and prudently managing the organization's resources within those budget guidelines;
- Managing the human resources of the organization according to authorized personnel policies and procedures;
- Ensuring the organization and its mission, programs, products and services are consistently presented in a strong and positive image to relevant stakeholders;
- Overseeing fundraising planning and implementation, including identifying resource requirements, researching funding sources, establishing strategies to approach funders, submitting proposals and administrating fundraising records and documentation;
- Act as the Secretary to the Governing Board and participate as a non-voting member of CEC's Governing Board;
- Ensure effective communication internally and externally;
- Liaise with stakeholders and strategic partners, including ecumenical partners and organisations, in order to ensure they can contribute significantly to the operational life of CEC;
- Act as a spokesperson of the organisation on operational issues in accordance with the standing orders agreed by the Governing Board.

3.38 The RWG recommends that **CEC's chief executive should carry the title of Director.**

3.39 **At present CEC's General Secretary is supported in post by an Associate General Secretary. The RWG sees no need for this position to continue under the new arrangements.** Retaining this management position under the new structures threatens to

undermine the position of the Director. It would also be costly financially. Most organisations the size of CEC need only one Director. The RWG does recommend however that **the chief executive should be supported by a full time administrative assistant.**

Secretariat

3.40 The RWG recommends that CEC should now move beyond **the existing Commission structure and format of working. At an operational level the day to day work of CEC should be undertaken by a Secretariat.** Disbanding the Commission methodology does not mean abandoning the work; rather that mandated work will be taken forward by one Secretariat rather than three Commissions.

Core deliverables

3.41 The RWG recommends that **the Secretariat should deliver the following core functions: 1) programmatic development and research; 2) political engagement.**

- *Programmatic development and research:* A core part of the Secretariat's work must be to facilitate the interaction between Member Churches, Church related organisations and other expert ecumenical bodies and associations on specific areas of common concern mandated by CEC's governing bodies. This is an important ingredient in strengthening the bonds of fellowship between Member Churches so that they might be better equipped and empowered to work together and with others. It is a necessary prerequisite in ensuring that CEC is first and foremost a properly resourced theological community. This function requires the Secretariat to provide a mechanism by which Member Churches can interact with one another and with others to develop the necessary social knowledge and capital to resolve common problems that impact on their shared future. This can help in promoting the cohesion, regeneration and development of CEC as a whole and would be a useful contribution from CEC to the wider ecumenical movement. It is less important that the Secretariat has expertise in specific areas as it is that they are able to manage the interactions between Member Churches and other Church related bodies - whether through seminars, conferences, workshops, expert working groups, task forces - such that the results of the interactions can be captured, harvested and shared more widely.
- *Political engagement:* A core part of the Secretariat's work must be to engage with and influence a range of individuals, groups, institutions and bodies with an interest in the affairs of CEC or whose activities impact on the life of CEC and/or its Member Churches. The Secretariat needs to be able to explain agreed policies, shape the policies and positions of others, partner others and where necessary undertake advocacy on issues which could impact on the life of CEC and its Member Churches. An essential component of this work is political monitoring and where necessary the development of strategies as to which EU or pan-European institutions to engage

with, on what issues and at what stage during the legislative or policy process. It requires Secretariat staff to organise and attend suitable events where the views of CEC and its Member Churches can be promoted and explained in a concise, efficient and transparent manner. All of this requires the Secretariat staff to be politically aware and astute, confident at networking and coalition building and persuasive communicators.

3.42 The RWG holds that these two core functions should be seen as inter-related. It is imperative that **those taking forward these two areas of work do not work in isolation from one another**. The emphasis must be on collaborative working across the organisation in order to deliver agreed strategic objectives drawn up to deliver CEC's vision and mission.

3.43 Collaborative ways of working will ensure that CEC works as one body operationally. **Theological reflection, socio-ethical questions, engaging with the European institutions and advocacy all belong together. Only when they are seen as inter-related do they constitute a complete witness which is credible and trustworthy. Cross-organisational working will improve organisational efficiency and ensure the good stewardship of the resources entrusted to CEC.**

Office support

3.44 The RWG holds that **these core deliverables necessitates the Secretariat having office support in the following areas: personnel, finance, administration and communications.**

- *Personnel:* The Secretariat needs to have the capacity to maintain appropriate legal and employment policies, manage staff appraisals and deal with disciplinary issues if and when they arrive;
- *Finance:* The Secretariat needs the capacity to develop and maintain an effective budgetary system. The Secretariat needs to be able to supplement its core funding from Member Churches with additional funding streams such as grant applications;
- *Administrative Support:* Even with executive staff taking administrative responsibility for their own work the Secretariat will require a small administrative capacity to assist in the smooth running of the organisation. This might include office management and assistance in the planning of *ad hoc* meetings or meetings of the General Assembly and the Governing Board;
- *Communications:* Communications is a central ingredient in delivering on CEC's core work. All executive staff should therefore be good communicators and be comfortable with new social media platforms and media management. The Secretariat will however need some capacity to assist in developing and maintaining the website, writing press releases and articles, copy writing, producing annual reports and managing data bases of contacts;

Working methodology

- 3.45 The RWG's methodology requires a more functional and dynamic way of working. Staff need to be given responsibility for particular projects that have been agreed by the Governing Board. The projects are designed to deliver the strategic objectives set by the General Assembly that are considered necessary to help realise CEC's vision and mission.
- 3.46 Rather than expecting staff to be expert in one particular portfolio, the RWG proposals would require staff to work with greater flexibility across a number of portfolios. In many cases they already do.
- 3.47 Staff will need to be able to work collaboratively with other members of the Secretariat as well as with officers and experts from the Member Churches and Church related organisations. A staff member might be responsible for leading on one or more programmes of work while at the same time actively contributing to the programmatic work of other colleagues.
- 3.48 This working methodology requires staff to possess or develop a broad range of skills that can be used in multiple settings. Any transitional arrangement needs to make provision for the retraining of staff according to revised job descriptions.
- 3.49 The RWG holds that if Member Churches fully embrace the idea of CEC as a networked organisation then the opportunity exists to draw more creatively upon the resources of Member Churches and Church related bodies and associations to assist the Secretariat at an operational level.
- 3.50 For example, the chief executive, with the agreement of the Governing Board, might decide that on personnel matters it makes more sense to contract out this competence to another Member Church or related organisation rather than retain this expertise within the Secretariat. This model of working encourages more flexible ways of working and offers a dynamic and creative mechanism by which Member Churches and Church related bodies and associations can contribute to the operational life of CEC. This approach might also provide better value for money.

Working mechanisms

- 3.51 The Secretariat needs to be flexible, functional and pragmatic in its use of working mechanisms. These might include Church leaders meetings, seminars, conferences, workshops, expert working groups, online-interactive consultations, task forces and dialogue sessions.
- 3.52 Taken together **these mechanisms allied to the working methodology offer Member Churches and Church related bodies creative opportunities to contribute meaningfully to the operational life of CEC.** These opportunities are necessary if CEC's work is to be grounded in the life of its Member Churches as well as the wider ecumenical movement.

Staffing

3.53 The RWG did not see its task as one of determining the size of the Secretariat or how existing staff might be reallocated under these new arrangements - that is a decision to be taken by CEC's Director and the Governing Board in the light of agreed strategic objectives and the funds available.

Collegium

3.54 In an organisation the size of CEC where the emphasis must be on cross-organisational working **there is little need for the type of a senior management team as currently exists in CEC. Instead, the RWG recommends that the Director should meet with the Secretariat staff on a regular basis in a Collegium format according to its own standing orders agreed by the Governing Board.**

Diagram 1: CEC's New Organogram

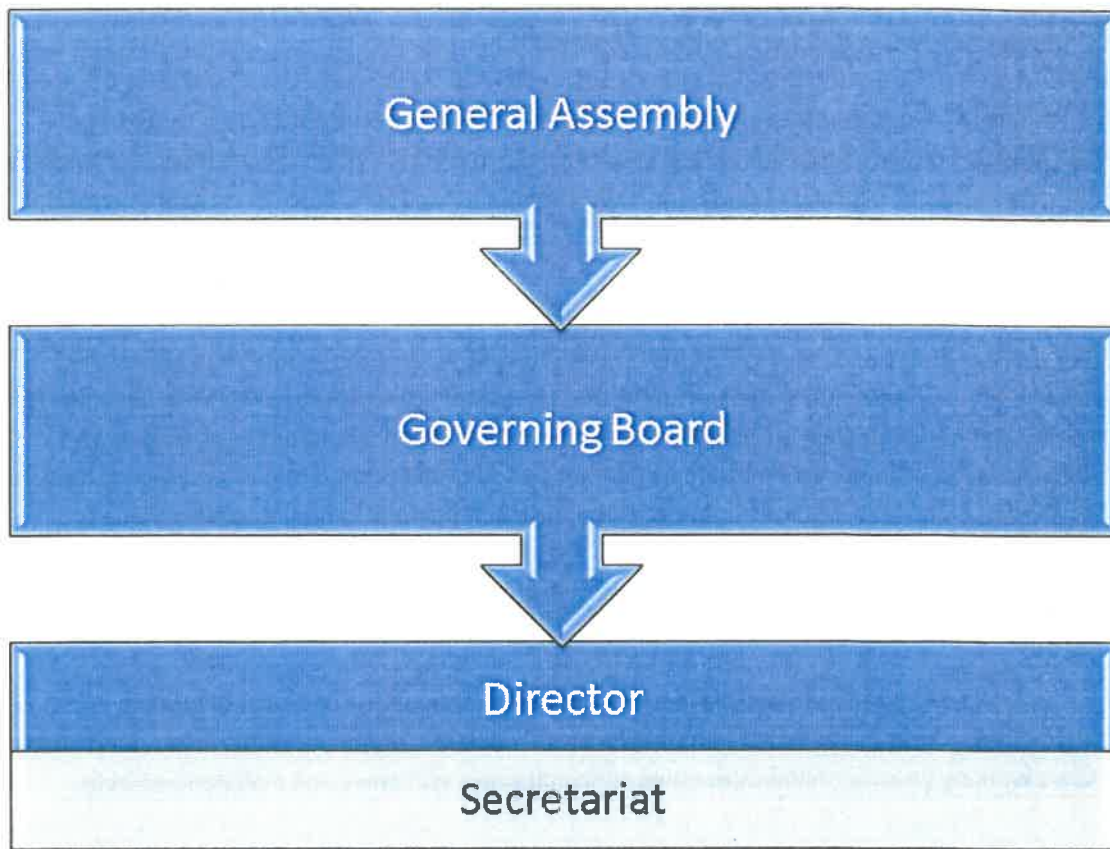
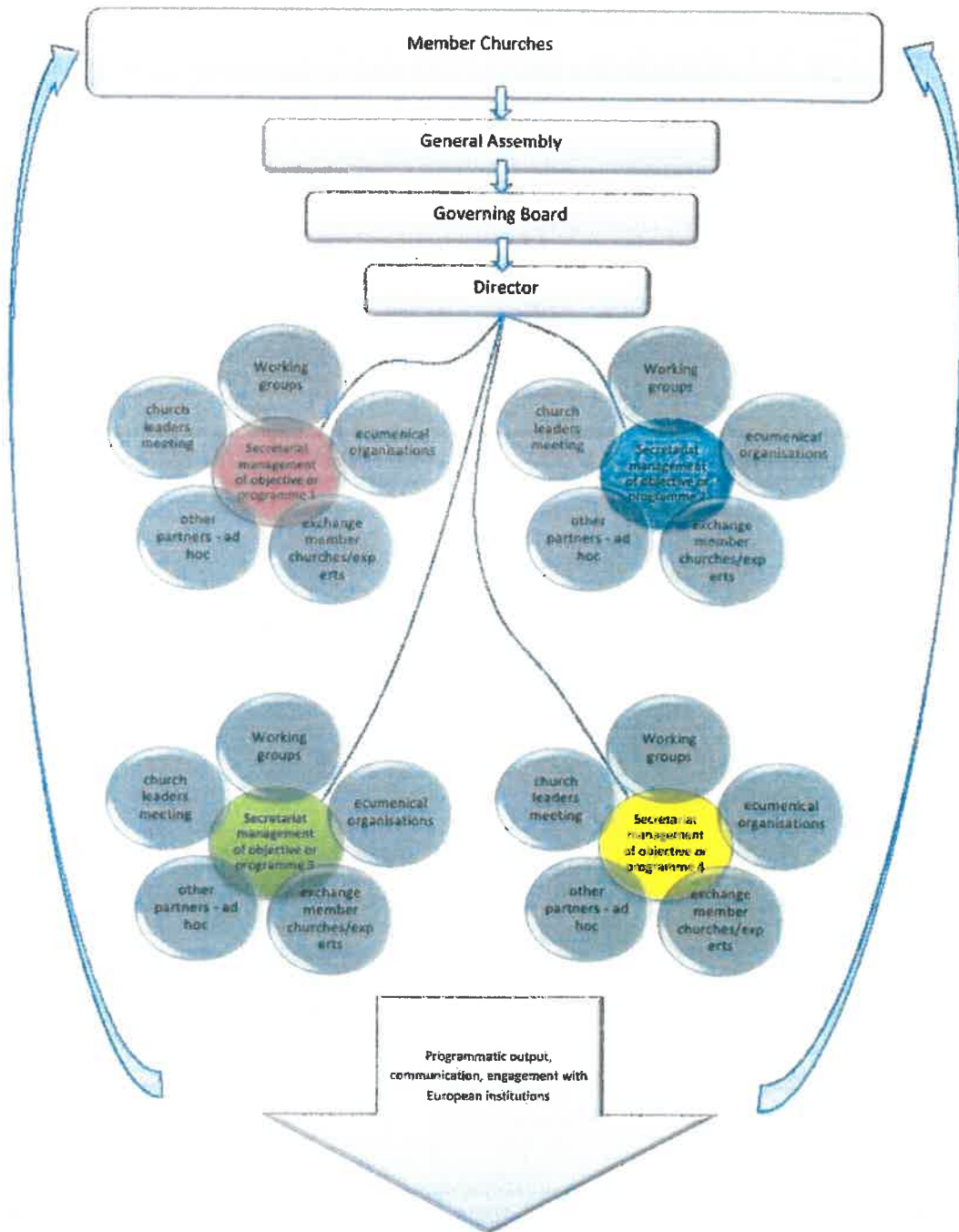


Diagram 2: CEC's Operational Structure and Process



Consolidating CEC's Offices

- 3.55 The RWG recommends **that the strategic decision should now be made by the Assembly to concentrate CEC's headquarters in Brussels.** Moving to a flatter organisational model requires CEC to rethink its strategy on office location:
- Having the staff located under one roof will encourage collaborative patterns of working;
 - It will avoid duplication of resources by enabling common services to be developed thereby enabling financial savings to be made;
 - Focusing CEC's operation in Brussels will enable CEC to sharpen its engagement with the European and EU institutions;
 - A CEC with a more concentrated inner structure and a clearer profile could have more weight as a working partner of the WCC.
- 3.56 Once the strategic decision is taken to centralise operations in Brussels, CEC's Director should draw up proposals for the Governing Board's consideration on how this decision might best be implemented. Whether this reconfiguration of office space is done over a longer or shorter time frame should be decided by the Governing Board following a full appraisal of the options presented to it by the Director.

Legal identity

- 3.57 To work as one body **CEC needs a single legal identity.** The RWG believes that moving beyond the Commission structure and centralising CEC's operations in Brussels provides an opportunity to reconstitute CEC on a new legal basis. This new legal personality is reflected in the new Constitution.

Implications for the Commissions

- 3.58 The RWG is aware that the decision to disband the Commission structures will impact on CEC's relationship with CCME, CSC and CiD. The RWG looks forward to receiving the responses from the Commissions to this consultation process.
- 3.59 The RWG assumes that should Member Churches decide at the Assembly in 2013 to endorse the current proposals then it follows that Member Churches working through the instruments of CEC CSC and CEC CiD will take the necessary constitutional decisions to wind down the responsibilities and structures of these Commissions.
- 3.60 The RWG realises however that the situation regarding CCME is of a different order to that of CiD and CSC. CCME has communicated to the RWG that it has put on hold its integration with CEC following the decision by the Lyon Assembly to establish the RWG.
- 3.61 **The RWG holds that the recommended new strategic framework allied to this new organisational model provides ample scope for the work areas covered by CCME to be**

taken forward with vigour and enthusiasm. Under these new proposals CCME's non-Church members can contribute significantly to the operational life of CEC even if they are not official members of CEC or part of CEC's governing structures.

3.62 The RWG recommends **that if CCME decides that it cannot after all proceed with the integration with CEC, then CEC should relate to CCME in the same way that it would to other ecumenical bodies, organisations and associations.**

3.63 Under this arrangement CEC's governing bodies could - if they so agreed that migration was a key issue to pursue - outsource all migration matters to CCME and pay for them to deliver specific projects for CEC's Member Churches. **This relationship could be managed by recourse to a service agreement.**

3.64 Either way, **the RWG recommends that CEC should avoid the scenario of agreeing a new organisational model that enables CEC to work operationally as one body only then to create alternative structures and processes that have the effect of replicating many of the problems of the past.**

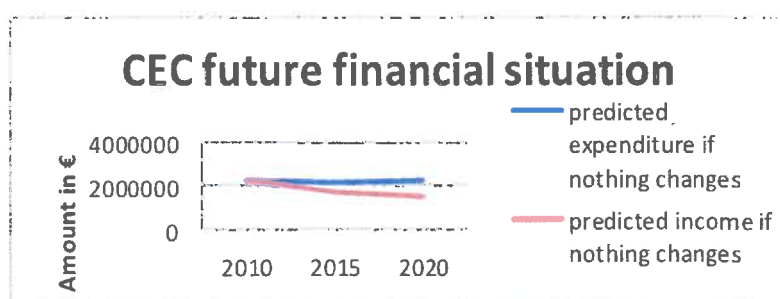
4. Assessing the Financial Viability of the RWG's proposals

4.1 The RWG envisages that its proposals offer CEC the prospect of an improved financial situation. This chapter attempts to forecast how CEC will fare financially provided these changes are implemented and what CEC might look like if nothing is changed. When writing this Chapter the RWG consulted with Arne Kasten, CEC's Interim Resource Manager and author of the September 2011 report to the CEC Central Committee, *Final Report of the Interim Resources Manager*. It is important to recall that in point 2 of para 2.23, the RWG recommends that one of CEC's strategic objectives should be securing the financial sustainability of the organisation.

Current and predicted income of CEC

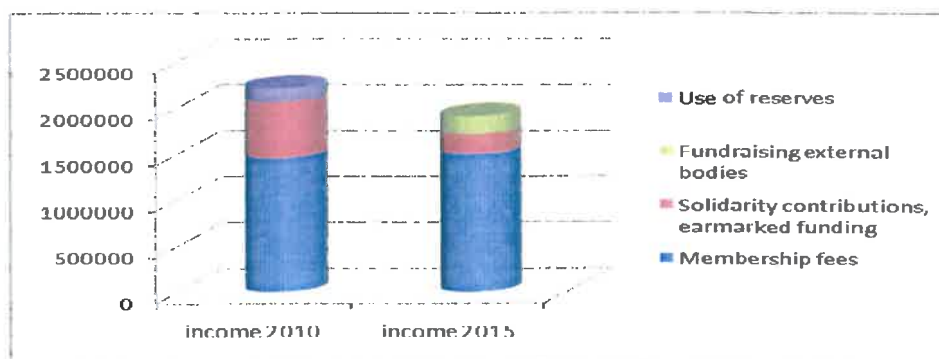
4.2 Reviewing CEC's finances over the last few years illustrates that income has decreased while expenditure has remained at best static. The RWG forecasts that demands on CEC's core budget will decrease as a result of a leaner governance and management structure. At the same time halting if not reversing the declining membership contribution from Member Churches allied to securing new funding streams through programmatic fundraising will enhance the resources at CEC's disposal. Table 1 below forecasts the future income and expenditure if no change is introduced.

Table 1



4.3 The table below illustrates the envisaged change in income sources for CEC if a reform is undertaken.

Table 2



Budget

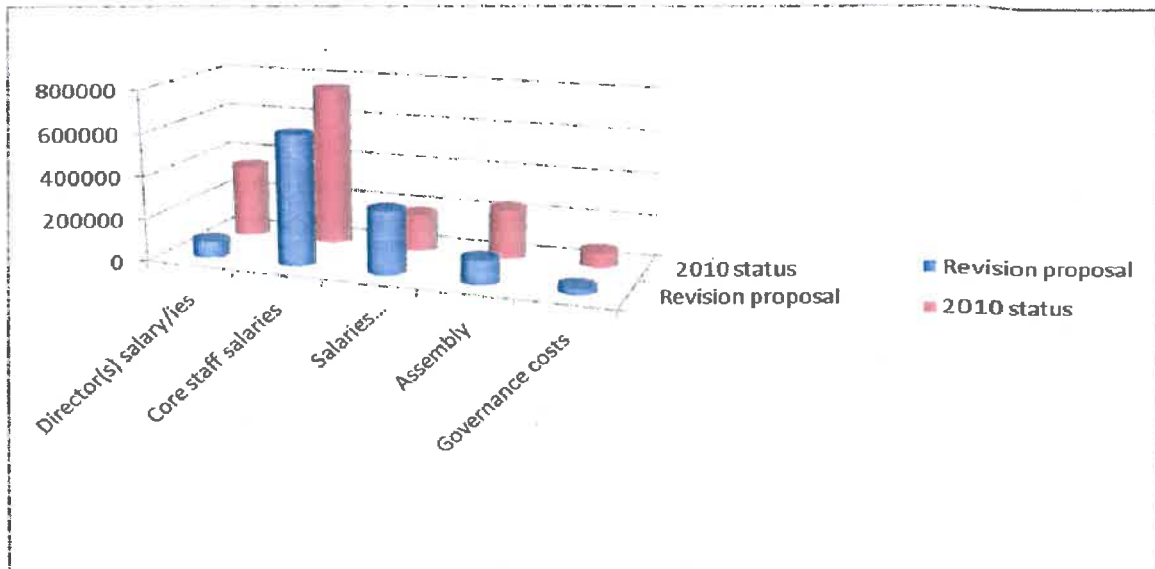
4.4 The RWG proposals would result in savings to CEC's core costs. Table 3 below shows the budget and the real income and expenditure for 2010 as well as the predicted income and expenditure for 2015 should (1) the RWG's recommendations be implemented (Column C) and (2) no change is introduced (column D). This illustration shows the financial viability of the RWG proposals. It is important to note, however, that the budget of CCME is not included in this overview as the question of the merger between CEC and CCME has not yet been decided.

Table 3

	A Budget 2010	B Accounts 2010	C Predicted 2015 if revision is undertaken	D Predicted 2015 if no change is introduced
Expenses				
Executive staff	350.000	350.000,00	78.000	400.000
Other staff	783.400	752.119,67	613.000	850.000
Travel	70.000	34.546,09	50.000	50.000
Hospitality	5.000	7.802,27	10.000	10.000
Rent	124.400	136.964,91	100.000	150.000
Office costs	111.000	106.164,08	115.000	115.000
Translations	10.900	1.021,54	7.500	7.500
Communication			64.000	
Meeting cost, working mechanisms and groups	260.000	164.431,29	160.000	175.000
Miscellaneous	80.300	61.740,91	75.000	75.000
Governing bodies	93.000	72.222,86	30.000	75.000
Assembly fund	80.000	0,00	112.500	80.000
Assembly depreciation/assembly costs that are not funded	50.000	239.074,64	0	80.000
Contingency costs (to accommodate changes)	0	0	100.000	0
Seconded staff/staff costs related to projects	280.500	276.418,01	300.000	100.000
Building reserves	0	0	100.000	0
Total	2.298.500,00	2.202.506,27	1.915.000,00	2.167.500
Income				
Membership fees	1.553.100,00	1.459.772,05	1.500.000	1.200.000
Seconded staff	282.800,00	273.844,34	50.000	100.000
Fundraising (projects)	271.800	0,00	200.000	0,00
Other donations/earmarked funds	275.000,00	299.581,64	150.000	200.000,00
Use of reserves		150.000		
Participants meetings	16.600,00	30.233,81	15.000,00	50.000,00
Assembly funding to be raised				80.000
Total	2.399.300,00	2.213.431,84	1.915.000,00	1.630.000

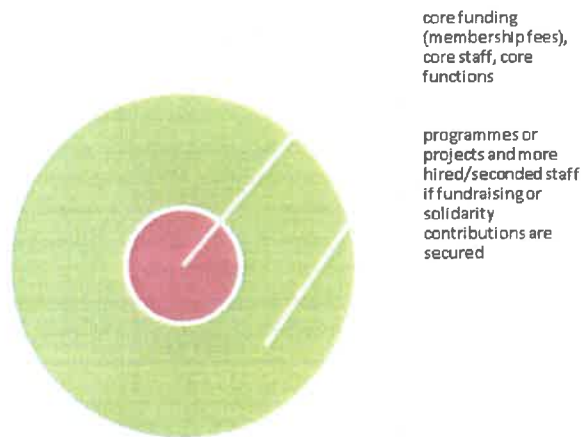
4.5 Table 4 below shows differences between current status and the Revision Working Group proposals on select budget lines

Table 4



4.6 In addition to the core budget, CEC may be able to secure funding for additional programmes or projects in which case both income and expenditure would naturally increase. In the draft budget above, some provision for this development is already foreseen (under the budget line “staff costs related to projects”). Programme activities also allows for short- or long-term expansion of staff be they seconded or hired on a project basis. This means that the CEC office can increase and decrease in size according to the work programme it proposes and is able to get funding for, which could be illustrated simply as shown below in Table 5.

Table 5



5. RWG Proposals for a New Constitution for CEC

5.1 The RWG's proposals have constitutional implications for CEC. The following chapter sets out a revised constitutional text for CEC that reflects the organisational and strategic changes set out in the preceding chapters. It is recommended that this single text replace both the existing constitution as well as CEC's Bye Laws. In making this recommendation RWG holds that the purpose of a constitution is to provide a set of written rules setting out the aims of an organisation, how it will be run, who can be its members and how its members will work together. Since it is a legal text it should only include that which is necessary for the essential running of the organisation.

Conference of European Churches

Constitution

Preamble

The Conference of European Churches (hereinafter referred to as "CEC") is an ecumenical fellowship of churches in Europe which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

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

In its commitment to Europe as a whole and on the basis of its experiences after the Second World War CEC seeks in accordance with the Charta Oecumenica to help the European churches to renew their spiritual life, to strengthen their common witness and service and to promote the unity of the Church and peace in the world.

Article 1

Name, Legal Status, Headquarters, Duration

- (1) The name of the corporation is "Conference of European Churches". It is ruled by ... *(here to be regarded the Belgian Law)*.
- (2) CEC is a non-profit-making corporation. Aims and objectives pursued by CEC are of an exclusively non-profit nature. It does not seek to make a profit, either for itself or for its members. CEC uses its financial resources solely to fulfil the objects set out in its statutes and does not offer

disproportionately high remuneration to its constituent bodies, to its staff or to third parties.

- (3) The headquarters of CEC are established at Brussels in Belgium. They may be transferred to any other location within Belgium, published within the month in the appendices to the *"Moniteur belge"*.
- (4) The duration of CEC shall be unlimited. It can be dissolved at any time in accordance with this Constitution.

Article 2 **Objects and Functions**

- (1) CEC's vision is to seek the reconciliation and common witness of the Churches to help build a humane, socially conscious and sustainable Europe at peace with itself and its neighbours.
- (2) In order to realise its vision as set out in Article 2.1 CEC works, on the basis of its Christian faith, to strengthen the bonds of Christian fellowship between its Member Churches, so that they might be better equipped and empowered to work together and with others to provide an authentic and credible Christian witness in and to Europe. To this end CEC is:
 - a space for living in koinonia with other Churches by acknowledging the spiritual riches of our different traditions and by committing ourselves to continuous dialogue;
 - a forum for mutual learning and sharing between Member Churches;
 - a platform for European Churches and an instrument by which the common voice of its Member Churches may be represented to the institutions of Europe;
 - a platform for dialogue and cooperation with other faith communities.
- (3) CEC has no legislative authority over its member churches. CEC may act on behalf of member churches and in their name only in such matters as are referred to it by one or more member churches.
- (4) The individual member churches have the freedom and the responsibility to implement recommendations and declarations of CEC in their life and witness.

Article 3 **Partnership**

CEC works in fellowship with Churches in Europe which recognise the basis of CEC in accordance with the Preamble to the Constitution and the aims of CEC as set out in Article 2. It also works in partnership with organisations in Europe which comply with the condition laid down in sentence 1, maintain relations with the churches in their area and are representative of their region, or which are constituted by member churches of CEC in specific regions of Europe or for particular purposes.

**Article 4
Membership**

- (1) The members of CEC shall be those churches which are members on the date when this Constitution enters into force.
- (2) Member churches shall assume all obligations resulting from their membership.
- (3) Each member shall pay a yearly membership fee fixed by the General Assembly, on a proposal of the Governing Board.
- (4) A church may be excluded from CEC or restricted in the exercise of its rights as a member if it persistently and seriously fails to comply with the conditions of membership or with its obligations as a member church.

**Article 5
Terms and conditions for accession, resignation,
exclusion and restriction of rights**

- (1) A church seeking membership of CEC shall submit a written application for admission to the chief executive. The application must include acceptance by that church of the basis and aims set out in the Preamble to the Constitution of CEC. The Governing Board shall decide on the acceptance of the application by a two-thirds majority. A positive decision by the Governing Board shall be notified to all member churches. If within six months one quarter at least of the member churches oppose this decision, it shall become null and void. The result shall be notified to the member churches. New member churches shall be received in an act of worship during the following General Assembly.
- (2) Resignation from CEC by a member church requires a written notification to the chief executive, who shall inform the Governing Board without delay. Resignation shall take effect six months after receipt of the notification by the chief executive. Within this period the notification of resignation may be withdrawn by the member church. A church which has resigned from CEC and seeks re-admittance as a member must follow the normal admission procedure.
- (3) The Governing Board shall decide on the exclusion of a member church by a two-thirds majority after allowing the member church to be heard. This decision has to be confirmed by the following General Assembly by a two-thirds majority. In the period between the membership of this church shall be in abeyance.
- (4) The Governing Board shall decide on the Restriction of the rights of a member church by a two-thirds majority after allowing the member church to be heard. The decision shall become effective immediately. It has to be confirmed by the following General Assembly by a two-thirds majority.

**Article 6
Organisation**

The constituent bodies of CEC are:

- the General Assembly;
- the Governing Board.

**Article 7
General Assembly**

- (1) The General Assembly shall be the highest authority of CEC. In particular it shall have the following functions:
 - agree new or revised strategic objectives for CEC up to the next ordinary meeting of the General Assembly;
 - agree a financial strategy for the period up to the next ordinary meeting of the General Assembly;
 - evaluate the progress made by CEC in delivering the strategic objectives as agreed by the previous ordinary General Assembly;
 - elect the members of CEC's governing instruments;
 - adopt standing orders of CEC.
- (2) The General Assembly shall be composed of the delegates of the member churches. Each member church shall be entitled to a delegation of two. Should a delegate be unable to participate, the member church may appoint an alternate in the vacant place.
- (3) Each member church shall be apportioned a number of votes reflecting their numerical size according to the following list. The total number of votes apportioned to any one member church should not exceed 5.
 - Membership up to but not exceeding 100,000 = 1 Vote
 - Up to but not exceeding 500,000 = 2 Votes
 - Up to but not exceeding 3 million = 3 Votes
 - Up to but not exceeding 10 million = 4 Votes
 - Over 10 million = 5 Votes.
- (4) On special theological or socio-ethical questions or issues any vote taken by the General Assembly needs to have more than 50% of the votes cast and the two thirds support of all Orthodox votes cast. On other administrative questions or issues only a majority vote is required, if nothing else is ruled.
- (5) The General Assembly shall meet once every four years. An extraordinary meeting of the General Assembly must be convened if one fifth of the member churches or two thirds of the members of the Governing Board so request.

**Article 8
Governing Board**

- (1) The Governing Board shall ensure that CEC lives up to its Member Churches' expectations as expressed through the decisions of the General Assembly. It shall be empowered to conduct the business of CEC when the General Assembly is not meeting. In particular it shall have the following functions and duties:
 - review periodically CEC's strategic statements (Vision, Mission and Values) for accuracy and validity and where necessary propose amendments to the General Assembly;
 - ensure effective organisational and strategic planning;
 - determine and monitor CEC's programs, services and working groups;

- provide adequate resources for CEC to fulfil its mission and manage them effectively;
 - appoint a chief executive;
 - support the chief executive and review his or her performance;
 - serve as a Court of Appeal in personnel matters;
 - enhance CEC’s public image;
 - authorise official reports and submissions;
 - assess its own performance;
 - adopt its own standing orders and standing orders of the secretariat.
- (2) The Governing Board shall be elected by the General Assembly and shall not exceed 12 persons including the President and the two Vice-Presidents. The Governing Board shall represent the diverse constituency of CEC and shall possess the necessary skill sets to fulfil its governance responsibilities. Appointment to the Governing Board shall be for a period of four years which may be renewed for a further period. No individual shall serve for more than two terms in any capacity on the Governing Board.
- (3) Each member of the Governing Board except the President and the two Vice-Presidents should have a named and fixed proxy that should be agreed by the General Assembly.
- (4) Each member of the Governing Board shall have one vote. The transfer of voting rights to persons other than the named and fixed proxies is not admissible.
- (5) A member of the Governing Board who resigns without completing a full term of office shall be replaced by the Governing Board. The new member of the General Board shall be from the same confessional and regional background as the member who has resigned and shall complete the latter’s term of office.
- (6) Those wishing to become members of the Governing Board should complete a nomination form, in which the skill sets that a future Governing Board might need in order to meet the future strategic objectives to be agreed by the General Assembly are set out. The General Assembly’s Nomination Committee should propose a list of candidates to be nominated by the General Assembly.
- (7) The term of office of the Governing Board shall commence at the closure of the General Assembly at which it is elected. Similarly its term of office shall end at the commencement of the term of office of a newly elected Governing Board.
- (8) The Governing Board shall meet no less than three times a year. Meetings of the Governing Board shall normally take place at CEC’s headquarters. Online-interactive consultations or other technical ways of communication are allowed. The members of the Governing Board shall be entitled to claim and be reimbursed for all reasonable expenses. Salaries shall not be paid.

Article 9
Representational Officers

- (1) CEC shall have a President who should fulfil the following representative functions:
- moderate the General Assembly;
 - oversee Governing Board meetings;

- oversee the implementation of Governing Board resolutions;
 - call special meetings of the Governing Board if necessary;
 - ensure the Governing Board fulfils its governance duties and responsibilities;
 - provide a point of contact for Church leaders of CEC’s Member Churches;
 - consult with Board members on their roles and help them assess their performance;
 - oversee searches for a new chief executive;
 - coordinate the chief executive's annual performance evaluation;
 - speak on behalf of CEC’s Governing Board on strategic issues.
- (2) The President should be supported in his or her role by two Vice Presidents who shall fulfil the following representative functions:
- attend all Governing Board meetings,
 - carry out special assignments as requested by the President,
 - understand the responsibilities of the President and be able to perform these duties in the President’s absence or by his or her delegation,
 - participate as a vital part of the Governing Board leadership.
- (3) Representatives of the different denominational families of CEC (Protestant, Orthodox, Anglican) shall be elected in turn to the offices of President and two Vice Presidents of CEC. Immediate re-election to the same office is not possible.

Article 10
Management and administration

A chief executive and a Secretariat are responsible for the daily administration of CEC.

Article 11
Chief Executive

- (1) The chief executive shall be in charge of the Secretariat of CEC, shall be the head of the entire staff and shall act as the Secretary of the General Assembly and the Governing Board. The chief executive shall carry the title of Director.
- (2) The functions of the chief executive shall include:
- implementing the strategic goals and objectives of CEC as agreed by the General Assembly;
 - acting as the Secretary to the Governing Board and participate as a non-voting member of CEC’s Governing Board;
 - acting as a spokesperson of the organisation on operational issues in accordance with the standing orders agreed by the Governing Board.
- (3) The chief executive shall be appointed by the Governing Board.
- (4) The chief executive shall be accountable to the Governing Board for his or her activities and the work of the Secretariat.

- (5) The legal signatory for CEC shall be the chief executive together with one of the persons duly authorised by the Governing Board. The chief executive may authorise someone to sign in his or her stead.

Article 12

Secretariat

- (1) The Secretariat shall facilitate the interaction between member churches, church related organisations and other expert ecumenical bodies and associations on specific areas of common concern mandated by the governing bodies of CEC. It shall deliver the following core functions:

- programmatic development and research;
- political engagement.

- (2) The staff of the Secretariat shall be accountable to the Director. There shall be office support in the following areas:

- communications;
- administration;
- personnel and finance.

The Secretariat will meet on a regular basis in a Collegium format.

- (3) The staff is responsible for particular projects that have been agreed by the Governing Board as necessary to deliver on the strategic objectives set by the General Assembly.

Article 13

Ways of working

- (1) Resources of member churches and church related bodies and associations can be drawn upon to assist the Secretariat at an operational level. The staff shall manage the interactions between member churches and other church related bodies and associations, such that the results of the interactions can be captured, harvested and shared widely.

- (2) The Secretariat needs to be flexible in its use of working mechanisms. These might include seminars, conferences, workshops, expert working groups, online-interactive consultations, task forces and dialogue sessions and others.

- (3) The chief executive with the agreement of the Governing Board can contract out certain projects to other Church bodies and Church related organisations that might be better resourced and equipped to undertake that work.

Article 14

Budgets and Accounts

- (1) CEC shall be financed by membership fees and contributions from the member churches and donations or grants from third parties.

- (2) The financial year shall be the calendar year.

- (3) The Governing Board shall agree the annual budget and the staffing plan for the Secretariat of CEC on the basis of the financial plan established by the General Assembly and shall determine the contributions expected from the individual member churches with due regard to their financial resources.
- (4) The Governing Board shall elect a Budget Committee and the auditors, discuss their annual reports and give final discharge to the chief executive.
- (5) The legal liability of CEC shall be strictly limited to its own assets.

Article 15
Dissolution and Liquidation

- (1) A motion for the dissolution of CEC may be submitted by a two-thirds majority of the Governing Board or by one fifth of the member churches. Its adoption by the General Assembly shall require a two-thirds majority of the votes cast and entitled to vote or the written consent of two thirds of the member churches and members of the Governing Board.
- (2) If two thirds of the member churches approve, dissolution shall take effect at the end of the current financial year. If the General Assembly resolves on dissolution, it shall also determine the date on which it will take effect. The Governing Board shall be responsible for the winding-up arrangements.
- (3) Should CEC be dissolved, the Governing Board shall ensure that a church organisation is appointed as trustee for the assets of CEC. The trustee shall undertake to administer the assets and, after deduction of costs, use its revenue for the benefit of churches in Europe, pending the foundation of a new European conference of churches. If within twenty years after the dissolution of CEC no new European conference of churches has been founded, the trustee may use the assets for purposes consistent with the aims laid down in the Preamble to the Constitution.

Article 16
Reference to Belgian Law

For all points not covered by these Statutes, CEC shall refer to Title III of the Law of 27 June 1921.

Article 17
Languages, Special Provisions

- (1) The official languages of CEC shall be English, French, German and Russian.
- (2) A motion to amend the Constitution may be submitted by a two-thirds majority of the Governing Board or by one fifth of the member churches. Its adoption by the General Assembly shall require a two-thirds majority of the delegates present and entitled to vote and members of the Governing Board.

- (3) This Constitution shall come into force when adopted by the General Assembly of CEC. Elections and restructuring necessary according to this Constitution has to be realized by the following ordinary General Assembly.

PART TWO: METHODOLOGICAL WORKINGS

6. A RWG History of CEC and its Strategic Capacity

6.1 Does CEC have a vision statement? It probably does, but how well is it known? How about a mission statement? A values statement? If CEC doesn't have these three statements, or if it has them but is not using them to guide the organisation's work, or to communicate that work to its stakeholders then it is missing out on one of the simplest and most effective governance and strategic tools around. **These statements if properly articulated can define and guide the organisation to realise the future that it wants to imagine for the community that it is called to serve.**

What is CEC's vision of the future?

6.2 **Does CEC have a vision for the future? If so what is it and is it a vision that relates to Europe and/or the wider ecumenical movement? If it does have a vision statement, is it the right vision for CEC to have? How well known is CEC's vision statement by its staff and its Member Churches? What is the process by which CEC's vision is articulated? Who within the organisation has ownership for articulating and promoting the vision?**

6.3 Paragraph 1 of the Constitution's preamble sets out CEC's self-understanding of itself as *"an ecumenical fellowship of Churches in Europe which confesses the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit"*. If paragraph 1 provided CEC with its faith basis, paragraph 2 explains that CEC came into existence after the Second World War on the initiative of Church leaders with the aim of exercising *"the ministry of reconciliation incumbent upon all of them."*

6.4 Against the backdrop of a divided Europe characterised by mutual suspicion and mistrust between states, CEC became a vehicle through which Churches could *"pursue together the path of growing conciliar understanding"* and in so doing *"make a common contribution to the mission of the Church, to the safeguarding of life and the well being of all humankind."* How far CEC realised the dreams of its founders is not the focus of this report, but it is worth noting that other organisations also existed at this time such as the Peace Conference that had similar objectives.

6.5 In October 2004 an Ad Hoc Group on Ecumenical Reconfiguration presented *Our Common Way* to the Central Committee in Prague. *Our Common Way* was assimilated into the organisational culture of CEC in October 2008, following a meeting of the Central Committee in Paralimni-Protaras, Cyprus. The aim of *Our Common Way* was to clarify CEC's self-understanding of itself

before entering into the process of structural reconfiguration. Its task was to provide a vision for CEC based on an understanding of “who we are and who we want to be together”.

6.6 *Our Common Way* consists of three sections that were described as representing three sides of a dynamic triangle:

- The first, *Our Common Faith – the Basis for our Common Vision*, sets out CEC’s grounding in faith and scripture;
- The second, *Our Challenge as a Growing Fellowship of Churches*, touches on the internal workings of CEC;
- The third, *Our Challenge as Churches in Europe*, reviews the external environment in which CEC found itself and the issues that it needed to address.

6.7 ***Our Common Way* is helpful in understanding CEC’s mission but it does not equip CEC with a view of how the organisation would like to be or how it wants the world to be in which it is called to serve.** The collapsing of the boundaries between vision and mission is illustrated by the *Ad Hoc Group’s* understanding that “*the following vision of Our Common Way is taking up the central areas of work of CEC*”. CEC’s vision was therefore to be shaped by the existing work rather than vice versa.

6.8 *Our Common Way* endowed CEC with an elaborate mathematical equation: “*For any issue to be addressed by CEC the relation of the three other corners of the triangle have to be considered and the impact of one section for the other two needs to be clarified.*” There is no suggestion that consideration be given to how the work undertaken might help realise the vision.

6.9 The use of language, *Our Common Way*, signalled a common journey, undertaken by Member Churches and CEC. It re-articulated under *Our Common Faith – The Basis for our Common Vision*, much of what already existed in the preamble to CEC’s Constitution, namely CEC’s origins as a bridge-building organisation, and the fruits to be enjoyed by travelling a common journey together. What it didn’t do was spell out the journey’s destination, merely the “*constant hope that mutual learning and enrichment will be the fruits of listening to each other of sharing joy and sorrow and of finding ways of common witness and service.*”

6.10 **If neither the Constitution nor *Our Common Way* empowers CEC with a clear and compelling vision of the future where does the inspiration come from? How does CEC explain to itself, its Member Churches and external audience why it is important to do the work?**

6.11 *Our Common Way* suggests that ‘vision’ is the responsibility of the Assembly. The document notes that “*in its (ie the Central Committee) making of decisions and recommendations, it remains true to the overall vision and priorities for the work of CEC fostered by the Assembly.*” However, in setting out the responsibilities of the Assembly, reference is only paid to the Assembly’s role in the setting of priorities. This lack of clarity is not helpful as is the suggestion that CEC’s vision might change from Assembly to Assembly rather than being held constant over

the life of the organisation itself. If responsibility for vision lies with the Assembly, what can be learnt from the 13th CEC Assembly?

6.12 The *Future Conference* in Lyon, 10-12 September 2008, was an occasion for CEC to reflect with its member churches on the past, analyse the present and generate a vision for the ecumenical future of Europe as well as the context in which CEC would want to operate in 2029. The resulting report suggests that participants had difficulty in delivering on its primary objective namely grounding CEC with a common vision for the future. The report concludes:

"With this conference CEC opened up the reflection on the future that many are planning locally. Many of the visions in Lyon saw CEC in 2029 as a well known Church organisation that brings together the people in Europe with common goals and no constraints to separate them. CEC would be stronger if we concentrated less on our differences and more on what brings us together. The day we will be able to define 'ecumenism' in one sentence, we will know what the role of CEC is as well."

6.13 The report's inclusion of the testimony provided by Dean Margarethe Isberg is striking. The Vice President noted:

"The most exciting task was to create a vision for CEC and we managed to express our different pictures in different ways. Then the energy faded away. We were supposed to express goals to achieve the vision. The difficulty was to find the way and goals to a vision, because we all had different visions in our minds. You cannot find common ways of working if you don't have a common vision."

6.14 The *Future Conference* showed not so much the absence of vision but the competing and at times irreconcilable nature of the visions that Member Churches have of CEC and ecumenism in Europe. **The 13th Assembly recognised the need for CEC to have clear strategic objectives, but there was no resolution of the *a priori* but more fundamental question of CEC's overarching vision.**

6.15 **In practice the inspiration for much of CEC's work is left to the discretion of CEC's Commissions and in this they rely heavily on the *Charta Oecumenica*.** The Commissions' entrepreneurial spirit should be commended: they at least attempt to provide a long term view of why the work they undertake is important. **The absence of a common point of reference remains problematic. It produces differing and diverging visions within the organisation which threatens the coherence of the organisation as a whole. The result is multiple unofficial vision statements suggesting that CEC is not one organisation but four (CEC and its three Commissions).**

6.16 **The inability to reconcile the differences between CEC and its Member Churches as well as the differences that exist between CEC and its Commissions highlights a fundamental identity crisis for CEC as to its meta-narrative.**

Does CEC have a mission statement?

6.17 Does CEC have a mission statement explaining why it exists and what it hopes to achieve in the future?

6.18 Article 1.1 of CEC's Constitution states "that in order to fulfil the aims set out in the preamble the Conference" will undertake a range of functions. The referred to preamble reveals a menu of aims, which could be seen as constituting an elementary mission statement. Self-defined as a fellowship of Churches in Europe, the Constitution stipulates that CEC was created by its Member Churches as a vehicle to help them:

- fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit;
- exercise the ministry of reconciliation incumbent on them all;
- pursue together the path of growing conciliar understanding on which they had set out;
- grow in the fellowship (koinonia) of faith, hope and love;
- make a common contribution to the mission of the Church, the safeguarding of life and the well being of humankind;
- help the European churches to renew their spiritual life, to strengthen their common witness and service and to promote the unity of the Church and peace in the world.

6.19 At its meeting in Berlin, February 2010, the RWG noted, however, that the CEC Directors responded to the question 'what is CEC's mission' by referring to the paper, *Our Common Way*. Seen from this perspective, CEC exists to:

- preserve and deepen the fellowship of Churches in Europe by acting as a bridge building organisation between Churches in different parts of Europe;
- enable Member Churches to enjoy mutual spiritual growth that arises through mutual learning, listening and sharing of resources;
- stand for the biblical call "to receive strangers" and in so doing to overcome discrimination of single people and groups based on racial injustice;
- to assist Member Churches develop a common understanding of Christian values in societies and politics;
- provide both a platform for European Churches and an instrument by which the voices of European Churches can be heard within the European societies and the European political institutions.

6.20 Rather than taking *Our Common Way* as its point of reference, the Lyon Assembly's *Policy Reference Group's* report concluded with the following overarching 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 the European institutions;

- we believe CEC to be a platform for dialogue with other Christian Churches and other faith communities;
- we believe CEC to be a community living in diversity with migrants, refugees and ethnic minorities.

6.21 There is clearly a broad commonality of purpose between these documents that is encouraging, but the multiplicity of overlapping documents is confusing. The documents give evidence of an organisation attempting to define and redefine its mission even if it has yet to set a vision for the future.

6.22 What is far from clear however is what traction these deliberations have on the internal life of CEC, its Commissions and the relationship between CEC and its Member Churches? No Member Church submission to the Lyon Assembly's consultation made reference to *Our Common Way*. The CEC website gives no prominence to the over-arching affirmations that emerged from the Lyon Assembly. In 2010 the Central Committee overlooked the Lyon Assembly's deliberations by concluding that CEC's mission is to:

- secure a platform of exchange and communication for its Member Churches;
- be a voice for small/minority Churches;
- witness and serve with, by and through Churches;
- promote dialogue and theology.

6.23 This points to a disconnection between CEC, its Commissions and the Member Churches. It points to a separation between CEC's instruments of governance namely the Central Committee and the General Assembly. The only consistent point of reference in this muddle is the mandates of the Commissions and even here the final Lyon Assembly's Policy Reference Group Report suggested that *"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"*.

6.24 The problem is not that the Commission mandates are contradictory with the overall aims of CEC as set out in the various CEC documents, they obviously are not. Rather that the mandates because of their specificity and consistency have become unofficial mission statements in their own right. The Commissions' mandates are more coherent and thought through than anything that CEC as an organisation has to offer. In this respect the Lyon Assembly's Policy Reference Report's observation that *"for many people in Europe CEC stood and stands for the work of CSC and CCME"* is a double edged sword.

What are the organisational values that shape CEC?

6.25 Does CEC have a values statement to help align actual behaviour with preferred behaviour? If so, what was the process by which it was developed and what role does it play in determining how the organisation behaves both internally and with others?

- 6.26 The RWG explored with CEC Directors the question of values when it met with them in Berlin, February 2010:
- The Director of CEC CSC suggested that the values that drive CEC's behaviour externally are unity, justice and solidarity, and that internally the values are transparency, accountability and subsidiarity;
 - The Director of CEC CiD listed CEC's values as love, faith and hope;
 - The Director of CEC CCME indicated that human dignity was the overarching value that drove CEC's work.
- 6.27 Even the most cursory examination of CEC documentation as well as Member Churches' submission to the Lyon Assembly reveals a more extensive list than that offered by the Directors. **Even where there is consensus between parties that a particular value is important, it is far from certain that a shared understanding exists as to what that value means and how it should impact upon the life of CEC.**
- 6.28 The draft work programme submitted by CEC-CSC to the Lyon Assembly referred, for example, to the importance of subsidiarity as a value or guiding principle in shaping the work of CSC. A number of churches in their submissions to the Lyon consultation recommended that further efforts be made to spell out what subsidiarity might mean as an organising principle or value for CEC.
- 6.29 The Lyon Assembly's Policy Reference Group included the term 'subsidiarity' within an early draft presented to the Assembly. Delegates were unable, however, to agree on whether to include reference to it in the final report. The final report therefore spells out what subsidiarity might mean, even if it was not labelled as such. This illustrates that **CEC's values and guiding principles are contested and the process by which agreement might be reached politicised. Where values are referred to they are rarely defined. Where they are defined they are rarely applied consistently.**

Does CEC have strategic objectives?

- 6.30 **Does CEC have a clear statement of intent setting out what goals it thinks it necessary to achieve between Assemblies?**
- 6.31 The General Assembly is CEC's highest decision making body and responsible for setting the overall direction of the Conference. Analysing the deliberations of the Lyon Assembly helps in understanding how CEC approaches this area of its strategic planning. Two documents are of particular import: first, the official Lyon Assembly report, *Called to One Hope in Christ: from Trondheim to Lyon*; second, the Assembly's *Policy Reference Report*.
- 6.32 *Called to one Hope in Christ* consists of five sections: the General Secretary's report, the CiD report, the CSC report, the CCME Report and a report on financial and human resources. The reports are comprehensive and informative. But, it is far from easy when reading the reports to identify the strategic objectives that the work was trying to realise. This is not to say that the

work is not important rather that it is difficult to see how it all fits together. This makes it difficult for Member Churches to assess accurately what the work achieved in practice.

6.33 Section 13 of the General Secretary's report, *Whither CEC?* examines what the coming years might hold for the ecumenical movement in general and for CEC in particular. This report highlights the growing tensions between CEC Member Churches, a hardening in the Vatican's attitudes to ecumenism and the changed political landscape in Europe. Against this background, the General Secretary raised five questions that he thought needed addressing:

- How widely can the ecumenical tent in Europe spread?
- What has CEC to learn from the growth of ecumenical movements within Europe?
- How can we communicate positively the value of being a member of CEC?
- How can CEC continue to respond effectively to the issues which will shape the Europe of the coming years?
- How can CEC see itself in a wider context?

6.34 The General Secretary's written report to the Lyon Assembly is the nearest that CEC comes to a situational analysis of CEC's environment, both internal and external - its strengths and weaknesses as well as the opportunities and threats. This analysis was subsequently lost as the forward looking report by the General Secretary was at odds with the retrospective reports provided by the Commissions.

6.35 The General Assembly's *Policy Reference Report* was presented as offering a strategic framework comprising main policy lines that might assist the Central Committee to agree future objectives. This report departed therefore from previous Assemblies by refusing to mandate an exhaustive list of specific pieces of work. Based on this methodology, the Assembly agreed "*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.*" Under each of these issues the Assembly tried to list a mixture of subsidiary recommendations and enabling goals, not all of which on closer inspection were complementary to one another. This report did not answer the strategic questions raised by the General Secretary.

6.36 It is far from clear what impact this report or indeed the Assembly as a whole had on the subsequent policy deliberations of CEC. The 2010 Central Committee in September 2010, adopted a work programme and budget for 2011 in relation to the following four strategic objectives that for the most part mirror the existing Commission mandates:

- promoting the Unity of the Churches in theology, mission and witness (engaging with the mission of the Churches);
- representing the common voice of the Churches vis-à-vis the European institutions;
- promoting inclusive communities and welcoming the stranger;
- promoting coherence and strategic objectives within the whole of CEC.

6.37 **All of this suggests a growing capacity by CEC to organise its work in a way that delivers on a small number of objectives. What is less obvious however is the extent to**

which the conversations across CEC's decision making bodies are consistent and where responsibility rests within CEC for drawing up and agreeing the strategic objectives?

- 6.38 **Missing from the process is any indication of what success might look like. This is important if CEC is to meet the expectations of its Member Churches by showing that it is using the resources gifted to it efficiently. CEC needs to show that it is making a measurable and beneficial difference to the community that it is called to serve.**

Conclusions

- 6.39 **What does the preceding analysis reveal about CEC's understanding of and approach to strategic thinking and planning?**
- 6.40 *Our Common Way*, the *Future Conference* and the deliberations of the Lyon Assembly all indicate an organisation struggling to think strategically. **CEC is aware that it needs to redefine itself following the end of the Cold War, but it has found it hard to deliver a coherent and convincing road map that might guide it forward**, answering questions about its mission and values and what it wants to achieve. In today's rapidly changing world **CEC's loss of an institutionalised capacity for and culture of strategic thinking is worrisome.**
- 6.41 **The Commissions appear to have a greater understanding of their vision, mission and values than the organisation as a whole.** Yet it is perhaps also true that this understanding has more impact in shaping the identity of the Commissions in opposition to CEC itself than in actually shaping their work. **The extensive list of working areas presented by the three Commissions to the Lyon Assembly highlights the difficulty that the Commissions have in thinking strategically when setting priorities to deliver their own agendas.**
- 6.42 A number of reasons help to explain this state of affairs. These include the changed external environment in which CEC finds itself 60 years after it was founded. CEC's internal environment is also different following an increase in Church membership and the attempted integration of CSC and CCME. **The transformation of CEC's internal and external environment makes it simultaneously more important but more difficult to reach agreement on why CEC exists.**
- 6.43 The situation has not been helped by the slow awareness within CEC of the importance of strategic planning and what the process entails in practice. **All too often CEC confuses strategy with policy. Strategy is not policy, but is the means of affecting it. Policy without strategy is, to a high degree, flying blind.**

- 6.44 **CEC needs a strategy for extending its influence, for maintaining its presence in Europe and the wider ecumenical movement and for ensuring that it can meet the needs of its Member Churches. That requires something more than just dealing with things on a day to day basis. There should be some sense of what CEC is trying to achieve as an organisation or fellowship of Churches over a longer period.**
- 6.45 **All too often CEC's inability to articulate what is meant by the terms 'vision', 'mission' and 'values' results in a collapsing of the boundaries between the categories.** This undermines the utility of the process by introducing a further layer of confusion. **There is unnecessary institutional uncertainty between the bodies as to who is responsible for overseeing the process.** This contributes to institutional tension within CEC and results in a multiplicity of unconnected statements most of which have a limited shelf life.
- 6.46 **There is little evidence of sustained strategic thinking in CEC or a clear mechanism for analysis and assessment. This leads to a culture of fire fighting rather than long term planning.** All this gives the impression of an organisation muddling through and one that is prone to lurching from one crisis to another. To those tasked with governing and managing CEC, the organisation's inability to think and act strategically makes it hard if not impossible to navigate CEC forward. **Unless CEC can resolve these strategic deficiencies its future is far from assured. The choice for CEC is clear: reform or decline.**

7. A RWG Assessment of Existing Governance and Management Structures and Processes

7.1 Are current arrangements sufficiently coherent and robust to enable CEC to deliver the new strategic framework proposed by the RWG?

CEC's existing governance and management structures

7.2 This section describes CEC's governance and management structures as well as its physical and legal characteristics. The information is drawn from *The Structure of the Conference of European Churches*, a report agreed by the Central Committee in 2008.

Governance Structure

7.3 CEC has a General Assembly consisting of all Member Churches and Associate Members. It meets every six years. The General Assembly is CEC's highest authority. It is responsible for formulating priorities for the work of CEC alongside a general financial framework for the period up to the next Assembly. The Assembly reflects on a specific theme selected by the Central Committee from which it issues statements and adopts recommendations. The Assembly provides a space in which Member Churches pray for one another and for the whole world.

7.4 In between meetings of the General Assembly a Central Committee of up to 40 representatives drawn from the General Assembly meets annually to make decisions consistent with the overall vision and specific priorities agreed by the Assembly. At the same time it responds to new ecumenical and political developments within Europe and other parts of the world.

7.5 The Central Committee has the right to issue public statements on behalf of CEC on matters of interest and relevance to the work of the organisation. The Central Committee is therefore that body which oversees the business of CEC and exercises governance of the organisation in between Assemblies.

7.6 In fulfilling its responsibilities the Central Committee approves the working priorities of the Commissions as set out in their work programme and thereafter receives progress reports. On the advice of the Budget Committee, the Central Committee approves CEC's budget and determines the financial contributions by CEC Member Churches.

7.7 The Central Committee has responsibility for staff matters and appoints a Personnel Committee to assist it in this task. The Central Committee is responsible for the election of the General

Secretary, for the appointment of the Associate General Secretary and for the election of the CEC Commission Directors.

- 7.8 The Central Committee is supported by a Presidium consisting of the President and Vice President of CEC as well as additional members drawn from the Central Committee. The Presidium meets approximately six months after each meeting of the Central Committee.
- 7.9 The Presidium reviews the decisions of the Central Committee and prepares for decisions to be taken by the next Central Committee. It also receives interim reports from the Commissions as well as an interim financial report from the Budget Committee. It takes decisions concerning each new appointment of executive staff upon the recommendations of the Nominations Committee which has been convened to deal with that appointment.
- 7.10 CEC has three Representative Officers: a President and two Vice-Presidents. They are elected by the Central Committee and moderate those meetings as well as meetings of the Presidium. Together with the General Secretary they represent the overall CEC vis-à-vis its constituency as well as to partner organisations and the broader public.
- 7.11 CEC's work is undertaken through its Commissions and the General Secretariat. In essence there remain only two Commissions of CEC as CCME has put on pause its integration with CEC due to the establishment of the RWG. Although each Commission has a mandate which can be changed by the Assembly, the Assembly determines the work priorities for CEC overall and in turn determines the priorities for the Commission's work programme.
- 7.12 Each Commission is required to establish a long term work programme, in the framework of their mandates and the priorities as established by the Assembly, and to submit it to the Central Committee for approval. The Commissions are therefore accountable to the Central Committee.
- 7.13 The Commissions have their own governance structures. Each of the Commissions has an Executive Committee to oversee their work. These Committees meet between 1-3 times a year.
- 7.14 The CiD Executive Committees is appointed by the Central Committee from a list of names submitted by Member Churches. The Church and Society Executive Committee is elected by the Commission Plenary. The Church and Society Plenary consists of representatives appointed by the Central Committee from a list of names submitted to it by Member Churches. The CCME Executive Committee is appointed by its Assembly consisting of member organisations of CCME.
- 7.15 In addition to the Commissions, CEC has a Budget Committee, a Personnel Committee, a Nominations Committee as well as other Advisory Groups such as the Communications Advisory Group. These bodies are appointed by the Central Committee and report to it on an annual basis. There are also those networks like ECEN and CALL that are connected to CEC but have their own management and governance structures.

Management structure

- 7.16 CEC's management is provided by the General Secretary, the Associate General Secretary and the Directors of the Commissions.
- 7.17 The General Secretary serves as the chief executive of the organisation. Together with the Representative Officers of CEC s/he represents the overall CEC vis-à-vis its constituency and the wider public. The General Secretary is the link between CEC's governing bodies and management structure.
- 7.18 The General Secretary assumes special responsibility for strengthening the overall development and vision of the organisation. He works through the Senior Management Team to ensure the implementation of the work programmes of the overall CEC as assigned by the CEC governing bodies. The General Secretary serves as line manager for the Directors of the Commissions and for the Executive Staff in the General Secretariat.
- 7.19 The Associate General Secretary is appointed by the Central Committee from among the Directors of the CEC Commissions. The Associate General Secretary shares under the guidance of the General Secretary in the overall management and strategic development of CEC in the context of the Senior Management Team.
- 7.20 The Directors of the CEC Commissions are elected by the Central Committee. They serve as the chief executives of their respective Commissions. They are responsible for the staff of their Commissions and for the overall management of their respective Commissions as well as the implementation of the work programmes assigned to them by the governing bodies of their Commission and of the wider CEC. Commission Directors are responsible for working with the Finance Secretary in establishing a budget for their Commissions and for supervising spending within the framework of the adopted budget.
- 7.21 Together with the Representative Officers of their Commissions the Directors represent their Commissions vis-à-vis their members and the broader public. They can, in consultation with the General Secretary, make public statements on issues that fall within their mandates. As part of the Senior Management Team they share responsibility for the development and common vision of CEC as well as of their Commissions.
- 7.22 The Senior Management Team consists of the General Secretary, the Associate General Secretary (one of the Directors) and the Commission Directors. The Senior Management Team's main tasks are to work with the General Secretary to oversee the management of CEC across its various areas of work, to ensure the coherence and synergy of CEC's work as well as to facilitate decision making in relation to meetings of the governing bodies of CEC. Other members of staff, such as the Finance and Personnel Secretary, and the Communications Secretary, participate in the Senior Management Team as required.

Office location

7.23 CEC operates from three physical sites: Geneva (CiD and General Secretariat) Brussels (CCME and CSC) and Strasbourg (CSC).

Staffing

7.24 As of the last meeting of the RWG, 23 personnel work for and alongside CEC. This includes 10 administrative staff, 8 senior and/or executive staff, 2 associate staff and 3 finance officers.

Legal identity

7.25 CEC is a legal entity established under Swiss law. CEC CSC is a legal entity under Belgian law as is CCME. CiD does not have a separate legal entity as it is covered by CEC. The CEC CSC office in Strasbourg is established as an Association.

Finance

7.26 CEC is financed by contributions from Member Churches, donations from third parties and public funds. Member Church contributions are calculated by a key comprising the following criteria: the adult membership of the Churches; the GNP per capita; the UN contributions of the European nations; the total contributions over the last five years. This funding covers core costs. Additional funding is required to meet project costs and extraordinary costs like meetings of the General Assembly.

RWG's analysis of CEC's governance and management

7.27 CEC has two sets of governance structures: those that deal with CEC as a whole (Assembly, Central Committee and the Presidium) and those that deal with the Commissions. **It is difficult to know where authority for making decisions lies within CEC. It is equally unclear who is entitled to speak on CEC's behalf.**

7.28 Even within the differing planes of governance it is far from clear where authority lies. On the horizontal plane does authority and responsibility lie with the Assembly, the Central Committee or the Presidium? On the vertical plane does authority and responsibility rest with the Executive Committees or the Commission Plenaries? What is the mechanism by which these differing governance planes interact?

7.29 **There does not appear to be one single body with overall responsibility for co-ordinating those aspects of CEC policy which are necessarily the subject of central planning, especially in relation to the allocation of resources.** There is a cat's cradle of autonomous or semi-autonomous bodies with distinctive but sometimes overlapping functions which are a source of confusion and wasteful duplication of effort.

- 7.30 **The existence of multiple decision-making bodies within one organisation protracts the process of reaching agreement on any particular issue.** The process of dealing with an issue takes more time and more effort than comparable organisations. CEC's governance structures absorb more energy, than it releases
- 7.31 **Many people participating in CEC's governance structures can stop things from happening, but few, if any, can make things happen. Power is negative rather than positive.** CEC's current governance system places a great burden and potentially gives too much influence to the few who try to coordinate its working and master its complexities. The result is a lack of transparency.
- 7.32 **CEC's decision making process is neither predictable nor reliable.** Decisions have the feel of being the result of private negotiation involving the self-invited few rather than being taken in the open by properly constituted bodies.
- 7.33 **There is a disconnection between form and function, between theory and practice. CEC's governance structures do not function in the way intended.** The Assembly is constituted to act as CEC's highest decision making body, but it operates more as space for ecumenical encounter. The Central Committee is meant to operate as the focal point for decision making between Assemblies, but the size of the Central Committee makes this difficult.
- 7.34 Much of CEC's work is committee bound. **The committee structure provides a vehicle for the participation of Member Churches but it is a cumbersome, expensive and unwieldy way to operate. Too much time is spent keeping the relevant bodies informed of others' thinking rather than in taking forward the work.**
- 7.35 **The process by which Member Churches are elected to CEC's governing bodies is contested and politicised and contributes to a declining level of trust between Member Churches.** A premium is placed on ensuring a complex balance across a range of indexes (denomination, geographic, majority/minority, lay/ordained, males/female, young/old).
- 7.36 There is much to applaud in CEC's approach to achieve this complex balance, but it comes at a cost. **Little consideration is given to whether those elected or nominated have the skill sets necessary to fulfil the relevant mandates.** As with CEC's General Assembly, CEC's governing bodies become first and foremost a space for ecumenical encounter in a way that disables them from functioning in the way intended. One succinct evaluation of the Trondheim Assembly was "brilliant at celebration, poor at decision making."
- 7.37 **At the management level, there is unnecessary duplication between the roles and responsibilities of the General Secretary and the three Directors.** The General Secretary is meant to serve as the chief executive of the organisation and is responsible for CEC's overall development. But, it is the Directors who are responsible, as the chief executives of their own Commissions, for delivering the work. This management structure is top heavy. **An**

organisation the size of CEC does not need a General Secretary, an Associate General Secretary and three Directors.

- 7.38 The Senior Management Group is the body in which the General Secretary, the Associate General Secretary and the Directors coordinate the work of CEC. The absence of the Finance Secretary means **there is disconnection between policy and resources.**
- 7.39 The existing structure was a response to the reconfiguration of the ecumenical movement and the integration of CEC and CCME. This restructuring exercise **lost sight of what constitutes good governance and good management.** There was resistance during this exercise to allowing the General Secretary to be the chief executive of CEC with any power of decision. Whenever reports were presented to the Central Committee some Member Churches raised concerns that challenged the very idea that the General Secretary should have the power or authority to make any executive decision, even with due reporting. These same Member Churches objected, in their view, to the independent way the Commissions functioned.
- 7.40 The proposal for a Senior Leadership Team was rejected in favour of a Senior Management Team. This term was dropped once objections were raised to the notion of someone other than the Central Committee having a leadership function. The main objectors were some who had senior roles within their own churches and wanted to maintain that same influential position within CEC.
- 7.41 The 2008 Report's stated aim was to provide CEC with a tool *"to operate as an efficient and effective body, able to impact beyond itself because it is secure within its own structures"*. This was to be achieved by providing transparency and clarity as to how the various parts of CEC act together and relate to each other.
- 7.42 The RWG's analysis is that **the current arrangements are far from transparent and clear. The management and governance relationship between CEC's overall decision-making bodies and its Commissions is strained both on paper and in practice.**
- 7.43 The understanding of the relationship between the various aspects of CEC and the accountability of the differing parts to the whole organisation is spelt out in tortuous detail. But, by insisting on such a level of detail both the Central Committee and staff members ensured that power was restricted and authority was restrained. This demonstrates the lack of trust within CEC both at a staff level and at the level of CEC's governing bodies.
- 7.44 **CEC's governing bodies did not use the processing of restructuring to consider either CEC's financial health or the cost implications of the proposals adopted.** The report from the Moderator of the Budget Committee to the Central Committee in 2005 explains that with the income to ecumenical bodies set to decrease rather than increase over the next decade, CEC like other ecumenical bodies would find it increasingly hard to balance its budget.

- 7.45 The Budget Committee's Moderator advised that given this financial forecast CEC should use the restructuring exercise to do one or more of the following: reduce costs, reduce staff, reduce the scope of CEC's activities, attract alternative funding and/or find savings through economies of scale. None of these strategies were pursued. The adopted proposals added to CEC's costs.
- 7.46 **In attempting to integrate CCME into CEC, the relationship between CEC and CSC was taken as a model of best practice. This overlooked the structural tensions that existed between these two bodies.**
- 7.47 These tensions could be managed when CEC consisted of just one Commission but using this model writ large across not one, not two, but three Commissions has created unsustainable governance and management structures that threatens the integrity of the organisation as whole. **The 2008 restructuring exercise has left CEC with an existential crisis namely whether it is one organisation with one vision, mission and values statement or a brand name for three differing bodies who have no intention of merging.**

Conclusions

- 7.48 The RWG concludes that **the 2008 restructuring process resulted in organisational confusion as differing bodies were co-ordinated with little thought given to how they should operate in practice. CEC has deviated significantly from a basic model of good governance and good management such that what now exists no longer makes sense.**
- 7.49 The RWG notes that **if the intention in setting up the RWG was to provide CEC with a common vision and mission to help frame relevant strategic objectives then it makes little sense to rely on existing structures to deliver this new strategic framework when they actively impede CEC working as one body.**
- 7.50 The RWG concludes **that if form is to follow function then CEC must be configured in such a way that it enables CEC to deliver on its new strategic framework.** The RWG recommends that **rather than trying to bend existing arrangements to future realities CEC needs a new organisational model in keeping with its new strategic framework.**