



Saksbehandler: Liv Janne Dehlin

Saksdokumenter

Rapport nr. 14/2006 **Gerd Marie Ådna**
Report from CCEE/CEC Committee for Relations with Muslims in
Europe Meeting in Palazzola, Rome, 16th- 19th March 2006 (*vedlagt*)

Oppfølging av saker i de økumeniske organisasjoner

Konferansen av europeiske kirker (KEK)

Forslag til vedtak

Mellomkirkelig råd tok rapporten fra CCEE/CEC Committee for Relations with Muslims in Europe Meeting 16.-19. mars 2006 til orientering..

**Report from
CCEE/CEC Committee for Relations with Muslims in Europe
Meeting in Palazzola, Rome: 16th- 19th March 2006
by Gerd Marie Ådna**

Present: Bénédicte du Chaffaut; Joseph Ellul; Gordian Marshall; Claudio Monge; Erwin Tanner; Kari Vogt; Hans Vöcking; Helmut Wiesmann; Peter Fleetwood (CCEE Secretariat); Metropolitan Emmanuel Adamakis (for 17th morning, first half); Gerd Marie Ådna; Martin Affolderbach; Andrew Wingate; Viorel Ionita (CEC Secretariat).
Guests: Mgr. Khaled Akasheh (Pontifical Council for Inter-religious Dialogue) and two students from Algeria: Nadjia Kebour and Farida Chahreddine.

Det var altså 9 + 1 katolske deltagere og kun 4 + 1 KEK-deltagere, siden Metropolitan Emmanuel deltok kun fredag morgen. Verken engelske Helen, danske Berit, portugisiske Pedro eller Moskva-representanten dukket opp fra KEK. Sistnevnte har ikke vært med på noen av de tre siste møtene med nye deltagere; han er også den eneste utenom sekretariatet som sitter over fra den gamle gruppen. Dette er et stort problem siden dette medfører at Viorel Ionita blir den eneste ortodokse deltageren. Han var svært frustrert på deler av møtet. Andrew og jeg snakket lenge med ham.

Jeg gjengir deler av den engelske rapporten og kommenterer på norsk det jeg mener er viktigst eller som jeg stiller meg spørrende til. Jeg har også uthevet de engelske delene som jeg opplever som viktigere enn andre. Det er altså én del som er country-report, én som er om "vold" og én del som omhandler EEA3 i Sibiu i 2007.

Session 1 (Thursday evening):

- The minutes of the meeting in Châtenay-Malabry, Paris, Sept 05, was approved.
- Til tross for lite budsjett fra CCEE, går vi inn for et møte nr. 2 i 2006.

- **The question of Sibiu Sept 2007:**
- What has now been decided concerning the way each forum is to be treated is that there will be a theme for each of the three full days of the assembly in Sibiu, as follows¹
 - Day 1 – the Light of Christ in the Church
 - Forum themes: unity, spirituality and witness
 - Day 2 – the Light of Christ in Europe
 - Forum themes: Europe, religions, migration
 - Day 3 – the Light of Christ in the World
 - Forum themes: creation, justice, peace

¹ The themes assigned to the three days were "tightened up" and slightly altered in preparation for a meeting held in Geneva on 6th April 2006 when those facilitating the fora gathered to discuss content and methodology.

Our committee is asked to be responsible for one of the fora on Day 2, Wednesday 6th September 2007, on the theme “Religions”. Each day would follow the same pattern: morning worship all together followed by guided bible study and a plenary session addressed by a figure of recognised importance. Somehow (!) the fruit of the day should be fed into the next morning’s plenary. There will be 2,500 delegates, 100 staff, 100 translators/stewards and 100 guests for the whole programme at Sibiu (half CCEE and half CEC).

- Arrivals are on Tuesday 4th September
- Closing actions are on Saturday 8th September
- Closing worship (in various communities then all together) is on Sunday 9th. The question of Muslim visitors and their status is delicate.... The planning committee is meeting in 2 weeks, and they would like a general proposal from us.
- This led to a discussion of the value of the work done by Martin and Gordian after the Paris meeting, and a general discussion of this committee’s role at Sibiu. The following remarks are not assigned to anybody in particular
 - We need to be aware of potential physical obstacles (e.g. distances) in Sibiu.
 - Religions: only Jews, Christians and Muslims will be considered.
 - How do churches fit into forums?
 - **Vi hadde jobbet en del med Sibiu på Parismøtet høsten 2005; hvorpå Martin og Gordian hadde skrevet et nyttig skriv om saken. Men kanskje var det hele fånyttet? Frustrasjon i møtet....**
 - **Videre think-tanking:**
 - We do not need “big names” but people already committed to dialogue.
 - Archbishop Rowan Williams would be good for a plenary session, and Tariq Ramadan for an afternoon meeting. Other names: ex-President Khatami of Iran and Mohammad el-Baradei, from the IAEA. Jonathan Sacks (former chief rabbi, UK) would be a good Jewish contribution....
 - The whole dynamic of dialogue changes if there are three religions present. An allied question – a genuine one – is whether we are to “discuss” or to “perform” dialogue.
 - **If the topic is what was suggested at Paris, i.e. ‘citizenship and belief’, a prominent Muslim from Europe would be ideal. It was agreed that the theme should be what was agreed last time – “being a citizen and being a believer” – and that Muslims be invited as dialogue partners on this theme, and be invited to continue dialogue with this committee in the future.**
 - It was agreed that Martin and Gordian should continue to prepare our detailed proposal.
 - **Sibiu should no longer be a major theme in CRAME meetings.** Those who wish may participate in a sub-committee. For some this will be a matter of planning, for others playing a role in facilitating the forum itself. Martin has agreed to take this forward with those who are willing to be involved. **MEN** – vi bestemte at et CRAMEgruppemøte legges til **ETTERKANT** av Sibiu, og det kan bety at vi også deltar på selve **EEA3**.

Sessions 2 and 3 (Friday morning)...

... began with further reflection on what had been said about CRAME's role in Sibiu. Some clear ideas were put forward. Again they are not assigned to individuals:-

- Asking CRAME to get involved in dialogue with Jews is going beyond our competence.
- **HER BØR ANDRE SOM ER KOMPETENTE PÅ DIALOG MED JØDENE INN! BISKOP KVARME FRA NORGE?**

Country reports:

Disse rapportene er svært viktige for dynamikken i gruppa, men ikke nødvendig å gjengi fullt og helt for TN / MKR. Noe av innholdet i dem skal heller ikke offentliggjøres pga sensitive temaer i forholdet mellom muslimer og kristne (jeg har fjernet dette fra det som kommer under). Det er meningen at alle deltagere i framtida skal sende skriftelige rapporter på forhånd, som så kan diskuteres i plenum. De bør også dreie seg om det som er tema for det aktuelle møtet, hvis mulig. Det er ikke klart hva vi bør eller kan gjøre ut av disse rapportene. Dere vil se at en del av temaene fra de ulike land berørte møtets hovedtema "Vold i kristendom og islam".

Malta:

- "Maltese-Muslim" marriages
- Illegal / irregular immigration.
- Academic level. The University of Malta (European Documentation and Research Centre) has tried to integrate Muslim participants
- The Faculty of Theology has joined the Mediterranean Religious Studies Network. There will be a conference in Uppsala, 30th March – 2nd April, which Joseph will be attending.

Denmark: Berit S. Christensen var dessverre ikke tilstede, men hadde sendt et interessant paper om DK.

- Cartoon issue has created the worst crisis in Denmark since WW2.
- General disbelief in the mono cultural Danish community-how could this be?
- Power of state encouraged secularisation.
- Feeling of the vast Muslim world, against a small nation, after the tensions of 9/11 and the London bombings had created an atmosphere of fear.
- Freedom of speech, responsibility and respect for religion discussion. The Government is taking the former as absolute.
- Initiatives involving the churches
- Council of Religious Communities in Denmark being planned. Churches asked to act, by the government.
- Challenges are theological and pastoral, and also structural and in terms of leadership.
- Muslims. Five main groups were revealed: traditional Muslims, Cultural Muslims, Ideological/political Muslims, Modern Muslims, Muslims in dialogue.

2% see themselves as Danish, 53% as Muslims, and 36% as Danish and Muslim. Polarisation for and against the burning of the Danish flag.

- General conclusion: relations worse than before, and so the need for dialogue vital.

Norway: Kari Vogt og jeg bidro sammen til å tegne et bilde av situasjonen i Norge, men vi brukte mer tid på Danmark pga den svært spente situasjonen der. Vi understreket forskjellen på de to nordiske landene.

- Cartoon controversy also here. Delegation sent to Pakistan, in aftermath. Both non-Muslims and Muslims hated the burning of the Norwegian flag. Consequence had been more money made available to Council for Life Stances.
- Islamic Council had been operating well since the 1990's. Affirmed freedom of expression can only come with responsibility. Others- no limitations.
- Rapid growth of new Progressive Party, which is anti Muslim. Government ministries are now putting time and money into countering this influence.
- Discussion about the opening of an Islamic Studies Dept, in Oslo University, with the assistance of the government. Aim- to create a theologically articulate leadership.
- Mixed marriages: each side must give the right to a child to learn of each faith.

Turkey:

- Symposium on the Meaning of Civilisation, lasting five days, and including visits to religious sites.
- Catholic-Muslim dialogue on Christology. 80-100 attended.
- Dialogue in Paris, on Dialogue, Religion and Culture, including the role of *laïcité* in France and Turkey, and the role of religion in cultural dialogue. Sponsored by GAIC (Paris), UNESCO, and WRCP, with half the participants coming from Turkey and half from France.
- The murder of Father Andrea Santoro in Trebizond (5th Feb 2006).
- Role of media.

Switzerland:

- The government has set up a qualitative research project, on how Muslims conduct their life and belief. Criticised.
- Cartoons had led to distrust, and showed the level of ignorance.
- The Christian People's Party is trying to put together a paper aimed against Muslims, affirming Swiss values, equality of the sexes etc.
- Discussion of the cartoons had led to debates on religion in society. The National Fund has launched a programme on religion, state and society.
- Erwin is to go to Iran, on a return visit by the Bishops' Conference specialised group on Islam, after an Iranian delegation had been to Switzerland. Consideration of culture and how a lay structure works, in relationship to religion, and also to reflect on the right of minorities.

England:

- Andrew outlined the main points on his written report.
- Various post-London bombing attempts to toughen up on anti terrorist legislation. But more government grants for faiths capacity building initiatives.
- Successful prosecution of Abu Hamza, ex-Finsbury Park mosque, generally welcomed.
- He showed a long document, which created much interest, coming from the Muslim Task Force, established by the government (Home Office: 'Preventing Extremism Together' Working Groups- Aug-Oct 2005).
- Importance of consulting other communities- Sikhs, Hindus etc.
- Effect in Britain of Iraq, Palestine, Afghanistan, Iran.
- The cartoon controversy successfully worked through. Strong sense of responsibility of the press. Condemnation by most Muslims of extremist reactions.
- Launch of long prepared-for National Christian-Muslim Forum in January.
- Death of Zaki Badawi and the gap this leaves- understood by all members for Europe also.
- Faith Schools questions.
- Training of Imams and clergy initiatives.
- Symbolic acts of cooperation. Football tournament between Imams and Clergy. Coming visit of 11 Danish Bishops to Leicester.
- Andrew offered to send his article from the Church of England Newspaper, on the Cartoons issue; and the press release about the Christian-Muslim Forum launch. This was welcomed.

Algeria: The Muslim guests reported to us on the situation in their native Algeria:

- Nadjia Kebour. Terrorism in Algeria is a new phenomenon, where religion and politics have become entwined, as a Jihad is carried out to create a new Islamic state. To become a proper Muslim one is supposed to join in the Jihad, and the idea seems to be that the more you kill the more you experience God, whom they transform into a monster. Young, depressed, unemployed and uneducated people are grasped by an evil ideology. There is no freedom of expression, and no theologian dares to condemn the violence. The Islamic ideologists think they are superior to others, including their fellow Muslims, and do not see Algerians as brothers, within the same humanity.
- Farida Chahreddine. Violence, for religion reasons, is particularly vicious, and means we become little better than animals. Jihad does not mean violence but the struggle against violence; this spiritual struggle is forgotten, with the aim being to kill as many people as possible. Islam is based on the immense goodness of God, and we should only compete to do good works.

Besøket av de muslimske Nadjia og Farida fungerte svært godt. De kom 2. dag og skulle egentlig ikke delta på alle møter, men var med på absolutt alt, til og med de katolske kveldsmessene om kvelden. Særlig Benedicte og jeg snakket mye med dem.

France:

- **Bénédicte introduced her two papers.**
- **Dette var vel forberedt og bør være modell på senere innledninger og det videre arbeid med "Vold" og andre temaer.**
- The first centred on the three week period of violence in France in November. This was precipitated by the death of two young men of North African origin, when being chased by the police. The reaction of the Minister of the Interior, calling them bad people, exacerbated the situation. The rioters were mainly young men aged 18-22, though 577 minors were arrested. They were socially and economically disaffected, full of despair, living in 'ghettos'. Mixture of racial backgrounds. They *want* integration, and feel they are in a cul-de-sac. Schools used to be seen as the 'shrine to the future' and now as prisons. The Rector of the Great Mosque in Paris was very clear- that this had nothing to do with Islam, and he thoroughly condemned the riots. The religious understanding of these young men is very weak. A Fatwa against the violence was passed by the Union of Islamic Organisations of France. Need to take Islam out of the discussion, and stand against those who increase fear of Islam. There does seem to be a crisis of representation of Muslims in political institutions.
- Islam in Prisons in France. Most prisoners are young men of North African origin. They live in a culture of violence. There had been a more repressive policy against Muslim prisoners since 2001, since when there had been an increase of 20% in their population in the prisons. The Council of Europe's commissioner for human rights (Álvaro Gil-Robles) had criticised conditions. Some improvements- no pork, prayer facilities given etc. Many cannot meet for Friday prayers (no Imams in prison) and celebrating the end of Ramadan is either not allowed or not possible. Danger: in the absence of (official) imams, prisoners often fall under the spell of real radicals, whose warlike versions of Islam become attractive. There are calls for revenge on a society that has rejected them, on France's colonial past, on the West's collusion in Israel's humiliation of Palestine, on exclusion from French political structures. Conversions to Islam also take place within prison. Figures for chaplaincy- 513 Catholics, 267 Protestants, 69 Muslims, 2 Buddhists, 3 Orthodox. Helmut commented that only young *men* are involved (cf the protests in 1968), and that pastoral care does not exist at all in Muslim countries.

Session 4 (Saturday morning)

Germany:

- National level dialogue, including Alevites, Sunni Muslims, Catholics and Protestants. He showed the publication *Handbuch Interreligiöser Dialog* (AABF Alevitische Gemeinde Deutschland) and another entitled *Weiss du, wer ich bin?*.
- Pastoral issues. Large proportion of Muslims in kindergartens. There had been a study of a document on marriage between Christians and Muslims published by the Italian Bishops' Conference, but Helmut noted this had followed the strict interpretation set out in the document *Erga Migrantes Caritas Christi* (from the Pontifical Council for the Pastoral Care of Migrants and Itinerant People).

- Veiled anti-Semitism appearing on the internet, fired up by Israel/Palestine issues. 'Hitler was right' publication suppressed by the governments.
- Political bodies long for a united Muslim body to deal with. Complicating factor of dependence of some on Ankara.
- Will there be Muslim schools? Watch kept on text books, though the diplomatic school cannot be touched.
- Laws in Germany are already much tougher than in Britain, which is catching up!

Scotland:

- Abuse of children. Police clearance requirements apply to all voluntary and faith groups.
- Mormons wanting to join the IF Council, as a Christian group. Not accepted. Who is a Christian? Who is a Muslim?
- Cardinal Keith O'Brien has called for the recovery of Christian roots within Scotland, following the call of the Pope. Danger of an arrogant feeling approach.

Holy See:

- Mgr. Khaled Akasheh (from the Pontifical Council for Inter-religious Dialogue) explained that Cardinal Poupard is now responsible for two Pontifical Councils: for Culture and Inter-religious Dialogue (PCID). As yet this has not meant any structural changes. The PCID's commission on Islam is quite similar to CRAME; after 5 years it normally publishes a document on its work. He suggests CRAME would do well to publish, too: *verba Volant, scripta manent!* We need to follow the call of King Abdullah of Jordan- 'Christians, be more united', especially in view of accusations from the Muslim world of disunity amongst Christians. The Building Bridges seminars are an example of dialogue in depth.

Country reports in general:

Kari said these were vital. They should be both general, and around themes, and be given time. Muslims could be invited to hear the reports. They should be reported back to our churches. Viorel said this is essential, since we are not just a study group for our own benefit. Andrew said that it was quite appropriate to expect outcomes from our meetings.

It was agreed that an article could be sent to *The Tablet* (a widely-read Catholic weekly produced in London) and Peter, Andrew and Bénédicte will submit this.

**A plan for future meetings of CRAME:-
the following provisional schedule was agreed in outline:**

Time	Place	Themes	Guests
September 2005	Paris	Sibiu / planning	
March 2006	Palazzola / Rome	Sibiu / violence	Muslims studying in Rome
October 2006 ???	Rome	Violence Citizenship and faith	
May 2007	Leicester GB	Training of imams and clergy	Muslims from Islamic Foundation, Markfield
September 2007	Sibiu RO	At the end of EAA3	
April 2008	Copenhagen DK or Lund SE		
October 2008	Salamanca ???		
May 2009	Berlin ???		

**Legg merke til *temaene* vi skal ta opp.
 Så til møtets hovedtema igjen:**

Texts on violence:

- Helmut referred us to the paper on Violence and Jihad, taken from the statement of the German Bishops' Conference on Christians and Muslims in Germany.
- He introduced what he felt was a very helpful book, by Piper, *Die neuen Kreuzzüge (The New Crusades)* published in Munich/Zurich in 2004. It focuses on Saudi Arabia, which sends violent people abroad in order to have peace at home. It emphasises the lethal combination of Salafism and Wahhabism.
- Kari introduced a major publication by Robert Pape, *Dying to Win. The Strategic Logic of Suicide Terrorism*, Random House, NY 2005). 315 attacks are studied, from 1980-2003. The question is raised, why are they growing? Not even half are Muslims, and they include Sri Lankan Hindus, and Turkish secularists. Richard Pearle and others see the problem as being within Islam itself, but this does not seem to be according to the evidence here. Nearly all suicide bombings are about wanting others to withdraw from territories. The crucial question is Western military policy, more than economic, social, cultural and religious violence.
- Andrew introduced the short but comprehensive booklet, from Grove Booklets, by Colin Chapman- *Is there a Christian Response to Terrorism?* (Cambridge 2005) with its balanced bibliography of books in English.
- Peter Fleetwood gave a brief summary of the *Compendium of the Catechism of the Catholic Church*, on the just war.

Session 5 (Saturday afternoon)

Gerd Marie gave a short presentation on behalf of herself and Claudio. She divided the matters we had discussed into: Suicide bombers, who use religious language, and who seek status and economic and territorial benefits; national conflicts, coming out of despair and use religious rhetoric; 'just war', jihad; anger expressed in a destructive way, from lack of identity, and showing a complete lack of empathy with those you are angry with (No 'I-Thou' feeling). Lack of freedom of expression leads to violent methods of expression. Appropriate language is not known for expressing feelings, for example, about Palestine, or George Bush. Much killing is intra-Muslim killing, as in Algeria. The media fans violence, and does not usually tell positive stories.

Denne presentasjonen var et forsøk på å trekke sammen hva som var kommet fram i diskusjonen og tekstene fram til da. Jeg framprovoserte spørsmål og antagelig en enda bedre forståelse av de begrepene vi hadde brukt.

What kind of text could we produce? Should we produce a document?

Deretter fulgte en lang diskusjon der det er vanskelig å konkludere. Noen i gruppa skal skrive for *The Table*. Og at vi bør lage noe som kan være "a framework for thinking about violence", including case studies and examples of good practice.... (Andrew Wingate). Andre relaterte temaer som "ære og skam i forhold til unge menn og deres følelse for vold" var oppe. Jeg spurte om kristen teologi og praksis kan inspirere oss til en måte se på hvordan og hvem som lykkes i å skape dialog, og kanskje forhindre vold; de "gode eksemplenes metodikk":

Gordian questioned the idea of a document for churches. If we publish it could include good stories, and make clear that these are not just the exception, although his experience is that people are slow to believe positive reports. He wondered whether it might be possible to find another way – finding a new opportunity for dialogue rather than a new publication. Mgr. Khaled felt that there should be a grappling with texts; the crucial point is whether texts are properly interpreted. Bénédicte felt we should produce a report of about 4 pages, that all Bishops would read. Erwin thought the emphasis should be on peace, and not just on violence.

Further comments from Muslim visitors:

- Algerians live in fear, as violence leads to counter violence. Even 12 year olds used the word Jihad, without knowing anything about what it means. Freedom of expression and dialogue between Muslims are essential, since if Muslims are not free, they cannot engage in interfaith dialogue. Jihad is often against fellow Muslims.
- There are historical, political and economic factors at the core of the violence. Education is weak. We need to learn from societies where there is freedom of expression. In Algeria, difference and diversity are ignored. 'I had never met a Christian in my life, in Algeria. Hence I have learnt so much in Rome.'

Mgr. Khaled explained that the *Nostra Aetate* Foundation has brought 60 students to Rome. They are mostly Muslims and they generally live in religious communities.

Concluding session (extra session 2, Saturday evening):

This was called as an extra session, so that we would not go away frustrated.

- **Evaluation is needed after each meeting. Peter suggested writing in, if we had points to make. Det har jeg gjort – ganske kort.**
- **Priorities for the next meeting should be decided.**
- **It was agreed that there could be two main topics in each meeting; one would be a flow on from the previous meeting, the other would be new. It was agreed that Violence would be concluded next time, and the new topic would be ‘Religious Affiliation and Social Integration’, with its obvious links with Sibiu. Joseph will prepare an introductory paper for next time, using one other from CEC as a consultant.**
- **Bénédicte will prepare a document on violence, for discussion next time, consulting with Andrew and Gerd Marie, from CEC.** (This should reflect the discussions this time, above and could include some theoretical, and some case study material).
- **Priority is to provide reports to church leaders on what we feel they should be responding to. We should not wait for them to ask questions, but alert them to questions we can see coming.**
- **An annotated bibliography on violence would be useful. Such books, articles could be submitted (to whom?).**
- **Further topics were suggested: Training of Imams and clergy (Leicester), Use of religious buildings, male-female questions in Muslim and Christian communities.**
- **Claudio suggested a European day on Muslim-Christian relations, to make our work known. Andrew said that we could give support to the GAIC annual European Week on Muslim-Christian Relations, held in late November.**
- **Thanks were offered to Peter, for his arrangements for this meeting. It was agreed that there was a positive feel, and general bonding of the group, as well as good work done.**

Jeg ønsker å legge til at Palazzola konferansesenter ca 45 km fra Roma sentrum var et vakkert og godt sted å avholde et slikt møte. Rom og mat var bra og vi fikk mange gode samtaler ved måltidene og på sen kveldstid. Ortodokse Viorel Ionita reagerte på at katolikkene feiret messe hver kveld klokka 18. Martin, Andrew og jeg deltok også med sang og bønn og skriftlesning.

Det er nødvendig å jobbe for at *alle* KEK-medlemmene kommer på neste møte.

Til den engelske minutes: Andrew Wingate 27.3.06; further additions and modifications from Martin Affolderbach and by Peter Fleetwood, 24.4.06



Saksbehandler: Vebjørn L. Horsfjord

Saksdokumenter:

Third European Ecumenical Assembly, 2007: Progress Report (*vedlagt - kan leses for mer inngående orientering om European Ecumenical Assembly 3*)

Oppfølging av saker i de økumeniske organisasjoner

Konferansen av europeiske kirker (KEK)

Saksframstilling

Sentralkomiteen: Det holdes møte i Sentralkomiteen, hvor Elise Sandnes er Den norske kirkes representant, 24. til 31. mai i Derry, Nord-Irland. Det vil bli gitt en muntlig rapport fra dette møtet på MKRs møte.

European Ecumenical Assembly 3: KEK planlegger sammen med Konferansen av Europeiske Biskopskonferanser (Den katolske kirke) et større økumenisk møte i Iasi, Romania i september 2007. Møtet er en oppfølging av liknende storsamlinger i Basel (1989) og Graz (1997). Møtet er ikke en generalforsamling og skal ha stevnekarakter. Totalt er det rom for 2500 deltakere. Den norske kirke er nylig tildelt en kvote på 15, av disse foreslår sekretariatet at tre tilbys Norges kristne råd for å sikre bred økumenisk deltakelse fra Norge. Den katolske kirke og Metodistkirken i Norge har egne kvoter. Det planlegges også økumeniske møter under forberedelsesprosessen, blant annet i Wittenberg i februar 2007.

På et nordisk møte ble det nylig enighet om at de økumeniske rådene i de nordiske landene skal koordinere et visst nordisk samarbeid. Det var også tilslutning til en idé om å la den nordiske deltakelsen være dominert av ungdom. Det kan være aktuelt med et nordisk forberedelsesmøte for alle nordiske og baltiske deltakere i Finland tidlig i 2007.

Deltakere fra Den norske kirke bør oppnevnes på Mellomkirkelig råds møte i september. Sekretariatet foreslår at det arbeides med å sette sammen en delegasjon som hovedsakelig skal bestå av unge mennesker.

Forslag til vedtak

1. Mellomkirkelig råd ber sekretariatet arbeide videre med forberedelsen til European Ecumenical Assembly 3 ut fra de planer som er skissert i saksframlegg, og det som kom fram i møtet.

**MEETING OF THE CENTRAL COMMITTEE
London/Derry, Northern Ireland
25 – 31 May 2006**

**THIRD EUROPEAN ECUMENICAL ASSEMBLY, 2007:
PROGRESS REPORT**

1. Planning Process

1.1 *Meetings of the CEC/CCEE Planning Committee for EEA3*

- CEC members of the CEC-CCEE Planning Committee for the EEA3 met in Geneva, Switzerland, August 21 – 23, 2005.
- In conjunction with the First Stage and launch of the EEA3 process, the CEC-CCEE Planning Committee for EEA3 met in Rome, Italy, January 23 – 24, 2006.
- Following the First Stage event, the EEA3 Planning Committee met with the CEC-CCEE Joint Committee in Rome, January 27 – 28, 2006.
- The EEA3 Planning Committee met again in Sibiu, Romania, March 30 – April 2, 2006.

Reports from all meetings are available.

In the planning process the Study Guide for the Third European Ecumenical Assembly was produced, giving historical, theological and thematic introductions to the EEA3 process, as well as relating it to the Charta Oecumenica. The Study Guide in English (currently being translated) and the Charta Oecumenica (in four languages) is available on the EEA3 web-site: www.eea3.org.

2. EEA3 Process

2.1 *First Stage Report*

“Rediscovering new light in the crucified and risen Christ on the road to reconciliation between Christians in Europe”: this was the sub-theme of the first stage of the Third European Ecumenical Assembly (EEA3), an ecumenical encounter of 150 delegates held in Rome, Italy, 24-27 January 2006. The general theme for the EEA3 is “The light of Christ shines upon all – Hope for renewal and unity in Europe”.

A full summary of the encounter is available on the CEC web-site and the EEA3 web-site.

2.2 Second Stage plans (See Appendix 1)

The second stage will consist of national and/or regional meetings throughout Europe between Pentecost 2006 and early 2007 with the theme "*The light of Christ shines upon all - Renewal and unity at a local level.*" Preparation will be the shared responsibility of the respective national delegates of Churches, Bishops' Conferences and regional and national ecumenical bodies. The slant and length of the meetings may be very different, depending on the local context.

Goals:

1. To live an experience of faith, spirituality and communion with moments of prayer, Bible meditations, witnesses, symbolic acts, pilgrimages, convivial moments;
2. To deepen the knowledge of the Churches and communities, which are present in the nation or region, and of Christian and ecumenical life, experiences;
3. To deepen the themes, goals and objectives of EEA3;
4. To discuss the themes of the Charta Oecumenica that will be dealt with in Sibiu;
5. To prepare local, national or regional meetings to take place at the same time as the Sibiu one (September 2007);
6. To plan and implement a "concrete commitment", so as to give visibility and continuity to the meeting.

Themes:

Nine themes have crystallised in the preparatory process: Unity, Spirituality, Witness, Europe, Religions, Migration, Creation, Justice, and Peace. The themes are all related to current issues in Europe, relevant to the life and calling of the church. As well as relating to the Charta Oecumenica and the EEA3 study guide, a process has been launched to develop these themes through reflection, discussion and sharing, throughout the various stages of the EEA3 process. Introductions to each theme will be made available on the EEA3 web-site, and the national and regional meetings are invited to contribute to the process of reflection and discussions, through meetings, studies, case studies, articles, reflections and other thematically related contributions. These contributions will be included in the further reflection process of the EEA3 themes.

2.3 Third Stage Plans

On behalf of the CEC/CCEE Planning Committee, the CEC General Secretary had asked the EKD Council President to convene a European Ecumenical Encounter in Wittenberg (Germany), on the way to Sibiu (Hermannstadt). The Council has taken note of and welcomed the previous preparations for a Third European Ecumenical Assembly in 2007 in Sibiu, Romania. The Council is pleased that the Third Stage of the EEA3 process is to be held in Wittenberg, and cordially invites CEC and CCEE to Germany. An Ecumenical Planning Group composed of members of the CEC Central Committee and representatives of the DBK, the Working Group of Christian Churches in Germany (ACK), the Federation of Evangelical Free Church Congregations (Baptists), the Orthodox Church Commission, the Evangelical

Methodist Church, the Old Catholics and the host church in Wittenberg have met regularly since December 2004.

The Ecumenical Planning Group have evaluated and acknowledged the work done during the European Ecumenical Encounter in Rome (January 2006), and will take this into account for the planning of Wittenberg. At the EEA3 Planning Committee meeting in Sibiu in March 2005, the group presented a proposal for programme with a timetable. The Planning Committee gave concrete feedback to the programme with some suggestions for change. The preparatory work was appreciated by the Planning Committee, which gave some concrete proposals to the programme, appreciating the importance of the event taking place in a historical Protestant venue, as well as highlighting the need for being ecumenically inclusive.

2.4 CEC Assembly Secretariat

Ms. Beate Fagerli was hired as new CEC assembly secretary from February 1st, 2006. Taking into account that two local secretaries are based in Sibiu, that the CCEE secretary is based in St. Gallen, and that the new assembly secretary already was living in Geneva, it was agreed that the assembly office be based in Geneva, Switzerland.

2.5 Communications

The EEA3 web-site was launched in January 2006 at www.eea3.org and now contains information about the four stages of the EEA3 process, resource material such as the Study guide, the Charta Oecumenica, as well as report and speeches from the 1st stage event in Rome, January 2006.

A preliminary brochure has been sent to the CEC member churches, associated organisations and partners. The CEC and CCEE Communications Officers are currently working on an EEA3 flier and poster, which will be made available for downloading on the EEA3 web-site.

Representatives of churches in several countries and regions of Europe have revealed some uncertainty as to what the plans for Sibiu are, what the sizes of the Church delegations are, as well as questions regarding the Second Stage of the EEA3 process. A second letter to the churches, with invitations to nominate delegates and information about the Second Stage was sent in the beginning of May 2006.

3. Third European Ecumenical Assembly (EEA3), Sibiu

3.1 Local Planning

3.1.1 Local Secretariat

One local secretary from CEC, Dr. Daniel Buda, and one from CCEE, Ms. Maria Keul, have started their work preparing for the assembly in Sibiu. Both secretaries are currently working close to full time. The office with facilities was set up in the beginning of 2006.

The Local secretaries work together, and on the mandate of CEC and CCEE. Local Committee meetings take place every 2 – 4 weeks, but the two co-moderators of the Local Committee meet with the secretariat at least once a week.

3.1.2 Infrastructure

At the Planning Committee meeting in March, a list of available venues for fora was presented, offering information on larger halls and smaller meeting rooms. A preliminary map of available fora rooms was presented to the meeting of the fora facilitators in April 2006.

The Planning Committee asked that the Local Committee secure that the Assembly may use fora venues for free, including the availability of faculties. The local Committee asked for more time to continue negotiations with the mayor of Sibiu. The Planning Committee also pointed to the need for securing that faculties are available during the dates of the Assembly.

3.1.3 Accommodation

The two local secretaries, Ms. Maria Keul and Dr. Daniel Buda, reported on the progress of securing accommodation and venues for the programme. A list of hotel rooms was presented, listing 916 single rooms within Sibiu. Additional accommodation in double rooms, families and student housing was mentioned. The Planning Committee challenged the Local secretaries to increase the search for single rooms. Staff confirmed that payments can be arranged, and the Planning Committee urged the local secretaries to make the necessary reservations, with clear contracts as soon as possible.

Deadline for full list of available single rooms, double rooms and other accommodation to be submitted end of April.

3.1.4 Catering

Breakfast is to be provided at the place of accommodation. Where this is not possible, alternative will be suggested by the end of June 2006. The local secretariat has been asked to list available catering options for lunch and dinner in hotels, cafeterias and restaurants, faculty and university cafeterias and cantinas. The list is to be evaluated at the end of June. If the capacity for catering is not sufficient, catering firms and tents should be explored. Whether to provide 2 coffee breaks a day is still being explored. A final list of catering is to be submitted by the end of September.

3.1.5 Transport

The cost of travelling to Sibiu remains relatively expensive from most parts of Europe. The local secretariat has been asked to negotiate deals with Romanian airlines, in order to secure increased and easier access to Sibiu through other airports in Romania within a reasonable price. Other means of travel such as train, bus and shuttles are by far cheaper, but options need to be listed.

Daily transport to and from programme venues will be organised from big hotels, hotel clusters and parishes. Parking space for buses and bus stops is to be secured. The local committee is currently exploring the possibility of a public transport pass for EEA3 participants, while negotiating for increased services during the time of the assembly. Negotiations are done in agreement with the office of the mayor of Sibiu. One of the local churches is currently seeking a staff person to be occupied with transport.

Transport negotiations are to start in May 2006, to be further evaluated at the end of June.

3.2 Programme planning

For details, please see the report of the EEA3 Planning committee (Doc. 13.2).

3.2.1 Plenaries

The Planning Committee has agreed on over-arching titles for each of the programme days of the Assembly:

Wednesday, September 5: *The Light of Christ and the Church*

Themes: Unity, Spirituality and Witness.

A minimum of time should be spent on formal greetings. To feed the delegates theologically and spiritually would be the aim of the first day. One major statement should be given on each theme, and all three major traditions should be represented. A time for questions would be included, with thematic speakers as panel members.

Thursday, September 6: *The Light of Christ and Europe*

A very busy, mobile plenary, with need for good moderation was suggested for Thursday.

A Panel offering would be given with a presentation, an address and several witnesses. Debate on these issues should be reserved for the afternoon fora.

Friday, September 7: *The Light of Christ and the World*

A statement should be given on Christian roots of globalisation

A Panel should cover:

- The Global south on globalisation
- Witnesses to the impact of globalisation
- Components should include a place for the Decade to overcome Violence.

Issues of Creation could also be raised, but would primarily be reserved for the relevant fora.

Saturday, September 8: Final plenary

This plenary will include any business of the assembly, especially the final assembly message.

3.2.2 Fora

The themes of the fora correspond to the themes of the plenaries, grouped under an overarching theme for the day. The Planning Committee recommended that the title of each forum be formulated as simple and open as possible:

Wednesday: The Light of Christ and the Church

Unity (COE1)

Spirituality (COE5)

Witness (COE2)

Thursday: The Light of Chris and Europe

Europe (COE7)

Religions (COE9)

Migration (COE8)

Friday: The Light of Christ and the World

Creation (COE8)

Justice (COE7)

Peace (COE7)

It is recommended that the Charta Oecumenica be considered when planning the fora.

Each forum will take place during two afternoon sessions. The Planning Committee recommended that certain flexibility be given to the planning groups regarding the format of the fora.

The groups preparing the fora may choose methodology according to what is seen as most useful for the particular theme and the outcome of the particular forum.

The fora planning groups are asked to prepare a written introduction to the theme for the European preparatory process (Second Stage). The thematic introduction should be revised according to the feedback and input from EEA3 Second Stage in national and regional meetings and the third stage in Wittenberg, then finally revised for the introduction to the fora at the assembly in Sibiu.

The outcome of each forum may be included in a short version in the Message from Sibiu, or as appendices to the Message, or to the Charta Oecumenica.

3.2.3 Worship

The Planning Committee agreed on the following proposals for the Worship and Bible studies at the assembly:

Morning prayer: The entire Assembly would meet together for morning prayers of about ½ hour.

Bible study: The Bible study will start after the morning prayers and last for 1 hour. To include small group work is recommended.

Midday Prayer: The group recommended that a short midday prayer be added to the programme.

Evening Prayer: Evening prayers should be celebrated in local congregations that all follow the same liturgy. The evening prayers would involve the various parishes of Sibiu in the EEA3.

Opening Worship: The Opening worship should be ecumenical. The length should be maximum 1 hour.

Final worship: The Final worships will be celebrated in the parishes. After the Sunday celebrations, all will gather together (for example in Piata Mare) for sending, praying all together, and hearing the final message of the Assembly.

A working group has been formed to work on worship, including 5 people from CEC, 5 people from CCEE and 2 staff persons. The next meetings of the group will be in September and December 2006.

3.2.4 Agora

The Planning Committee discussed the issue of Agora, meaning the possibility to host a place for exchange and sharing of information and material through stands, exhibitions etc. The Agora could be a place for Christian networks and organisations,

visitors and groups who are not otherwise participating in the Assembly, or it could be limited to the Assembly delegates. It was recognised that the issue of Agora is related to the overall question of capacity to receive additional people in the town of Sibiu. The Planning Committee urged the Local Committee to clarify the capacity of accommodation before any decision is made regarding hosting an open invitation to the Agora

3.2.5 Cultural events

A paper presenting proposals for cultural events was presented to the Planning Committee in March, including proposals for sacred music, Gregorian and Byzantine chant, religious film, art and photography exhibitions.

3.2.6 Twinning

An important part of the EEA3 should be the twinning between European dioceses/churches, and the local Committee was asked to make proposals on how this could be done, and involve other dioceses/metropolies of Romania.

3.3 Participation

The overall participation to the assembly is set to 2500 participants. 1050 delegates will come from CEC, 1050 from CCEE. The remaining 400 participants will be from other categories.

CEC delegates will come from CEC Member churches, Central Committee members and Delegated representatives. Associated organisations, National Councils of Churches, Partner organisations, Partner Aid Agencies, regional organisations and International organisations are invited to send one delegate each.

For CEC Member Churches, a key has been developed to allocate seats per country and church, based on the membership of the churches and the allocation key used for the Trondheim assembly:

1-10,000	2 delegates
2,000 – 49,999	3 delegates
50,000 - 99,999	4 delegates
100 - 299,999	6 delegates
300,000 - 499,999	7 delegates
500,000 - 999,999	9 delegates
1million - 2.99 million	12 delegates
3 million - 5.99 million	15 delegates
6 million - 7.99 million	18 delegates
8 million - to 9.99 million	21 delegates
10 million - 12.99 million	24 delegates
13 million - 14.99 million	27 delegates
15 million - 16.99 million	30 delegates
17 million - 19.99 million	36 delegates
20 million - 24.99 million	42 delegates
25 million and beyond	48 delegates

In addition will come advisers, speakers, guests and cultural contributors. A final category includes press, staff, interpreters and translators, the local committee, stewards, volunteers and visitors.

The CEC/CCEE Joint Committee suggested at its meeting to send a special invitation to Church leaders. The CEC and CCEE secretariats were asked to work on these invitations, as they will need to be sent soon. As such an invitation will include heads of very large churches, the matter is to be brought up with the Central Committee of CEC.

4. Finances

The upper expense limit of the EEA3 process has been set to 500'000 Euro for CEC.

The CEC and CCEE secretariats are currently working out the details of the final breakdown of the expenses. (See the report of the Finance Secretary).

Efforts to secure additional funding continue:

- (a) In contrast to Basle and Graz, it is unlikely that any substantial funding will come from city and national government. Approaches are being made by the local committee to secure some cultural funding related to Sibiu being one of the cultural capitals of Europe in 2007.
- (b) Contact was made re. special collections in November with several member churches to see whether they would be willing to have a trial run of collections during 2006. With one exception those approached felt, with reason, that it was now too late to arrange a collection during 2006. The Swiss Federation of Protestant Churches is willing to consider talking to its Roman Catholic ecumenical partners to see whether a joint ecumenical collection can be made during 2006.
- (c) Steps will be put in place to encourage collections during 2007. It is difficult to budget for an estimated amount to accrue from these collections.
- (d) Approaches for EU Funding continue.
- (e) It is suggested to seek funding through sponsorship.
- (f) The need to produce a strategy for funding the Sibiu Assembly adds considerably to the workload of the Finance Secretary and there has been reflection on whether we need to appoint a fund-raising committee who will work with him to establish funding for Sibiu.

Beate Fagerli, 2 May 2006

Appendices: (will be sent separately)

1. EEA3 Second Stage: CEC Information Note 1.
2. Invitation letter to CEC Member Churches to nominate delegates for EEA3.