Introduction

Rev. Serge Fornerod, Moderator of the Church and Society Commission of CEC

Welcome to the Annual Report of the Church and Society Commission

A midst the complexity of the global European affairs in which the Church and Society Commission of CEC is working, we often ask ourselves with the staff whether we had an impact, how we could have a better one, or about the criteria on which we tackle an issue in particular rather than another, and why we deal with it this way or that way. In this situation, I often think of the well-known phrase that reads: “God has no other mouth to speak but ours, no other arms to act but ours”. But how do we know that it is God who speaks and acts through all what we observe, read and see day after day? How do we know whether this piece of news or this decision is carrying a message or a wink of an eye from God or whether it is unimportant? Because sometimes we actually understand that phrase as meaning that God can only act through OUR hands, minds and deeds, and actually much more through ours than through others’.

In 2012 again, the staff and the members of CSC dedicated their skills, time and strengths to evaluate what was the best thing to do and to issue statements on many developments in the European Institutions and countries, and to think about how best to do it and with whom. And of course, always keeping in mind the question: what would God actually say to this? What does the Bible teach us to say or not to say, to do or to avoid doing? There is a discrepancy between, on the one hand, the complexity of the issues and the huge impact of EU decisions on the daily life of the citizen and, on the other hand, the limited means available to the European Churches to address those issues and to try to influence them. Therefore, the Churches have to look for alliances with other organisations. That is why at the end of the day, the most important question is not whether we had an impact or not, but to know if we did the right thing or not. Everything else is no longer in our hands. But our guideline remains as John Calvin stated it centuries ago: “Where God is known, there also humanity is cared for”.

Visit (CEC-CSC on) our website http://csc.ceceurope.org
As in previous years, this Annual Report mainly looks back on the work of the Church and Society Commission (CSC) of the Conference of European Churches (CEC) during the last calendar year. In a nutshell it gives account of the environment in which CSC tried to bring the faith-based perspective into the dialogue on European and global developments. With regard to the year 2012, the emphasis in the Annual Report is put on issues related to European integration and social issues, human rights and bioethics. It was in these work areas that much energy was spent on a common reflection among communities are to bring to political and societal realm.

At the end of 2012, the financial and economic crisis in Europe is far from being over. Many crisis-related meetings were held during the year and many crisis interventions as well as long-term measures have been put in place. But it is more evident than ever that the crisis goes far beyond a mere financial and economic dimension. It also relates to the values on which an integrated Europe should be based. It raises questions about the deepening of the European integration as well as about its finality. The Church and Society Commission has mainly focused on two aspects of the crisis: its social consequences on people and the participation of citizens in the political decision-making process on the European level. In view of the latter, the Church and Society Commission welcomes 2013 having been declared the “European Year of Citizens”.

Besides looking back, this Annual report cannot but also look forward. 2013 will be a decisive year for the Church and Society Commission. In July, the General Assembly of the Conference of European Churches is invited to adopt a new “structure” for CEC, in which Commissions like the Church and Society Commission are not foreseen anymore. There is, though, the intention that the work of the Commission will be continued in the framework of CEC. As to how that will happen in practice remains to be put to the test. For what is now the Church and Society Commission, it is important that there will still be mechanisms allowing for a “common voice” of the churches, whether big or small, to be developed and strengthened, for a strong involvement of and a dialogue among those who work on political and societal issues in the churches and in society as well as for an “open, transparent and regular dialogue” with the European Institutions and other partners.

Rev. Rüdiger Noll, CSC Director and Associate General Secretary of CEC

For additional information.

In Institutions and other partners.

For the Annual Report includes a “guest editorial” by Margrete Auken, Member of the European Parliament. Her contribution focuses on the specific

commission. In view of the latter, the Church and Society Commission welcomes 2013 having been declared the “European Year of Citizens”:

As the mandate of the CSC Committees and Working Groups comes to an end at the time of the CEC General Assembly, the Church and Society Commission wants to seize the opportunity to convey thanks to all those who were involved in the work of the CSC over recent years, be it as representatives of their churches in the Commission, its Executive Committee or in Working Groups, or as participants in consultations and Task Forces. Thanks also go to the CEC member churches and partner organisations which have supported and benefited from the work of the Commission. Last but not least, the Commission expresses its gratitude to the staff, who tried their best to remain on top of the issues and to maintain close links with member churches, partners and the Institutions, besides having to cope with uncertain times regarding the future of CSC.

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When I was 5 years old I went on a cycling holiday with my parents and my two older siblings. It was in 1950 when bicycles were heavy, especially for little girls. I was cycling next to my father, who, whenever I started to feel tired or the hills seemed endlessly long, or simply to show his care, put his big hand softly on my neck and shoulder and pushed me forward. Since then this has been my best metaphor for God’s hand: a big warm hand in the back helping you forward, giving you the strength and sense of safety to face even the biggest of challenges.

To endure working in modern politics this is exactly what is needed. Without Christ I do not know how I would manage. Faced with the imminent threat of climate catastrophe, overpopulation and scarcity in food and water, the ongoing destruction of our nature, with growing unemployment and poverty: how can you avoid giving up? And how do you get other people, all those without whom democracy would not work, to join in? Those that we in the European Institutions so invitingly call the “the citizens” and try our best to reach. They must be on board in order for us to have true influence.

As Christians, we do not have another sense of morality than other people. Our basic idea of good and evil is - fortunately - the same. The desire to treat each other with respect and charity is common to all. The Good Samaritan was driven by compassion, not by religion, when he took care of the maltreated man. And we know, together with all those who truly engage, that we cannot ignore the big challenges.

What you get from Christianity is the courage to face the truth; it gives us the energy and strength to keep going even though it seems hopeless. It can never go completely wrong - we are all the beloved children of God. Community and the living word will be the end – not defeat, death and emptiness. But being a child of God is not merely a gift, it is also a call: so you had better get started!

There are many ways to get involved, but all citizens in a democracy have a responsibility that corresponds with that of being a Christian: a child counts as much as an emperor, but be aware not only in value also in responsibility. Anyone who comes ‘crawling out of baptism’ is a child of God and a citizen in God’s kingdom. And remember the Kingdom of God begins with both rights and duties. There is no difference between “Jew and Greek, slave and free people, male and female”. Even the littlest of the little ones does not only have a right to be cared for, but must be given the possibility to grow and the skills to take responsibility. Caring for others means that we all do our best to ensure that everyone is capable in themselves, responsible and participating wherever possible.

We are the salt and the light of democracy: the truth must be told, but also the insight and wisdom to know that none of us is without flaw - mistakes and even misdeed are unavoidable. Democracy without criticism of power and without self-criticism is not Christian.

Sense of humour, forbearance, responsiveness and discernment are central if we are to have the courage and strength to cope with the challenges. That is what it means to carry the burdening honour of the Holy Spirit.

European Citizenship from the perspective of Rev. Margrete Auken MEP
In 2012 as in previous years the crisis in Europe was not solved. It is lasting since 2008 and presents its manifold consequences, especially for real persons, not only in statistics. One of the approaches of the Church and Society Commission is to work on the social consequences of the crisis but also on the consequences of the political and economic programmes with which the European Union and the Member States try to overcome it. And this approach is very much about a discussion on perspectives.

In the second half of 2012 CSC organised a dialogue seminar on the European Social Market Economy together with our Roman-Catholic partner organisation COMECE and with BEPA, the Bureau of European Policy Advisers of the European Commission. The delegates of the churches emphasized that the concept of a social market economy ties together economic success and social achievements. In this concept of a welfare state, social rights and social achievements are included in a competitive economy. The rights of trade unions, their strong role as social partners and the right to free collective bargaining are one well-known example for this concept. And churches are convinced that this balance is still necessary and valuable for the society and the economy.

The dialogue seminar was an attempt to shift the present and crucial EU perspective of the European economic governance on fiscal consolidation and austerity programmes, which shall pave the way to regain competitiveness, growth and jobs – a perspective also expressed on the part of the European Commission in the dialogue seminar –, to a perspective which puts the human being and the society at the centre. And such a perspective is underpinned by a recent publication of the European Commission: The report “Employment and social developments in Europe 2012”, which highlights that the gap between Member States, between Northern and Southern Europe is growing, with more and more unemployment and poverty in the South. It emphasizes that an unemployment insurance concept linked to an active labour market policy is the best way to reduce the persistent rate of unemployment. The report also suggests that higher minimum wages tend to result in higher employment rates for low skilled. The Commission report thus gives some indications that the discussed concept of a social market economy offers advantages which should be taken very seriously in this crisis.

Debating on perspectives is also the challenge of the CALL network within CSC – CALL stands for Church Action on Labour and Life. Through its working group on precarious work CSC and CALL organised a broad discussion in the premises of the European Parliament. The perspective of overcoming the crisis by creating jobs is, of course, not wrong but the question of the quality of those new jobs has to be raised. CALL therefore developed a concept of good work with indicators. And it will follow up this discussion by elaborating a policy paper on precarious work. People who cannot live on their salary – the working poor - is a rising phenomenon in Europe, which means that the perspective of job creation as the instrument to tackle the crisis has to be analysed more thoroughly.

These few remarks may illustrate an opportunity for the churches to bring their contribution to Europe and its people in this crisis – to bring in their perspectives in order to stimulate a deeper discussion on the understanding of the crisis through being closer to real people and the society in general.
Human Rights at the heart of the European churches and European Institutions

The year 2012 was fruitful in terms of the European institutional developments in the area of human rights and religious freedom or belief. The Council of the European Union adopted on 25 June 2012 a Strategic Framework on Human Rights and Democracy with an Action Plan putting it into practice. Developing new EU public guidelines on freedom of religion or belief (FoRB) is one of its first actions in this regard. The Guidelines are to be used by the staff of the European External Action Service (EEAS) working in the EU missions outside the European Union. For the first time in this area, EEAS and BEPA organised a public hearing on the guidelines, receiving the input from the churches, religious communities, non-confessional and philosophical organisations as well as from the civil society organisations. The Church and Society Commission of CEC addressed EEAS and its chief Baroness Ashton on several occasions on this matter.

One of them was the dialogue seminar on freedom of religion or belief organised by CSC of CEC, COMCE and BEPA. Churches expressed the strong position that this fundamental right is not only for Christians but for all people and all nations belonging to different religions or belief systems. The CSC of CEC encouraged the Member Churches to engage with EU delegations on this matter when the violations occur on the ground. In terms of the institutional developments close ties were kept through the year with the EU Fundamental Rights Agency (FRA). During the dialogue seminar on religious freedom or belief churches asked the Fundamental Rights Agency to produce a survey on discrimination on religious grounds in EU Member States and in applicant countries as the Member States have to collect this kind of data at national level and provide the FRA with the relevant information on a yearly basis. The CSC of CEC commemorated the Human Rights day, on 10 December, by launching the human rights manual “European churches engaging in human rights: material and practice” which was previously tested in the Western Balkans region where participants coming from Christian, Jewish and Muslim background attended the training.

As CSC of CEC is working on fostering religious tolerance, which is very much stressed in the human rights Manual, the Representation of the Church of Cyprus to the European Institutions and the Church and Society Commission of CEC organised a seminar “An on-going need for freedom of religion or belief in Cyprus” on 5 October 2012 in Nicosia. “We ask you, therefore, to exercise your influence so that religious freedom becomes a reality for all people of Cyprus, Greek Cypriots and Turkish Cypriots” appealed His Beatitude Chrysostomos II, the Archbishop of Cyprus, during the seminar. This was the first time that upon the invitation of His Beatitude the representative of the Grand Mufti of Cyprus Dr Talip Atalay, His Excellency Şakir Alemdar, Imam of Hala Sultan Tekke Mosque in Larnaca participated in an open public seminar on freedom of religion or belief which brought Greek and Turkish Cypriots together. The meeting ended up in the spirit of Matthew 7:12 - “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets”.

In terms of institutional and legal developments freedom of religions or belief held a prominent position on the European scene in 2012. During numerous church meetings, churches and church organisations expressed their commitment to deepen and to pursue the work on human rights issues, in particular on freedom of religion or belief.
Consultation on Human Enhancement and book to be published soon

From 25 to 27 April 2012, 55 representatives from 18 countries, mainly from CEC Member Churches but also from other denominations and from the fields of politics, ethics and science, met in Brussels to discuss the subject of human enhancement. The conference was organised by CSC, under the auspices of the Secretary General of the Council of Europe and with the support of a number of church and council representatives from 18 countries, mainly from CEC Member Churches and book to be published soon

In a Christian understanding, freedom is related to love for God and for one’s neighbour. This gives us the responsibility to see that our use of freedom expresses our respect and compassion for ourselves and the neighbour as created in the image of God.

The main guiding criterion is whether human enhancement genuinely, on the long term, would promote life as creatures of God, or would entail unacceptable risks for and threats to individuals, humanity as a whole, both in present and future generations, and the environment.

Enhancement technologies should not be considered outside the social context in which people might feel under pressure to pursue them. Commercial pressures lead to developments both in medicine and, potentially, to enhancement technologies, without respect of the main principles of bioethics.

Time is needed to understand the long-term effects of any interventions, e.g. deep brain stimulation. Many examples from medical history demonstrate the importance of prudence.

We urge the churches of Europe to undertake and extend their work in this field, including neuro-enhancement, the psycho-social context of enhancement, the tendency to reduce the human condition to a medical or technological problem. Enhancement is too vague a concept and we should focus more on particular cases.”

CSC decided to publish a book on Human enhancement with most of the presentations given at the consultation in the form of chapters, plus a preface and an outlook article. There will also be some additional contributions, from the churches and the Council of Europe and the European Commission. It will be available on our website and in paper copy before summer 2013.

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In our discussions we highlighted the following issues amongst many:

- The transhumanist agenda seems to us illusory and utopian. Many of so-called enhancements may be unrealistic.

- Enhancement technologies should not be considered outside the social context in which people might feel under pressure to pursue them.

- Commercial pressures lead to developments both in medicine and, potentially, to enhancement technologies, without respect of the main principles of bioethics.

- Time is needed to understand the long-term effects of any interventions, e.g. deep brain stimulation. Many examples from medical history demonstrate the importance of prudence.

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Human Enhancement Scientific, Ethical and Theological Aspects from a European Perspective

Published by the Church & Society Commission of the Conference of European Churches

Annual Report of the Church and Society Commission 2012

Being Christian Citizens: What does it mean for European society?

Annual Report of the Church and Society Commission 2012

Being Christian Citizens: What does it mean for European society?
Welcome to Katharina von Schnurbein (BEPA)

In January 2012 Katharina von Schnurbein (German) was appointed as the new Adviser for the dialogue with Churches, religions, philosophical and non-confessional organisations at the European Commission. She is part of the Bureau of European Policy Advisers (BEPA) that provides the President of the European Commission and the College of Commissioners with strategic thinking and policy advice. Before, she was spokesperson for the EU Commissioner responsible for Employment, Social Affairs and Equal Opportunities. Katharina von Schnurbein’s educational background includes studies of Political Science and Slavonic Studies at the University of Bonn and Oxford University and a Master of European Studies from the Centre for European Integration Studies, Bonn.

“The fact that this ‘open, transparent and regular’ dialogue is now enshrined in primary law (Art. 17 TFEU) shows the importance that the EU Institutions attach to the dialogue with religions and non-confessional organisations”, says Katharina von Schnurbein. “In the dialogue we discuss EU policy issues that are high on the political agenda of the European Commission and of relevance to our citizens.” She continues: ‘Dialogue is a two-way street. European policy and legislation can have direct impact on citizens’ lives. Religion plays an important part in many people’s lives and so Church communities across the EU have their ‘ears on the ground’. This link to citizens, their ideas and values is essential to the European policy making. To be effective, it is essential that our interlocutors know when to engage in a certain policy making process and do so in a language that is understood by the EU Institutions. With this in mind, the Church and Society Commission of CEC here in Brussels has played a crucial role in the dialogue.”

PARTNERS OF CSC - JESUIT EUROPEAN SOCIAL CENTRE

The formal Roman-Catholic partner of the Conference of European Churches is the Commission of Bishops’ Conferences of the European Community (COMECE). However, long before COMECE was established in 1980 there existed an institution of the European Jesuits named OCIPE, an acronym for the awkward title, Office Catholique d’Information et d’Initiatives pour l’Europe. In 2012, OCIPE was renamed as JESC. “We have no official mandate from the Holy See or the European bishops. This limitation, however, gives us the freedom (as a partner of COMECE) to engage in more exploratory, dialogical forms of presence at the EU and in the EU environment; including, fortunately, with the Church and Society Commission, JESC works in three main fields: reflection and commentary on European affairs, especially those that seem to manifest most fundamentally the EU’s ethos; some coordination of other European Jesuit social centres, in their EU dimension; and advocacy for social justice, especially where EU policies negatively affect the developing world. We also work with EU officials and parliamentarians exploring questions of the integration of their faith and their political responsibilities. No one can now be authentically ‘Catholic’ without being ecumenical: we deeply appreciate a low-key but consistently beneficial relationship with the CSC.”

European churches engaging in human rights: Present challenges and training material

The Human Rights Training Manual for European churches entitled “European churches engaging in human rights - present challenges and training material” was published in 2012. The Church and Society Commission’s Human Rights working group has been carrying out this project in its full capacity since several years. This manual is a compilation of the material on present human rights challenges such as universality of human rights, individual and collective rights, human rights vs. security as well as specific rights such as: freedom of religion or belief, anti-discrimination, migration, social and children’s rights. The Manual can be used in many ways: such as issuing statements, organising public debates and conferences, giving lectures in the area of human rights, facilitating the human rights advocacy work of the churches as well as assisting the churches to defend their own freedoms or freedoms of others etc.

In order to get feedback from the grassroots level on how this manual is implemented, CSC has established the webpage: “Putting the Manual into practice” http://csc.ceseurope.org/issues/human-rights/putting-the-manual-into-practice. The CSC WG continues to develop other chapters on human rights issues. The next training to be developed will be on Women’s rights.

EUROPEAN INTEGRATION STUDIES, BONN

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Edited by Mag. Elizabeta Kitanovic

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CSC GOES PUBLIC 2012

January
- Press release: “Climate Justice on the Agenda of Churches from two Continents”

April
- CSC-COMECE press release: “Freedom of Religion – the EU should set the Standard on this Central Human Right”
- Press release: “Churches, Scientists and Politicians discuss Human Enhancement”
- Press release: “Outcome of the Human Enhancement Consultation”

May
- Press release: “CSC reflects on the Future of Europe and CEC”
- CSC-Envoys’ Petition to President Barroso: “Europe 2020 and the Country-Specific Recommendations 2012”

July
- Press release: “The Role of Church actors in the European Cohesion Policy”
- Joint Position of CSC, COMECE, KKD & Katholisches Büro on the role of Church actors in the European Cohesion Policy
- Press release: “Religious Leaders meet with the Presidents of the EU Institutions”

September
- Press release on ECEN 9th Assembly: “Ecojustice, Growth and Hope”
- Statement of ECEN 9th Assembly: “Every Crisis is a Window of Opportunity for Change”

October
- Press release CALL 3rd Assembly: “Facing the crisis – CALL for Good Work in Europe”
- Press release: “Christian and Muslim Leaders of Cyprus committed to Promoting Dialogue”
- Press release and statement of CALL 3rd Assembly: “Facing the Crisis – CALL for Good Work in Europe”
- Final Report of CALL 3rd Assembly
- Press release: “Nobel Peace Prize awarded to EU welcomed by CSC of CEC”

November
- Press release: “CSC Human Rights Training Manual implemented”

December
- Press release: “CSC launches HRTM to commemorate Human Rights Day”
- Press release: “Churches from Europe and Latin America addressing EU Institutions”
- CSC-COMECE press release: “Churches and EU Commission discuss European Social Market Economy”
- CSC-COMECE press release: “How to build a European model of the Social Market Economy”

CSC Main Events 2012

January
- CEC-CLAI Dialogue (Cuba)
- Globalisation, Economy and Human Rights (Brussels)

February
- CSC Executive Committee (Brussels)

March
- Visit of the Board of the Swedish Diocese of Gothenburg (Brussels)
- Dialogue Seminar with the European Commission on Freedom of Religion or Belief (Brussels)
- Visit of delegation from the Evangelical-Lutheran Church in Denmark (Brussels)
- Visit to Federation of Swiss Protestant Churches (Bern)
- CSC Conference on Human Enhancement (Brussels)

April
- CSC Executive Committee and Plenary Meeting (Novi Sad)
- Visit of Archbishop Kari Mäkinen, Evangelical-Lutheran Church of Finland (Strasbourg)
- COMECE-CSC debate on spiritual awakening with Edy Korthals-Altes and Mgr Léonard (Brussels)
- Summit of Religious Leaders with the Presidents of the European Institutions (Brussels)

May
- CSC Executive Committee and Plenary Meeting (Novi Sad)
- Visit of Archbishop Kurt Müllem, Evangelical-Lutheran Church of Finland (Strasbourg)
- COMECE-CSC debate on spiritual awakening with Edy Korthals-Altes and Mgr Léonard (Brussels)

June
- CSC Extraordinary Plenary and Executive Committee (Brussels)

October
- Visit of the President of the Latin American Council of Churches to CEC Member Churches and European Institutions
- Dialogue Seminar on the European Social Market Economy (Brussels)
Members and Staff of the Church and Society Commission of CEC

The Commission

Rev. Ewan Aitken
Church of Scotland
Metropolitan Arsenios of Austria
Ecumenical Patriarchate
Ms. Tina Barnett
Methodist Church in Ireland / Irish Council of Churches
Dr. theol. Lubomir Batka
Evangelical-Lutheran Church in Slovakia
Rev. Christine Bunch
Evangelical Church in Germany
Ms. Laura Casorio
Federation of Protestant Churches in Italy
Prof. Jean-François Collange (Member ex-officio)
Union of Protestant Churches of Alsace and Lorraine
Rev. Christter Daelander (since September 2012)
Joint Future / Gemensam Framtid
Mr. Vincent Dubois (since September 2012)
United Protestant Church of Belgium
Rev. Jan Due* (Co-Moderator)
Evangelical Church of Czech Brethren
Rev. Sérgio Fornerod* (Moderator)
Federation of Swiss Protestant Churches
Rev. Prof. Alexandru Gabriel Gherasim
Evangelical-Lutheran Church of Finland
Rev. Dr. Guy Liagre (until May 2012)
United Protestant Church of Belgium
Rev. Dr. Charles Reed*
Church of England
Rev. Dr. Raag Rolfsen
Church of Norway
Ms. Liv Södahl (until February 2012)
Mission Covenant Church of Sweden
Dr. Verena Taylor*
Protestant Church in Austria
Rev. Kees Tingga (until December 2012)
Protestant Church in the Netherlands
Ms. Silke Tosch
Union of Evangelical Free Churches in Germany
(* = Member of the Executive Committee)

The Staff

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Ms. Charlotte Vanderborght (Brussels)

ASSOCIATE STAFF
Rev. John Murray (Anglican Chaplaincy, Strasbourg)
Our Resources

The audited accounts (income and expenditure) of the Church and Society Commission (CSC) of the Conference of European Churches (CEC) for the budgetary year 2012 were closed with a total of 944,575.07 €. The financial volume compared to the accounts of 2011 has decreased by 68,738.98 € which can largely be explained by less seconded staff made available by Member Churches.

Compared to 2011, regular membership contributions have decreased by 5%.

The following charts show the different sources of income and their allocation to specific work areas.

Expenses related to work areas Year 2012

<table>
<thead>
<tr>
<th>Category</th>
<th>Euros</th>
<th>%</th>
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<tbody>
<tr>
<td>Total expenditure</td>
<td>944,575.07</td>
<td>100.00%</td>
</tr>
<tr>
<td>Management / Member churches relations</td>
<td>43,84%</td>
<td></td>
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<tr>
<td>Aspynet and others</td>
<td>4,17%</td>
<td></td>
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<tr>
<td>Human Rights</td>
<td>5.72%</td>
<td></td>
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<tr>
<td>Social Issues</td>
<td>12.4%</td>
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<tr>
<td>Globalisation</td>
<td>12.2%</td>
<td></td>
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<tr>
<td>Environment</td>
<td>15.9%</td>
<td></td>
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<tr>
<td>Communication</td>
<td>1.15%</td>
<td></td>
</tr>
<tr>
<td>Biodiversity</td>
<td>5.52%</td>
<td></td>
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<tr>
<td>Education</td>
<td>1.62%</td>
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<tr>
<td>Interreligious Dialogue</td>
<td>4.79%</td>
<td></td>
</tr>
</tbody>
</table>

Income related to type of income Year 2012

<table>
<thead>
<tr>
<th>Category</th>
<th>Euros</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total income</td>
<td>944,575.07</td>
<td>100.00%</td>
</tr>
<tr>
<td>Contribution Members and Associated members</td>
<td>42.55%</td>
<td></td>
</tr>
<tr>
<td>CEC general budget</td>
<td>2.58%</td>
<td></td>
</tr>
<tr>
<td>Aspynet and others</td>
<td>11.57%</td>
<td></td>
</tr>
<tr>
<td>Programmatic contribution income</td>
<td>12.46%</td>
<td></td>
</tr>
<tr>
<td>Seconded staff</td>
<td>10.00%</td>
<td></td>
</tr>
<tr>
<td>Own funds</td>
<td>20.76%</td>
<td></td>
</tr>
<tr>
<td>Other income</td>
<td>2.88%</td>
<td></td>
</tr>
</tbody>
</table>

Church and Society Commission of CEC reflects on the vision for the future of Europe and CEC

The annual plenary meeting of the Church and Society Commission (CSC) of the Conference of European Churches (CEC) took place in Novi Sad, Serbia, on 9–13 May. Panel discussions brought the participants up to date on the state of Serbia’s EU accession process as well as on how the churches are involved in this process. Ambassador Vincent Depret, Head of the EU delegation to the Republic of Serbia, stressed the progress made by Serbia towards EU accession. The Deputy Director of the Serbian European Integration Office, Mr Srdjan Majstorovic, underlined the weight of the transformational power of the EU Integration process on the Serbian political and economic landscape. Mr Milorad Bjeleti, Deputy Director of the Belgrade Open School, emphasized that from the perspective of civil society, populist parties no longer have a strong role in today’s Serbia. All speakers underlined the importance of the churches in this process, be it through their social and educational work or through their values-oriented interventions in the public sphere.

The following charts show the different sources of income and their allocation to specific work areas.

Bishop Irinej of Bačka, who invited and hosted the Commission on behalf of the Serbian Orthodox Church, underlined the need for reconciliation as well as for the preservation of Serbia’s own identity in the integration process. “There are examples on the basis of which the common future and reconciliation could be built”, he said, like the renewal of the Serbian Orthodox Seminary in Prizren, or the rebuilding of many churches and historical monasteries with the participation of Albanians. The CEC Member Churches present in Serbia underlined that the role of the churches in the public sphere needed strengthening. The issue of property rights still remains a burning issue for the churches. The representative of the Slovak Evangelical Church A.C., Rev. Vladislav Ivicaik, underlined the importance of the reconciliation process and advocacy for the marginalised people in the Serbian society.

The CEC members during their statutory session reviewed and adopted the work programme for 2012/2013 which focuses on social policy, human rights, globalisation, education and bioethics. The Commission drafted and adopted its response to the consultation paper of the Revision Working Group of CEC. The Commission recognized the need for a change in the definition of the mission of CEC, its structure and organisation. While there were different views on some general organisational questions addressed in the consultation paper, the members of the Commission and the Associated Organisations unanimously stressed the importance of not losing the highly appreciated work of CEC in the future framework of CEC.

“Because it reconnected us with the roots of the EU construction and deepened its 1999 agreement with CEC,” concluded Serge Fornerod, the Moderator of CSC, “it’s a kind of ‘brand’ for the whole work of CEC in many Churches” as it was said in the plenary.

During the meeting CSC also adopted some necessary changes to its Statutes while enforcing its commitment to respect and deepen its 1999 agreement with CEC.

“Today our plenary meeting in Serbia was very much encouraging and refreshing” concluded Serge Fornerod, the Moderator of CSC, “because it reconnected us with the roots of the EU construction and what this is all about reconciliation and dialogue.”
CEC Member Churches and Associated Organisations

CEC Member Churches

**Albania**
Orthodox Autocephalous Church of Albania

**Armenia**
Armenian Apostolic Church

**Austria**
Evangelical Church of the Augsburg Confession in Austria
Old Catholic Church of Austria
Reformed Church of Austria
United Methodist Church in Austria

**Belgium**
United Protestant Church in Belgium

**Bulgaria**
Baptist Union of Bulgaria
Protestant Assemblies of Bulgaria
United Methodist Church in Bulgaria

**Croatia**
Baptist Union of Croatia
Protestant Assemblies of Croatia
United Methodist Church in Croatia

**Cyprus**
Churches of Cyprus

**Czech Republic**
Cathedral Hussite Church
Evangelical Church of Czech Brethren
Old Catholic Church in the Czech Republic
Orthodox Church in the Czech Lands and Slovakia
Slovakian Evangelical Church of the Augsburg Confession in the Czech Republic
United Methodist Church in the Czech Republic

**Denmark**
Baptist Union of Denmark
Evangelical Lutheran Church in Denmark

**Estonia**
Estonian Evangelical Church Abroad
Estonian Evangelical-Lutheran Church in Estonia
Orthodox Church of Estonia

**Finland**
Evangelical Lutheran Church in Finland
Evangelical-Lutheran Church of Ingria in Russia
Reformed Church in Transcarpathia

**France**
Evangelical-Lutheran Church of France
Evangelical-Reformed Church of France

**Germany**
Baptist Union of Germany
Catholic Decade of the Old Catholics in Germany
Evangelical Church in Germany
Union of Evangelical Free Churches in Germany

**Greece**
Churches of Greece
Greek Evangelical Church

**Hungary**
Baptist Union of Hungary
Evangelical-Lutheran Church of Hungary
Reformed Church in Hungary

**Iceland**
Churches of Iceland
Protestant Church in Iceland

**Ireland**
Baptist Union of Ireland
Churches of Ireland
Church of Ireland

**Italy**
Christian Evangelical Baptist Union of Italy
Churches of Italy
Evangelical Church of Italy
Evangelical Methodist Church in Italy
Mediterranean Baptist Union

**Latvia**
Latvian Evangelical Church of Latvia
Latvian Evangelical-Lutheran Church Abroad (Germany)

**Liechtenstein**
Evangelical Church in the Principality of Liechtenstein

**Lithuania**
Evangelical Lutheran Church in Lithuania

**Luxembourg**
Evangelical Reformed Church in Luxembourg

**Malta**
Evangelical Lutheran Church in Malta

**Netherlands**
Evangelical Reformed Church in the Netherlands

**Norway**
Church of Norway

**Poland**
Baptist Union of Poland
Evangelical-Reformed Church of Poland

**Portugal**
Evangelical Methodist Church of Portugal
Evangelical-Presbyterian Church of Portugal

**Romania**
Church of the Augsburg Confession in Romania

**Russia**
Evangelical Lutheran Church of Russia

**Serbia**
Reformed Church in Serbia

**Slovak Republic**
Evangelical Church of the Augsburg Confession in Slovakia
Orthodox Church in the Czech Lands and Slovakia
Reformed Christian Church in Slovakia

**Slovenia**
Church of the Augsburg Confession in the Republic of Slovenia

**Spain**
Spanish Evangelical Church

**Sweden**
Church of Sweden

**Switzerland**
Evangelical Church in Switzerland

**United Kingdom**
Baptist Union of Great Britain
Churches in Wales

**United States**
Evangelical Lutheran Church in America

**Ukraine**
Orthodox Church in Transcarpathia

CEC Associated Organisations

**Action of Churches Together in Scotland**
Christian Council of Norway
Church Mission Society
Churches Together in Britain and Ireland

**Churches Commission for Migrants in Europe**
Conférence des Églises d’Europe
European Council of Churches

**Council of Churches in the Netherlands**
Evangelical Association for Adult Education in Europe

**European YWCAs**
World Student Christian Federation (Europe)

**Federation of Protestant Churches in Italy**
Confederation of Swiss Protestant Churches

**Federation of Protestant Churches in Sweden**
Confederation of Swedish Churches

**European Baptist Federation**
European Council of Churches
Evangelical Alliance International

**European Protestant Church**
Evangelical Alliance International

**Ecumenical Association of Churches in Romania**

**ecumenical Commission on Church and Society**
Annual Report of the Church and Society Commission 2012

**World Student Christian Federation (Europe)**
World Student Christian Federation (Europe)
The Church and Society Commission is one of the commissions of the Conference of European Churches (CEC). The CSC links CEC’s 115 Member Churches from all over Europe and its 40 Associated Organisations with the European Union’s Institutions, the Council of Europe, the OSCE, NATO and the UN (on European matters). It engages its Member Churches and Associated Organisations in studies and projects relevant to church and society and thus supports and strengthens the common witness of European churches vis-à-vis the European Institutions and in the respective European societies.

The CSC was established in 1999 as a result of an integration process between CEC and the European Ecumenical Commission for Church and Society (EECCS), both of which had a long-standing record of working in the field of church and society. CEC was founded in 1959 as a bridge-building organisation between the churches in Eastern and Western Europe. 1984 can be regarded as the founding date for EECCS, which was established as a representation of churches vis-à-vis the European Institutions. Following this integration process, CSC received a special status within CEC. Its work programme as well as its working mechanisms and methods are determined by a 24-person Commission in agreement with CEC’s Central Committee. The Commission Plenary meets once a year and elects the CSC Executive Committee. In consultation with the General Secretary of CEC, it can make public statements on issues within its remit. The CSC has secretariats in Brussels and Strasbourg and maintains strong links with the CEC headquarters in Geneva. The Directorate of the CSC is based in Brussels.

Who We Are

The Church and Society Commission (CSC) monitors developments in the European Institutions and makes inputs to the Institutions on behalf of its Member Churches. CSC acts through its working groups which study Church and Society issues and engage Member Churches in consultations and projects on specific topics. CSC closely cooperates with other church-related organisations and NGOs such as CCME, Eurodiaconia, APRODEV and COMECE. CSC bases its actions on its Work Programme through flexible and ad-hoc working mechanisms and methods. More information on http://csc.ceceurope.org.

In the implementation of its agenda, regular communication between CSC and its Member Churches and the Institutions is of crucial importance.

The working groups have been established for the following priority areas until the next CEC Assembly 2013:

- Education
- EU Legislation
- Human Rights
- Social Issues

CSC also addresses the following themes with appropriate working mechanisms:

- Globalisation (Task Force)
- Human Enhancement (Preparatory Group)

Mandate and Methods

Our mandate

- Study and examination of Church and Society questions in a socio-ethical perspective such as EECCS and CEC have undertaken up to now (for example: peace, justice and the integrity of creation, reconciliation, churches and governments);
- Monitor the European Institutions: European Union, Council of Europe, Organisation for Security and Co-operation in Europe, in relation to themes such as the European integration process, democratisation, establishment of the rule of law, human rights and minority questions, European security, economic and social questions, the environment;
- Deal with the specific responsibility of the churches in the Member States of the European Union for the internal policies of the EU.

How we work

- The Church and Society Commission (CSC) also addresses the following themes with appropriate working mechanisms:
  - Social Issues
  - Human Rights
  - EU Legislation
  - Education

Acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.C.</td>
<td>Augsburg Confession</td>
</tr>
<tr>
<td>APRODEV</td>
<td>Association of WCC-related Development Agencies</td>
</tr>
<tr>
<td>BCIA</td>
<td>Bureau of European Policy Advisers</td>
</tr>
<tr>
<td>CALL</td>
<td>Church Action on Labour and Life</td>
</tr>
<tr>
<td>CCME</td>
<td>Churches Commission for Migrants in Europe</td>
</tr>
<tr>
<td>CEC</td>
<td>Conference of European Churches</td>
</tr>
<tr>
<td>CLAI</td>
<td>Consejo Latinoamericano de Iglesias</td>
</tr>
<tr>
<td>CoE</td>
<td>Council of Europe</td>
</tr>
<tr>
<td>COMECE</td>
<td>Commission of Bishops’ Conferences of the European Community</td>
</tr>
<tr>
<td>CSC</td>
<td>Church and Society Commission</td>
</tr>
<tr>
<td>ECEN</td>
<td>European Christian Environmental Network</td>
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<tr>
<td>EDC</td>
<td>Education for Democratic Citizenship</td>
</tr>
<tr>
<td>EEAS</td>
<td>European External Action Service</td>
</tr>
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<td>EECCS</td>
<td>European Ecumenical Commission for Church and Society</td>
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<td>EKD</td>
<td>Evangelische Kirche in Deutschland</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
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<tr>
<td>FoRB</td>
<td>Freedom of Religion or Belief</td>
</tr>
<tr>
<td>FRA</td>
<td>Fundamental Rights Agency</td>
</tr>
<tr>
<td>HRTM</td>
<td>Human Rights Training Manual</td>
</tr>
<tr>
<td>ICES</td>
<td>Inter-European Commission on Church and School</td>
</tr>
<tr>
<td>IV</td>
<td>Internationaler Verband für christliche Erziehung und Bildung</td>
</tr>
<tr>
<td>JESC</td>
<td>Jesuit European Social Centre</td>
</tr>
<tr>
<td>MEP</td>
<td>Member of the European Parliament</td>
</tr>
<tr>
<td>NATO</td>
<td>North-Atlantic Treaty Organization</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Governmental Organisation</td>
</tr>
<tr>
<td>OCIPE</td>
<td>Office Catholique d’information et d’initiatives pour l’Europe</td>
</tr>
<tr>
<td>OSCE</td>
<td>Organization for Security and Cooperation in Europe</td>
</tr>
<tr>
<td>STOA</td>
<td>Science and Technology Options Assessment</td>
</tr>
<tr>
<td>TFEU</td>
<td>Treaty on the Functioning of the European Union</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
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<td>WG</td>
<td>Working Group</td>
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