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Saksdokumenter:

Rapport nr. 38/2008 **Beate Fagerli**  
Report from Conference of European Churches: CEC Future  
Conference, Lyon - Valpré, France, 10–12 September 2008  
(vedlagt)

Rapport nr. 41/2008 **Sven Thore Kloster**  
Rapport fra 17. generalforsamling til Churches Commission for  
Migrants in Europe (CCME) 7.-11. oktober 2008  
(vedlagt)

Rapport nr. 8/2009 **Gerd Marie Ådna**  
Rapport fra konferanse i Committee for Relations to Muslims in  
Europe (CRME) og CRME-møter i Mechelen, Belgia, 20.-  
23.10.2008 og i Pullach, München, 19.-21.01.2009 (vedlagt)

## Saker fra de økumeniske organisasjonene

### Konferansen av europeiske kirker (KEK)

#### Sammendrag

7.-11. oktober 2008 ble Churches Commission for Migrants in Europe (CCME) sin generalforsamling på Kypros arrangert.

Generalforsamlingen ga sin tilslutning til å fullføre integrasjonsprosessen med KEK, slik at CCME fra og med sommeren 2009 blir en egen kommisjon i KEK. Mye av generalforsamlingen gikk derfor med til å avklare det framtidige organisatoriske forholdet mellom KEK og CCME. En 6-års handlingsplan for CCME ble også vedtatt, og man startet planleggingen av kampanjeåret 2010: Churches responding to migration in Europe.

#### Forslag til vedtak

Report from CEC Future Conference, 10–12 September 2008 og rapport fra 17. generalforsamling til CCME 7.-11. oktober 2008 tas til orientering.

**Conference of European Churches: CEC Future Conference  
Lyon - Valpré, France, 10 – 12 September 2008  
Report by Beate Fagerli**

**Theme and aim**

Under the theme “CEC looking forward to 2029”, the so-called “Future Conference” met to prepare for the CEC General Assembly in 2009. The intention was to gather inputs to be forwarded to the assembly, enabling member churches and the General Assembly to make decisions for the future.

**Participants and venue**

About 80 persons from CEC and Churches Commission for Migrants in Europe member churches, staff and representatives of European institutions, sociologists and communicators participated in the CEC Future Conference. Efforts had been made to include a large number of young people, who were visibly and actively present. The conference took place in a church-related congress centre in Valpré, in the outskirts of Lyon in France. Beautifully placed on a hillside, the venue provided peaceful outdoor surroundings, and sufficient indoor space for plenary and group work. All of which contributed to an interesting conference process and a particular methodology.

**Methodology**

The chosen methodology was an open and continuous discussion in varying plenary and group sessions, carefully planned beforehand and facilitated by professional communicators. Participants were taken through discussions about the past, the present and the future in a relatively short time, which demanded quite active participation from everyone. The methodology was received differently among the participants. Although there was little time for rest, a majority appreciated the challenging method, which somehow managed to deal with a large amount of experiences, topics and ideas through 3–4 phases; a preparation phase, a critique phase, a fantasy phase and an implementation phase.

**Content:**

- Remembering and appreciating the past: The aim was to initiate personal consciousness about the historical development of CEC as well as creating a common timeline to strengthen a collective memory.

As part of the method, participants had been asked to bring photos, flyers, posters, documents, leaflets and other material of earlier CEC events. These were posted on the wall as a historic exhibition. Main highlights of the CEC history was brought up and discussed in groups. The ecumenical assemblies in Basel 1989, and particularly the one in Graz in 1997, were highlighted as major events with important consequences for ecumenism in Europe.

- Perceiving the present: The aim was to name developments and trends, take responsibility for the past and assess experiences which can be useful for envisioning the future.

A vast number of challenges were brought up, many of them in direct relations to a changing Europe. These included migration and unemployment issues, European integration, secularization, individualism, nationalism and inter-religious dialogue. But also major global

challenges were brought up, such as climate change, economic globalisation and the growing gap between rich and poor.

- Envisioning the future: A process of dreaming and envisioning CEC in 2029 started the process, which continued through sorting out common goals, finding consensus and look into possible solutions for implementation.

A process of motivation and strict guidelines were given in order to make generational groups work on creative presentations of what they foresee as CEC in the year 2029. Groups were asked to focus only on the positive dream of 2029. This bulk of the group work was quite an interesting experience, since the groups somehow reflected the hopes and visions of their generations. The imaginative presentations also boosted the energy level, which was quite crucial for the next step; identifying common priorities and concretizing projects with a timeline between the Assembly and 2009 and 2029.

A number of issues were proposed, connected to all areas of CEC's work. Increased communication and a more integrated structure, with some detailed proposals were suggested for the administrative organization of CEC. However, this also included proposals of enlarging CEC, particularly towards Roman-Catholic and evangelical churches. Increased effort on support to minority churches and European integration beyond the EU borders were major issues related to the Churches Commission for Migrant in Europe and the Church and Society Commission. An important aspect of this would be to build closer relations to the global ecumenical movement in facing common global challenges. Interestingly, a lot of concern, but also concrete proposals were raised related to the work of the Churches in Dialogue Commission. Proposals particularly included increased dialogue on ecumenical theology, and ecumenical formation, through e.g. more theological working groups, ecumenical theological education and more. Inter-religious dialogue was another prioritized area.

### **The Assembly of CEC and CCME**

The issues raised will be followed up in the preparations for the Assembly in Lyon, which will meet under the theme: "Called to One Hope in Christ". The Assembly itself will set the framework for priorities 2009–2015, within the longer perspective of a vision for the future of CEC and its role in the ecumenical movement up to the year 2029.

The Future Conference focused on CEC as a prophetic voice in Europe, understanding being prophetic not as foresaying the future, but as making the future possible.

Perhaps this positive definition of CEC's role can become a spark of hope for the Lyon Assembly, not least because the Assembly will also be celebrating the merger with CCME. As expressed by Revd Arlington Trotman, moderator of CCME, the merger will "enlarge the prophetic voice of CEC on the inclusion of minority communities in Europe". In the midst of the challenging task, the merger may also represent hope: "Churches are called to testify that it is possible and enriching to live, to work and to pray together while belonging to different nationalities, race or culture, that it is possible to build something new together, that it is possible to be united in diversity." (A.M. Dupré, former CCME moderator)

Beate Fagerli  
October 10, 2008

## Conference of European Churches - Office of Communications

Press release No. 08-45/e Geneva, 15 September 2008

### Challenges and visions for ecumenism in Europe

*"Future Conference" launched process towards 13th Assembly of CEC*

Reflecting on the past, analysing the present and generating a vision for the ecumenical future of Europe were the aims of the "Future Conference" held in Lyon, France, from 10-12 September 2008. It was a step towards the 13th Assembly of the Conference of European Churches (CEC), which will take place also in Lyon from 15-21 July 2009.

Some 80 participants from 23 countries and from all Christian denominations involved with CEC took part in the Future Conference, together with sociologists, communicators and representatives of the European Institutions. Women and men were equally represented, and the participation of youth and members of "migrant churches" was particularly visible.

"It was a new and creative experience for CEC", stated the CEC Assembly Secretary, Smaranda Dochia. "It enabled us to identify challenges for the present and to envisage scenarios for the future of the ecumenical movement in Europe, and particularly for the role of CEC within it", she added. "It was definitely a good exercise for remembering the past by sharing memories between the more experienced and newcomers in CEC. At the same time we managed to identify challenges together in a quite diverse setting. The conference generated new ideas and it increased the understanding of CEC while deepening personal commitment for many of the participants. It was a chance for the CEC of today to put itself seriously under discussion while establishing visions for its future".

Among the challenges mentioned during the discussions, were the need for a credible witness of churches in the public sphere, to find a "prophetic voice" in changing times, to tackle issues such as secularization, growing individualism, rebirth of nationalism and extreme regionalism, the gap between rich and poor, unemployment, climate change, migration, and new ethical issues.

Visions for the ecumenical scene in 2029 also included: one ecumenical body in Europe, the recognition of baptism and the sharing of communion among all churches, majority churches supporting minority churches, and solid bridges with Muslim communities.

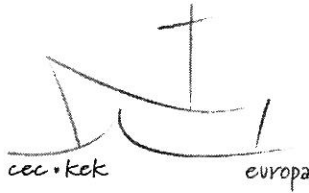
As tools for facing the challenges and achieving the visions, participants mentioned the need to foster ecumenical cooperation and interreligious dialogue, to ensure wide ecumenical formation, to involve all churches (including Roman

Catholics and Evangelicals) in the ecumenical bodies, to use CEC as a forum where challenging and dividing issues could be discussed, to involve the grassroots of the churches, to work for the integration of Europe beyond the EU and to create links of solidarity with all regions of the world.

“As CEC prepares to celebrate our 50th anniversary we are determined to build for the future so that CEC can remain a key player in the European ecumenical scene”, said the Venerable Colin Williams, General Secretary of CEC. “The Future Conference was able to help us in shaping our vision for the coming decades. We shall now build on that in preparation for the decisions which must be taken by our next CEC Assembly in July 2009”.

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*The Conference of European Churches (CEC) is a fellowship of some 120 Orthodox, Protestant, Anglican and Old Catholic Churches from all countries of Europe, plus 40 associated organisations. CEC was founded in 1959. It has offices in Geneva, Brussels and Strasbourg.*



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

## **13<sup>th</sup> CEC Assembly “Called to One Hope in Christ”**

**CEC Future Conference**  
CEC at its 50<sup>th</sup> anniversary, looking forward to 2029

Your Beatitude,  
Your Eminences,  
Dear Friends,

Greetings from Geneva!

First I would like to thank you all for your positive response to our invitation to reflect together on the future of the ecumenical movement in Europe and the role the Conference of European Churches has in renewing its vision. It is a privilege for us to have you in Lyon for the CEC Future Conference.

Below please find more information concerning the conference:

### **Dates and place:**

We expect to start the meeting on Wednesday the **10th of September at noon** and end it on Friday the **12th of September at noon**. Attendance from the very beginning until the very end is vital for the Future Conference.

We will be accommodated and the meeting will take place at:

Domaine de Valpré  
1 Chemin de Chalin - BP 165  
69131 Ecully - France  
[www.valpre.com](http://www.valpre.com)  
Tel: +00 33 (0)4 72 18 05 05

You can consult a map of the area with this link (right clic):

<http://maps.google.com/maps?f=q&hl=en&geocode=&q=1+Chemin+de+Chalin+69131+Ecully&sll=37.0625,-95.677068&sspn=67.548891,96.503906&ie=UTF8&ll=45.779107,4.790125&spn=0.014875,0.023561&t=p&z=15>

### **Registration Form:**

We expect 100 participants to attend the CEC Future Conference therefore we kindly ask you to return your Registration form **before the 3<sup>rd</sup> of July** in order to help us prepare the logistical and administrative work.

### **Documents and Agenda:**

Please find attached a background document, "**Building bridges, living in hope, renewing vision**", presenting the Conference of European Churches, the 13<sup>th</sup> CEC Assembly that we are in the process of preparing as well as the concept of the Future Conference and the method we are planning to employ in Lyon from the 10-12<sup>th</sup> September.

The Agenda and the timetable of the conference as well as the confirmation of your registration and travel arrangements will be sent to you in due time.

### **Travel arrangements:**

One can easily reach Lyon by plane, train or car. Please see below some useful websites that you might want to check when booking your travel to Lyon. If you are planning to come by car, please note the address where we will be accommodated:

Domaine de Valpré  
1 Chemin de Chalin  
BP 165  
69131 Ecully - France

There are parking spaces free of charge in the Valpré courtyard.

Since the meeting will take place in Valpré, Ecully, we have booked a bus to pick you up from the airport or train station and bring you directly to Valpré. May we ask you to book your travels **according to the schedule of this bus:**

- **10th September:** departure from:

- Airport Lyon St. Exupéry **at 10:30 AM and 12.00 AM**
- Part-Dieu train station **at 10:30 AM and 12.00 AM**

More information concerning the meeting point will be sent to you in due time.

- **12th September:** departure from Valpré to both Airport or Train station at **13.30 PM** (45min to Airport and 30min to Train station).

### **Financial support:**

Participants are expected to cover all the expenses for the meeting, including travel. However, CEC will consider requests for subsidies. Please note in the registration form whether you request financial support or not.

Please note that the board and lodging cost for the Future Conference for the entire period is **250 Euro per person**. Reimbursements and invoices will be made just after the conference by bank transfer. Thank you for your understanding.

### **Useful websites:**

- Saint-Exupery Airport:  
<http://www.lyonairport.com/>  
Tel: 00 33 426 007 007

- Rail stations (only French):  
<http://www.gares-en-mouvement.com>

- Train ticket booking:  
<http://www.tgv-europe.ch/en/home/>

- Taxis (only French):  
[www.lyontaxi.fr](http://www.lyontaxi.fr)  
At the airport or call @LyonTaxis: 00 334 72 27 15 15

- Public transports (only French) :  
<http://www.tcl.fr>

- Tourist Office of Lyon  
<http://www.en.lyon-france.com/>

- Town of Lyon  
<http://www.lyon.fr/vdl/sections/en/>

For further information please do not hesitate to contact us.  
We are looking forward to meeting you in September.

Best regards,  
Smaranda Dochia

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Conference of European Churches (CEC)  
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**Rapport fra 17. generalforsamling til Churches Commission for Migrants in Europe (CCME)**

**7.-11. oktober 2008, Kypros**

v/Sven Thore Kloster

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**Deltakere fra Norge:**

Iselin Jørgensen og Sven Thore Kloster (delegater for Den norske kirke)  
Kassahun Zelleke (delegat for Norges Kristne Råd, medlem av Den etiopisk-ortodokse menigheten i Oslo)

Den 17. generalforsamlingen for CCME ble arrangert i Protaras på Kypros parallelt med sentralkomitémøte i KEK. De viktigste temaene som ble drøftet på generalforsamlingen var 1) sammenslåingen av CCME og KEK, 2) CCMEs arbeidsprogram for perioden 2009-2015, 3) planleggingen av kampanjeåret "2010 Churches responding to migration in Europe" og 4) valg av ny Executive Committee i CCME.

Generalforsamlingen startet med et dagsseminar om menneskehandel. Dette seminaret ble arrangert i samarbeid med Europaparlamentet og KEK.

**1) Sammenslåing av CCME og KEK**

Hovedsaken på generalforsamlingen var sammenslåingen av CCME og KEK. Prosessen med å få CCME til å bli en kommisjon i KEK har pågått de siste 10 årene. CCME ExCom og KEKs sentralkomité hadde på forhånd signert et memorandum of understanding "Different Backgrounds – Joint Future" som legger føringer for den videre sammenslåingen. Generalforsamlingen ble bedt om å gi klarsignal for en endelig sammenslåing og vedta statutter for det nye CCME of CEC. KEKs generalforsamling i Lyon 2009 vil godkjenne og feire den endelige sammenslåingen.

Delegatene fra Norge stilte seg positive til sammenslåingen selv om CCME risikerer en noe lavere profil og mindre autonomi. Sammenslåingen vil forhåpentligvis øke fokuset på CCMEs saker i de andre KEK-kirkene, og dessuten vil den kunne tilføre KEK verdifulle ressurser og engasjement. Arbeidet for å sikre CCME best mulig betingelser og identitet i det nye KEK ble naturlig nok viktig. Særlig viktig ble forhandlingene om regler for medlemskap i den nye kommisjonen. Dette engasjement bunnset i et sterkt ønske om at alle CCMEs medlemmer, ikke bare de oppnevnte kommisjonsdelegatene med stemmerett, skal kunne ha et nært forhold til CCME-organisasjonen. Arbeidet resulterte i følgende viktige statuttendringer for CCME of CEC:

- Alle deltagere i CCME skal inviteres til kommisjonssamlingene – ikke bare de 20-25 oppnevnte delegatene med stemmerett.
- Den første oppnevningen av kommisjonsmedlemmer med stemmerett skal nomineres av CCME ExCom, for så å bli vedtatt av KEKs sentralkomité.
- Et kommisjonsmedlem med stemmerett skal kunne gjenvelges bare en gang.
- Flertallet av ExCom-medlemmene må være kommisjonsmedlemmer med stemmerett. Dvs. at kommisjonsmedlemmer også uten stemmerett kan velges til ExCom i CCME.
- Man velges til ExCom for en 4-årsperiode, og kan bare gjenvelges en gang. (Opprinnelig foreslått 2x6år)

Siden kommisjonsmedlemmer med stemmerett kan foreslås gjennom både CCME og KEK for øvrig, blir det viktig at Dnk i framtiden bruker begge disse kanalene og samkjører forslagene i forhold til oppnevninger i de andre KEK-kommisjonene.

Et problem som gjenstår, er forskjellen i representasjonsprinsipper i KEK og CCME. Mens representasjon i KEK-kommisjonene har vært personlig, har representasjon i CCME vært forankret i medlemsorganisasjonene. Dnk kan med fordel arbeide for at KEK nærmer seg CCMEs modell på dette feltet.

## **2) Arbeidsprogrammet for perioden 2009-2015**

Generalforsamlingen vedtok et omfattende arbeidsprogram for CCME for perioden 2009-2015. (Se vedlegg). Programmet skal endelig godkjennes av KEKs generalforsamling i Lyon 2009 som del av CCME of CEC's policy reference document. Arbeidsprogrammet fokuserer på følgende arbeidsfelt for CCME i den neste 6-årsperioden:

- Europas rolle i å gi beskyttelse til flyktninger og asylsøkere i det 21. århundret.
- Arbeidsinnvandring og menneskeverd.
- Irregulær migrasjon og rettighetene til papirløse og ureturnerbare.
- Bekjempelse av moderne slaveri, særskilt menneskehandel.
- Migrasjon som utfordring og mulighet for kirkelig enhet – migrantkirker og nytt ekklesiologisk landskap.
- Migrasjon og utvikling.
- Oppfølging av kampanjeåret "2010 Churches responding to migration in Europe".

## **3) Kampanjeåret 2010 Churches responding to migration in Europe**

CCME har fått penger av EU til å arrangere et europeisk, økumenisk kampanjeår i 2010 om kirkenes respons på migrasjon. CCME og KEK vil jobbe for å koordinere kirkelige og økumeniske høringer og arrangement over hele Europa dette året. Noen av tiltakene vil være:

- Organisering av en "European Hearing on Migration" sammen med KV.
- Hver måned i 2010 skal det fokuseres på ett aspekt ved migrasjon. Det skal utvikles en felles-europeisk kalender med informasjon om alle arrangement.
- Det skal arrangeres minimum 4 regionale konsultasjoner hvor man skal fokusere på den bestemte regionens muligheter og utfordringer i forhold til migrasjon og integrering.
- Det skal utgis en samling av bønne- og gudstjenestemateriell som relaterer til migrasjon og integrering.

Det vil være viktig at Mellomkirkelig råd, i samarbeid med Norges Kristne Råd/Flyktningenettverket, migrantkirker, bispedømmene og diakonikonsulentene, utdanningsinstitusjonene, KN og diakonale organisasjoner etc. tar del i og koordinerer innsatsen for kampanjeåret 2010. Den norske delegasjonen til KEKs generalforsamling i Lyon i 2009 bør involveres i og være orientert om dette arbeidet.

## **4) Valg av ny ExCom**

Det ble også valgt ny ExCom for CCME. Fra de nordiske kirkene stilte Kristina Hällqvist som kandidat. Hun er rådgiver for migrasjon og integreringsspørsmål i Kyrkokansliet i Svenska Kyrkan, og deltar i det nordiske rådgiversamarbeidet for integrering og migrasjon. Den norske kirke har gjennom henne en god kontakt i ExCom de neste 4 årene. Medlemmene i ExCom i CCME de neste fire årene er:

- Arlington Trotman (moderator), Churches Together in Britain and Ireland Bastille Court
- Michael Bubik, Diakonie: Protestant Refugee Service Austria
- Kristina Hällqvist, Svenska Kyrkan
- Katharina Wegner, Diakonisches Werk der EKD
- Antonios Papantoniou, Holy Synod of the Church of Greece
- Franca Di Lecce, Federazione delle chiese evangeliche in Italia
- Joël Le Billan, Fédération Protestante de France
- Adejare Nwokolo (1. vara), The Methodist Church of Great Britain
- Geesje Werkman (2. vara), Protestantse Kerk Nederland

### **Deltakelse fra migrantkirkene**

Nok en gang gjorde vi oss svært gode erfaringer med en representant for migrantkirkene i den norske delegasjonen. (Samme som ved EEA3 i Sibiu 2007). Kassahun Zelleke fra Den etiopisk-ortodokse menigheten i Oslo tilførte verdifull kompetanse til både den norske delegasjonen og til generalforsamlingen generelt, samtidig som han selv ble tilført mye kompetanse om europeisk, økumenisk arbeid. Det anbefales at personer fra migrantkirker i økende grad involveres og inngår i framtidige norske, økumeniske delegasjonsreiser.

Vedlegg:

1) Arbeidsprogrammet for CCME for 2009-2015

1) Uttalelse fra CCME og KEK om internerte migranter i Europa



**Churches' Commission for Migrants in Europe**

Commission des Eglises auprès des Migrants en Europe

Kommission der Kirchen für Migranten in Europa

# CCME Work Programme 2009-2015

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**Work Programme 2009-2015 of the Churches' Commission for Migrants in Europe of the Conference of European Churches**

Adopted at the 17<sup>th</sup> CCME General Assembly 2008

**A. WHERE WE COME FROM**

*CCME is an ecumenical organisation that serves the churches in their commitment to strangers, responding to the message of the Bible which insists on the dignity of every human being, in order to promote an inclusive policy at European and national level for migrants, refugees and minority groups. (CCME mission statement)*

**I. FOUNDATIONS OF THE WORK OF CCME**

1. With this work programme, CCME seeks to contribute to the Christian witness in Europe; seeking to develop a Europe welcoming the strangers and building inclusive societies: "So then you are no longer strangers and aliens, but citizens with the saints and also members of the household of God" (Eph. 2:19). CCME will do so as part of the Conference of European Churches.
2. The Conference of European Churches and the Churches' Commission for Migrants in Europe in their memorandum of understanding "Different Backgrounds – Joint Future" adopted by the CCME ExCom and the CEC Central Committee respectively, have agreed to journey together to make the witness of churches in Europe more visible.
3. The work of CCME in fostering Christian reflection and action on migration is grounded the clear command in both the Old and the New Testaments to act humanely and compassionately towards the strangers who share with all human beings the dignity of the Being of God, (Genesis 1,26-27; John 1,1). That "You shall love the alien as yourself" (Leviticus 19, 34; Hebrews 13, 1-3) is typical of the humane attitude towards 'the other' found in the Moses law, an obligation recognized by the three Abrahamic world religions and other faith communities. It is believed to have been given both by revelation and natural law, that is, a moral principle which is capable of being recognized by all human beings.
4. The CCME Mission Statement adopted by the 16<sup>th</sup> CCME Assembly in London, October 2005 continues to guide the work of the Commission.

**II. MANDATE OF THE CCME (of CEC)**

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

1. serve the churches in their commitment to strangers, responding to the message of the Bible, which insists on the dignity of every human being, in order to promote an inclusive policy at European and national level for migrants, refugees and minority groups;
2. work on issues of migration and integration, asylum and refugees, and against racism and discrimination, undertake research, initiate, develop and implement projects in these fields;
3. represent the common voice of the churches in Europe on the above issues vis-à-vis the European institutions.

**III. PROCESS TOWARDS THIS WORK PROGRAMME**

This work programme is the result of a participatory process: in December 2007 an invitation to CCME members was sent out, asking for input to the future work

programme of CCME. These inputs were discussed and further developed by the ExCom meeting in Mechelen (Belgium), April 2008. A provisional version of the work programme was circulated prior to the CCME General Assembly in Protaras/Cyprus 8<sup>th</sup>-11<sup>th</sup> October 2008, where the final version was discussed, amended and on 11<sup>th</sup> October 2008 adopted.

## **B. WHAT WE WILL BE DOING**

### ***IV. WORK PRIORITIES 2009-10***

The European Union will hold European Parliament elections in June 2009; a new European Commission will take over in autumn 2009. The Czech Republic and Sweden will hold the Presidencies of the Council of the EU in the first and second half of 2009. During this period, the priorities of the EU for the coming five years will be established in the area of asylum and migration and be adopted in autumn 2009 (Stockholm Programme).

Since 1999, substantial EU framework legislation has been adopted in the field of migration and asylum. These framework laws, known as directives, set out a general legal framework for all EU member states. Member states then within 2 years after their adoption need to transpose these directives into national law. These national laws will contain more precise provisions for the different EU member states, which are compatible with domestic legislation and law traditions.

#### **Asylum and refugees**

1. The assessment of the previously adopted EU framework legislation on migration and asylum, both in terms of legal transposition into national law by EU Member States, as well as in terms of practical impact, will be of critical importance for identifying next steps.
2. CCME will contribute towards discussions on the future of asylum and refugee protection in the EU: Plans are already discussed and proposals made for the "Future Common European Asylum System", which shall be completed by 2012. Proposals for amending the current EU directives in the field of asylum will be proposed in autumn 2008 and spring 2009. An EU Asylum Support Office will be further defined and established. It will in particular assist in practical cooperation between EU Member States in areas like country of origin information as well as sharing technical experience.
3. Plans will be elaborated for an EU Refugee Resettlement scheme. , aAdvocacy for refugee resettlement will be done in the context of the CCME project ASPIRE - Assessing and Strengthening Participation In Refugee resettlement to Europe (co financed by the ERF ).

#### **Labour Migration**

4. Jointly with Christian organisations, the EU legislative proposals in the area of labour migration will be examined and commented where appropriate.:Currently the Blue Card Proposal and the directive on a single residence/work permit are negotiated in the Council of the EU. As the Lisbon Treaty has not entered into force - due to the No-Vote in the referendum in Ireland - migration related legislation remains the competence of the EU Council with consultation of the European Parliament.
5. While more and more EU member states need, and actively recruit, migrants for various sectors in the labour markets, there is wide disparity with regard to the rights of migrants across the EU. The Council of Europe has addressed the issue of labour migration in September 2008 in the conference of ministers responsible for migration, and the Council of Europe standards, conventions and recommendations on labour migrants ought to be taken as a common basis also for developing EU standards. In addition, the recommendations of the International Labour Organisation

in this field provide a good framework for advocacy with governments, employers and trade unions. The call for ratification of 1990 convention on the rights of migrants and members of their family will be at the heart of CCME's advocacy in this field.

#### **Irregular Migration and rights of undocumented**

6. Removals of migrants and detention prior to removal have been an advocacy focus for the past years. As the EU directive has been adopted in June 2008, transposition into national legislation will now be a crucial issue. CCME will encourage members to advocate that those provisions of the directive which strengthen the rights of undocumented prior to and during removal will be adequately transposed when drafting national legislation.
7. CCME advocates for developing alternative to forced removals and detention of migrants and persons seeking international protection. At the same time, legal and social counselling for these migrants in detention and monitoring of removals is important for upholding human rights standards. Pastoral care for these migrants in detention is a specific calling on the church. Jointly with member organisations, CCME will explore how monitoring and counselling can be improved in this field. In particular CCME will explore how cooperation with the All Africa Conference of Churches in monitoring removals to Africa can be enhanced.

#### **Integration**

8. Integration of migrants and societies has become important at the EU level with annual reports. The Integration of Migrants Index developed by the Migration Policy Group MPG has received considerable attention and provides important insights.

The role of religion in and for integration will be a focus of CCME's work in this area. Building on the results and methodology of the POLITIS project on civic participation of immigrants, the MIRACLE project will be carried out to gain insights into the role of migrant congregations, and to develop material for churches, congregations and church related agencies to win migrants as active members. This project aims to underline how religion can play a positive role for integration.

9. CCME will with CEC CiD and CSC Commission explore possibilities on further developing work on living together of different cultures and faiths in Europe. This should result in developing practical and pastoral orientations for this living together.

#### **The Roma minority in Europe**

10. The EU held a high level meeting on Roma inclusion in September 2008. The decade for Roma inclusion has produced a variety of good programmes in a number of European countries. However, stigmatisation and marginalisation is still a critical issue. For example, in certain European countries the crime committed by one individual Roma is attributed to the whole of the Roma community population. To make it worse, confusion with migration and migration control is mixed with policies to control Roma people.
11. In some European countries, an increase of Roma movement from Central and East European countries is currently observed. While policy responses as well as programmes to assist Roma people need to be developed, further stereotyping of Roma persons ought to be avoided.
12. A considerable number of activities and programmes are addressing the issue, also organised by churches and church-related agencies. However, the visibility of the activities is not very high.

CCME partners in Romania and Finland have expressed an interest to cooperate with CCME, and in cooperation with them, CCME will explore a possible project in this field. This will particularly look at the issue of churches become more inclusive communities of Roma and non-Roma..



### **Migrant Churches in Europe**

13. Building on the consultation between African and European churches on migrant churches and congregations in November 2008, further cooperation with the All Africa Conference of Churches particularly with regard to churches and congregations of African descent will be further explored.
14. The WCC project on migration and the changing ecclesial landscape foresees for 2009 the migration study to be undertaken in Africa, and a hearing on migration in Europe. The Europe Hearing could serve as a launch for the European Churches Year focussing on Migration.

### **Migration and Development**

15. The Global Forum on Migration and Development 2009 will be held in Athens, Greece. CCME will cooperate not only with its Greek member, but also with the World Council of Churches and the Global Ecumenical Network in the preparation of this event.

With APRODEV and development agencies, further cooperation in this field will be explored.

### **Work against Trafficking**

16. Trafficking in human beings is a crime and violation of the rights of those who are trafficked and as such addressed by authorities and non-governmental organisations. The European Commission had published a comprehensive report of an expert group, which outlines the need for further action.
17. With the entry into force of the Council of Europe Convention against Trafficking in Human Beings, European countries have agreed on legal standards for the fight against trafficking in human beings.  
  
CCME will advocate for a binding set of human rights for those trafficked, including ratification of the convention and its transposal into national law.
18. CCME will continue the networking and awareness raising activities in the fight against trafficking in human beings as well as cooperation with the COATNET. Further activities against trafficking for forced labour are foreseen in the context of a project.

### **Global and interregional cooperation**

19. As an active member, and in cooperation with WCC, CCME will participate in the Global Ecumenical Network meeting and other activities.
20. For the exchange with the Middle East Council of Churches on migration in the context of the Amman Process an Interregional Meeting, possibly in the context of or close to the Global Conference on Migration and Development, will be explored.

### **Integration of CEC and CCME**

21. Following agreements of the CCME Assembly and the CEC Central Committee, the integration of the two organisations shall be concluded. To this effect, CCME will actively participate in the preparations for the CEC Assembly 15-21 July 2009 in Lyon/France. CCME will seek to ensure a high visibility of persons representing migrant churches and persons working on asylum and migration in the churches at the assembly.
22. CCME will organise one or two thematic hearing during the CEC Assembly.
23. Together with CEC, CCME will seek to increase the visibility of churches actions and positions on migration, refugee protection, and on building inclusive societies in Europe.

## **European Year Churches responding to Migration - 2010**

24. CEC and CCME will jointly prepare a European Year Churches responding on Migration 2010. A calendar of possible activities on and with migrants, refugees, and minority ethnic people will provide a common framework for publicity and communication. Regional conferences could highlight various fields of the churches' migration work and facilitate exchange of experience and cooperation beyond border. Intensive preparations for the year 2010 will have to start intensely in 2009.

### ***V. THEMATIC PRIORITY AREAS OF WORK 2009-15***

*(to be received by the CEC General Assembly July 2009 as part of the policy reference document)*

Within its general mandate, CCME of CEC will seek to focus its activities on a number of strategic areas, in which it engages with high quality contributions and potential for impact, rather than trying to address every issue of potential relevance. In its work CCME will together with the wider ecumenical family monitor developments influencing the life of migrants (such as economic development, conflict around the world, climate change) .

*For the period 2009-15 the following thematic areas will form work priorities for CCME:*

#### **Europe's role in refugee protection in the 21st century**

The large majority of refugees are currently hosted by poorer countries in the world. In the 20<sup>th</sup> century, Europe was the scene of displacement but also of providing protection. In the past years, the numbers of refugees in Europe has drastically declined, in disproportion to the global level. Numbers of refugees vary significantly between different European countries. Overall, fewer refugees find access into Europe and access to effective protection.

*Therefore, priorities will be:*

- a. Defending asylum (including complementary protection)*
- b. Additional forms of refugee protection; including resettlement of refugees to Europe*
- c. Revising the need for protection (e.g. environmental refugees, internal displacement)*

#### **Human Dignity in the process of labour migration**

With economic globalisation, patterns of international migration are changing. While the majority of migrants move within their region, more migrants travel further distances for a job and a living. While they are welcome when (cheap) labour is needed, permanent settlement and participation in societies meet barriers and restrictions. Currently a trend can be observed in many European countries to increase labour migration, while their status and rights remain uncertain. The right to family life for migrants is particularly under threat in many countries.

*Therefore, priorities will be:*

- a. A uniform set of rights for all migrants*
- b. Ratification of binding legal instruments Europe-wide and globally*
- c. Advocating for the right to family life as sine qua non of integration*
- d. Monitoring expulsion, detention and removal of migrants*
- e. Address situations of migrants in irregular situation*

#### **Countering contemporary forms of slavery, in particular trafficking in human beings**

Parallel to stricter immigration controls trafficking in human beings has become more visible in the past two decades as a new form of slavery. While joint efforts of authorities and non-governmental organisations and churches against this international

crime have produced some results, trafficking for forced labour is still a rather unknown field. The human rights of trafficked persons are generally still insufficiently protected.

*Therefore, priorities will be:*

- a. Trafficking in women*
- b. Trafficking for forced labour*

### **Uniting in Diversity: Migration as an opportunity and challenge for the unity of the church**

Migration is changing the ecclesial landscape: more congregations of migrants are found, a greater diversity of denominations is observed. Separate and segregated church life is a phenomenon similar to fragmentation in societies, at the same time more transnational and international congregations emerge. Migration constitutes an enormous opportunity and yet a considerable challenge for churches in Europe.

*Therefore, priorities will be:*

- a. Being Church together*
- b. Integration and the role of religion*
- c. theological reflection on migration*

### **Churches as witness to inclusive communities in Europe**

Various forms of exclusion exist in societies, and are becoming even more dramatic. Vulnerable groups of migrants are particularly affected by exclusion, e.g. asylum applicants and undocumented migrants, children of migrants, but also ethnic minorities are often marginalised. Anti-discrimination legislation provides an important instrument even if it also poses challenges and needs improvement.

*Therefore, priorities will be:*

- a. Anti-discrimination legislation: monitoring and promotion in churches*
- b. Inclusion of ethnically discriminated groups: within church and society*
- c. Churches addressing racism*

### **Migration and development**

The nexus between migration and development is recognised in communication and statements., Policies and concrete cooperation activities (e.g. the European Neighbourhood Policy) are however still largely dominated by the aim to use development cooperation as a tool for migration restriction and control. . Churches as actors in the fields of migration and development are ideally placed to explore positive ways of action which go beyond remittances. However, this potential of being actors of migration and development is not yet fully used.

*Therefore, priorities will be:*

- a. Monitoring policy development at European level*
- b. Cooperation with other regions*
- c. Networking with church development agencies and identifying relevant projects*

### **European year of churches responding to migration 2010**

Recognising that migration is an overall reality in society today, and aware that migration is posing challenges to societies, political institutions and churches, CEC and CCME are planning a European Year of Churches focussing on migration. During this year, churches activities for migration and integration, asylum and refugees, and against racism and discrimination shall be made more visible through joint activities,

a joint calendar of meetings and at least four regional meetings. The study "Mapping Migration in Europe – Mapping Churches' Responses" provides a starting point.

The European Year of churches responding to migration 2010 shall also assist churches to share their good experience, to strengthen existing work, and to identify possible new areas of work to become more effective in pursuing the aims of inclusive societies in Europe and welcoming the strangers.

All potential activities of CCME will need to be evaluated against their potential:

- to make a specific contribution of churches to a wider debate and serve the churches' witness in the area of migration on a global level;
- to be complementary to or to have specific added value in relation to activities of other actors and to achieve synergy with them;
- to give a voice to the voiceless;
- to have a clear impact among churches or
- to have an impact in voicing the churches' concerns towards policies on the national level;
- to provide specific added value by addressing an issue on a European level.

## **C. HOW WE WILL BE WORKING**

### ***VI. PLANNING MECHANISMS***

Elements of planning:

1. A thorough needs assessment,
2. Reflection on possible alternatives (e.g. other actors addressing issue, other working method),
3. Initial reflection on methodology and strategy of activity
4. prior assessment of potential impact, in particular of the potential added value for member organisations of addressing a particular topic on European level and in the context of CCME of CEC,
5. Reflection on how CCME of CEC activities would link to similar activities undertaken by other actors in the same thematic area,
6. Potential impact on CCME-CEC advocacy work for refugees, migrants and minority ethnic people,
7. Thematic and financial support, in particular among members and strategic partners,
8. Support for project methodology among members,
9. Adequate methods of impact assessment and evaluation will be developed

### ***VII. WORKING MECHANISMS***

The CCME working mechanisms are derived from the main mandate of the CCME:

1. to serve the churches in their commitment to strangers, responding to the message of the Bible, which insists on the dignity of every human being, in order to promote an inclusive policy at European and national level for migrants, refugees and minority groups.
  - Plenary meeting of the Commission every two years
  - Communication with CCME and CEC members
  - working groups and ad hoc task forces

- trainings
  - visits
  - membership in and cooperation with the Global Ecumenical Network on Migration of WCC
2. work on issues of migration and integration, asylum and refugees, and against racism and discrimination, undertake research, initiate, develop and implement projects in these fields:
    - networking with Christian and non-governmental organisations
    - partnerships with academia (theological faculties, migration researchers)
    - thematic public hearings
    - international conferences
    - mid- term and long-term projects
  3. represent the common voice of the churches in Europe on the above issues towards the European institutions and international organisations active in Europe:
    - European Union
    - Council of Europe
    - UN (ILO, UNHCR)
    - Global Forum on Migration and Development
    - IOM

### ***VIII. PARTNERSHIPS***

CCME as ecumenical agency in Europe can only realize its mandate to serve the churches if it works in partnership with other Christian organisations as well as secular partners. CCME seeks to develop partnerships with like-minded organisations. Existing partnerships, which will be maintained, include:

1. Ecumenical
  - a. within CEC  
Church and Society Commission  
Commission Churches in Dialogue  
PARTNERSHIPS BEYOND THE MEMBERSHIP
  - b. within the European ecumenical family  
Group of European Christian organisations (Caritas Europa, COMECE, International Catholic Migration Commission ICMC, Jesuit Refugee Service IRS Europe, Quaker Council on European Affairs)  
APRODEV, Eurodiakonia, Ecumenical Youth Council in Europe EYCE, WSCF-Europe, Community of Protestant Churches in Europe
  - c. In the global ecumenical family  
World Council of Churches, Global Ecumenical Network on Migration  
All Africa Conference of Churches, Middle East Council of Churches, Church World Service Immigration and Refugee Program US
2. Secular partners  
NGO Platform of European organisations on migration and asylum

European Network Against Racism, ENAR

European Council on Refugees and Exiles ECRE

European Coordination for Foreigners' Right to Family Life

IMISCOE - Network of Research Institutes on International Migration Integration Social Cohesion in Europe

*Adopted in Protaras/Cyprus on 11<sup>th</sup> October 2008 - with 44 votes in favour and 3 abstentions*

*Jointly issued by CCME and CEC*

**CCME and CEC concerned about thousands of detained migrants in Europe**  
*Churches also support demands of Austrian NGOs on right of residence for migrants*

The 17th Assembly of the Churches' Commission for Migrants in Europe (CCME) and the Central Committee of the Conference of European Churches (CEC), meeting in Paralimni, Cyprus from 8-11 and 6-11 October 2008 respectively, expressed their "deep concern about the thousands of migrants unjustly detained in Europe for not having the right documents". CCME and CEC declared their "solidarity and sympathy with the prison chaplains who face these situations of detainees daily with hardly any possibilities to change conditions and offer perspectives". They called on "churches across Europe to pray for detained migrants as well as for the prison chaplains and support their work".

The CCME Assembly also voted a resolution – endorsed by the CEC Central Committee – in support of the demands of Austrian non governmental organisations and Church organisations on the occasion of the national Right of Residence Day on 10 October 2008. They demanded "that legal provisions for regularisation in Austria be based on human rights legislation", "that those who have been in Austria for five years should be allowed to stay", and finally a change in migration policy: "The stringent and tortuous the legal migration provisions of 2005 must be abolished. We ask for human and reasonable policies, which respect the rule of law and human rights, and promote integration instead of preventing it".

CCME and CEC have agreed to integrate – see press release No. 0854 at <http://www.cec-kek.org/pdf/cq0854e.pdf>

The full text of the resolution on the Austrian Right of Residence Day is attached.

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*CCME, the Churches' Commission for Migrants in Europe, is an ecumenical agency on migration and integration, asylum and refugees, and anti-racism and anti-discrimination in Europe. It works in cooperation with the Conference of European Churches and the World Council of Churches.*

*The Conference of European Churches (CEC) is a fellowship of some 120 Orthodox, Protestant, Anglican and Old Catholic Churches from all countries of Europe, plus 40 associated organisations. CEC was founded in 1959. It has offices in Geneva, Brussels and Strasbourg.*

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**Rapport fra konferanse i *Committee for Relations to Muslims in Europe* (CRME) og CRME-møter i Mechelen, Belgia, 20.-23.10.2008 og i Pullach, München, 19.-21.01.2009**  
v/Gerd Marie Ådna

**“Being a Citizen of Europe and a person of Faith. Christians and Muslims as active Partners in European Societies”**

På denne konferansen deltok ca. 45 muslimske og kristne deltagere fra 16 land i Europa/Nord-Afrika. CRME hadde planlagt denne konferansen i ca. 1 1/2 år med et lite sekretariat i St. Gallen (CCEE) og Genève (KEK). Helt til siste uke før konferansen var det usikkert hvem som skulle delta, men da mandag 20. okt. kom, ble det en balansert forsamling av kristne (ortodokse, katolikker og protestanter) og muslimer (fra en del retninger, men langt fra representativt). Ikke alle muslimene var der under hele konferansen. Det var en grei balanse mellom intellektuelle og mennesker med mer erfaringsbasert læringsbakgrunn.

Kjønnsfordelingen var ikke balansert; det var kun 3 muslimske og 6 kristne kvinner. Men de 3 muslimene spilte en positiv rolle, i de 3 arbeidsgruppene og i arbeidet med ”Final Statement”. Fra Norge stilte som vanlig Kari Vogt og jeg, men i tillegg (og med Sven Thore Klosters hjelp) hadde vi muslimene Hoda Ghalegolabi fra KFUM/K, Oslo, og Matri Abroud fra Trondheim med i delegasjonen. Disse gjorde en god jobb, Hoda som innleder i ei gruppe og Matri som svært god relasjonsbygger.

Rammen var god, en gammel, katolsk presteskole i den lille byen Mechelen, nord for Brussel. Maten var OK, og selvfølgelig var muslimske spiseregler tatt hensyn til. (Noe som ikke var tilfelle da konferansen ble invitert til foredrag og mottagelse i EU-baserte Resurrection Chapel i Brussel).

Stemningen var god og konstruktiv, i særlig grad vokste det fram fortrolighet i samtalen rundt måltider og godt organiserte byvandring. Som vanlig innen CRME vil jeg nevne Canon dr. Andrew Wingate fra St. Philip’s Centre i Leicester, UK, som spilte en svært konstruktiv rolle både i diskusjonene i arbeidsgruppene og i arbeidet med ”Final Statement”. Dr. Martin Affolderbach fra EKD, Hannover, er den andre krumtappen i CRME, også på denne konferansen. I tillegg var fader Hans Vöcking fra CCEE, München, den viktigste organisator for konferansen. KEK strever for tiden med kontakten til den russisk-ortodokse kirke, og derfor var det ingen representant fra denne i Mechelen. Heller ikke fra den gresk-ortodokse kirke møtte metropolitten som planlagt; jeg forstår dessverre ikke hvorfor. Konferansen ble avsluttet ved at 3 gjester fra det kristne og muslimske Belgia kom med innlegg. Disse 3 personene hadde ikke deltatt på konferansen for øvrig og dermed ble deres bidrag fullstendig løsrevet fra Final Statement og helt unødvendige for konferansen som helhet.

Det ble holdt pressekonferanse der 13 journalister møtte fram. Interessen var størst fra katolsk pressehold.





*Foto: Dr. Martin Affolderbach, EKD, Hannover; Gerd Marie Ådna; Matri Abroud fra Trondheim; Rima Barsoum, KV, Genève, på konferansens siste kveld.*

Den før nevnte Final Statement (*se vedlegg*) ble et felles dokument med innrømmelser fra både muslimsk og kristen side. Fransk-nordafrikanske muslimske mannlige ledere var nok allikevel usikre på om denne teksten kunne tas med i deres lokale sammenheng og bli anerkjent der. Men for oss alle var det en seier at vi kunne si at alle mennesker har rett til å konvertere til en annen religion eller leve uten en religion – og samtidig være fullverdige borgere av våre respektive land. Fokuset på menneskerettighetene og retten til å utøve vår religion i trygge rammer og å være positive bidragsytere til et bedre Europa, var likeledes viktig for oss alle.

The Final Statement ble berømmet av CRME da vi fulgte opp konferansen i et knapt døgn møte i Mechelen, og siden i München 19.-21. januar 2009. Det kom da ingen ytterligere informasjon om hvordan deklarasjonen har blitt fulgt opp blant muslimene.

### **CRME's møter i Mechelen 23.-24.10.2008 og i Pullach, München, 19.-21.01.2009**

Mesteparten av tida ble brukt til å gjennomgå de to dokumentene om *Training of Clergy* og om *Religion and Violence*. Det førstnevnte der jeg har vært med i arbeidet hele tiden, ble i hovedtrekk godkjent og blir endelig utarbeidet i disse dager. Den vil bli videresendt til MKRs sekretariat så snart den foreligger. Violence-dokumentet ble det imidlertid ikke enighet om, og det blir derfor ikke oversendt noe dokument til CEC-CCEEs neste Joint Meeting. En av grunnene til dette er at vi ikke fant en tone og en form som ble moderat og konstruktiv og ikke fordømmende og anti-islamisk. Likeens var dokumentet ubalansert i forholdet mellom sosiologisk teori og pastoral-teologiske overveielser. Det ville på de fleste områder ikke være en adekvat oppfølger av den konstruktive ånd som preget Mechelenkonferansens Final Statement. Videre arbeidet vi med sluttevalueringen av CRMEs arbeid gjennom 5 år. Den vil foreligge om noen uker, men jeg kan ikke sende med noen versjon per datum.

Pullach-møtet var altså vårt siste, og det var med et visst vemod at vi skiltes. Ikke alt har vært enkelt med folk som sjelden eller aldri møtte opp, men samtalene mellom oss som har vært der regelmessig, vennligheten og kunnskapsdelingen, har vært gode kjennetegn på denne katolsk-ortodoks-protestantiske dialogen. Jeg har sammen med Andrew Wingate alltid ytret ønske om mye oftere å invitere muslimer med på deler av våre møter, men der har vi ikke fått medhold. Men heldigvis er alle enige om at de 2-3 gangene muslimer har vært til stede, har

bidratt konstruktivt til CRMEs prosess. Særlig var dette merkbart under ett av Roma-møtene og under KEKs EEAIII i Sibiu i 2007.

CRME mener også at ved neste komité-oppnevning bør Sør- og Øst-Europa være bedre representert. Jeg vil også foreslå at de nordiske landene (i samråd med både KEK og CCEE) blir enige om hvilke land som bør delta. At både Kari Vogt og jeg skulle delta fra Norge, er ikke bra når det gjelder *bredden* av nasjoner - selv om vi begge selvfølgelig er takknemlige over å ha fått representere i CRME! Vi har fått gode venner og et bedre nettverk i flere europeiske land.

v/dr. art. Gerd Marie Ådna  
MHS, Stavanger, 8. februar 2009

Vedlegg: Final Statement

**BEING A CITIZEN OF EUROPE AND A PERSON OF FAITH  
CHRISTIANS AND MUSLIMS AS ACTIVE PARTNERS IN EUROPEAN  
SOCIETIES**

**FINAL STATEMENT**

This conference brought together around 45 Muslims and Christians from 16 countries of Europe. The organisers of the meeting were the Committee for Relations with Muslims in Europe of the Council of European Bishops' Conferences (CCEE) and the Conference of European Churches (CEC). It occurred as an event within the European Year of Intercultural Dialogue and the 60<sup>th</sup> anniversary of the UN Universal Declaration on Human Rights. It met from October 20<sup>th</sup> to 23<sup>rd</sup> 2008 and was supported financially by the European Union

As Christians and Muslims we have gathered together here in the city of Mechelen in Belgium in order to discuss the topic *Being a Citizen of Europe and a Person of Faith*.

Europe has undergone a process of profound transformation and is emerging as a plural, inter-ethnic, inter-cultural, inter-religious society. This has happened partly through migration, both from outside and internally.

Some European countries have state churches whereas others do not. All, however, ideally have taken a decidedly neutral stance as regards religion. This attitude has led to a situation where all churches and religions are accorded equal treatment giving them the same rights and expecting from them the same duties and the same responsibilities. There are, however, cases where one detects a process that is leading towards a progressive relegation of religion to the private sphere. In some instances this is leading to their marginalization from the public domain and, consequently, to the eradication of any sort of public manifestation of one's faith.

Whereas churches, religious communities, and ideological communities on the one hand, and the state on the other, are distinct entities with distinct domains, in a democratic society the former have a right and a duty to guide their adherents. The state should guard against confronting its citizens with the choice between loyalty towards it and fidelity towards their religious convictions. The state has a right to demand of all its citizens an open, public, commitment to democracy and an attitude of responsibility in integrating into its life, culture and traditions.

As Christians and Muslims we affirm that we are citizens *and* believers, not citizens *or* believers. We are therefore called to work hand in hand in appropriate ways with the state to which we belong without becoming subservient to governments. We say this because we believe that religious communities and the state should work together for the common good. This stems from our sense of belonging not only to our religious denominations but also to that collective enterprise that is called citizenship. We believe in the unity and diversity of our societies which help enhance and enrich our societies.

As Christians and Muslims we believe that the future of our European societies will depend in large measure on our willingness as citizens and persons of belief to preserve and develop the cultural and religious foundations of Europe and our empowerment to contribute towards it.

As Muslims and Christians we believe in the principle of integration. This does not and must never carry with it the demand to forsake our religious identities. For example, this may happen through prohibiting the wearing or display of religious symbols in public places or neutralizing religious festivities with the pretext that their being allowed would harm the sensibilities of other believers or that they would go against the principles of the secular state.

As Christians and Muslims we acknowledge the right of freedom of conscience, of changing one's religion or deciding to live without a religion, the right to demonstrate publicly and to voice one's religious convictions without being ridiculed or intimidated into silence by prejudice or stereotyping intentionally or through lack of knowledge.

As Muslims and Christians we believe that dialogue is a question of listening as much as speaking thereby deepening our mutual understanding. We therefore affirm the need to listen to women and men in all areas of leadership in civic life.

Dialogue should be among ourselves as Muslims and Christians and also with other major faiths and humanist and life stance traditions. Where dialogue leads to action this may also include NGOs, Councils of Faiths, and other community organizations. We learn to heal the wounds of division stemming from past conflicts, in order to become truly ambassadors of reconciliation. To do this we should *know* each other.

As Christians and Muslims we affirm first and foremost our witness to our respective faiths and traditions. We offer our common witness that the human being discovers his/her identity through relationship with God. This leads us to affirm the utmost importance and vital role of the family, of human dignity, of social justice, of care for the environment. This should also rule out any use of violence in the name of religion. We also reject militant and hostile forms of secularism which create discrimination among citizens and leave no space for religious belief and practice. We need to endorse not just the social involvement of faith communities, but also the common calling to live by the Word of God.

As Muslims and Christians we call for mutual learning through opening up of mosques and churches to visitors from other communities and also to learning through engagement of people. This includes scholarly encounter and academic interaction. We need to get into the spirit of religions, as well as their outer clothing. We pledge ourselves to avoid generalisations about the other.

Human rights are universal and include the right to religious freedom. We express the wish for a partnership between Christians and Muslims in Europe in order to promote this fundamental right. Solidarity with those who suffer in and outside Europe must be encouraged and mediation offered where possible.

Identity has many strands, of which religion is one. Strength in a rope comes from many strands being intertwined, including our identity as Europeans, as citizens of particular countries, and our ethnic background. We are challenged to build bridges across cultures and faiths. Europe is called to be a laboratory of learning for both Muslims and Christians.

Our desire for future generations is that they live in harmony and peace within our religious differences and work for the advancement of society. Interreligious dialogue has to begin at an early stage and within the environment where children and young people encounter each other and their differences, namely within the school classrooms and the halls of our colleges, and within our religious communities. This should involve specific projects at the local level.

As participants, we pledge ourselves to communicate the content of this document within our own communities and structures and encourage its practical implementation at the national and the local level. We recommend a follow up conference, we suggest in two years' time, in order to assess progress on these challenges, and to focus upon further issues.

Mechelen/Malines, 23<sup>rd</sup> October 2008