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## CHAPTER ONE

### INTRODUCTION

1. Europe is both a territorial land mass and an idea. Throughout its history Europe has been a source of division and contest. Competing and often irreconcilable forces have often developed, and sometimes imposed, their own views as to what 'Europe' constitutes. Europe has never had clear or settled boundaries. Attempts to define Europe, either in terms of geography, culture, religion, politics, social or economic interaction, invariably produce different boundaries. The Conference on Security and Co-operation in Europe, for instance, sees Europe as stretching from 'Vancouver to Vladivostok'. This contrasts with the Europe of Western Catholic Christendom which stretches from 'Dublin to Lublin'. The easternmost regions of the Continent – lands evangelised by the Eastern Orthodox Churches – have a particularly ambiguous attitude to the idea and new structures of Europe, especially after a century of revolution and totalitarian communism.
2. This definitional uncertainty means that Europe has often been defined by what it is not. Thus Europe stops where Asia or Africa begins; or where traditional Christendom gives way to other creeds. Following the end of the Second World War, Europe has become more closely associated with the European Union. Countries that accede to the EU are seen as joining Europe. Politicians now speak of a Europe of 25 Member States, as if those states that remain outside the EU, but still form part of Europe's landmass, are not themselves European.
3. The contestation of boundaries and definitions remains fluid even within the EU. It is most noticeable in debates surrounding the future development of the EU. The debate is marked by two key questions. Does the European Union's development have as its end point a United States of Europe or a Europe of United States? Are there natural limits to Europe's enlargement and if so by what criteria should future enlargements be judged? These questions have marked the negotiation of successive Treaties: Maastricht in 1992, Amsterdam in 1997 and Nice in 2001. Underpinning these Treaty negotiations have been the efforts to implement the 1986 Single European Act and the moves towards a single currency. The EU's development has been accompanied by a new political lexicon: Euro-enthusiast, Euro-realist, Euro-sceptic and more recently 'New' and 'Old' Europe.

4. Disagreement as to the future shape and direction of the EU's development has become more heated with the territorial enlargement of the EU eastwards and the efforts to deepen the EU through a Constitution for Europe. To some the proposed European Constitution is an important step in the construction of a new Europe: a Europe of 25 member states and 450 million inhabitants; a democratic, transparent, efficient Europe working to serve all Europeans. To others the European Constitution is yet another example of the loss of national sovereignty and the interference of an over-wieldy Brussels bureaucracy in the internal affairs of its Member States. The depth of disagreement within and between EU Member States was revealed in the failure of the Rome Intergovernmental Conference in December 2003 to agree the Constitution and the prior decision by the large majority of Member State governments to rule out any referendum on the Constitution for Europe.
5. Given this background, it is not surprising that 'Europe' is a source of disagreement among Christians. Despite these differences it is important to ask whether the Church, as an institution, has a specific contribution to make to ongoing public and political debates about the future of Europe. The churches' contribution has often been noted by politicians. In 1967 the British Foreign Secretary George Brown sent a message, *A Vision for Europe*, to a Conference at Coventry Cathedral:

Our vision of Europe includes Eastern as well as Western Europe: it embraces not just political and economic activity, but all fields of endeavour. And to this vision the Church, with her message of peace, reconciliation and understanding, has her own special contribution to make.

Again, in 1992, the President of the European Commission, Jacques Delors, challenged the churches to contribute to the debate on Europe.

If in the next ten years we haven't managed to give a soul to Europe, to give it spirituality and meaning, the game will be up. This is why I want to revive the intellectual and spiritual debate on Europe. I invite the churches to participate actively in it.

6. The unique gifts that churches could bring to this debate were recognised further in the proposed Constitution for Europe. Article 51.3 of the Draft Constitution states that "the Union shall maintain an open, transparent and regular dialogue with these churches and organisations." A51 prompts a number of questions that need further reflection. What is the specific contribution that churches have made to the life of the Union? How might

the churches maintain and develop this contribution? What are the mechanisms by which this dialogue has been structured in the past? How might it change in the future? What are the resources available to churches to participate in such a dialogue? What should be the purpose of such a dialogue?

7. This Report has been written with these questions in mind. Although this report was written prior to the Intergovernmental Conference in Dublin, June 2004, and before the final text of the EU Constitution was negotiated, it is assumed that sufficient political will and capacity exists for a consensus to be reached. The decision by the British Prime Minister to hold a referendum on the EU Constitution means that over the coming months there will be much political and public debate about the relative merits or otherwise of the UK ratifying the Constitution. It is difficult to see how the Church could refrain from participating in such a debate.
8. This Report aims both to inform the debate within the Church of England on Europe and set out a way in which this debate might reach conclusions on certain points. It sets out the history to past General Synod debates as well as the challenges posed to the Church by the move towards a Constitution for Europe. It describes some of the ways in which the Church of England is already involved in mainland Europe in terms of its presence and links with other churches and church organisations. It does not however attempt to express a Church of England view on the political, economic and social issues which confront the new Europe.

## CHAPTER TWO

### THE GENERAL SYNOD AND EUROPE

9. Since the United Kingdom joined the European Community the Church has needed to define its role in a European context. The General Synod has debated Europe on three previous occasions: 1972, 1990 and 1994. These debates have often taken place against rapid change in Europe or at defining moments in Britain's relationship with Europe. The November 1972 debate occurred prior to Britain's membership of the European Economic Community in 1973. The background to the 1990 debate was the fall of the Berlin Wall and the collapse of communism across much of the USSR. By 1994 early optimism following the end of the Cold War had given way to many new political and moral challenges – unemployment, environmental degradation and the reawakening of old animosities leading either to division, as in Czechoslovakia, or war, as in the Balkans. Examining the reports produced by various Boards and Councils as preparatory material for these General Synod debates provides one insight into how the Church of England has previously approached the question of Europe.
10. In November 1972 the Board for Social Responsibility produced *Britain in Europe: Social Responsibility of the Church* (GS 95). This Report examined what contribution the Church of England could make to the life of the EEC. Its starting point was to recognise that the Church of England had been able to hold together in one Communion people with apparently irreconcilable convictions without impairing those convictions. This art and experience was seen as having social and political resonance in the context of the new Europe. The BSR Report recognised however that the new European experiment threw into sharp relief a number of issues to which the Church needed to give its attention. What was the Church's social vision for Europe? What type of society should the Church be seeking to build in Europe? If the first challenge was to the social Gospel which the Church should preach, a further question concerned the Church that should preach it. This was not simply a question of the staffing of the English Chaplaincy or of meeting the pastoral needs of the 700 or so British "Eurocracts" and their families in Brussels and Strasbourg. It concerned how the Church should relate to its European partners. It was noted that the men and women who attended the Hague Congress of Europe (May 1948) achieved more practical results over the subsequent 25 years than the ecumenists who participated in the Amsterdam Conference (August 1948).

11. The subsequent General Synod debate was remarkable for its sympathy with the tone of the Report. Virtually every speaker appeared to support Britain's entry to the EEC, recognising as they did so the opportunities to develop closer links with historic Christendom and the gift that Christians could bring into shaping the new Europe of reconciliation, stewardship and service. However the Synod recognised the onerous task that lay ahead to make the Community outward looking. After a lengthy discussion the Synod voted to take note of the Report, and passed a motion that placed a heavy emphasis on Europe's global responsibilities (see Appendix A). The healing of old wounds, the creation of a new community, the sharing of problems and effective service in the world at large – all these factors therefore led the 1972 Synod to commend to the Church the need to take full advantage of Britain's membership of the EEC.
12. In 1990 the Board for Social Responsibility wrote *The Church of England and the Challenge of Europe* (GS Misc 340). This Report outlined something of the wider context in which the Diocese in Europe's motion was to be debated. Although the Report went beyond the terms of the motion before the Synod, the BSR thought it important to set the work of the European institutions in the wider context of the general "European Debate", and of the Church of England's relations with other churches in Europe. This debate took place against the background of the Single European Act, German unification, and the momentous events in Central and Eastern Europe. While it was accepted that Britain was now irreversibly part of Europe, questions still remained as to the Church of England's relation to Europe and the type of contribution that the Church could make to subsequent debates about Europe's development.
13. The BSR Report noted that the churches' ability to work ecumenically and transnationally had been derisory. The diversity of relationships between 'Church' and 'State', the diversity of theological and confessional traditions, the diversity of numerical strengths were all seen as explanatory factors. Despite the best efforts of the European Ecumenical Committee for Church and Society (EECS), which had been established in 1979, a great deal remained to be done before the churches could be said to have achieved a common witness in Europe. While organisations like the Conference of European Churches (CEC) had made a significant contribution to Christian unity by insisting that no "iron curtain" could or should divide the churches, there was a need, in view of the events of 1989, to revise the overall European ecumenical architecture.

14. Despite this observation the Report took encouragement from the theme of reconstruction and reconciliation that had inspired the 1989 Basle Ecumenical Assembly. The Basle Assembly stressed the interconnectedness of some of the most complex, but pressing challenges of the day, arguing that only through collaborative action could these problems be resolved. The ecumenical vision and unity witnessed at Basle was confirmed by a special meeting of church leaders in April 1990. While church leaders from across Europe recognised the genuine aspirations of national identity they stressed that "churches should proclaim the overall Lordship of Christ in relationships both between Christians and nations." Based upon such commitments the BSR Report stated:

It has been suggested that what the churches need to offer to the nations of Europe is a model of unity - one which is not monolithic rather sustaining and nurturing proper diversity, yet one which offers a possibility of transformation and wholeness, and one which points to growing interdependence and mutual responsibility.

To answer the question: 'What kind of Europe do we want?' as a Christian is to be committed to Justice, Peace and the Integrity of Creation.

15. In promoting such a vision of Europe, the churches, through their immense pastoral links could speak with experience of the long term unemployed and the fears of those in the "peripheral" regions, of the homeless, the casualties of community care, the poor, the mentally ill, the immigrants, the victims of racism, the asylum seekers, the children denied food or health care because of their countries' massive indebtedness. Responding to this challenge meant contributing to a common witness in Europe that moved beyond general statements of principle to making specific judgements of policies and proposals that commended themselves to decision-makers at both a European and international level.
16. The 1990 BSR Report was warmly received by the General Synod. An amendment moved by the Archbishop of Canterbury, Robert Runcie, which was accepted by the Synod, asked the Standing Committee to "examine ways of strengthening the Church of England's ministry within Europe, and in the European institutions, through the Diocese in Europe and by other means". The Standing Committee presented its findings to the General Synod in November 1994 in a further paper, *Europe: A Paper Reviewing Some Aspects of the Church of England's involvement in*

*Mainland Europe (GS1135)*. As with previous General Synod debates this report was received against a shifting European landscape and at a time of growing political and public disillusionment in the European experiment.

17. In mapping the extent and nature of the Church of England's involvement with other churches and Church organisations in mainland Europe two themes emerged from the Standing Committee's Report. The first was the wide range of ways in which that involvement was conducted - through the Diocese in Europe, through bilateral relations with other churches, through the Anglican Communion, through the mission agencies, through ecumenical organisations. Allied to these formal Church relationships were the myriad of less formal contacts, from diocesan and parish twinnings at one level, to personal friendships and holidays at another level. The second was the changing nature of this involvement and the recognition that such mapping exercises can only capture momentarily the nature of the Church's European engagement. Given this fluidity the 1994 Report highlighted three key features of the Church's ecclesiology and history that should ground any future contribution. These involved a recognition that the Church of England: stands in the reformed catholic tradition; is a national Church; and is also a member of the world-wide Anglican Communion.
18. These distinct features of the Church of England, it was argued, meant that the Church could make a specific contribution to the Christian presence and witness in Europe. Its sensitivity to both the catholic and reformed elements in its history meant that it could act as a bridge between the two traditions in Europe. As a national Church, the Church of England could be sensitive to national aspirations and the workings of political institutions. Its membership of the Anglican Communion meant that it could assist Europe in not losing sight of its place and obligations in the wider world. Rather than seeking a rigid strategy for the Church of England's involvement in the European mainland the 1994 Report argued that these distinctive features of the Church of England should be used to continually inform the Church's contribution to debates about the future of Europe.
19. With these provisos in mind the 1994 Report offered the following five aims to guide the work of the Church. These entailed:
  - working with other churches in seeking to ensure the most effective presentation of the Christian Gospel in contemporary Europe. This involved not only seeking to evangelise and minister to people everywhere, but joining actively from a Christian standpoint in the debate about the future of Europe;

- promoting the unity of the churches wherever possible, whether through bilateral links or through ecumenical organisations;
- working through the Diocese in Europe in supporting and in ministering to Anglicans on the mainland in concert with our partners in the Anglican Communion;
- helping to articulate a Christian voice in the shaping of the new Europe and the rapid social, technological, economic and political changes that it faced. The Church has a responsibility to assist in the development of thinking about values and the institutions which should guide the new Europe.

## CHAPTER THREE

### THE EUROPEAN CONSTITUTION

20. On 1 May 2004 the European Union underwent its greatest enlargement to date. Ten new countries acceded to the EU, taking the number of EU Member States to 25. The institutional structure of the EU, however, has not changed substantially since the founding Treaty of Rome was agreed by the first six Member States in 1957. Even as early as December 2001, Member States when adopting the Treaty of Nice agreed that the institutional structure would not function satisfactorily in a Union of 25 Member States. In December 2001 Member States agreed the Laeken Declaration which, among other things, established the Convention on the Future of Europe as the method for this Treaty revision.
21. The Convention provided the means for the widest input into any EU Treaty revision, comprising as it did representatives not only from the EU institutions and Member States' governments, but from Member States' and Applicant States' national parliaments. The Convention presented its findings, a "Draft Treaty establishing a Constitution for Europe" to the European Council at Thessaloniki, 19/20 June 2003. Although Member States' and Applicants' governments failed to reach agreements on the final wording of the Constitution at the Rome Intergovernmental Conference in December 2003, it was generally anticipated at the time of producing this Report, that agreement would be reached at the Intergovernmental Conference in Dublin, in June 2004. The Constitution for Europe will not, however, come into force until such time as it has been ratified by all Member States.
22. It is not the intention of this Report to provide a detailed analysis of the Constitution. However, it should be noted that the proposed European Constitution puts forward a single legal text to replace all the existing Treaties in the interests of readability and clarity. In doing so the Constitution seeks to respond to the expectations of European citizens by making the European Union more democratic, transparent and efficient. To this end the Constitution consists of four parts.
23. Part One contains the provisions which define the Union, its objectives, its powers, its decision-making procedures and its institutions. The Charter of Fundamental Rights, solemnly proclaimed at the Nice European Council in December 2000, has been incorporated into Part Two of the European Constitution. The Charter is therefore an integral

part of the Constitution and applies to European Institutions and to the Member States when they are implementing European Union Law. Part Three of the Constitution focuses on the Union's policies and actions and incorporates many of the provisions of the current Treaties. Part Four contains the final clauses, including the procedure for adopting and reviewing the Constitution.

24. The European Constitution has created significant political divisions both between and within Member States. These divisions will become more intense in the months ahead as each Member State takes the necessary steps to ratify the Constitution. To some the Constitution represents nothing more than a further Treaty revision made necessary by enlargement, which should be ratified as any other Treaty. To others a legal document containing the word "constitution" is in itself a very significant step. It ignites their worst fears of the creation of a European state. Using the terms "constitution" and "constitutional" to describe the Convention's output has clearly provoked intense debate as to what is being proposed. To many people however the length of the Constitution and the legalistic language used by its drafters makes the Constitution inaccessible.
25. Given the intensity of recent debates, and aware that such debates will only become more intense in the months prior to ratification, how then should the Constitution be evaluated? There are a number of yardsticks by which the Constitution could be judged. At the European Council at Thessaloniki, 19/20 June 2003, the President of the European Council presented the draft Constitution as a "historic step in the direction of furthering the objectives of European integration. The President of the Council said that the text should be judged by five criteria:
- does it bring the Union closer to its citizens;
  - does it strengthen the Union's democratic character;
  - does it facilitate the Union's capacity to make decisions, especially after enlargement;
  - does it enhance the Union's ability to act as a coherent and unified force in the international system;
  - does it deal effectively with the challenges of globalisation.
- In contrast the British Government, in its 2003 White Paper on Europe, *A Constitutional Treaty for the EU – The British Approach to the EU IGC*, argued that the Treaty should be judged by whether it met key UK goals. These consisted of whether the Constitution:

- consolidates the existing EU treaties into a single logically ordered text;
- sets out a more transparent and accountable structure for the EU;
- makes it clear that the national governments of member states remain in control;
- provides for a more efficient EU.

In comparison the House of Lords Select Committee on the European Union reported in 2003 that the Constitution should be judged simply on whether it contains measures which are in the UK's national interest, and that of its citizens.

26. While these are important questions that need further reflection, many Christians and churches might find the question, "Is the Constitution good for Britain?", too narrow a starting point. In this respect past General Synod Reports and debates provide a wider framework through which the Constitution might be evaluated. It is evident that the General Synod has previously seen Britain's involvement in the European experiment as an occasion of immense opportunity in reconciling European enmities, encouraging responsible stewardship of European resources and the enrichment of Europe's contribution to the rest of mankind. Although these Reports provide a general framework through which to evaluate the Constitution, it is evident that they fall short in answering specific concerns.
27. In this respect submissions made by the Conference of European Churches' Church and Society Commission to the Convention on the Future of Europe might be of greater assistance. Drawing on the resources of its Working Groups and following widespread consultation with its member churches, the CEC Church and Society Commission made several submissions during the Convention process. These submissions were made on the grounds that churches needed "to bring their insights and judgements so that the Europe of the future may be just, reconciled and reconciling, and based on enduring values and foundations, shared by many, but essentially based on the Gospel that we have received" (CEC March 2002). A selection of these submissions have been included in this Report as Appendix B. A full list of the submissions can be found on CEC's website([www.cec-kek.org](http://www.cec-kek.org)).
28. Examining these submissions shows that the CEC's Church and Society Commission sought to influence the Convention on the Future of Europe in five areas:

- the respect for the status under national law of churches, religious communities and non-confessional organisations in the Member States;
- the recognition of the specific identity of churches and religious communities and the need to provide a structured dialogue with them;
- provision for the respect of religious freedom in all its dimensions by the EU;
- recognition of Europe's religious and cultural heritage;
- provision that the objectives and values of the Union should reflect amongst other things the centrality of the human being and the promotion of peace, justice, and solidarity.

While the draft Constitution's preamble remains an issue of concern it is evident that there is much within the Constitution that Christians and churches should rejoice at.

29. The proposed Constitution seeks to establish the European Union as a Union of the people and states of Europe. It remains open to all European states which respect its values. These values include respect for human dignity, freedom, democracy, equality, the rule of law, and respect for human rights. The aim of the Union is to promote peace, its values and the well being of its people. It works for a Europe of sustainable development, based on balanced economic growth, a competitive social market economy and a high level of protection and improvement to the quality of the environment. Internally it will take action to stem exclusion and discrimination, and promote justice and social protection, gender equality, inter-generational solidarity the protection of children's rights. In relation to the rest of the world the Union will uphold and promote its values and interests. It will contribute to peace, security and sustainable development, solidarity and mutual respect among peoples, free and fair trade, eradication of poverty and protection of human rights and in particular children's rights. These objectives are to be pursued by the appropriate means depending on the extent to which the relevant competences are attributed to the Union in the Constitution.
30. These are commendable values and objectives which few would contest. Indeed the Church of England's General Synod through its various boards and councils have acted as advocates for such a value driven approach over many years. The challenge of course is to ensure that these values and objectives are upheld and met in the life and work of the Union. This means that the Union should take more seriously the problems posed by the Common Agricultural Policy and to press for a more positive approach in its negotiating strategy at the World Trade Organisation.

31. The churches have an important contribution to make in ensuring that these values and objections are honoured. The Constitution provides the churches and religious communities with an opportunity to participate in future debates about the direction of EU policy. Under title VI of the draft Constitution Article 51 provides for the status of churches and non-confessional organisations stating:

**‘Article 51 Status of Churches and Non-Confessional Organisations**

- i. The Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States.
  - ii. The Union equally respects the status of philosophical and non-confessional organisations.
  - iii. Recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations.’
32. Though a few humanist and secular groups have campaigned against A51, it is very likely that it will be retained in the final text. Although it remains unclear what an “open, transparent and regular dialogue” will mean in practice, the challenge for churches is to examine what resources they possess to participate in any such dialogue. Having expended considerable time and energy spelling out what the EU’s policy should be on particular issues, the churches now need to invest similar resources in advocating such policy options at a European level.
33. The churches need not start from a blank piece of paper. The Conference of European Churches already has a dialogue with the European Commission. Existing instruments could therefore be maintained and maybe developed to include the other EU institutions. While CEC is a useful resource to facilitate such a dialogue on behalf of its member churches, the implementation of A51 will however raise pertinent questions as to how CEC’s member churches participate in such a dialogue, and what such participation means in terms of their relationship to CEC. In view of this challenge and aware of the potential importance of A51 this report now examines the range and depth of the Church of England’s engagement with Europe.

## CHAPTER FOUR

### THE CHURCH OF ENGLAND'S ENGAGEMENT WITH EUROPE

34. The aim of this section of the Report is to provide a snapshot of the rich variety of ways in which the Church of England is involved in mission, ecumenical work and social issues in the new Europe. Building on foundations laid through many generations, and as a direct response to the traumas and divisions of the past, this work reflects the tremendous engagement of Anglicans in witness to the Gospel across our continent. In this section the Report offers an overview of:
- The Diocese in Europe
  - The Work of Mission Agencies
  - The Network of Diocesan European Contacts
  - Other Anglican Jurisdictions in Europe
  - Bilateral Relations
  - The Conference of European Churches and the *Charta Oecumenica*
  - European work of the Boards and Councils, and other organisations

#### **The Diocese in Europe**

35. In 2005 the Diocese in Europe will celebrate its silver jubilee. It has been a constituent diocese of the Province of Canterbury, with representatives on the General Synod, for 25 years. As a consequence of the Diocese's role, the Church of England, which is frequently described as a national Church (its work being coordinated through national church institutions), is in reality also an international Church, having parishes (known as chaplaincies or congregations) beyond England in over 40 European countries, Russia and the CIS states, Turkey and Morocco. Twenty-five of these countries now constitute the enlarged European Union; nearly all of them belong to the Council of Europe.
36. By means of the Diocese, the Church of England is a local partner in mission with the historic Churches on the Continent. It has an ecclesial communion with Old Catholic and Lutheran Churches in 15 mainland European countries through the Bonn and the Porvoo Agreements. The Diocese considers that the significance and value of the Church of England's existence on the Continent in this way is not yet fully appreciated, either by the Church of England's members in general, or by the General Synod, the Archbishops' Council, or by many other bodies.

Through its clergy and laity, the Diocese is attuned to the way in which mainland Europe is fast developing and changing.

37. The Bishop in Europe, Dr Geoffrey Rowell (2001), is assisted by a suffragan bishop, Bishop David Hamid (formerly Director of Ecumenical Affairs for the Anglican Communion), seven archdeacons (resident on the Continent and almost always also chaplains) and several honorary assistant bishops. Under the new Diocesan Constitution (1995), the archdeacons' work has a different general emphasis from their English counterparts, sharing regionally in the diocesan bishop's oversight in pastoral and ecumenical terms, as well as ministering to their own chaplaincies.
38. Under its new bishop, the Diocese has continued to develop on the lines set out by its former bishop, John Hind (1993), setting out an inclusive and organic pastoral and ecumenical vision with a wide pastoral outreach and establishing new congregations and missionary initiatives as necessary. It is a growing Diocese. From 1994, when the number of licensed diocesan clergy was 118 serving 90 chaplaincies, with another 142 congregations dependent upon them, it has risen to a current 163 clergy in 124 chaplaincies, with another c150 congregations dependent upon them. There are presently 48 licensed readers in the Diocese. The diocesan clergy, like the laity, reflect much of the Anglican world. At present 356 priests with permission to officiate are available as temporary locum priests, as resident support for licensed clergy and outlying congregations, or as seasonal ministry; and increasing numbers of Old Catholic and Lutheran bishops and clergy have the Bishop's permission to officiate.
39. As far as possible the chaplaincies are required to be self-sufficient especially as concerns stipends, clergy housing and expenses, and such grants as the DBF can make are aimed at supporting that status. Many other areas of work could not, however, survive, and frequently could not be begun, without the committed support of mission agencies and other collaborators, especially the ICS, the CMS, Mission to Seafarers, Mediterranean Missions to Seamen, the Lambeth Partnership and many other bodies.
40. Anglophone expatriates (many of whom may not be Anglican) continue to make up the largest number of worshippers, and English continues to be the Diocese's primary language of worship and pastoral care as well as the primary medium of outreach and evangelization. The international

use of English has had a considerable impact, amplifying the natural attraction of the Continental Anglican chaplaincies to local nationals, other expatriates with a command of English, and not least to immigrant populations and migrant workers (a trend which was recognized in the last Europe report and Synod debate in 1994). However, to the extent that ministry requires it, local languages are increasingly used. In many places there is also a significant ministry to the increasing number of English-speaking tourists.

41. Spurred by Resolutions V:6 of the 1998 Lambeth Conference, the four Anglican jurisdictions in Europe (the Spanish and Portuguese Churches, the ECUSA Convocation, and the Diocese, with Old Catholic and Porvoo support) have been engaged in a process to enable a move to firm and structured commitments that overcome the clear anomalies in our parallel (and in some locations overlapping) Anglican Communion presence. In that context the four partners entered into a Partners in Mission process (2001-3), the Final Report of which is reproduced at <http://europeconsultation.anglican.org/> and is commended to readers of this report. The differing size and geographical extent of the jurisdictions, and the local linguistic and cultural contexts in which they minister, have to date prevented the identification of appropriate canonical structures (whether 'provincial' in character or not) that embody the ecclesial communion of the four partners and avoid the fear — for the three much smaller bodies — of absorption and the loss of identity. The communiqué of the most recent Consultation also appears on the above website.
42. Archbishop Habgood remarked in the 1994 synod debate, 'the Diocese has a great resource of skilled people working in it.' Both for the benefit of the Church and our engagement with one of the great political and social movements of our age, 'There is', he said, 'a huge opportunity here if we can learn how to use it effectively.'
43. Over a dozen European cities are home to major regional and global international organizations and agencies and many more to embassies or consulates. In each of them, the diocesan clergy are expected to pastor all Anglicans and other Christians who seek Anglican ministry, be they permanent or temporary residents, refugees or persons in highly responsible international positions. In these, and in many ecclesiastical centres too, the clergy also have a clear but sometimes informal representative role for the Church of England in advancing dialogue, articulating the theological, ethical and social heritage and current teaching of our Church, and in monitoring its interests. The Diocesan Synod believes that a properly resourced formal representation to the

European Institutions is a priority for the Church of England and the other Anglican provinces of the UK.

44. They also play a major role when need arises, such as this year's Olympic Games. Some are situated in cities where major terrorist attacks have occurred or are anticipated: clergy and laity alike have offered the resources at their disposal in pastoral response to recent attacks in Athens, Istanbul and Madrid.
45. The Diocese exists in a continent that has been rapidly developing politically, socially and economically since both the downfall of communism and the accession of the Baltic and Central European states to the European Union. Everywhere in mainland Europe the Church of England exists as a minority Church, and this minority position, coupled with the Diocese's historic non-proselytizing style, has facilitated excellent local and regional relations with the historic majority Churches (Catholic, Lutheran, Protestant, Orthodox) and often enables the Diocese to show support to other, often beleaguered, minorities and diaspora groups. In eastern Europe there is still much to be done to encourage the Orthodox Churches, anxious and uncertain as they often are about the consequences of the reunification of Europe and the place of the Eastern Christian tradition in the future of Europe. Much work remains to make more visible and dynamic the ecclesial communion we share with the Old Catholic and Nordic-Baltic Lutheran Churches, and to deepen relations through Meißen and Reuilly agreements
46. As in England, the multi-faith and pluralistic context of diocesan mission and ministry has changed considerably in the last two years. In addition to ministry in countries with substantial Muslim minorities, several chaplaincies in Morocco, in Turkey and the central Asian republics are in majority Muslim contexts. In the vast majority of European countries, secularizing trends pose great challenges to the Church's witness to the Gospel of Christ.
47. Faced by increasingly developed and unified structures of secular government, the Churches of the mainland are also under a shared pressure to discover the nature of their common witness and joint mission. This has helped the Diocese to recognize mission as fundamental to its self-understanding, and as natural and appropriate to its witness in mainland Europe.

## The Work of Mission Agencies

48. A wide range of Church of England mission agencies have long-standing and new initiatives with the countries of continental Europe. *The Intercontinental Church Society (ICS)* was formed in 1823 to make known the Christ of the Scriptures to people of any nationality who speak English. Since the 1840s, ICS has been ministering to those who holiday, work, travel, or migrate to/in mainland Europe through support to the Diocese in Europe in planting new congregations and sustaining existing ones. The potential for English-language ministry has arguably never been greater as some one-third of mainland Europeans can converse in English.
49. ICS partners the Anglican Church in Europe in its customary right to nominate to the Bishop in Europe clergy for licensing to certain chaplaincies in the Diocese. It funds the appointment of chaplains for churches that have potential to grow but cannot yet afford their own chaplain, and owns and maintains historic churches like Zermatt and Wengen which although only open in the tourist season often have larger average congregations than other local churches. In addition, ICS holds church services for tourists (including those on Thomson holidays) where typically one third of the 20,000 annual attendances are of people who do not normally go to church at home.
50. This English-language ministry in mainland Europe is important because, although on all common measures regular church attendance by Europeans is declining, ministries supported by ICS are growing. Europeans were described by the *Financial Times* as living in a ‘post-religious, post-ideological, rationalist-pragmatist haze’, but the English language provides a medium for great evangelistic initiative. Indeed, locals regularly attend English-language churches – in Leipzig around half of the congregation can be native German-speakers. The Anglican Church is respected and trusted by national churches in the countries it operates in and where the choice of churches in one’s own language is a *via media* for those from other denominations.
51. *The Church Mission Society* - Over the past ten years CMS’ ministry in continental Europe has focussed on Eastern Europe and Russia. Over the last decade they have particularly engaged with the Orthodox and Protestant Churches of Romania, Russia, Ukraine, Georgia, Armenia and the North Caucasus, especially in the context of leadership training. In the past year, CMS Europe staff have been in direct conversation with the Diocese.

52. Current initiatives include ‘People in Mission’ involving ‘people in mission’ based in Eastern Europe:
- working in a Literacy Project in Sibiu, Romania with a vision to set up an ecumenical reconciliation centre with strong links with the Cross of Nails in Coventry.
  - working as experienced Islamists based in Ajara, an autonomous republic in West Georgia (90% of the population are Muslim) at the local Orthodox seminary training missionaries for this complex region.
  - working at the Religious Education Department of the Russian Orthodox Church in Moscow.
  - working as a member of the Christian Worldview Café helping the YWAM team to run the project using administrative and teaching skills.
  - working as a team member of the Izhod drug rehabilitation centre in Krasnodar, a North Caucasus town in Russia
  - support through the Salt Fellowship for the Diocese in Europe Chaplain in Izmir
53. Within the broad field of Partnerships in Mission, Western Europe is viewed as a consolidated region of engagement rather than just seeing the UK as a separate focus. By focussing on mission in Western Europe in this way CMS hope it will lead to a greater interchange of ministries across the channel, especially through the emergence of *The Bless Network*, a new charity partnering with CMS, that aims to put ‘the Heart back into Europe’ through an innovative approach to prayer and mission.
54. The research base for this work has been strengthened since February 2004 when CMS with the Conference of European Churches (CEC) sponsored Darrell Jackson in the position of Researcher in European Mission for CEC based at the Protestant Institute for Mission Studies in Budapest. The aim of the project is to identify those situations and ventures, which can provide vital learning-points for churches in the wider ecumenical family in Europe. CMS has also joined in partnership with the European Evangelical Missionary Alliance (EEMA) involved in a research committee to develop a Code of Best Practice for ‘mission to Europe’.
55. *The Mission to Seafarers* promotes the spiritual, moral and physical well being of seafarers and their families in Europe and worldwide. It carries out this ministry through a network of chaplains, volunteers and seafarers’ centres in over 300 ports across the world. Within the Diocese in Europe

it has an honorary chaplain in Ghent (Belgium) and is in the process of forming a new ministry for the Schelde ports in Antwerp (Belgium) and Vlissingen (The Netherlands) where a chaplain will cover both ports on a peripatetic basis. In Rotterdam/Schiedam (The Netherlands) the Bishop in Europe has welcomed a new, shared arrangement between MtS and ICS for the nomination and support of a chaplain for the Church of England congregation. In France the Society employs a full time chaplain in Dunkerque and also has a long-standing partnership agreement with a local French maritime agency in Rouen. In Odessa (Ukraine) it has a ministry team which operates out of a seafarers' centre adjacent to the port.

56. *The United Society for the Propagation of the Gospel (USPG)* have in recent years been exploring links and points of common interest with the Anglican jurisdictions in Continental Europe (which includes the Spanish Reformed Episcopal Church [IERE], the Lusitanian Church and the Diocese in Europe). A number of Diocese in Europe chaplaincies have availed themselves of the Festina Loan scheme. USPG part funded a gathering of the Portuguese-speaking churches from Africa, Brazil and Portugal in Porto Alegre. The IERE received a USPG Tercentenary Loan for the construction of the Anglican Centre in Salamanca and funding for its work with Latin American migrants in Spain. USPG is actively exploring the recruitment of mission personnel for service in both Portugal and Spain.
57. The international mission agency *Crosslinks* is involved in a number of initiatives in Europe:
- In Serbia a mission partner couple are involved in training work in Novi Sad with a variety of denominations.
  - In France they have mission partners in local pastoral ministry with the Eglise Réformée de France (ERF); working with the conservation work A Rocha in southern France; working with students in Paris; and supporting Anglo-French children's camps. They also provide training opportunities for French students in England.
  - In Finland they are re-awakening historic links with the Finnish Lutheran Mission possibly involving placements for Finnish students.
  - In the Republic of Ireland they are involved in children's and youth work in the Church in Ireland.
58. *Church Army* have an evangelist working with the armed forces in Germany and the *Mothers' Union* has special consultative status at the UN and generally exercises this through the EU grouping. The Alpha and

Emmaus courses have also been used in a range of mainstream denominations in mainland Europe.

### **The Network of Diocesan European Contacts**

59. The Network of Diocesan European Coordinators/Contact People was formed in 1991 alongside the Staff Europe Group at the instigation of the former Secretary General, Sir Philip Mawer. Each bishop was asked to nominate a member of their diocese (not necessarily ordained) to raise awareness of European issues, and to represent its European links and interests centrally. The first European Network Conference was held in 1991 at Jean Monet House, Westminster, with a majority of dioceses represented. On the strength of this initial success, further conferences were organised in 1993 and 1994, both in Church House.
60. In the following 13 years all dioceses have appointed one or more new Coordinators, most of whom have attended at least one Conference. In September 1996 the venue was changed to Birmingham, to be nearer the northern dioceses, but transport arrangements proved too difficult, so in December 1997 it reverted to Church House, its meeting place since then. Keynote speakers have included Canon Mark Oxbrow; the Rt Revd Michael Doe; the Bishop of London, the Rt Revd Richard Chartres; the Bishops of Portsmouth (the Rt Revd Kenneth Stevenson) and Wolverhampton (the Rt Revd Michael Bourke) and most recently Christopher Beazley MEP, who gave an insightful Christian perspective on the work of the European Parliament. Attendance has invariably included at least half the diocesan representatives, with other mission agencies and denominations contributing significantly. The Conferences have all been very well received and greatly valued by those attending.
61. The number of Diocesan twinnings with another European Diocese/Church has increased dramatically, with the advent of the Porvoo and Meissen Agreements. The majority of these links are with France, Belgium and Germany (for ease of travel and language), though Sweden is increasingly well represented. A few dioceses in Norway, Finland and the Baltic states are also linked with an English counterpart, as are a number in Romania and Italy. Most twinnings see regular interchange and visits in both directions, and strong relationships have built up over time. The most effective are based on a wider civic or historical connection (e.g. Coventry and Dresden), though there is a strong connection between diocesan commitment and the durability or viability of such links, which are greatly valued by all involved and of real benefit.

62. A new venture in 2002 was a study trip to the Church of Finland, 5 representatives spending 4 days in Helsinki to celebrate the 10th anniversary of the Porvoo Agreement. A visit to Berlin is proposed for September 2004, to coincide with the Meissen Commission's meeting. The Church of Sweden also organises an occasional course for Ecumenical officers and European Contacts. There is considerable scope for such visits, but in practice it is not easy for Coordinators, many of whom are parish-based clergy, to find sufficient time or funding to make such trips.
63. That the Network is valued by its members is clear from the Conference feedback and responses to mailings, and it is clear that most Dioceses are committed to their European links, though not all allocate funding towards maintaining them - practice varies widely across the country, often linked to the enthusiasm of senior clergy. As a result some Coordinators are pleased to have a small budget available for their work, while others feel that they have insufficient time to do it justice. However, the Network of Diocesan European Contacts is both viable and valuable, and fulfils an important role in the Church of England's relationship with the churches of mainland Europe.

### **Other Anglican Jurisdictions in Europe**

64. English churches have existed on mainland Europe since pre-Reformation times. By 1633 Church of England congregations abroad came under the jurisdiction of the Bishop of London. The Diocese of Gibraltar was founded in 1842 and assumed care of the congregations and chaplaincies in mainland Europe and the Mediterranean area. The suffragan Bishop of Fulham was appointed in 1883 for the chaplaincies in north and central Europe. By 1970 this role was combined with oversight of the diocese of Gibraltar, and in 1980 the new Diocese in Europe was established as the 44th diocese of the Church of England. A suffragan and several honorary assistant bishops assist the Diocesan, caring for some 270 congregations across Europe.
65. A further group of congregations in Europe belong to the Episcopal Church of the United States of America. These churches come under the jurisdiction of the Presiding Bishop of ECUSA, and since 1971 they have been under the episcopal care of his suffragan, known as the bishop-in-charge of the American Convocation in Europe. The suffragan bishop was elected for the first time by the Convocation in 2001. The Convocation currently includes eight churches in main European centres, together with eight mission congregations. Together with the Diocese in Europe

chaplains, these congregations typically contain a wide international English-speaking membership.

66. Two further churches of the Anglican Communion on the Continent are the Spanish Episcopal Reformed Church (IERE) and the Lusitanian Church of Portugal (The Lusitanian Catholic Apostolic Evangelical Church). A Spanish Anglican church was established by a group of congregations in 1880, with a local bishop consecrated by the Bishop of Meath in 1894. Full communion with the Church of England was established in 1963, and IERE was fully integrated into the Anglican Communion in 1980. In its three areas or deaneries, IERE comprises 22 congregations, with 20 licensed priests, 6 deacons and 3 archdeacons. It is heavily engaged in a social work programme with immigrants, following a large influx of immigrants into the country.
67. The Lusitanian Church dates back to the late 19th century, when in 1880 a group of local clergy and lay people established a church faithful to Anglican faith and order under the initial episcopal care of the Church of Ireland. A Portuguese bishop was consecrated in 1958. Following a Concordat of full communion with various Anglican churches, the Lusitanian Church was integrated into the Anglican Communion in 1980. It comprises two archdeaconries, with some 14 congregations and missions.
68. Since 1931, the Church of England has been in full communion with the Old Catholic Churches of the Union of Utrecht. Anglican and Old Catholic bishops in mainland Europe hold a residential consultation every two years. Together with the other Anglican churches of the British Isles, the Church of England is also in communion through the Porvoo Agreement (1996) with the Lutheran churches of Estonia, Finland, Iceland, Lithuania, Norway and Sweden. The 1998 Lambeth Conference welcomed the decision of the Porvoo Church Leaders' Meeting that the Lusitanian and Spanish Churches might take a full part in the various coordinating bodies of the communion of Porvoo Churches.
69. In the mid-1990s a new consultative episcopal body was established: the College of Anglican Bishops in Continental Europe (COABICE) which is made up of the serving bishops of the four Anglican jurisdictions. It meets annually both for consultation on episcopal matters and to coordinate steps toward realising the ecclesial communion of Anglicans in Europe. Already in 1997 the bishops made a commitment to resolve the anomaly of parallel Anglican jurisdictions in continental Europe. They called on the churches to seek “appropriate provincial structures” (Resolution V:6,

Lambeth 1998) which would bring together the separate jurisdictions. The congregations themselves are partly expatriate and partly indigenous. Although catholic order is based on the ministry of only one bishop in each place, oversight needs to be provided to serve different or diverse cultures within European Anglicanism. There is already some sharing of episcopal and other ministry, a Council of Anglican Episcopal Churches has been formed in Germany, representatives of the other jurisdictions are invited to synods, joint episcopal visitations are held, and recent years have seen more shared oversight and meetings with Porvoo and Old Catholic bishops.

70. After a number of consultations in 1998-2000, background and study materials were produced for use in the parishes to enable a detailed discussion of issues of unity, shared ministry and common mission. [see: *Churches of the Anglican Communion in Continental Europe*; <http://arc.episcopalchurch.org/europe/coacce/study.html>].
71. A Partners in Mission (PiM) process was initiated in 2000 to address issues lying in the way of progress. PiM was effectively a cumulative process of dialogue and prayer at the different levels of the jurisdictions. In 2003 the churches shared their converging understandings of Anglican mission in Continental Europe. They affirmed their Anglican identity, their commitment to nurturing discipleship and servant ministry, engaging with youth, and speaking with a prophetic and ecumenical voice in an evolving Europe.
72. The College of Anglican Bishops in Continental Europe supported the PiM process with a Pastoral Statement on the mission of the Church to strive for unity, which should be reflected in church structures. A special ministry of unity is exercised by the episcopate, but overlapping jurisdictions create anomalies, which may impede unity. Rejecting rigid uniformity, and affirming the diversity of spiritual life and devotion in Anglicanism, the bishops stated that diversity even within one diocese does not impair unity when all accept union with the one bishop.
73. A subsequent meeting of the Provincial Consultation was arranged for early 2004 in Paris. It considered the PiM report and affirmed the proposals, although it was felt that the conditions for forming new provincial structures were not yet ripe. The way forward is seen in deepening and developing relationships and partnerships at local, regional and continental levels. Bishops will continue to meet regularly, and more local networks will be formed to foster the sharing of resources and gifts.

74. The jurisdictions hope to make significant progress together in such areas as youth work and social outreach, with improved communications and commitment to prayer and joint worship and theological education. In the current process, the churches involved are clear about the ultimate goal of greater unity, but are still working on the practical steps to that goal. They have agreed to increase episcopal collaboration, and to reconfigure the College of Anglican Bishops in Continental Europe to include Old Catholic and Porvoo Lutheran bishops. The structural and financial implications of a possible Province are also being examined. The churches are growing in mutual understanding and fellowship is built by sending observers to synods, joint ventures and mission projects.

### **Bilateral Relations**

75. Together with the other Anglican churches of the British Isles, linked by a common history across the North Sea, the Church of England is a member of the communion of Porvoo churches (1996) with the Lutheran churches of Estonia, Finland, Iceland, Lithuania, Norway and Sweden. The Porvoo churches continue to grow together in fellowship and common mission. This model of 'communion in diversity in action' has attracted much attention in Europe and beyond.
76. The Primates and Presiding Bishops meet together every two years covering a wide agenda, with wider reference to the Anglican Communion and the Lutheran World Federation, European ecumenical relations, and issues of common mission and ministry. The broad agenda is set by Church Leaders' Meetings every five years, and the detailed work of Porvoo is nurtured by the Contact Group, under the joint chairmanship of the Bishops of Newcastle and Uppsala. The Council for Christian Unity of the Church of England has established a Porvoo Panel to monitor and support this work at home and in the Diocese in Europe.
77. Through visits, consultations, and regular contact between specialists, as well as new and established diocesan and other links, the Porvoo churches share experience on a wide range of issues. These include passing on the faith to new generations, interfaith relations, environmental and ethical questions, human identity, the development and interchangeability of ministry, and questions of spirituality. These issues are worked out at a practical level in the Anglican chaplaincies in the Porvoo countries and in close cooperation and fellowship with the chaplaincies of the Porvoo churches in England. Shared ministry, resources and a real commitment to the Porvoo Agreement allow our churches to work out their common life in mission and service without the loss of ecclesial identity.

78. Porvoo churches are represented at synods, consecrations, and many other events in the life of the church, and the signatory churches are committed to mutual consultation on issues of the day. The churches pray for each other, using a special cycle of prayer which is downloadable with detailed information on the history and common mission of Porvoo from a dedicated website ([www.porvoochurches.org](http://www.porvoochurches.org)). The Porvoo Panel, with its particular interest in local links, has just published (May 2004) a detailed information pack, available from CCU. The Panel supports the work of the Anglo-Nordic-Baltic Theological Conferences (the latest was held in Riga in 2003), and promotes opportunities for English clergy to experience ministry in the Porvoo churches.
79. On a wider European level, the Porvoo churches are well represented and coordinate their activities in the work of the Conference of European Churches. The most recent General Assembly was held in Norway in 2003, at which the Porvoo churches consulted on issues of policy and voting, and the Archbishop of Canterbury preached at the closing service. During the period of the Assembly a Diocese in Europe deacon was ordained in Nidaros cathedral.
80. Church of England relations with the member churches of the Evangelical Church in Germany continue to flourish. Around 20 English dioceses have formal links with EKD *Landeskirchen* or with church districts, and many separate parish and institutional links have grown up over the years. The work is monitored and nurtured by the Meissen Commission, under the joint chairmanship of the Bishops of Wolverhampton and Schaumburg-Lippe. The Church of England steering group, the Meissen English Committee, oversees the local links and initiates projects at the national and European level, in line with the general priorities of the Church.
81. The Meissen Agreement, signed in 1991, has proved to be an inspiration for ecumenical dialogue between Anglican and other partners since its ratification. It commits the Church of England and the EKD to share a common life and mission, and to promote fellowship in as many areas of Christian life as possible. The churches still have some way to go in reaching agreement on structures of oversight that would lead to a relationship of ecclesial communion, but there is considerable concord on spirituality, worship, common mission and witness. The theological dialogue continues in this, the third five-year period of Meissen. The Commission organises a full programme of general and specialist contacts, delegation visits and theological conferences (most recently on

the use of force in peace-keeping), and is working to encourage contact with Germany at all levels of the Church. Placements for ordinands, clergy and others are arranged, and numerous contacts at diocesan and national level are maintained, for example in the fields of training, education, and mission. The work is fully documented in the five-year report of the Commission (most recently, GS Misc 654, 2002).

82. The current work of the Meissen Commission includes pilot projects for Local Ecumenical Partnerships between English and German parishes, development of the Meissen theological library in Durham, support for the Dresden Trust, involvement in biennial *Kirchentage* and issues of the Commission on Urban Life and Faith. In Germany itself, Meissen is strongly affirmed in the Anglican chaplaincies and coordinated through the Council of Anglican and Episcopal Churches in Germany. In England, the Meissen Commission maintains a close working relationship with the German-speaking Synod in Great Britain. The Commission produces a range of resources to support its work, including a detailed information pack, prayer letters and an English-German church dictionary.
83. Encouraged by the positive reception of the Meissen and Porvoo Agreements, the Anglican churches of the British Isles engaged in dialogue with the French Reformed and Lutheran Churches, who had signalled their desire to enter into closer fellowship with Anglican churches. Formal conversations which began in 1994 led to the Reuilly Common Statement, a Meissen-style agreement which declares that the churches have found a high degree of unity and faith, and outlines key areas of working together, namely through common efforts in witness and service, continuing theological work, and practical outcomes in prayer, sharing of worship, and joint ventures. The Bishop of Stafford is the Anglican Co-Chairman of the contact group established to implement the Agreement. A number of local partnerships exist, particularly in the Diocese in Europe.
84. Other informal dialogues and contacts regularly take place between the Church of England and other European churches or groupings, for example with the Community of Protestant Churches in Europe ( CPCE, formerly the Leuenberg Church Fellowship).
85. Anglican-Roman Catholic dialogue is conducted at a global level through ARCIC (the Anglican Roman Catholic International Commission) and IARCCUM( the International Anglican Roman Catholic Commission for Unity and Mission). The Anglican/Roman Catholic dialogue is reinforced and enriched by the many valuable contacts made through the Anglican

Centre in Rome. Bodies such as French ARC cover local pastoral and other issues. This French Anglican Roman Catholic Group is composed of clerical and lay delegates representing different parts of France. The group has been working on the translation of *Common Worship* texts, guidelines for mixed marriages, ARCIC documents, Christian education, and Church-State relations. A similar group exists in Belgium. The English, French and Belgian ARCs plan to meet together in France in 2005.

86. Since the Bonn Agreement came into being in 1931, the Church of England has been in full communion with the Old Catholic Churches of the Union of Utrecht. There is close collaboration between these churches and Anglican chaplaincies in Germany, the Netherlands, the Czech Republic, Austria and Switzerland. The Anglican-Old Catholic International Coordinating Committee has now reached the end of its first five-year mandate to oversee pastoral and theological relations. The Anglican Co-Chairman is the Bishop of Lichfield.
87. Informal dialogue with Orthodox churches in continental Europe is conducted through a complex network of relationships. The Archbishop of Canterbury's *apocrisarioi*, as trusted personal links, maintain relations between the See of Canterbury and the Heads of Churches to whom they are accredited. In Rome the representative is based at the Anglican Centre; in Istanbul, Moscow, Belgrade, Bucharest and Athens they are the licensed chaplains of the Church of England.. Full details of the ecumenical work of the *apocrisarioi* and the Anglican chaplaincies in Eastern and Southern Europe are given in the current Development Report of the Diocese in Europe, available from the Diocese Office in London.
88. The Council for Christian Unity publishes a monthly email bulletin on European ecumenism with news and resources. Originally produced as a practical resource for the network of European links officers in the English dioceses, it is available to anyone interested in this field from [francis.bassett@ccu.c-of-e.org.uk](mailto:francis.bassett@ccu.c-of-e.org.uk).
89. Bilateral ecumenical relations of the Church of England with European partner churches are the responsibility of the Council for Christian Unity. The ecumenical department at Lambeth Palace covers issues relating to the ministry of the Archbishop of Canterbury, and the wider Anglican dimensions are the responsibility of the Anglican Communion Office. All the staff concerned maintain a close working relationship to ensure a common focus of work, and to avoid duplication or overlap.

## **The Conference of European Churches and the *Charta Oecumenica***

90. The Conference of European Churches (CEC) is a regional fellowship of 126 Orthodox, Protestant, Anglican and Old Catholic Churches along with 43 associated organisations from all countries on the European continent. CEC was founded in 1959 and has offices in Geneva, Brussels and Strasbourg. Together with the Roman Catholic Council of European Bishops' Conferences (CCEE) the two organisations represent the vast majority of mainstream churches in Europe.
91. CEC exists to enable European churches, in the words of its outgoing President, Metropolitan Jérémie, to "speak with one voice in a society which is searching itself, in a Europe which is building itself." Originally, CEC had sought to unite a Europe divided by the Cold War: in the more open, complex Europe of today its task is to be as inclusive as possible, at a time of the enlargement of the EU, and the integration of different cultures and nations.
92. In recent years CEC has found a role in peace building in the Balkans, fostering interfaith dialogue, and had represented the churches on human rights issues and wider political issues. The Church of England continues to be actively involved in the work of CEC at this crucial time in the history of Europe, together with other British and continental ecumenical partners.
93. The Church of England is directly represented on the Central Committee (the main policy making body), the Church and Society Commission, and specialist bodies working on interfaith relations, ecumenical dialogue, constitutional matters, and many specialised consultations and bodies sponsored by CEC or related to its work. Such involvement enables the Church of England to have a significant voice in the principal ecumenical forum in Europe, and to influence and prioritise work at this level in accordance with our own priorities for unity and mission. CEC's own formulation of the ecumenical priorities for the new Europe is contained in the *CHARTA OECUMENICA: Guidelines for the Growing Cooperation among the Churches in Europe*.
94. After the European Ecumenical Assembly in Graz, Austria, in 1997, with its theme of reconciliation in Europe, CEC and CCEE called on member churches and bishops' conferences to begin work on an ecumenical charter. The final recommendations from Graz had urged the churches to "develop a common study document containing basic ecumenical duties and rights. From this a series of ecumenical guidelines, rules

and criteria could be developed which would help the churches, those in positions of responsibility and all members, to distinguish between proselytism and Christian witness, as well as between fundamentalism and genuine faithfulness, and help to shape the relationships between majority and minority churches in an ecumenical spirit. "

95. The Charta was published jointly in its final form by CEC and CCEE in April 2001. It marked the beginning of the century by calling the churches in Europe to dialogue, unity and action, and particularly to their common responsibility in facing issues of peace and justice in Europe. Although the word 'Charta' has many resonances, most recently in the context of human rights, this is a unique document for the churches in Europe. It is a call to prayer, commitment and action. Many European churches are now beginning to adopt the Charta as a framework for ecumenical encounter and common mission. Its value depends on how the churches see the Charta as a process with *practical* outcomes.
96. The Charta urges churches to respond to specific challenges which face the peoples of Europe: to work for understanding, healing and reconciliation, for justice and the protection of minorities and the vulnerable, to safeguard creation, and to promote dialogue and co-operation with other faiths and world views. The Charta aims to relate directly to the varied reality of community life, with its uneasy co-existence of hopes and tensions, across Europe at the turn of the Millennium. Remarkable dedication enabled the ecumenical drafting team to agree on a short, inclusive text which avoided dogma and vagueness, and which would have meaning and relevance across a huge range of local and national situations.
97. After the Graz Assembly, the draft text was sent out to the ecumenical bodies of member churches for comment, and then revised. It was signed by the two presidents of CEC and CCEE at a joint ecumenical encounter in Strasbourg shortly after Easter 2001. The Charta has now been sent to the CEC member churches and the Roman Catholic bishops' conferences for distribution and implementation. The Council for Christian Unity has distributed the basic text through its ecumenical networks, and to General Synod in the Autumn of 2003 with a detailed commentary (GS Misc 713) The aim over the coming years is to support discussion and action in dioceses, deaneries, local churches and sector ministry.
98. The Charta has no dogmatic character, nor is it legally binding under church law. Its authority derives from the voluntary commitments of the European churches and ecumenical organisations, at local and regional -

as well as national - levels. The document is a call to action for the local church and its publication is the beginning of a continuous process, which needs time, prayer, and careful planning. The Charta is at different stages of reception across Europe: the Church of England is gradually absorbing its challenges and agenda into its ecumenical work.

99. As other sections of this report document, the Church has been involved over the last fifteen years or so with formal and informal ecumenical dialogues and relationships with specific partners at home and across Europe. Commitment to Christian unity and its outworking in common mission and service is a core activity of the Church of England. The *Charta* challenges the churches of Europe to review their ecumenical work and to join with other churches in witness to the love and compassion of Christ, in the practical way we order our common life.
100. The member churches of CEC review this work and draw up their new agenda at the General Assembly. The most recent, the 12<sup>th</sup> General Assembly, on the theme 'Jesus Christ Heals and Reconciles', was held in Trondheim Norway from 25th June to 2<sup>nd</sup> July 2003. The Church of England delegation was led by the Bishop of London, and the Archbishop of Canterbury preached at the closing worship. A full report on the Assembly and on the new agenda for CEC was published as GS Misc 734. The Assembly was preceded by a major environmental consultation on responsible stewardship. The final document from this consultation, the *Geiranger Declaration*, is included in the Assembly report. The next European Ecumenical Assembly, bringing together the members of CEC and CCEE, is planned for 2007 in Eastern Europe. Full details of the work of CEC can be found at [www.cec-kek.org](http://www.cec-kek.org).

### **Involvement of Church of England Boards and Councils and representation on European Church organisations**

101. Within the National Church Institutions, the European Secretary of the Council for Christian Unity coordinates ecumenical relations with other European churches, particularly those within existing partnerships, and acts as the point of contact with the Conference of European Churches. The Secretary for International and Development Affairs of the Division of Mission and Public Affairs, is the Church of England representative on the CEC Church and Society Commission, and oversees the political and other public affairs dimensions of the Church's involvement in Europe. Lambeth Palace ecumenical staff provide the point of staff contact with the Archbishop's ministry.

102. The Staff Europe Group, chaired by the Director of Mission and Public Affairs is an established body bringing together representatives from the National Church Institutions, the Diocese in Europe, the Network of Diocesan European Coordinators/Contact Persons. The purpose of SEG is to share experience and create new initiatives for the European work of the Church of England. It organises regular consultations and more recently, study visits, for the diocesan European links officers (European Contacts Network). The most recent conference, in December 2003, covered the work of the European Parliament. CCU resources this work through its new monthly email bulletin for links officers. Following the signing of the Anglican-Methodist Covenant in 2003, the SEG now includes the Europe Secretary of the Methodist Church, and the Church of England is represented on the Methodist European Reference Group.
103. The various Boards and Councils of the Archbishops' Council are frequently involved in initiatives within the framework of the Church of England's ecumenical agreements and membership of European organisations. Recent examples include:
- The Mission and Public Affairs Council, in cooperation with colleagues from other departments and the House of Bishops, has been closely involved in dialogue and policy development in areas such as European employment and race directives.
  - The Council for the Care of Churches has been involved in a number of European legislative issues, including disabled access to Church buildings, VAT, and cemetery administration. Cathedral and church building specialists are in regular contact with their counterparts in our partner churches on issues of finance, redundant churches and community use of buildings.
  - CCU has been working with Ministry Division on conditions of service for ministers from partner churches, and on the integration of European experience into training for ministry.
  - The Board of Education has been working with the Meissen English Committee on a series of initiatives concerned with the passing on of faith to the next generation. Some diocesan partnerships have encouraged exchanges involving schools, and teachers of religious education, youth exchanges as a specific contribution to international understanding, and sharing expertise on youth ministry and mission, an area which is also a priority for the Porvoo churches.
  - The Faith and Order Advisory Group studies and responds to a range of ecumenical and ethical initiatives in the context of our European partnerships and dialogues. The Liturgical Commission has consulted with European partners during the drafting of the new Ordinal.

- Specialist staff from the Boards and Councils host many visits for delegates and groups from European churches to the Central Institutions, and maintain an increasing number of contacts and networks. Insights on diaconal from European partner churches are being fed into the ongoing re-assessment of that ministry in the Church of England.
- Church leaders, General Synod members and staff are involved in a range of delegations and visits from and to European partner churches. The most recent visit, to Finland in 2004, looked in detail at mission, church government and synodical organisation, and current ecumenical and European Union issues. Dioceses and others host many study visits each year from Europe, ranging from local church leaders to partnership steering groups such as the Meissen Commission. These delegations feed their work back into the Church through reports to the relevant boards and councils.
- The Church of England is directly represented on many bodies which express the voice of the Churches on Europe: the CEC Working Group on European Community Legislation, the British Kirchentag Committee, participation in the work of the Ecumenical Institute at Bossey (Switzerland), and most notably, the Anglican Centre in Rome.

104. Indeed, there are many organizations, in which members of the Church of England are involved, concerned with European issues or linked with European churches. Some, like the *International Anglican/Lutheran Society*, the *Anglican and Eastern Churches Association*, the *Fellowship of St Alban and St Sergius* and the *Society of St Willibrord* relate to other world confessional families and, though they are essentially international in scope, in practise they relate mainly to churches in Europe.

105. Others focus specifically on Europe. The *Ecumenical Forum of Ecumenical Christian Women*, which is an Associated Organization of the CEC, brings together women from all over Europe for mutual support and effective service, especially in those places and countries where they have particular needs. The *Europe Mission Forum* is part of the Churches' Commission on Mission of CTBI. It is taking particular interest in the three-year joint CEC/CMS Project which supports a Researcher in European Mission, based at the Institute for Protestant Mission studies in Budapest.

106. *Christianity and the Future of Europe (CAFE)* is an independent ecumenical body in association with CTBI and with the Lincoln Theological Institute of the University of Sheffield and similar bodies and church organizations in mainland Europe. Its objectives are the

promotion of education, research and public reflection on the issues that arise for the Christian churches of Britain from the continuing evolution of a European identity. The *Churches' East-West European Relations Network (CEWERN)*, also a 'Body in Association' with CTBI, is the successor to the East-West Relations Committee (EWRAC) of the former British Council of Churches and closely connected with Keston College. Its concern for the churches and peoples of Central and Eastern Europe and of the former Soviet Union complements *CAFE's* focus on the European Union.

107. The two bodies have been co-operating closely for some time. The seismic changes in Europe since 1989 and the recent eastward enlargement of the EU make it advisable for them to merge. They will hold a joint Annual General Meeting in 2004 at which approval will be sought for the two bodies to move towards union. (For details of meetings and publications please see [www.cewern.org.uk](http://www.cewern.org.uk)). Finally, opportunities abound for parishes and individuals to support charitable and diaconal work in Central and Eastern Europe and in Russia, where in many instances needs are now greater than under communism. *Aid to Russia and the Republics*, to name but one ecumenical charity undertaking such work, engages in 'improving conditions, restoring dignity and transforming lives'.

## CHAPTER FIVE

### CONCLUSION

108. The 1994 General Synod report on the Church and Europe mapped out the involvement of the Church of England with churches and Church organizations in mainland Europe. This work was founded on decades of steady commitment to the processes of healing and reconciliation, Church unity and mission across the continent. Now, as in 1994, the political and social face of Europe continues to undergo radical change, bringing fresh and exciting challenges to the churches. These challenges require the churches above all to engage in *common witness and mission*.
109. The 1994 Report set out a number of *aims* and *avenues of opportunity* through which this common witness and mission in Europe might be accomplished. The present Report outlines the many ways in which this work is taking place and expanding. The new political and social context encourages us to engage afresh in the name of Christ to bring hope and healing to the peoples of this continent and beyond.
110. Reviewing those challenges in the light of the Gospel, we are called to consider what we can *give* through our ecumenical relations, our participation in European groups and organizations, the fellowship of Anglican congregations on the continent and at home, and in the presence of the Church institutionally and personally in national and international affairs. Given its history, size and resources, the Church of England has a special, internationally regarded role across Europe. The Church of England is a European Church.
111. Such a role must, however, must actively reflect the emerging priorities and shape of the Church, involving all generations and engaging with new forms of being Church and living out the Gospel. Only an outward looking, giving, sharing and listening church can succeed in that endeavour. Our continuing engagement with the challenges of living in Europe at this time offers us countless opportunities for action, particularly in conjunction with our ecumenical partners at home and in other countries.
112. In consequence, the Council for Christian Unity and the Mission and Public Affairs Council invite the Church of England to affirm the following *aims* for work at all levels of the Church in the Europe of the new century:

- i. To work locally, nationally and internationally with other churches to ensure the most effective presentation of the Gospel, to join in debate and action for the future of Europe, the harmony and values of its peoples, and the building of peace and social justice this continent and beyond.
  - ii. To engage through all our work, explicitly and implicitly, in promoting the mission and unity of the Church, and to enthuse new generations for that work.
  - iii. Through the Diocese in Europe, in collaboration with the other Anglican jurisdictions and our ecumenical partners, to support Anglican ministry in Europe.
  - iv. To continue to articulate the Christian voice in the shaping of the new Europe in fellowship with our partners, with particular emphasis upon sustainable development and tackling world poverty.
113. Inevitably, this work will proceed through *avenues of opportunity* which are either well established or are opening up with new and unforeseen challenges. The preceding chapters have highlighted the main areas of opportunity and challenge, which may be summarized as:
- i. The debate on the future of Europe, both within and outside the Union; constitutional issues; values, and how the churches can speak with a common voice on these issues.
  - ii. The changing role and challenges facing the Diocese in Europe and through the Diocese the role of the Church of England.
  - iii. The opportunities for common witness and joint mission presented by the European Anglican Provincial Consultation, the Partners in Mission Report agenda, and our ecclesial unity with Old Catholic and Porvoo Churches.
  - iv. The multiple opportunities emerging for the mission agencies in partnership with the Church's work of reconciliation and evangelization.
  - v. The continued growth and development of our bilateral relationship or agreements with the Meissen and Reuilly churches, and our ongoing dialogue with the Orthodox, Roman Catholic and other churches across Europe.
  - vi. Our commitment to the common mission of the churches through active membership of the Conference of European Churches and other bodies. To encourage a clear focus, good working practices and sound stewardship of resources in this work.

- vii. To develop and strengthen the resources to oversee, coordinate and promote this work through the national church institutions, the dioceses and parishes.

### November 1972 General Synod Motion on Europe

“This Synod:

1. Considers that British membership of a community which (based as it is on a common understanding of human rights and liberties) counts among its aims the reconciliation of European enmities, the responsible stewardship of European resources and the enrichment of Europe’s contribution to the rest of mankind, is to be welcomed as an opportunity for Christians to work for the achievement of these ends,
2. Welcomes the Prime Minister’s recent assurance that “aid and development planning on a European basis ... to make a more effective contribution to the improvement of living standards in the developing countries” is one of the most important of the opportunities which membership of the Community will bring”,
3. Regrets the inability of HM government to accept the recommendation of the Commission on International development on commitments of official assistance,
4. Urges upon all Church members the continuing necessity for charitable giving in support of the developing nations, and for political action to encourage such policies as will demonstrate to those nations Britain’s effective concern for the improvement of their living standards, both now and within the Community, and
5. Welcomes the decision of the Board for Social Responsibility to co-operate with the Board of Mission and unity in giving active support to the Europe ’73 programme initiated by the World Development Movement.

### **Submissions by the Conference of European Churches to the Convention on the Future of Europe**

- i. CEC Submission to the Convention on the Future of Europe, May 2002.
- ii. Submission by Church and Society Commission of the Conference of European Churches and Commission of the Bishops' Conferences of the European Community – COMECE, 27 September 2002.
- iii. Submission by Church and Society Commission of the Conference of European Churches, Commission of the Bishops' Conferences of the European Community – COMECE, Brussels, 18 December 2002.
- iv. CEC Submission to the Convention on the Future of Europe to the Theme: Social Dimension of the European Union, 18 December 2002.

# CEC Submission to the Convention on the Future of Europe

May 2002

## Introduction

The Convention on the Future of Europe provides a long-awaited opportunity for citizens to contribute to the debate on the future of Europe. The method of a Convention bringing together representatives of national governments and parliaments, the European Parliament and European Commission provides an open and transparent way of engaging in debate. For the first time, an Intergovernmental Conference will be preceded by a participative process rather than being a closed discussion between governmental representatives. The inclusion of representatives of candidate countries in the Convention is also very much welcomed.

It is also important that there is a structured forum to involve at least organised civil society within the discussion. The Conference of European Churches (CEC) welcomes the opportunity to be involved in this debate. It is hoped that the debate linked with the Forum will go beyond formality and that there will be clear signs that the organisations which participate are being listened to and that there will be feed-back from the Convention which demonstrates that there is dialogue. The decision of a number of national governments to create *fora* in which they listen to representatives of their citizens is also welcomed. CEC has encouraged its Member Churches to seek access to and participation in such *fora* and, where they do not exist, to advocate their creation.

The need to demonstrate that contributions are being heard leads CEC to request the Convention to organise a specialist hearing for churches and religious communities given that their interests and concerns extend across a wide range of topics and are not capable of being neatly incorporated into a particular sector.

This paper sets out to summarise the first concerns of CEC. As the Convention proceeds, further contributions may be offered on more specific topics. The Conference will also be keeping in close touch with its Member Churches and will also endeavour to communicate their specific concerns to the Convention as the opportunity arises. To this end, it has produced an information pack for its members and opened a specific section of its web site for matters concerned with the Convention (<http://www.cec-kek.org>). It also co-operates closely with other church-related bodies and believes that their submissions to the Convention viewed together present a complementary picture.

## **Building a Community of Values**

The process of European integration has never been simply a question of deciding that it is more efficient to do certain things in co-operation between a number of countries. That is one element but there has always been another concerned with affirming certain values and gaining certain objectives. At the origin, the aim was to build peace and stability in Europe by making economies interdependent and by creating solidarity between peoples and nations. That objective remains but needs to be developed. It is now possible to extend the benefits of European integration to the whole of Europe. In face of globalisation, which has both positive and negative effects, there is a challenge to make the European Union “a power seeking to set globalisation within a moral framework, in other words to anchor it in solidarity and sustainable development”<sup>1</sup>.

The starting point of CEC is therefore to ask how the European Union can contribute both within its present and future borders and globally to peace, justice, reconciliation, solidarity and sustainability. These values are shared by many Europeans. While some may draw their inspiration from other sources, they are values which are found at the heart of the Christian Gospel and are a God-given inspiration. This is why churches will use them as their benchmarks for testing the results of the Convention and the subsequent Intergovernmental Conference. It is also why many of the churches would welcome an acknowledgement of the religious and spiritual heritage of Europe and its contribution to the formation of European values in any preamble to a constitutional text or a new treaty. They would want to stress, however, that while these values are important in judging a constitutional text, they do not exhaust the moral and spiritual values which churches would want to promote on the basis of Christian faith.

The proclamation of the European Union’s Charter of Fundamental Rights is an indication that the Union is based on values and is intended to be more than a functional community. Any constitutional text or new treaty should therefore incorporate fundamental rights and responsibilities as an affirmation that the Union is a community of values. For the churches, it is important that the values affirmed include religious freedom, both for the individual and for religious communities. It would also be important that any statement of the aims and objectives of the European Union should include a statement that the Union is working for a continent based on human rights, liberty and solidarity reflecting the richness of its cultural, religious and philosophical traditions.

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<sup>1</sup>

Declaration of Laeken

## **Participation, Citizenship and Democracy**

For many people in the Member and Candidate States of the European Union, there is a mistrust of political life which threatens to discredit and destabilise representative democracy. There is a need to reinvigorate democratic political life and, above all, to ensure that people sense that their concerns are heard and are taken seriously. The European Union, like other levels of political life, is challenged by this situation.

One aspect of this is organised civil society. In 2001, European Commission published a White Paper on European Governance which acknowledged the important role of organised civil society and proposed systems of consultation with civil society. In its response to the White Paper, the Church and Society Commission of CEC underlined the link between that discussion and the debate on the Future of Europe. The need for systems - indeed rights - of consultation with civil society should be built into any constitutional text or new treaty. The European Commission should be given the task of promoting structured consultation and dialogue with organised civil society, churches and religious communities.

In this context it is important to mention churches and religious communities as specific actors. As has already been noted<sup>2</sup>, they do not fit neatly into the variety of sectors into which organised civil society can be divided. They bring together experience from their activities at local, regional and national level in fields as diverse as social policy, migration, development policies, education and pastoral care as well as an experience of reflection on questions of values. This is why a positive recognition of the contribution of churches and religious communities is desirable in any new treaty or constitutional text.

The recognition of the role of organised civil society may engage those who are active in associations, organisations and movements. Many citizens are not so involved and feel themselves excluded from participation. There is a need to recapture their enthusiasm and enable them to identify with the political institutions. For this reason the Convention needs to examine how the institutions of the European Union can be given greater democratic legitimacy. The European Commission has played an important pioneering role in developing new initiatives within the Union. Yet, often wrongly, it is seen as the unelected and unresponsive bureaucracy which imposes on citizens. Introducing a direct link between the process of electing the European Parliament and the nomination of the President of the European Commission

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<sup>2</sup>

Paragraph 3 above

could help citizens to identify the European Commission as a body responsive to them. Similarly, the European Parliament is currently the only directly elected European institution and it needs to be given a more decisive voice in the legislative process. Co-decision with the Council of Ministers should be the rule.

Transparency and the ability to act are of importance in people being able to identify with the European institutions. When acting in a legislative capacity, the Council of Ministers should be open to the press and public. Similarly, especially when combined with the lack of transparency in the Council of Ministers, the unanimity rule gives the impression that the European legislative process can easily become a messy set of unclear compromises. That will become more and more the case with the increase in Member States. Qualified majority voting should, therefore, be the general rule with unanimity being reserved for fundamental and constitutional questions.

### **Unity, Identity and Diversity**

There are two issues relating to identity which need to be addressed. One is that people in Member States do not have a great sense of European identity. Their primary identification is with their nation, region or locality. Can people be given a greater sense of belonging to the European Union? At the same time, many people feel that they are losing their identity. This is one of the negative consequences of globalisation which makes many people feel that they have no control over their destiny and that they are little more than statistics.

The sense of European identity will perhaps grow as the single currency and free movement increase their impact. These changes are likely to be slow. The sense that the European Union makes a positive difference to everyday life is more likely to have a greater impact. That will only come about when there is a sense that the European institutions are able to respond sensitively to people's needs. For some, there could be a greater sense of European identity by allowing people to vote in all elections which take place where they live rather than limiting participation for EU citizens outside their own country to local and European Parliament elections. It is probable, however, that it would be the social dimension of citizenship which could most help the sense of European identity. This is an issue to which this submission returns later.

For the moment, however, the effects on current identity are more critical. There are many transnational issues, such as foreign and security policy, immigration, certain aspects of transport, energy and environmental policies, which demand European solutions. These are probably not capable of being catalogued and delimited in a schedule of European Union competences. This

would be too inflexible. What is important is that decisions are taken at the most appropriate level be that the municipality, the region, the nation or the European Union. They should be taken as close to the individual or local community as possible and that people have the sense of being able to make their voices heard on particular issues. This means that the temptation to deal with everything at the European Union level must be resisted - indeed it can be counter-productive. Detailed legislation is often unhelpful because it does not value the national, regional and local diversity which is one of the strengths of Europe. The level of detail in European Union legislation should not go beyond what is necessary to achieve a European objective. Otherwise, European Union legislation should lay down clear principles with discretion left for national, regional and local implementation.

One area in which this principle is appropriate is in relation to church-state relations. Declaration 11 annexed to the Treaty of Amsterdam laid down that “the European Union respects and does not prejudice the status under national law of churches and religious associations or communities within the Member States”. There is a diverse pattern of churches and religious communities across the existing Member States and that diversity will grow as new Member States join the European Union. It would be a sign of respecting that diversity if the content of Declaration 11 was included in the constitutional text or new treaty.

### **The Social Dimension of Citizenship and Sustainable Development**

The comment has already been made that it is when the European Union has a clear positive impact on the everyday lives of people within its borders that a sense of European identity could grow. The European Council recognised that people were looking for “an approach that provides concrete results in terms of more jobs, better quality of life, less crime, decent education and better healthcare”.<sup>3</sup> The importance of the European social model for the future of European integration must be stressed, as must a socially and environmentally responsible market economy. These instruments enable the principles of solidarity and community, which have been important to European Union member states over past decades, to play a significant role. This would be assisted by the constitutional text or treaty defining the fight against poverty and social exclusion as a key objective of the European Union and adding a specific chapter on social inclusion.

A key element of a future Europe will be to develop further the relationship between people and work. This does not mean only paid work but also voluntary activities in society, especially the whole area of care. For this the Union should

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<sup>3</sup>

Declaration of Laeken

provide a guaranteed status and a catalogue of rights like the right to work, freedom from discrimination and freedom from social exclusion. The formulation of universal rights which guarantee protection against social exclusion and that are not linked with paid labour is very important.

The access to services of general interest (health care, social services, education, etc.,) must be guaranteed. Such services are widely provided by non-profit organisations. This requires clear rules on financial aid and their relationship with the competition rules of the internal market. Non-profit organisations established for the common good which invest their surplus entirely in developing social services should not be treated according to laws designed for economic regulation. This needs to be reflected in the new treaty or constitutional text.

### **Europe's Global Role**

According to the Declaration of Laeken, the European Union should be a major player on the global stage. This means more than just developing a coherent foreign and security policy. The process of globalisation means that the European Union must contribute to shaping systems of global governance if social and environmental dimensions are to be given significance and weight over against a free market economy. The ability to build up structures and rules which allow the development of a global version of the European socially- and environmentally-responsible market system must be a priority for the European Union. The objective must be to ensure a system of global justice not a system of European self-protection.

The European Union also needs to pay attention to its near neighbours to the East and South. Building sound and just relationships of solidarity with European countries which are not or not yet members of the European Union and with countries around the Mediterranean basin is essential in the interests of surrounding the Union by a zone of peace and stability. To this end, the Convention should ensure that it finds ways of consulting with these countries before finalising its conclusions. The future relationship between the Council of Europe and the European Union also needs further examination in the light of the prospective accession of more Member States of the Council to the Union.

The European Union needs to develop its policies on migration and refugees in a global context. This is necessary both to achieve a sense of justice and fairness for all communities within the Union but also to ensure global justice. A coherent policy requires a link between migration, social, trade and development policies. The EU principle of burden sharing has to be considered on a global level particularly with regard to refugees. The principle of equal treatment needs

to be extended as far as possible to third country nationals, as outlined at the European Council at Tampere 1999. This whole area is one in which progress increasingly requires the move towards co-decision between European Parliament and Council of Ministers and qualified majority voting in the Council of Ministers.

## **Conclusion**

Churches have a two-fold reason for following the work of the Convention. One is that they have followed the European integration process with close attention over many years. Their European structures have affirmed that an integrated Europe has an immense amount to contribute to peace and reconciliation. There is a task within Europe and there is a contribution to be made to ensuring that global peace and reconciliation, solidarity and sustainability. This is their positive reason for contributing to the general debate over and above their own particular interests. In making this submission the Church and Society Commission of CEC hopes that it makes clear that there is such a contribution which needs to be made in the future and this is the second connected reason that the churches would wish there to be a clear and structured way by which they can continue to contribute to the entire process.

**Church and Society Commission of the Conference of European Churches  
Commission of the Bishops' Conferences of the European Community –  
COMECE**

*27 September 2002*

*Churches and Religious Communities in a Constitutional Treaty of the  
European Union*

In the course of recent decades, religion, churches and religious communities have been more frequently mentioned in and affected by European Union legislation. Reference to religion can not only be found in treaty provisions but also in annexed protocols and declarations. EU secondary legislation directly refers to and impacts on religion in many areas of law, including non-discrimination, labour law, data protection, culture, media law, animal welfare, co-operation, finances, customs, and economic law. If a future Constitutional Treaty, designed to guide the European Union through the next decades, were not to make any reference to religion, churches or religious communities, this would constitute a vacuum, given their vital significance to society as a whole, to the values and identities upon which a society is based, and to the Union's relationship to its citizens. These proposals are an expression of the increasing relevance of religion, churches and religious communities for the further development of the European Union. They take up existing provisions of Community law.

*They can figure as sections in a general article about churches and religious communities within a European Constitutional Treaty. They could equally be fitted into relevant specific contexts of the constitution.*

**The European Union recognises and respects the right of the churches and religious communities to freely organise themselves in accordance with national law, their convictions and statutes and to pursue their religious aims in the framework of fundamental rights.**

This provision secures the right to self-determination of churches and religious communities in their teachings and organisation. Furthermore, religiously motivated activity is protected, especially worship, charitable and cultural activity, and pastoral care. By this means, corporate religious freedom would be guaranteed.

The provision does not create new competencies. It relates exclusively to the way in which existing and possible future competencies of the European

Communities which affect churches and religious communities are exercised, e.g. in the areas of law mentioned in the general introduction, paragraph 1.

Given the variety of institutional relationships between state and religious communities throughout and across Member States, spanning from regimes of separation through systems of co-operation to established churches, the proposal reflects these relationships with the formulation “in accordance with national law, their convictions and statutes”.

The provision is necessary, because corporative religious freedom and the right to self-determination of churches and religious communities are not explicitly secured by Art. 10 of the Charter of Fundamental Rights of the European Union and by Art. 9 of the European Convention of Human Rights. These instruments deal primarily with individual rights; the corporate dimension is only covered by existing jurisprudence. To organise oneself in community with others according to one’s religious convictions, to decide upon the contents of these convictions as a community and to act in accordance with them is an essential element of religious freedom.

There are legitimate limits to the freedom to pursue one’s religious aims and objectives, arising from life in society. In a European Constitutional Treaty, these limits must be more precisely determined in harmony with the limitations to other freedoms.

## **II. The European Union respects the specific identity and the contribution to public life of churches and religious communities and maintains a structured dialogue with them.**

The European Union, desiring to promote the widest participation of citizens, maintains and develops a dialogue with organised civil society. A provision for dialogue and consultation of civil society should be built into any constitutional text. In this context, this provision relates to the specificity of churches and religious communities. It secures the respect of their existing specific identity concerning their various self-understandings and legal structures also in regard to civil society.

On the basis of their engagement at local, regional, national and international levels, in fields as diverse as social policy, migration, development aid, peace-making, education and pastoral care, churches and religious communities can make a particular contribution to this dialogue and to the quest for values in policy. This proposal provides for a structured dialogue with and consultation of churches and religious communities as essential elements of the democratic and

social community characterised by the rule of law and bound by respect for fundamental rights.

**III. The European Union respects and does not prejudice the status under national law of churches and religious communities in the Member States. The Union equally respects the status of philosophical and non-confessional organisations.**

This provision refers to Declaration No. 11 of the Final Act of the Treaty of Amsterdam. Declaration No. 11 states that the European Union respects and does not prejudice the status of churches and religious associations and communities and also non-confessional bodies as recognised in each Member State. The structures of the law governing religion developed in the different legal systems of the Member States have grown over a long time and reflect diversity and national identity. Declaration No. 11 is an expression of the respect for the diversity of these systems. It may also be considered as an emanation of both the horizontal and the vertical dimension of the principle of subsidiarity.

Since the entry into force of the Treaty of Amsterdam, Declaration No. 11 has proven its significance, when the status under national law of churches and religious communities in the Member States has been taken into account as of the drafting stages of European secondary legislation. Placing this provision at the end of this text shows that the preceding provisions are not meant as exceptions from the obligation to respect the structures of the Member States governing church-state relations. Rather, it concerns only the level of Community Law itself.

## **ANNEX**

## **Proposals relating to Churches and Religious Communities in a Constitutional Treaty of the European Union**

The European Union recognises and respects the right of the churches and religious communities to freely organise themselves in accordance with national law, their convictions and statutes and to pursue their religious aims in the framework of fundamental rights.

The European Union respects the specific identity and the contribution to public life of churches and religious communities and maintains a structured dialogue with them.

The European Union respects and does not prejudice the status under national law of churches and religious communities in the Member States. The Union equally respects the status of philosophical and non-confessional organisations.

**Church and Society Commission of the Conference of European Churches  
Commission of the Bishops' Conferences of the European Community –  
COMECE**

**Brussels, 18 December 2002**

*Churches and Religious Communities  
in a Constitutional Treaty of the European Union (II)*

The Church and Society Commission of the Conference of European Churches (CEC) and the Commission of the Bishops' Conferences of the European Community (COMECE) speak on behalf of Christian churches throughout Europe. They follow closely the work of the Convention. On 27 September 2002, they submitted a first ecumenically agreed joint legislative proposal on “Churches and Religious Communities in a Constitutional Treaty of the European Union” (see annex), to the elements of which the contents of this paper refer.

With the publication of the Preliminary draft Constitutional Treaty (CONV 369/02) by the Convention Secretariat on 28 October 2002, a new working phase has started. In the light of the progress achieved in the work of the Convention, including the reports of the Convention’s working groups, we have developed our legislative proposals. The present working document aims at being a “toolbox” suggesting different options as to where and how the churches’ legislative proposals could be featured into the Constitutional Treaty.

In full respect of the principle of separation between public power and churches and religious communities, and of the different constitutional traditions of current and future Member States of the EU, these legislative proposals are an expression of the relevance of religion, churches and religious communities for the further development of the European Union.

**I. Respect for the status under national law of churches, religious communities and non-confessional organisations in the Member States (Declaration N° 11 annexed to the Treaty of Amsterdam)**

CEC and COMECE fully support the recommendations of European Convention Working Group V (Complementary Competences) with regard to a clause assuring the respect for the national identity of Member States and clarifying that this includes, among others, the legal status of churches and religious communities.

Such a provision would confirm that, when exercising its competencies, the European Union respects and does not prejudice the status under national law of churches and religious associations or communities and also non-confessional bodies. It would thus incorporate the whole content of Declaration No. 11 of the Final Act of the Treaty of Amsterdam.

- We consider that it might best find its place in **Title III** of CONV 369/02, “Union competences and actions”, and be inserted in the context of **Article 8** (“Respect for fundamental principles”). We propose the following formulation:

**“[When exercising its competencies,] the Union shall respect the national identities of its Member States, including, among others, their fundamental structures and essential functions notably their political and constitutional structure, (...); legal status of churches, religious communities and non-confessional organisations”.**

## **II. Recognition of the specific contribution of Churches and religious communities in the framework of participatory democracy**

We welcome the proposal of the Presidium to integrate a provision on Participatory Democracy (**Art. 34** of CONV 369/02) into the draft Constitutional treaty. In their initial contributions, the churches had underlined the principles of participation and subsidiarity and the need to recognise the importance of intermediate organisations, legitimately anchored in society.

- Such a provision should also take into account the specificity of churches and religious communities and the particular contribution they can make. Therefore the churches propose the following paragraph to be included in **Art. 34**:

**“The European Union respects the specific identity and the contribution to public life of churches and religious communities and maintains a structured dialogue with them.”**

## **III. Recognition of the institutional right of the churches and religious communities to freely organise themselves**

To organise oneself in community with others according to one’s religious convictions, to decide upon the contents of these convictions as a community and to act in accordance with them is an essential element of religious freedom. This should be explicitly recognised in a future Constitutional Treaty, particularly with a view to the situation in possible future Member States where the churches and religious communities do not enjoy full legal status.

- The following formulation could be inserted **after Art. 34** or in the **final provisions**:  
**“The European Union recognises and respects the right of the churches and religious communities to freely organise themselves in accordance with national law, their convictions and statutes and to pursue their religious aims in the framework of fundamental rights.”**

#### **IV. The values of the Union**

We appreciate that the Preliminary Draft Constitutional Treaty foresees articles about values and objectives (Art. 2 and 3 of CONV 369/02) and support the respective proposals in the summary description, in particular human dignity and fundamental rights. We are convinced that the Convention’s success will largely depend on the perception, by its citizens, of the Union as a community of values and not just an economic community.

- **We should like to point out a number of values and objectives which we feel should be added, in particular the centrality of the human being and the promotion of peace and reconciliation, justice, solidarity, subsidiarity and sustainability. We would also like to see, among the objectives, that the EU aims at playing a role in poverty eradication at a global level.**

The Churches will forward further and more detailed submissions in this context.

#### **V. Preamble**

In regard to the preamble, we note in particular the existence of a number of formulations already offered to the Convention by some of its members which are commonly known. We also recall the following formulations as possibly meriting consideration in a search for alternatives:

- from the Draft Charter of Fundamental Rights of the EU (CONVENT 47 of 21/09/2000):  
**“Taking inspiration from its cultural, humanist and religious heritage, the Union is founded on the indivisible, universal principles of human dignity, freedom, equality and solidarity; it is based on the principles of democracy and the rule of law. It places the individual at the heart of its activities, by establishing the citizenship of the Union and by creating an area of freedom, security and justice”;**
- a proposal of some members of the Convention:

**[The Member States and the Citizens of the European Union, ]  
“conscious of their history, of the indivisible, universal values of  
human dignity, freedom, equality and solidarity, and of what Europe  
owes to its spiritual and moral heritage”;**

- and the following formulation:  
**“Conscious of human responsibility before God and equally conscious  
of other sources of human responsibility ...”.**

## **Conference of European Churches**

### **Submission to the Convention on the Future of Europe to the Theme: Social Dimension of the European 18 December 2002**

#### **Introduction**

The Conference of European Churches represents in its contributions the shared opinion of many of its members across the continent. It presents positions based on an ethical approach and supported by a long-standing tradition. This background enables the churches to see the Convention on the Future of Europe, not only as an opportunity for necessary simplification of the EU Treaties and legal and executive procedures in the future Union, but as an opportunity to clarify the ethical, spiritual and value foundations of the Union.

Churches, religions and communities of faith and conviction have made up to now several contributions to the discussion of the Convention. At various stages the CEC has contributed, either individually or in co-operation with other churches and partner organisations, to the discussion of the general scope and to some specific questions addressed by the Convention: through the contributions submitted in May and September 2002 and through the oral presentation on behalf of the churches and communities of faith and conviction in the Convention contact group on culture, during the plenary hearing of the Convention in June 2002.

The churches expect the Convention procedures to recall the values on which the project of European integration was originally based: peace and reconciliation, justice and solidarity. We also believe that the Convention should not only declare these values, but incorporate them in a full and coherent way into the text of the constitutional treaty. In the current discussion about the social dimension of the EU we would like to offer the following contribution for consideration.

#### **Values**

The Union should overcome the mistake of the past of separating legal and social values as well as economic and social objectives. The list in the Preliminary Draft of the Constitutional Treaty, as drawn up by the Presidium, includes aspects of the values of freedom and equality, but not of solidarity. The three basic values – Solidarity, Freedom and the Equality of individuals – should be named explicitly and should be accompanied by “Justice”. In line with the

Draft, the value of “Solidarity” needs to embrace the most important values which stem from it. Values and objectives need to be in mutual consonance and coherence. Therefore the list of values in the Preliminary draft of the Constitutional Treaty needs to be accompanied by:

- Solidarity, both within the Union and of the Union in a single world
- Freedom
- Equality of individuals
- Justice
- Responsibility and Accountability
- Sustainability
- Peace and reconciliation

The constitutional list of the Union’s values should be coherent with other parts of the text. The values presented need to be consistent with the values incorporated in the other legal texts of the Union, as well as with the guarantees contained in the Charter of Fundamental Rights.

## **Objectives**

The European Union is not exclusively an economic union. If solidarity and justice are recognised as basic values of the Union, this has to have a clear and visible effect with regard to the Union’s objectives and policies. The social dimension must not be introduced only as an added component to the Union’s values and objectives but as a constituent part of it with equal relevance as the economic and monetary dimensions. Most importantly, it must be recognised that there is a social dimension in each and every aspect of the work of the Union in the past, today and in the future. To take this social dimension into account in every activity must become a legally binding objective. Therefore the list of objectives as proposed in the Preliminary draft should be extended by the following social objectives reflecting the social dimension of the Union:

- equality of economic and social dimensions
- fight against poverty and social exclusion
- high level of employment in quality jobs
- solidarity between generations
- guaranteed access to social services

All Union’s policies have social implications. It must become legally binding to take these implications into account. **Equality of economic and social dimensions in the Union needs to be stressed and guaranteed.**

In the line of the present Draft, where the first word of each objective already reflects the level of competence of the Union for that specific objective, we would propose to add:

- realisation of the equality of the economic and social dimension
- promotion of the fight against poverty and social exclusion
- promotion of a high level of employment in quality jobs
- promotion of solidarity between generations
- encouragement of a guaranteed access to social services.

The conclusions of the Lisbon summit of the EU provide the background for the Union's activity in a number of social fields. Of particular relevance is the fight against social exclusion, which should be seen not purely as the means for achieving economic goals but as a value on its own. **The fight against poverty and social exclusion** should be therefore a key component of the Union's activities in the social field and Union's objectives.

A high level of employment with full employment as a target has been proclaimed as an objective of the Union already in the conclusion of the Lisbon summit. **Quality and meaningful work should be an essential additional component of the employment objective.**

**Solidarity between generations** is an essential part of the European social model. In the situation where demographic development forces many European countries to pay increasing attention to elderly citizens and to the needs of families, inter-generation relations as well as social rights of both elderly people and the younger generation should not be left aside. The protection of vulnerable groups as e.g. elderly, who depend on social support and young families should be pointed out in particular.

The core element of the European social tradition is the imperative to help those who are unable to help themselves. Giving a positive answer to the challenge of social exclusion is a significant part of the European tradition. In the light of that the **access to services of general interest** (health care, social services, education, etc.) must be guaranteed for all citizens of the Union.

## **Social policy**

**The importance of the European social model and of the social dimension for the future of European integration must be stressed. The principles of justice and solidarity do not only serve as values of the Union but they have to be realised through a specific chapter on social policy in the Constitutional Treaty. As the creation of the Union with a strong social dimension is among the goals and objectives, social policies should be given**

**the same status in the constitutional text as economic and monetary policy. Therefore we propose** to add a chapter on social policy as point A2 is into the current draft instead of having it as a sub-heading II in the chapter A3 ‘Policies in other specific areas’.

Social values and objectives have to become reality by implementation in the framework of the EU policy. The aim of any competence of the EU in this field is not harmonisation of the social agenda in the member states but co-ordination. Differences in social systems within the Union should not create an obstacle for the mobility of citizens. The constitutional text should guarantee the social rights for all citizens, without discrimination, including ethnic minorities. Social rights need to be guaranteed also for third country nationals.

A chapter on EU social policies should **fully respect the legally binding character of the Charter of Fundamental Rights** (as it is proposed unanimously by several Convention working groups). Therefore the EU, when exercising its competencies in the field of social policies, has to realise and give full effect to the social rights guaranteed in the Charter, e.g. article 34 - Right to social security and social assistance, article 35 – Access to health care, article 36 – Access to social services.

A new chapter on social policy would take up the current provisions on employment and social policy and social cohesion. Thereby it has to be assured that the co-ordination competencies of the Union in the area of employment and social policy in future do **not limit themselves to regulating working relationships in the industrial field but apply also to employment in the service sector and in the financial markets**. They should furthermore provide protection for people out of employment and for third-country nationals.

Additionally, a chapter on social policy has to make reference to the **tension between the target of full employment on the one hand and the particular relevance of volunteer work on the other**. Volunteer activities have to be seen not only in the framework of economic activities, but also as a proof of citizen’s participation in the realisation of the Union’s social dimension. For implementation of participatory aspects of democracy, a **chapter on social policy should provide a framework for social dialogue**, as it is considered an important instrument to fulfil the social objectives of the Union. In this sense, the dialogue structures need to be broadened beyond the social partners to reach out to other organisations of civil society.

A chapter on social policy should also cover the particular feature of social services and their vital importance for society. Such services are widely provided by specialised non-profit organisations. Proper functioning of NGOs

providing services of general interest requires clear rules on financial aid and their relationship with the competition rules of the internal market. **Non-profit organisations established for the common good, which invest their surplus entirely in developing social services, ought not to be treated according to laws designed for economic regulation.**

### **European Union competences and the social dimension**

The social dimension of the Union needs to be recognised as having implications for all activities of the Union, as stated in the chapter on the objectives of the Union. We believe that this fact needs to be additionally anchored in a general chapter on Union competence and action (Preliminary draft, Part One, Title III).

In such a chapter **a clause should be included, which points out that the European Union for all its activities and in relation to all its competences shall take due account of the social dimension of European integration** as expressed in the framework of objectives of the Union. Especially the Union should contribute to the realisation of a high level of employment, to the elimination of poverty and social exclusion, to the realisation of social protection and social security and trigger solidarity within the European Union and with third states.

Such a “social dimension”-clause is essential as it provides the necessary precondition for an equal balance in the implementation of economic and social policy in the European Union. If the social dimension is explicitly mentioned as a factor which has to be taken into consideration by the Union when exercising its competences, the Union will become directly accountable on the social policy aspects of legislation, also through legal enforcement mechanisms at the European level. This could be an important step towards a more efficient realisation of the social objectives of the Union and its social dimension.

In addition, coherence and co-ordination between economic and social policies should also become subject to a regular monitoring and up-date process.