

# **The Conference of European Churches**

**(Fourteenth Assembly)**

**Budapest, Hungary, 03-08 July 2013**

**Report of the Church of England Delegation**

## PREFACE

It gives me great pleasure to pen this preface and to particularly draw attention to the Executive Summary and the considerable contribution of the Church of England's delegation to the Fourteenth Assembly of the Conference of European Churches. Bishop David Hamid made a major contribution in terms of the Nominations Committee and the selection of the new Governing Body. Professor David McClean (not his first CEC Assembly) made important and constructive detailed contributions to the new Constitution. Gary Wilton contributed his expertise from Brussels and Mark Oxbrow his long experience in terms of mission and its particular context in Europe. Kat Witham indomitably brought youth to the fore. Finally, Leslie Nathaniel working for both Lambeth and the Council for Christian Unity worked in front and behind the scenes in many ways and was Moderator of the Assembly Planning Group. We also need to express gratitude to the Reform Working Group and Charles Reed's (A Mission and Public Affairs) hand in the drafting of the Reform Report.

Already the movement at Budapest to reform has taken further steps forward. There have been important conversations with the Executive of the Churches Commission for Migrants in Europe and the Church and Society Commission. The President and Vice Presidents together with the General Secretary have recently met in preparation for the Governing Body meeting in Geneva when further major steps forward will be planned. Budapest gives us a new Constitution and a pattern for the reform of CCC but implementation still needs energy, drive and vision. One piece of excellent news since the Assembly is the fact that this is the first Assembly for many years that has not lost money. It has paid its way!!

Even more importantly, meeting in Budapest was a reminder of the ancient divisions in Europe: Eastern and Western Christianity, the divide running down and across the Danube; the divide of the Ottoman and Austro-Hungarian Empires; the divide of the old Marxist Eastern Europe and the West. It was good for the Church of England to be there in an excellent force. We are at the far North West of Europe but we also belong to the whole of this fascinating but complex continent. And now is the time for renewed prayers and work towards a right vision for Europe in the future based on Christian and humane values presently challenged by huge economic disparity even within the EU. But the vision of CEC is and always has been from the Atlantic to the Urals, Iceland and the Arctic Circle to the Mediterranean.

A handwritten signature in black ink, reading "Christopher Hill", with a horizontal line underneath it.

**Bishop Christopher Hill**

**THE FOURTEENTH ASSEMBLY OF  
THE CONFERENCE OF EUROPEAN CHURCHES**

**BUDAPEST, HUNGARY, 3-8 JULY 2013**

**THEME: What Are You Waiting For? CEC and its Mission in  
a Changing Europe (inspired by the passage from Acts 22:14-  
16)**

**REPORT OF THE CHURCH OF ENGLAND DELEGATION**

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**THE FOURTEENTH ASSEMBLY OF  
THE CONFERENCE OF EUROPEAN CHURCHES  
BUDAPEST, HUNGARY, 3-8 JULY 2013**

**REPORT OF THE CHURCH OF ENGLAND DELEGATION**

**A. Executive Summary**

1. The Conference of European Churches (CEC) is made up of Orthodox, Anglican, Old Catholic and Protestant Churches in Europe. It collaborates with the Council of European [Catholic] Bishops' Conferences (CCEE).
2. From 3rd to 8th July CEC met at Budapest for its 14<sup>th</sup> Assembly. The Assembly, which is the highest decision-making body of CEC, generally meets once every 6 years to review the activities of the previous years and set the future work programme. About 230 official representatives attended; there were furthermore a number of observers, advisers, guests, co-opted staff, stewards, volunteers and the press, bringing the total number of people to about 450.
3. The founding history of CEC is linked to the history of division in Europe. CEC was conceived as an instrument for bridge building between East and West at the time of the Iron Curtain. Later, in an enlarged Europe, it sought to contribute to a sense of unity. Peace building, advocacy in human rights issues and promoting dialogue became significant priorities for CEC's work. In 2001 it formulated its Charta Oecumenica with guidelines for a growing cooperation among the European churches. For its authority it relied on the free commitment of its members. CEC has carried out these tasks with serious application.
4. Over the years in a rapidly changing political, social, financial and even theological context the necessity to reform CEC has become evident.
5. The last CEC assembly at Lyon in 2009 instituted a *Reform Working Group* (RWG) to work on a far-reaching revision of the Constitution and structures of CEC as a whole to enable CEC to respond effectively to emerging challenges in a changing context. A draft was sent to the member churches for consideration in advance of the Assembly.
6. The Church of England (CofE) was one of the first churches to respond to the draft proposals making a number of significant suggestions to improve them. The Council for Christian Unity worked on the Church of England response taking into account insights from Mission and Public Affairs and Canon Elizabeth Fisher, who represented the Church of England on the Churches in Dialogue Commission. The response was furthermore discussed by the Archbishops' Council.
7. Under the Theme *What Are You Waiting For? CEC and its Mission in a Changing Europe* (inspired by the passage from Acts 22:14-16 and referring to

witness, a sense of urgency, mission and the challenges of a changing Europe) the Assembly worked through a proposed revised constitution in terms of providing CEC with a clearer vision, mission and values statement along with structural changes to reduce the size of the Assembly and the Central Committee (now Governing Board). This has been achieved.

8. The Assembly furthermore decided to move away from the current model of working through independent commissions and to bring all CEC's work together under one body. For this purpose CEC's Headquarters will move from Geneva to Brussels.
9. The Assembly was rooted in worship and the Bible Studies. It furthermore provided a valuable opportunity for meeting all sorts of people and renewing old friendships as well as making new ones.
10. There was intensity in the debates, although for some, this particular Assembly, with its main focus on the renewal of CEC may have lacked the usual time for more encounter and engagement with the work of the Commissions and associated organisations. There were, however, celebrations of joy once the revised constitution was adopted reminiscent of CEC's formative years.
11. This Assembly was a fully funded one. The Assembly Planning Committee fund raised to the tune of over 560.000 Euros. Current calculations show an excess of Income over Expenditure of around 190.000 Euros. This excess should now go into a fund to finance the next General Assembly.
12. The Moderator of the Assembly was the Archbishop of Dublin, the Most Revd Dr Michael Jackson. He was supported by the Very Revd Dr Sheilagh Kesting (Church of Scotland) and the Very Revd Dr John Chryssavgis.
13. The Rt Revd Christopher Hill, the bishop of Guildford has been elected to the CEC Governing board and is its new President.

**B. The Church of England Delegation** to the Assembly comprised:

14. ***The Rt. Revd Christopher Hill***, Bishop of Guildford,  
Chair of Council for Christian Unity; Chair: House of Bishops Europe Panel.  
***The Rt Revd David Hamid***, Suffragan Bishop in Europe, Chairman of Porvoo Panel, Consultant to Anglican - Roman Catholic Commission on Unity and Mission from 2002, Member Anglican-Old Catholic International Co-ordinating Council from 2005.  
***Professor David McClean***, Moderator of the CEC Church and Society Commission Working Group on Legal Affairs, attended both the Lyon Assembly (2003) and the Trondheim Assembly (2009).  
***The Revd Canon Dr Gary Wilton***, the Archbishops' Representative to the European Union. He has had experience of working with and for CEC.  
***The Revd Canon Mark Oxbrow***, formerly Assistant General Secretary of the Church Mission Society and now the General Secretary of *Faith to Share* with significant knowledge of mission in the European context.

*Kat Witham* (CEYC), Kat is Chair of the Church of England Youth Council.

*Revd Canon Dr Leslie Nathaniel*, Archbishop of Canterbury's Deputy Secretary for Ecumenical Affairs and European Secretary CCU.

### **C. The Church of England's Contribution**

15. The Churches of Europe have traditionally looked to the Church of England (CofE) to play a key role in the leadership of CEC. Our strong relations, both with significant Protestant churches and with the Orthodox churches, help in binding CEC together. This was the case at this Assembly also. Most of the Church of England's proposals for the renewal of CEC in terms of its Vision, Mission, Values as well as the future structure of CEC have been incorporated into the new constitution.
16. The Church of England contributed to CEC and the Assembly not only financially (with a grant of £ 90,000/- p.a.) but also in terms of personnel. The Bishop of Guildford, the Rt Revd Christopher Hill was the delegation leader. He served on the Central Committee and was the Vice-President of CEC until the Assembly concluded. Bishop Christopher will, however, continue his work in the renewed CEC.
17. Bishop David Hamid was a key delegate in the Assembly Nominations Committee. He was the Nomination Committee's rapporteur to the Assembly and had the difficult task of responding to a number of plenary questions.
18. Professor David McClean worked closely with the European Secretary on the suggestions made with regard to the revised CEC constitution. During the Assembly he was a constant source of wisdom to the Assembly on all legal matters. He was furthermore a member of the Assembly Finance Committee.
19. Kat Witham, the Chair of the CofE Youth Council was nominated to the Assembly Policy Reference Committee and was its rapporteur.
20. Revd Canon Dr Gary Wilton was a valuable resource to the Assembly on the local context in Brussels.
21. Revd Canon Mark Oxbrow was our mission expert and made some important interventions.
22. Dr Charles Reed, Secretary for International and Development Affairs, Mission and Public Affairs Division was a member of the *Revision Working Group* mandated by the last Assembly to work on proposals for the renewal of CEC. He also participated in the Assembly as an adviser.
23. Revd Canon Dr Leslie Nathaniel was elected as the Moderator of the Assembly Planning Committee in 2010 and was a member of the Assembly Steering Committee. He worked through a number of key issues in preparation for the assembly in 2013, including fundraising and secondments. He was also responsible for preparing the Church of England's proposals for the renewal of CEC and obtaining wide support for them.

## **D. Key Achievements of the Assembly**

24. Most of the recommendations of the Church of England have been incorporated into the new constitution. It was possible for the CofE to obtain support for its proposals from key member churches, such as, a number of Churches in the Porvoo Communion, especially the Church of Finland. Further support was received from Church of Scotland and the Ecumenical Patriarchate. There was already co-operation between the EKD and the CofE from 2011. This co-operation intensified especially in fine tuning a number of points with the legal adviser.

25. ***A clear Vision Statement***

In its commitment to Europe as a whole, the vision of the Conference is to promote a community of Churches sharing their spiritual life, seeking reconciliation, strengthening their common witness and service and fostering the unity of the Church. In providing an authentic, credible and socially responsible Christian witness, it will work towards building a humane, social and sustainable Europe at peace with itself and its neighbours in which human rights and solidarity prevail.

26. ***A clear Mission Statement***

The Conference commits itself, on the basis of the conciliar process of justice, peace and the integrity of creation, to continued work in particular in the following thematic areas:

- ecclesiology and theology;
- diaspora and migrant Churches, and mission;
- asylum and migration;
- youth and intergenerational dialogue;
- social responsibility and human rights.

Through programmatic development and research, the Conference works to strengthen the bonds of Christian fellowship. To this end the Conference

- is an instrument of the Churches for common mission in a changing Europe;
- commits itself to continuous dialogue among its Members, providing them with a space for giving and receiving the spiritual riches of their different traditions;
- facilitates dialogue and cooperation with Roman Catholic partners and with other faith communities;
- encourages Churches to speak with a common voice wherever possible.

27. ***A Values Statement***

As a fellowship of Churches, churches are called to trust and respect one another. They depend on each other to achieve their common objectives. They honour and value the contribution of all, recognising that their diversity is a gift that enriches. Their commitment to mutual respect helps the Conference to grow as an inclusive and open fellowship of Churches, able and willing to both



give and receive, ensuring fair and balanced representation in all its work and the composition of its bodies.

28. ***A Slimmed Down Organisation***

The constituent bodies of the Conference have been reduced from three to the following two:

- the General Assembly;
- the Governing Board.

29. ***A Smaller General Assembly***

Although the 2013 Assembly was a much reduced gathering, this was not always the case. The Lyon Assembly total participation was around 800.

The new constitution has incorporated the Church of England suggestion regarding the size of delegations from member churches.

30. ***A Smaller Governing Board***

The size of the Governing Board has been more than halved, from around 45 to 20.

31. ***No more Independent CEC Commissions***

In the past the Church and Society Commission worked as independent entity in Brussels. There was a lack of transparency regarding the overall work of CEC and the role of the Geneva office. This has now changed. CEC will have one General Secretary and focussed areas of engagement and personnel for its diverse tasks. It will furthermore draw on resources from a wider constituency.

32. ***Future CEC Headquarters***

The future headquarters of CEC will be Brussels. This change will provide greater efficiency for CEC's engagement within the EU. Currently there are three locations with the CEC Central Secretariat based in Geneva.

33. ***Constitution - Entering into Force***

The revised constitution came into force immediately after the end of the 2013 General Assembly of the Conference, on 9 July 2013. It replaces the constitution adopted by the General Assembly on 8 September 1992, last amended on 21 July 2009 and the Bye-Laws to the constitution adopted by the General Assembly on the 8 September 1992, last amended on the 21 July 2009.

34. ***Transitional Arrangements***

Transitional arrangements are in place for the move to Brussels by 2015.

**E. President and Vice Presidents of CEC**

35. The Bishop of Guildford, the Rt Revd Christopher Hill has been elected as the President of CEC.

The Vice-Presidents are: H.E. Metropolitan Emmanuel of France and the Very Revd Karin Burstrand from the Church of Sweden.

## **F. Other Assembly Matters**

### **36. *Themes for Future Programmatic Work of CEC***

The Policy Reference Committee's Report was titled 'From Hope to Trust – What are you waiting for?'

The report emphasised key elements of CEC's identity and mission as follows:

- Trust and Commitment
- Dialogue and Strengthening of Relations
- Coherence and Visibility
- Witness and Responsibility.

It notes that with the adoption of the new constitution a culture of implementation and collaboration has to be developed. In considering possible themes for programmatic work the report highlights the following:

- Strengthening Trust
- Managing CEC's Finances and Resources
- A renewed Spirituality
- Needs of Youth, Children and Families
- Increased Capacity of being Effective Partners in dialogue
- Christian Responses to Scientific Developments.

The full report of the Policy Reference Committee is to be found in *Appendix 1*.

### **37. *Public Issues***

The Public Issues Committee reflected on the present contextual realities in Europe and discussed the issues raised by member churches during the Assembly. Statements on the following were adopted by the Assembly:

- Europe in times of financial and economic crisis
- Youth in Europe: What are we waiting for?
- Roma in Europe
- European Social Charter
- Sharing Responsibility to Protect Refugees in Europe
- The European Neighbourhood: Middle East and North Africa
- The Situation in Syria and Egypt
- Freedom of Expressions
- Freedom of Religion and Belief
- The Detention of H.B. Dr Jovan, Archbishop of Ohrid and Metropolitan of Skopje of the Autonomous Ohrid Archbishopric of the Serbian Orthodox Church by authorities of the Former Yugoslav republic of Macedonia (FYROM).

The full report is in *Appendix 2*.

### **38. *Report of the Finance Committee***

CEC has managed to recover financially after a very difficult period of uncertainty. One of the key reasons for this was the successful fundraising of the Assembly Planning Committee (see *Appendix 3* for the full report).

## **G. Message from the 14<sup>th</sup> General Assembly of CEC to all the Member Churches**

### **39. *Arise and Go!* (Acts 22.16)**

By the end of the Assembly, the question “And now what are you waiting for?” had been answered. The message to the delegates was “Arise and go... calling on God’s name”. As such it is an imperative no longer to wait but to go and bear the fruits of the Spirit in the here and now. As we arise and depart from Budapest, we leave behind us the idea of waiting as a time of despair and indecisiveness. We bring with us the spirit of transformation, and go with hope for the renewal of our spiritual life, of our ecumenical journey, of our commitment to visible unity, of our ethos, of our politics, and of the whole creation. In this we are inspired not by ourselves but by the spirit of Christ who says, “See, I am making everything new!” (Revelation 21.5). For the full text see *Appendix 4*.

## APPENDICES

### Appendix 1: Policy Reference Report

- **‘From Hope to Trust – What are you waiting for?’**

*“Such confidence we have through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” (2 Cor 3:4-6)*

#### Introduction

1. Countries in crisis, migration, human rights violations, competition between states ... Europe is not at peace with itself. The priorities for the Governing Board should be work which brings peace. In all its work CEC must be aware of the context in which it operates, a context of growing secularisation and of a global financial and trust crisis which has specific implications for Europe. Trust and stewardship are not only themes for the internal life of CEC. CEC is also called to promote a culture of trust in a Europe endangered by instability, distrust and anxieties.
2. The remit of this paper is one of policy reference; it is not intended as a strategic plan. We hope we have given some helpful practical recommendations but the extent to which we can be specific is limited by the uncertainty which is natural to a period of transition. Our aim is to give direction, not directives.
3. In composing this report we have used various documents that have been distributed prior to and during this assembly. We use these (especially the Uppsala report) as a basis for our reflections.

#### From Lyon to Uppsala

4. The themes outlined below, quoted from the Policy Reference Committee in Lyon, were also drawn out in the Uppsala Report and have been mentioned several times at this Budapest Assembly. We include them here not to repeat a document that you have already received but to recognise that some themes are integral to the identity CEC. When we hear of them again and again it is not because no work has been done or no progress made but merely because they are necessary elements of CEC’s identity and mission. We raise them here to acknowledge development on these thematic topics, to encourage examples of good practice on these themes to be shared and to map progress on these themes for the future.

- ***Trust and Commitment***

*The active participation of the churches in the life of CEC, as well as their financial support, is crucial for the future. Space is needed to build up trust and commitment of Member Churches towards CEC. CEC should continue to provide a common platform for all Member Churches, and also use the existing member church offices in Brussels to reinforce cooperation and networking within its framework.*

- **Dialogue and Strengthening of Relations**  
*Therefore, it is **recommended** that the work of the Commissions will be interrelated in a more systematic way. The coherence and inter-relation of the work of the Commissions has to be developed further. Theological reflection, socio-ethical questions, work with the European Institutions and advocacy work all belong together.*
  
- **Coherence and Visibility**  
*Given the different confessions, traditions, structures and agendas of its Member Churches CEC has to act within a wide range of complexity in its own constituency. CEC is confronted with many issues which are on the European agenda today: CEC is more than ever challenged to clarify its specific call and task within the various ecumenical organisations and institutions that exist at a national European, and international level.*
  
- **Witness and Responsibility**  
*For many people in Europe CEC stood and stands for the work of CSC and CCME in relation to the European Institutions. It is understood as a strong attempt to bring the common voice and witness of Christian Churches into the decision-making processes of Europe. ...The work of CEC in favour of social justice and human dignity is an expression of the Christian faith. ...This is what the churches and CEC stand for. CEC, therefore, needs to be heard not only as a prophetic voice, but also as a chorus of churches preaching the gospel and singing the song of faith and spiritual strength*

## **Budapest**

5. After having successfully adopted a new constitution, the time has come to implement not only the structure but foremost the vision and mission of CEC.

We propose the following goals for implementation:

- ***To clearly communicate evidence of CEC's importance and value***
  - ***To manage CEC's resources in a sustainable way***
  - ***To implement changes in a manner that consolidates current work***
6. The legacy of CEC is one of a community gathering for peace, reconciliation and justice.
  
  7. CEC has developed in the 1980s and 1990s a lot of working instruments in response to the need of the churches. This work has very much shaped the identity of CEC so far. The thematic work of CEC has been and is still central.
  
  8. The more we collaborate on thematic issues, the more the question is raised 'What is CEC at its core?' The Vision Statement in the new constitution addresses this question. These questions are crucial and using this space to answer these questions will help CEC to move forward in its thematic work in a more structured, effective and focussed manner.

9. How do we build up CEC? – Through projects **and** structures. Our structures will be reordered through the new constitution with the needs of Europe and the work of CEC in mind. With a new constitution we are better equipped, we must now move forward with the work of CEC. With the new structures and new and existing projects can the church come closer together? We think it is possible.

### ***Culture of Implementation***

10. The culture of CEC that we have as a common people of God is the culture within which we are making changes and will make changes. The values of CEC are central to who we are and how we work: “*Mutual trust and respect, Courage, Hospitality, Humility, Accountability, Transparency, Good Stewardship, Subsidiarity*”(Uppsala Report, 2012, p28-29)
11. The goal of implementation should be to show how CEC can serve churches and Europe in an important way. CEC needs to clearly communicate its relevance, efficiency and legitimacy. Ecumenism for its own sake may be valued less now than two decades ago but the effective programmatic work of CEC, if clearly communicated, will motivate support for the future. CEC has something unique to offer, we work with more political organisations in Europe than any other ecumenical body and we offer a Christian approach to programmatic work from a church basis. CEC is registered as a related institution to the European Union (Article 17 of Lisbon Treaty) and has a structured working relationship with the Council of Europe and other institutions.

### ***Culture of Collaboration***

12. The implementation of new structures will cause us to ask how we can develop and expand the good work that CEC is engaged in and will depend upon how we trust each other. Some of the current work of CEC requires minimal levels of trust between each other. As the work comes more closely linked and we become more involved, more trust is needed.
13. The Governing Board will need to develop a culture of collaboration, looking for increased ways for churches to engage in dialogue with each other. This is part of our Christian identity and response to the word of God. Opportunities for encounter (individual, bilateral & multilateral) will need to be promoted. CEC will need to become more visible in the life of the churches and increased collaboration will aid this.

### ***A Starting Point***

14. Budapest is the conclusion of something but it is also the beginning of something. At times we have been in a chaotic place but we are emerging with new simplicity. This new constitution does not renew CEC but is a precondition to the renewal of CEC.  
“*When individuals and institutions embrace difficult questions the potential exists for meaningful growth.*” (taken from Rt Revd Julio Murray’s Keynote Address 14<sup>th</sup> CEC Assembly)

15. In the last few days we have heard of the many different interests within CEC. In order to support each other as the Body of Christ we need to move to a dialogue of the needs that are behind these interests. Being better aware of each other's needs is a platform for better supporting each other going forward.
16. Some of the deliberations and debate at the Budapest Assembly have raised questions and caused hurt amongst some of those present. The Governing Board will need to reflect upon the processes of the assembly and engage in careful listening with those who have felt marginalised. Trust will also be strengthened by renewing our commitment to gender and youth equality and recognising the value of diversity. In all of CEC's work it is essential to ensure that people do not experience discrimination or prejudice. CEC must in all circumstances seek to create an environment of mutuality and respect.
17. The Governing Board will need to take into account the multiplicity of needs and interests within CEC as it answers the question of what kind of community of churches we can become. The more unity comes in and through the programmatic work, the more ownership is needed. More ownership in turn necessitates more unity among the churches. CEC should empower churches to own responsibility for their Conference.
18. CEC already has good capacity to be an effective partner in dialogue but moving forward we can expand this capacity. The clarity of CEC's expression of its values and vision may open opportunities to build or rebuild relations with churches currently not active in CEC (e.g. the Russian Orthodox Church).
19. This starting point is not a purely political and constitutional one, it is also one of renewed Christ centred spiritual fellowship as CEC clearly re-articulates its grounding in faith, hope and love.

### **Beyond Budapest**

20. The work done here in Budapest leads naturally into the programmatic work of CEC in the future. It has already been mentioned that to build up CEC we need projects **and** structures. It is important to note that the inward looking, self evaluative nature of the Budapest Assembly leads necessarily into programmatic work. We re-order ourselves only that we may better serve others. This is also a two way process, our serving of others has and will continue to inform how we re-order ourselves.
21. The main need of CEC at present is to evaluate and develop current areas of work e.g. work with migrants, work with refugees, climate justice, human rights, freedom of religion, Charta Oecumenica etc. In a time of transition it would be unreasonable to create multiple new themes of work. Nevertheless there are emerging needs in Europe and the churches so we have identified some themes which CEC will need to consider and possibly build into its existing work in the future.

- **Strengthening Trust**

CEC has proved during this assembly that members can work together through contentious issues, but trust between members always needs to be strengthened. Trust and faith are the same word in New Testament Greek, the decision to trust each other is an expression of the strength of our faith.

Possible examples of ways trust can be strengthened include:

- Creating prayer circles – connecting with each other in prayer
- Engaging in theological reflection about our unity and diversity
- Engaging in big projects that need everybody, drawing on a variety of expertise
- Developing professional internal and external communication
- Encounters between individuals and groups, minority and majority churches, smaller and larger churches
- Sharing examples of good practice between member churches

- **Managing CEC's Finances & Resources**

- The new constitution will force CEC to be much more precise about how it manages its resources in a sustainable way. Member churches need to recognise the seriousness of the financial and human resource situation of CEC when addressing it with new wishes or expectations.
- The merger process between the commissions and CEC has to take into account the ways in which these bodies access funding streams. Consideration needs to be given so that the funding of the thematic work is harmed as little as possible. The current value of staff and expertise needs to be safeguarded.

### **Themes for possible programmatic work**

22. *"The Conference of European Churches stands for ... a CEC that conveys the Christian message to our daily lives as part of our everyday reality"* (Metropolitan Emmanuel of France, Foreword to *From Lyon to Budapest* 2012, p6.)

- **Need for a renewed Spirituality**

*Developing a vision for a responsible Christian way of life*

"Our faith helps us to learn from the past, and to make our Christian faith and love for our neighbours a source of hope for morality and ethics, for education and culture, and for political and economic life, in Europe and throughout the world". (Charta Oecumenica)

- **Considering the needs of Youth, Children & Families**

Especially in relation to youth unemployment, the quality of education and training systems in Europe and the changing notion of the concept of family. Possible areas of work may include:

- a. Forming a Joint Committee between CEC and youth organisations



(as mentioned in the *General Secretary's Report* to the 14<sup>th</sup> CEC Assembly, p.5)

b. Discovering ways of hearing the voices of those under 18yrs

- **Developing CEC's Capacity to be an Effective Partner in Dialogue**  
**Examples of partnerships:**

- Relationships with European National Councils of Churches
- Relationship with The Roman Catholic Church
- Planning a 4<sup>th</sup> Ecumenical Assembly in this decade
- Relationships with Pentecostal churches and African Indigenous Churches
- Deepening the relationship with the Community of Protestant Churches in Europe
- Building bridges and creating spaces for dialogue with Islam through the formation of a working group for Christian-Muslim dialogue
- Creating dialogue with Jewish Communities
- Relationship with the World Council of Churches (especially considering the outcomes of the Busan Assembly) and Regional organisations in the WCC network e.g. the Middle East Council of Churches (MECC) and the Latin American Council of Churches (CLAI)

- **Involvement in New Ethical Debates**

- Considering a Christian response to scientific developments such as human enhancement and the ethical discussions around 'post-humanist' theory.

## **Conclusion**

23. As we have done throughout this report we draw on a document of the 14<sup>th</sup> CEC Assembly to conclude,

“The ways in which we operate may change after the Budapest Assembly as our hopes and needs change, but the message behind all our work remains the same:

*Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength.”*

(Metropolitan Emmanuel of France, Foreword to *From Lyon to Budapest* quoting Isaiah 40, 2012, p6.)

24. It's time to stop waiting and to trust each other and our Lord as we all engage in reordering CEC. Let us move forward serving each other and serving Europe. So what are you waiting for?

## **Appendix 2: Public Issues Committee**

### **Final Report as of 8 July 2013, adopted**

1. The Public Issues Committee has discussed all the issues raised by member churches during the 14<sup>th</sup> CEC Assembly to be considered as public issues. Three of the issues were referred to the Policy Reference Committee, one was considered to have been dealt with in another way; the Committee hopes that the CEC Secretariat will follow up on that issue.
2. The Public Issues Committee recommends the following texts to the Assembly which contain recommendations for CEC and its member churches. The Public Issues Committee recommends, further, that
  - A letter be sent to the Churches in Syria, (see point 6.b) and attachment),
  - The statements on Youth and Egypt be made public in a press statement
  - The Social Charter Complaint against the Netherlands be made public.
3. The Public Issues Committee requests the CEC Assembly to adopt this report.

### **Europe in times of financial and economic crisis**

4. The global financial crisis has severe effects on European states and societies. Particularly in the Southern European countries and increasingly in Eastern and Central European countries the crisis leaves thousands of persons in despair: people have lost jobs and houses, decreasing income and increasing prices have severe effects on the ways of life for many. Social systems are under strain, pensions and savings are no longer safe. The gaps between rich and poor are widening in the majority of European societies.
5. Governments and political authorities have difficulties to agree on common solutions in Europe, responsibility is neither taken nor shared but shifted around. Thus in Europe governments lose credibility and trust, and as a consequence extremist populist movements are on the rise in many European countries, taking advantage of a complicated situation by seemingly providing easy solutions. Racism and friction are a consequence of this development, excluding the socially marginalised population groups, often along ethnic dividing lines. Open racism and violence are on the rise.
6. Churches in Europe have sought to address issues of economic globalisation over the past years, encouraging their members to opt for attitudes and concrete measures regarding consumption of energy and water, paying attention to scarce resources as well as fair and just production conditions and prices, unveiling forced labour and trafficking in human beings. Churches across Europe with their specialised ministries undertake programmes of social assistance, provide access to education and health services. Together, churches advocate vis-a-vis national governments and European institutions for policies focusing on the human being, contribute to developing policies of inclusion and providing credible alternatives. In the dialogue on "wealth, poverty and ecology" with the WCC and the CLAI, European Churches have exchanged on these crucial topics and discussed responsibility and concepts and understanding of what is at stake and who is responsible. In networks such as CALL, ECEN, and projects with Roman

Catholic partners and trade unions against trafficking for forced labour, mechanisms and new steps ahead are collaboratively developed.

7. The CEC Assembly calls on the member churches to stay at the side of the marginalised in the societies and further develop the dialogue with political and economic actors on these issues to focus their attention on the people who suffer from the crisis, and to jointly move towards credible and durable alternatives.

#### **Youth in Europe: What are we waiting for?**

8. The 14th Assembly of the Conference of European Churches has taken notice of the grave social consequences of the current economic crisis in Europe and the radical increase in the number of people in despair, some even taking their own lives. The economic crisis in Europe and beyond is now going on for more than five years. In 2012 we have even experienced another recession phase which means that unemployment is continually rising. This situation has immense repercussions on people's welfare and especially on young people. Because of youth unemployment youth in Europe, in particular migrant and ethnic minority youth, are at risk of becoming a lost generation. Being unemployed effects a young person's sense of identity, strips them of their dignity in society and removes their hope of future prospects. The CEC Assembly appreciates the recent initiative of the EU Commission as outlined in the communication "Working together for Europe's young people – A call to action on youth unemployment (2013)" underpinned by a specific fund for regions with severe unemployment rates.
9. CEC encourages all churches to offer opportunities and support to young people seeking employment. Churches can give young people hope when they do not see a way forward, and we wish to urge churches to resource efforts to give young people a renewed sense of hope. By investing in the young generation we ensure long term growth in the future. Churches should identify their role in overcoming the increasing youth poverty and promote social justice and solidarity.

#### **Roma in Europe**

10. The 13th CEC Assembly in Lyon 2009 had expressed its dismay and deep concern about the situation of the Roma, Sinti and travellers' communities and the social exclusion of the largest European ethnic minority. The assembly called the governments in Europe to intensify the work for their inclusion and the churches to stand at the side of the marginalized and to work for inclusion.
11. Since then, with the active participation of churches, CCME, CSC and Eurodiaconia, the "EU Framework for National Roma Integration Strategies up to 2020" was adopted in 2011 during the Hungarian EU Presidency. During 2012 most European Union countries elaborated their National Roma Integration strategies.
12. The 14th CEC Assembly acknowledges and appreciates the endeavours undertaken in this direction in the past four years. Yet, we reiterate the 2009 CEC Assembly call, because the social and legal weakness of the Roma communities in numerous European countries still is reality. We therefore recommend that churches take into consideration their responsibility toward the Roma

communities by encouraging churches to work for integration and against prejudice, discrimination and neglect among church members. The CEC Assembly requests governments to put into practice the elaborated plans, and improve them where they do not succeed in facilitating better access to education, housing, employment and access to services for members of the Roma, Sinti and Travellers' communities.

13. Furthermore, the CEC Assembly

- Encourages the churches to intensify their ministry with and for Roma, and
- To work against prejudice, discrimination and neglect among church members.

### **European Social Charter**

14. The 14th Assembly of the Conference of European Churches underlines the importance of the submission of a “collective complaint” to the European Committee of Social Rights of the Council of Europe. The case concerns the situation of undocumented migrants in the Netherlands and was presented by the Conference of European Churches (CEC) upon request of the Protestant Church in the Netherlands. The CEC Assembly expresses its appreciation for this action, as the Assembly shares the conviction that the dignity of every person, regardless of their immigration status, has to be ensured.

### **Sharing the responsibility to protect refugees in Europe**

15. The 14th Assembly of the Conference of European Churches acknowledges the positive steps entailed in the recent adoption of the Common European Asylum Systems for the European Union. While this legal framework is adopted by EU Member States, it concerns far more countries in Europe. However, churches in Europe underline the concerns that elements of this system can and do lead to a disproportionate distribution of refugees and asylum applicants. European Churches, therefore call on the Council of Ministers of the EU, the European Parliament and European Commission, as well as governments in all European countries, to step up their efforts to address these imbalances and develop further instruments of responsibility sharing – among these relocation may be considered further -, particularly for the crisis-stricken countries in Southern Europe receiving a large number of refugees and asylum applicants.

16. The CEC Assembly deplores the high number of persons losing their lives on their way to safety. Therefore, the Assembly calls

- On churches in Europe to commemorate the persons who have lost their lives on the risky journeys to Europe;
- On governments of European countries and European institutions to step up – as a priority – rescue at sea when boats at risk are detected.

### **European Neighbourhood: Middle East and North Africa**

17. The CEC Assembly has taken note of the political changes that took place in the last years in North Africa and in the Middle East (Tunisia, Libya, Egypt) through the so-called “Arab spring” and delegates are aware of the hopes for democracy, stability and a better life of the people living in these countries. However the new developments prove that the way to an authentic democratic system and a stable

society which is able to provide security and prosperity to all its members without any discrimination might be long and full of challenges.

18. As in Europe we are living in the vicinity of these regions:
- The CEC Assembly expresses its solidarity with our brothers and sisters, Christians and Muslims, living in these countries, appreciating their efforts for democracy and stability as well as for building a society in which human rights are respected in accordance with the international agreements;
  - Being aware that many of our member churches developed special programs and activities for North Africa and the Middle East and build bilateral partnerships with churches and religious communities in this region, we call on our member churches to pray for peace, stability and prosperity in the Mediterranean region, and encourage them to further develop and strengthen the partnerships in the region.

### **Syria**

19. The 14<sup>th</sup> Assembly of the Conference of European Churches is sincerely concerned and anxious about the escalation of violence in Syria. This civil war has already cost many lives and has led to huge displacement of persons to neighbouring countries. We encourage all parties involved in the conflict as well as the UN and the international community to engage in dialogue in order to re-establish peace in Syria and to safeguard the rich ethnic, cultural and religious heritage of Syria where different ethnic groups, cultures and religious communities live together.
20. We appeal to those who possess His Eminence Metropolitan Yohanna Ibrahim of Aleppo of the Syrian Patriarchate of Antioch, and His Eminence Metropolitan Boulos Yazigi of Aleppo and Alexandrette of the Greek Orthodox Patriarchate of Antioch, to immediately liberate them. As all clergy, they are messengers of peace and strugglers for the good of all human beings. Keeping them far from their people is a sin against humanity.
21. We recommend that a letter of solidarity be sent to His Beatitude Patriarch John X and to His Holiness Ignatius Zakka I, whose respective Metropolitans of Aleppo have been kidnapped.
23. The CEC Assembly expresses its solidarity with all Christian churches based in Syria by sending a letter of solidarity to the heads of their Churches.

### **Situation in Egypt**

24. The 14<sup>th</sup> CEC Assembly took note of the recent developments that took place in Egypt. After the largest demonstrations in which millions of Egyptians participated, the military took over power. Violence has erupted in which human lives have been lost. The important political, religious and civil society actors in Egypt seek to reach consensus on the steps to be taken next and that new democratic elections shall be organized soon.

25. The CEC Assembly express its sympathy and solidarity with the Egyptian citizens who are struggling to find ways to bring their country to a stable and functional democracy and fairer economic conditions.
26. We deplore the escalation of violence in Egypt, and we call all actors to refrain from violence.
27. We encourage all actors in the Egyptian society to join their efforts in their journey towards a stable and functional democracy. We particularly encourage peaceful reconciliation between the different parties in society and invite churches in Europe to support such efforts.
28. We call on the CEC member Churches to pray for peace, stability justice, and harmony in Egypt. As Christian Churches, we feel bound to the Coptic Orthodox Church and other Christian churches, our Christian brothers and sisters living in Egypt, and commit ourselves to stay in close contact and communication with them. We support their efforts for Christian-Muslim cooperation particularly in this time. We keep them in our prayers and ensuring them of our love.

#### **Situation Morocco-Western Mediterranean**

29. Migrants and refugees from crises in Africa, but also from farther away, seek to reach European countries also through the Western Mediterranean route. Many get stranded in Morocco, with limited support available, and migrants live in destitution hoping for a way forward. Churches are among the few actors providing food and counselling, staying at the side of these marginalised people.
30. The CEC Assembly calls on churches in Europe to keep these persons in their prayer, and to support the churches in their important and difficult ministry.

#### **Freedom of Expression**

31. The General Assembly, in acknowledging the possibilities for spiritual freedom brought about by contemporary electronic media, is strongly concerned about the actual tendency in several countries to limit freedom of expression and to introduce means of surveillance infringing upon the human rights of individuals, in particular the freedom of consciousness and the freedom of worship. Freedom of Expression is an obligatory prerequisite for Religious Freedom.

#### **Freedom of religion or belief**

32. The CEC Assembly considers the religious and cultural heritage of Europe as of paramount importance to European identity. Important religious sites have to be protected and, if former churches, opened to Christian worship if possible. There is a particular concern about the deliberate destruction or damaging of churches within the last 20 years. If former churches cannot be restored as Christian churches, they should be changed into museums accessible to everyone interested in seeing it or using it, possibly also for worship.
33. The Assembly of CEC acknowledges the positive steps taken by the Turkish Authorities, regarding religious freedom issues, especially for the Ecumenical Patriarchate, member church of CEC. Nevertheless, the General Assembly would like to call attention to the fact that recently a number of Christian churches in

Turkey (St. Sophia of Nicaea, St. Sophia of Trabzon) have been transformed from museums into mosques.

34. The Assembly of CEC reiterates the concerns of European Churches about the violation of religious rights and the desecration of religious sites in the Turkish occupied areas of Cyprus (free access, restoration of religious sites, freedom of worship).

**Arrest and detention of H.E. Dr Jovan, Archbishop of Ochrid and Metropolitan of Skopje of the Serbian Orthodox Church by the authorities of Former Yugoslav Republic of Macedonia (FYROM).**

35. The Assembly of CEC has learned with great concern about the arrest and detention of Archbishop Jovan in FYROM. It is believed that his detention is a result of him exercising his human right of religious freedom. Reaffirming that freedom of religion and belief is a fundamental right guaranteed in the Universal Declaration of Human rights and the European Convention on Human Rights to which FYROM is a party.
36. The CEC Assembly affirms the call by the World Council of Churches on the United Nations High Commissioner for Human Rights, the United Nations Special Rapporteur on Freedom of Religion or Belief to carefully investigate this case.
37. The CEC Assembly calls on the Commissioner for Human Rights of the Council of Europe to and the EU Special Representative on Human Rights to urgently look into this case. In particular, the CEC Assembly requests that the institutions see whether the detention conditions are in line with standards as set out by the Council of Europe.
38. We urge the government of FYROM and H.E. Nikola Gruevski, Prime Minister of FYROM, to assure a fair trial and immediately release of Archbishop Jovan, pending his trial, in accordance with FYROM's national criminal law provisions.
39. We request the member churches of CEC to join in prayer and solidarity with Archbishop Jovan by sending letters of protest to the responsible authorities.

**Draft Letter by the CEC Assembly**

40. To Churches in Syria

*The 14th Assembly of the Conference of the European Churches, gathered in Budapest between 3-8 July 2013, sends to Your ... its greeting in the name of Triune God we all worship.*

*The Assembly in Budapest took note of the present situation in Syria, which affects the lives of all Syrians. We are aware of the difficulties you are going through. As brothers and sisters in our common Lord and Saviour Jesus Christ, we express our solidarity with your Church and assure you that we are keeping you in our prayers.*

*The Assembly is aware of the kidnapping of His Eminence Metropolitan Yohanna Ibrahim of Aleppo, of the Syrian Patriarchate of Antioch, and His Eminence*

*Metropolitan Boulos Yazigi of Aleppo and Alexandrette, of the Greek Orthodox Patriarchate of Antioch. We assure you that our entire constituency continues to pray for their safety and liberation. The assembly has also adopted a statement demanding the immediate release of the two Metropolitans who are messengers of peace and struggling for the good of all human beings.*

*May our Lord Jesus Christ who suffered and was crucified and resurrected for the salvation of the entire world bring peace upon Syria and the entire region.*

*Yours truly*

*On behalf of assembly*



## **Appendix 3: Report of the Finance Committee of the 14th Assembly of the Conference of European Churches**

### **Introduction**

1. You have decided on the future of CEC at this Assembly. The new constitution and structure are not an end in themselves. They relate to our Christian mission to proclaim the Gospel of Jesus Christ to the world. That is the mission of CEC in Europe. Its vision is that Europe will develop in a spirit of social concern, justice, openness and tolerance and allow the churches to offer their own essential contribution in this context. Those are the reasons why churches are members of CEC.
2. However, CEC with its commissions can only operate as an organisation if it has the necessary financial basis and prospects. In producing these proposals and results, the Finance Committee has been motivated by the desire to ensure that the reconfigured CEC has a sound foundation for the future.
3. On behalf of the Assembly Finance Committee, I will now present our report: The remit of the Finance Committee is:
  - to present a financial strategy
  - to submit a draft budget for the years up until the next Assembly
  - to say something about the cost of a removal from Geneva to Brussels, in this special situation
4. The report will only highlight certain issues since many elements are described in greater detail in the report of the Budget Committee in “From Lyon to Budapest”.

### **Strategic considerations**

5. CEC is in a fragile financial situation, which is determining the way it works and limiting its activities. The following specific proposals aim to change that.

#### ***Objectives***

- Sustainable financial stabilisation
- Finding a lasting solution to cash flow problems
- Giving financial security to projects and all substantive/thematic activities
- Avoiding deficits after General Assemblies
- Tapping new financial resources through a comprehensive fundraising strategy

#### ***The question of mentality and culture***

- Many financial consequences and decisions are determined by quite different considerations than financial ones: “What will we get out of it?” “How are we involved?” “How do we communicate the good work being done?” The new constitution reflects this participatory culture. It is now a joint task for the CEC constituent bodies and its member churches to fill it with life. Such a new mentality of commitment and solidarity would be the first tangible consequence of the new constitution and the new structure.

*For CEC and its constituent bodies this means*

- cost-conscious budgeting
- strictly orienting spending to available resources
- more strict adherence to the criteria adopted
- setting up intensive communication and pro-active networking

*For the member churches this means*

- committing themselves to regular payment of the membership fees decided by the Governing Board
- facilitating or supplementing the work of CEC through their own resources (projects, staff etc)
- taking networking seriously

**Instruments and measures**

*Membership fees*

6. CEC's financial situation is so difficult because over 20% of the member churches either do not pay their contribution at all, or pay a lower amount than they have agreed.
7. The reasons for this vary greatly. The Finance Committee was grateful to hear that some churches (Finland and Sweden) pay an additional amount, otherwise the annual gap would be even greater than the current one, which is approximately €200,000. This word of thanks may also be understood as an appeal to continue to show such solidarity in future.
8. The Finance Committee reflected on this gap between expected and actual income. The gap painfully reveals two things: not only would CEC be in a healthier financial position if the deficit were made up, but it could also cover a broader range of substantive programmes. At the same time, this great discrepancy may be a way of motivating everyone to do something to close the gap.
9. The current system of calculating the contributions goes back to a decision of Central Committee from 1996.
10. The Finance Committee **recommends** that the Governing Board
  - review whether those criteria still apply and how they should be adapted
  - and/or whether new criteria need to be developed and applied.
11. The aim of this review would be to achieve greater transparency and install a sustainable procedure of paying membership fees. The Finance Committee assumes that this way the present level of membership fees can be at least maintained and even raised.
12. As additional practical measures the Finance Committee **proposes**:
  - keeping the current level of contribution until this review

- asking the member churches to pay their fees by 1st April (this is general practice with organisations like CEC that depend on members' contributions)
  - inquiring and/or sending reminders when the fees are not paid.
13. The Finance Committee has not concerned itself with the question of how CEC can respond when churches find it difficult to pay or fall behind with their payments, as the new constitution contains provisions on this matter.

### **Budgeting and Accounting**

14. Basically some urgent decisions in this field were postponed until the new CEC constitution and structure had been adopted by the Assembly. Now these measures can be addressed:
- devising and implementing a new, coherent salary structure
  - combining the different accounting programmes in Geneva and Brussels
  - comprehensive project planning, including the costs of materials and personnel, fundraising and financial control (see CSC and CCME)
  - carrying out programmes only when the finance has been secured

### **Fundraising**

15. The Commissions, in particular, have acquired great competence in fundraising. At present about 40% of the budget of CEC and the Commissions is covered through fundraising and other grants. Fundraising is therefore indispensable, but it involves certain risks as well. Hence a key issue for future budgets will be that of tapping other (secular) sources of finance.
16. That should take place in close contact with the member churches (defining possible secular donors, CEC not competing with home churches). There can also be networking in this field too. Experience shows that fundraising is primarily successful for projects and work on specific themes.
17. At the same time, however, that means that the CEC administration and staff will have to be maintained from membership fees.
18. Therefore the Finance Committee **recommends**:
- devising an overall plan including details about different funding sources and conditions for grant applications (see CSC and CCME)
  - focusing fundraising primarily on projects
  - using project descriptions and applications with their staff and material costs, travel costs, publications etc. for fundraising within CEC itself
  - having an internal and external communication strategy: communicating the planned projects and reporting on their results, e.g. through publications
  - holding an annual fundraising workshop with external experts, to be attended by all staff members and those members of the Governing Board with competence in this area.

## **Financial Control**

19. CEC as an organisation - relying as it does on membership fees and fundraising – cannot do without well-functioning financial control. This enables it to have an up-to-date overview of the financial situation/cash flow, and at the same time it ensures that CEC’s budgetary policy remains economical and sustainable.
20. Financial control is the responsibility of the General Secretary. The Finance Committee recommends that this should be a separate agenda item at every meeting of the constituent bodies.
21. The Finance Committee considers it important that there also be budgetary competence in the Governing Board, which is the governing body of CEC with responsibility for this.
22. All CEC’s reserves were dissolved in order to help make up the high deficit from the Lyon Assembly. That was a burden on the CEC budgets until some months into 2013. CEC constantly confronted cash flow problems that affected not just paying salaries and implementing projects, but the very existence of CEC. The Finance Committee expressly thanked Central Committee for its decision in September 2012 to allocate an annual 5% of membership fees to establishing reserves as of 2013.
23. The Finance Committee **proposes**
  - Forming this general reserve amounting to at least three months’ expenditure (to bridge liquidity gaps and to facilitate cash flow in CEC). Funds may only be withdrawn from reserves on the basis of a decision by the Governing Board;
  - Establishing a designated reserve of €200,000 (for project work), that is not just a guarantee against default but is also earmarked for new projects.

## **Assembly Fund**

24. General Assemblies are indispensable. But a financial analysis of the last few Assemblies also shows that they entail major financial risks for CEC. (See report in “From Lyon to Budapest”.) In order to avoid such risks, or at least minimise them, the Finance Committee supports the following measures:
  - Setting up a fund to save money for the next Assembly:
  - €80,000 each year (financed by 5%-10% of membership fees and special payments).
  - Target: at least €400,000 in each legislative period
  - The Finance Committee recommends that Assemblies take place no earlier than after five years.

## **Staff**

25. In connection with the deliberations on the new CEC structure and a possible removal to Brussels, the Finance Committee considers it necessary to share some thoughts on the number of staff in the “new” CEC. In order to be able to continue the meaningful work and enable new activities, we assume that a staff of about 10-15 positions/persons will be required: (at present there are 10.5 fulltime positions), which explain the item “salaries” in the draft budget for 2015.

26. This is the basis on which salaries have been budgeted for the years until 2019. Salaries in Brussels are somewhat lower than in Geneva. That gives a certain scope for staff policy, and also for the organizing of working areas.

### **Treasurer**

27. Even if a Treasurer – possibly as member of the Governing Board – is installed with special competences, the overall financial responsibility will remain with the Governing Board.
28. The Finance Committee recommends the following competences for the Treasurer. After due preparation of the documents by the General Secretary, s/he will present:
- the draft budget for the coming year at the autumn session of the Governing Board
  - the annual financial statement of the preceding year at the spring session
  - a report on the financial situation of CEC at every meeting

### **Costs of moving from Geneva to Brussels**

29. CEC could move into the Ecumenical Centre in Brussels. The building is owned by CSC and CCME, has just been completely refurbished and offers enough room for the CEC staff from Geneva.
30. Cost for the removal: €70,000 (estimate €50,000 in 2015 budget and €20,000 in 2016)
31. Savings of about €100,000 can be achieved on the basis of another salary structure, a new contract for a general secretary from 2016 and lower rent.
32. However, the Finance Committee recommends moving as soon as possible – before the end of 2014. Its reason is that new staff can be hired in Brussels, not in Geneva. Furthermore, the buildings are already available and not rented.

### **Budget Committee**

33. The Finance Committee recommends that the current Budget Committee remain in place until the meeting of the Governing Board, and until a new committee is elected.

### **Comment on the Draft Budgets**

34. These draft budgets offer a financial framework within which the Governing Board can take decisions. After all, at the start of a transition process one can only operate with assumptions, expectations and goals. However, the Finance Committee considers it urgent to point to the risks entailed mainly by the insecure income side and which will necessarily lead to cutbacks. Cutbacks should be made in the following order of priority:
- Working meetings and projects
  - No payment to the reserves
  - No payment to the Assembly Fund
35. Even then, further fundamental cutbacks may still become necessary.

These last remarks are not meant to sound depressing but to describe the situation realistically. When it comes to describing the financial situation, clarity and truth are great virtues of CEC. The Budget Committee has followed this principle with the now established, detailed presentation of the annual financial statements. It is also reflected in this presentation of the Assembly Finance Committee. Mentioning the risks to this Assembly is intended to motivate you to thoroughly and sustainably improve the financial situation of CEC.

**Annexes**

1. Annual financial statements for 2010-2012 and budgets for 2013-2014
2. Draft budgets for 2015-2019

Conference of European Churches  
 Details of expenses/ income Accounts  
 Consolidated with CCME

Year	2010	2011	2012	budget 2013	budget 2014
<b>EXPENSE</b>					
Workg mechanisms	49 611,88	9 663,99	24 904,85	71 000	71 000
Gov Bodies	80 792,73	60 561,57	93 152,15	104 000	105 000
Assembly fund CEC	0,00	10 000,00	80 000,00	80 000	80 000
Assembly CCME	5 000,00	12 088,13	5 000,00	5 000	25 000
Salaries	1 349 704,16	1 244 661,40	1 173 521,34	1 309 300	1 298 600
Seconded staff	276 418,01	171 058,37	109 527,11	143 700	146 600
Represent.non staff	275,00	0,00	22 799,37	1 500	1 500
Travel staff	56 607,21	59 839,48	60 883,88	72 500	75 500
Hospitality	7 802,27	7 001,07	4 011,16	4 600	3 600
Subscriptions	4 446,86	5 884,70	3 699,24	5 900	5 400
PTT	25 563,56	20 403,65	21 404,38	27 800	32 300
Off supplies-Equip.	14 881,79	9 581,75	6 740,33	12 600	11 600
Duplc.,doc., public.	39 032,15	48 440,72	22 586,78	39 000	40 500
Consultancy / Audit	35 188,36	118 994,81	93 748,09	28 500	34 500
Project Services	191 184,83	53 453,69	0,00	0	0
Computer costs	54 928,00	41 360,54	39 321,82	51 000	51 500
Rent	155 602,94	136 960,09	127 747,02	134 720	135 720
Translations	1 021,54	8 120,00	17 109,44	2 500	2 500
Staff training	511,54	1 239,75	0,00	2 500	2 500
CO2 Comp Costs	544,00	0,00	420,00	0	1 250
Membership fees	26 914,89	24 670,42	4 626,88	33 100	33 100
Miscellaneous	-1 129,91	50 836,00	11 937,65	4 000	4 000
Meeting costs	270 524,66	95 390,88	97 159,15	366 950	360 950
Def. res/project reserve/communic.post			19 539,81	200 000	200 000
Deficit resorption (Assembly 2009)	239 074,64	50 000,00			
<b>TOTAL EXPENSE</b>	<b>2 884 501,12</b>	<b>2 240 211,01</b>	<b>2 039 840,45</b>	<b>2 700 170</b>	<b>2 722 620</b>
<b>INCOME</b>					
Member contributions Gen budg	1 087 913,85	959 052,42	946 675,53	1 138 270	1 138 270
Member contribution CSC / CCME	548 031,94	540 833,50	536 840,79	595 840	595 840
Seconded staff	273 844,34	167 371,59	135 404,98	128 700	128 700
Donations/other income	86 299,18	217 777,71	173 464,33	128 700	128 700
Earmarked contrib.	402 217,55	186 202,81	203 516,99	235 612	235 612
Participants meetings	34 430,60	25 470,63	43 815,11	7 500	7 500
CO2 Comp income	544,00	95,00	420,00	0	0
EU Contributions	275 649,67	85 657,77	115 523,83	96 800	96 800
Earmarked to raise				364 700	387 150
General Assembly Contrib. CEC	0,00	72 788,00	139 495,56	0	0
General Assembly Contrib. CCME	0,00	7 250,00	C	0	0
use earmkd fds/(Report next year)	194 834,79	-61 122,59	-236 939,34	4 048	4 048
Bank interests / Exchg rate dfrces	0,00	50 058,46	15 681,92	0	0
<b>TOTAL INCOME</b>	<b>2 903 765,92</b>	<b>2 251 435,30</b>	<b>2 073 899,70</b>	<b>2 700 170</b>	<b>2 722 620</b>
<b>result of the year</b>	<b>19 264,80</b>	<b>11 224,29</b>	<b>34059,25</b>		

BUDGETS 2015 - 2019	moving to Brussels				Assembly 2018							
	Total (without CCME)		CCME		Total (without CCME)		CCME		Total (without CCME)		CCME	
	2015	2015	2016	2016	2017	2017	2018	2018	2019	2019	2019	2019
Work mechanisms/ Gov B.	167 000	12 000	162 000	12 000	162 000	12 000	162 000	12 000	162 000	12 000	162 000	12 000
Assembly fund	80 000	5 000	80 000	5 000	80 000	25 000	0	5 000	80 000	5 000	80 000	5 000
Salaries *	1 007 650	268 000	1 047 870	268 000	1 115 414	273 000	1 185 316	273 000	1 109 258	273 000	1 109 258	273 000
Seconded staff **	147 600	0	147 600	0	148 000	0	211 152	0	148 000	0	148 000	0
Travel staff	55 500	20 000	55 500	20 000	55 500	20 000	55 500	20 000	55 500	20 000	55 500	20 000
Rent	114 700	21 000	73 100	21 000	73 100	21 000	75 000	21 000	75 000	21 000	75 000	21 000
Membership fees	33 100	0	33 100	0	33 100	0	33 100	0	33 100	0	33 100	0
All other Office costs	128 650	57 500	133 650	57 500	133 650	57 500	133 650	57 500	133 650	57 500	133 650	57 500
Meeting costs	300 950	60 000	300 950	60 000	140 000	60 000	990 000	60 000	300 000	60 000	300 000	60 000
Building restricted reserve	50 000	0	50 000	0	50 000	0	50 000	0	50 000	0	50 000	0
Building up reserves	63 000	0	78 000	0	78 000	0	78 000	0	78 000	0	78 000	0
Moving to Bxl ****	50 000	0	20 000	0	0	0	0	0	0	0	0	0
<b>Total Expense</b>	<b>2 198 150</b>	<b>443 500</b>	<b>2 181 770</b>	<b>443 500</b>	<b>2 068 764</b>	<b>468 500</b>	<b>2 973 718</b>	<b>448 500</b>	<b>2 224 508</b>	<b>448 500</b>	<b>2 224 508</b>	<b>448 500</b>
<b>Income</b>												
Member contributions requested Gen b	1 138 270	0	1 138 270	0	1 138 270	0	1 138 270	0	1 138 270	0	1 138 270	0
Distribution to CCME	-40 000	40 000	-40 000	40 000	-40 000	40 000	-40 000	40 000	-40 000	40 000	-40 000	40 000
CSC/CCME member contr	400 000	167 000	400 000	167 000	400 000	167 000	400 000	167 000	400 000	167 000	400 000	167 000
Seconded staff	131 600	0	131 600	0	131 600	0	194 752	0	131 600	0	131 600	0
Donations/other income	96 250	29 500	96 250	29 500	96 250	29 500	96 250	29 500	96 250	29 500	96 250	29 500
Earmarked contrib.	65 530	92 000	30 000	92 000	30 000	92 000	30 000	92 000	30 000	92 000	30 000	92 000
Earmarked to raise	399 000	0	418 400	0	258 729	10 000	282 177	10 000	460 888	10 000	460 888	10 000
Participants meetings	7 500	0	7 250	0	7 250	0	257 500	0	7 500	0	7 500	0
EU Contributions	0	115 000	0	115 000	0	115 000	0	110 000	0	110 000	0	110 000
GA Contributions	0	0	0	0	0	15 000	341 434	0	0	0	0	0
use earmarked funds/Report to next yea	0	0	0	0	46 665	15 000	273 335	0	0	0	0	0
<b>Total Income</b>	<b>2 198 150</b>	<b>443 500</b>	<b>2 181 770</b>	<b>443 500</b>	<b>2 068 764</b>	<b>483 500</b>	<b>2 973 718</b>	<b>448 500</b>	<b>2 224 508</b>	<b>448 500</b>	<b>2 224 508</b>	<b>448 500</b>



**Appendix 4: Message from the 14th General Assembly of CEC to all the member churches “And now, what are you waiting for?”(Acts 22.16)**

1. In Budapest from 3-8 July 2013 we, the participants of the 14th General Assembly of the Conference of European Churches (CEC) have met together as sisters and brothers in Christ under the title theme, “And now, what are you waiting for?” (Acts 22.16). We offer praise to God for this opportunity and express our thanks to the Hungarian churches and public authorities for their overwhelming hospitality and support of our work.
2. Our main task in Budapest has been to renew the constitution of CEC as an expression of our commitment to a deepened ecumenical fellowship and visible unity in Christ that provides a common witness to Europe and to the world, experiencing impacts of the socio-economic crises. At times it was a difficult process, but by the grace of God we succeeded in building on over fifty years of CEC's history. Our renewal reflects the vision that “new wine is put into fresh wineskins, so that both are preserved” (Matthew 9.17).

**A time to sow and a time to reap (Ecclesiastes 3.2)**

3. The previous General Assembly held in Lyon, France in 2009 was a time to sow the hope of a renewed CEC. At the end of intensive deliberations of this Budapest Assembly we can celebrate the completion of a constitutional renewal, laying the foundation of an efficient and relevant ecumenical organisation. Now it is time to reap, and to set out on a mission to serve the people of Europe and the rest of the world, responding to their spiritual needs. Europe's population faces situations of despair and hopelessness and millions of young people across our continent struggle to find a fulfilling place in society. With humility and Christian commitment we seek to promote the voices of the poor and oppressed, the voices of those who are still waiting for decisive action addressing their need and their desire for a better future.
4. Churches in all countries of Europe are invited to join in intensifying ecumenical relations in order to strengthen our respect for each other as sisters and brothers in Christ. The Conference of European Churches continues to be an open platform for co-operation of churches and partner organisations across the continent.
5. This invitation is a reaffirmation of CEC's mission: offering a gospel witness and *diakonia* to the people of Europe as already stated in the *Charta Oecumenica*. This 2001 European ecumenical guideline document affirms that “we work towards a humane, socially conscious Europe, in which human rights and the basic values of peace, justice, freedom, tolerance, participation and solidarity prevail.” (Article 7) 2
6. **Be transformed by the renewing of your minds (Romans 12.2)**  
We are called to be “faithful to the gospel, seeking to make a common contribution to the mission of the Church, to the safeguarding of life and the well-being of all humankind” (*New CEC constitution*).

7. We invite people of all Christian churches to engage with this mission, promoting respect for human dignity, freedom of religion or belief, and efforts for social, economic, and environmental justice. To succeed in this commitment we rely on a repentance and internal personal transformation in Jesus Christ.
8. This transformation is also a call to solidarity. We reaffirm our Christian commitment to welcome the stranger and offer hospitality and shelter to those who are in need. Our aim is therefore to reinforce the Christian witness in a secularising Europe. We will also comfort the sufferings of the oppressed, seek justice, build reconciliation and grow peace. We pray especially, at this time, for our sisters, brothers and all people in the Middle East.

**Arise and go!** (Acts 22.16)

9. The question “What are you waiting for?” answers itself in the book of Acts with the imperative “Arise and go... calling on God's name”. As such it is an imperative no longer to wait but to go and bear the fruits of the Spirit in the here and now. As we arise and depart from Budapest, we leave behind us the idea of waiting as a time of despair and indecisiveness. We bring with us the spirit of transformation, and go with hope for the renewal of our spiritual life, of our ecumenical journey, of our commitment to visible unity, of our ethos, of our politics, and of the whole creation. In this we are inspired not by ourselves but by the spirit of Christ who says, “See, I am making everything new!” (Revelation 21.5).