

Handbook

of the 14th CEC Assembly

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1. Welcome and Notes from the Assembly Planning Committee (APC)

The APC extends a warm welcome to all participants, wishing them a successful 14th CEC Assembly in Budapest. The notes given below will provide participants with important information for understanding the context and the work of the APC.

WHAT IT IS ALL ABOUT

CEC has come a long way from Lyon to Budapest. The road to a renewal of CEC has been marked by many important consultations. In the General Assembly, the common efforts of the Revision Working Group and the member churches of CEC will be crowned by direct and intensive exchange, culminating in the decisive final vote on a new Constitution for the Conference.

While functional structures are no guarantee for success, dysfunctional structures are a guarantee for many problems. First of all, they create difficulties that bind the energy of staff and volunteers alike, keeping CEC from the good work and services to the churches that are its essential *raison d'être*. Thus, the debate on legal texts and structures is not an end in itself. The debate on structures is a necessary part of the wider deliberations on the purpose, vision and mission of our churches' common work in and for Europe.

The Assembly Planning Committee has, therefore, settled on a new model for deliberation. The first reading of the new Constitution will not be conducted in a tedious plenary session, but in smaller and lively working groups. Specially appointed keynote listeners will closely follow the exchanges and inform the plenary on the course of the discussions. These should not only focus on the text, but also consider each provision's *Sitz-im-Leben* of CEC: What do we want CEC to do; and how can it best deliver on these expectations.

The key player of the first phase, leading up to the Assembly, has been the "Revision Working Group", established by the 2009 General Assembly. It has done the consulting, thinking and proposing.

Now, at the 2013 General Assembly, the key players are the Member Churches. They must consult, evaluate and amend in order to re-create CEC as a forum of ecumenical exchange and encounter (*koinonia*) and as an instrument for representing common interests' *vis-à-vis* the European institutions and society.

At the APC, it has been our main concern, that the Assembly is able to achieve its purpose. One great worry was that – despite the new methodology – the scope of the discussion would be too broad to be focused in any meaningful way. Even though the better part of the Assembly is dedicated to constitutional matters, the time would be too short to discuss and vote on a large number of different amendment proposals.

We are, therefore, very grateful that quite a number of Member Churches have already begun to consult with each other and found ways of trustfully sharing their concerns with even more churches all over Europe. The result is a collection of amendment proposals that we expect to be very helpful to structure the debate and come to appropriate decisions. They are supported by different churches, they are in the spirit of renewal, yet improve the RWG's draft significantly, they are well thought through and coherent. It would not have been possible to produce such a quality of theological and legal work on the spur of the moment. The intensive, months-long work put into their preparation takes much pressure from the working groups.

What gave us the greatest pleasure, however, was to realise just how much interest churches show for and how much energy they put into a renewal of CEC. For we are convinced that CEC deserves structures that enable it to build on and continue its most fruitful service for Europe's churches. Hence, we would like to also provide participants with a reflection on why we need CEC – and why CEC needs us:

WHY WE NEED CEC – WHY CEC NEEDS US

The Conference of European Churches currently undergoes a major renewal of its structures and working methods. Member Churches want to bring this unique ecumenical institution in line with the requirements of a changed Europe. For the past 20 years, CEC has been in a sort of interim phase, following the end of the cold war and the enlargement of the European Union into the former Warsaw Pact states in Central and Eastern Europe.

The first decade of these 20 years has been spent negotiating the merger of two very different ecumenical institutions: the original CEC, an ecumenical body fostering bonds between Christians both sides of the Iron Curtain; and the *European Ecumenical Commission on Church and Society* (EECCS), an organisation dedicated to the public mission of the Church, in particular through dialogue with the European Institutions in Brussels, Luxembourg and Strasbourg.

The second decade of these 20 years has been spent consolidating the new CEC. Following a rapid series of revisions of the founding treaties of the EU, CEC has trying to work difficulties adjusting to the new area.

However, the history of CEC and its Commissions, both before and after 1989/90 has been a story of success. The unmatched role of CEC as a bridge builder during the Cold War is common knowledge and undisputed. But CEC can also boast significant successes since.

The Conference now serves the Churches in two major areas:

ECUMENICAL DIALOGUE

The first area continues to be inclusive ecumenical dialogue, both within the CEC constituency and with other churches, namely the Roman Catholic Church. CEC is the only forum in Europe, where about 120 churches from the three families of Anglicans, Orthodox and Protestants exchange views on theological, ecclesiological and societal matters. No bilateral dialogues can ever replace the breadth of these encounters. This is especially important with regard to the significant and necessary relationship to Orthodox Churches. CEC provides a constant opportunity for exchange and is vital as a platform for churches to renew their spiritual life, to seek reconciliation, strengthen their common witness and work towards building a humane, socially conscious and sustainable Europe. It is the common voice and an advocate of this important, albeit diverse cluster of churches.

The Charta Ecumenical of 2001 remains a momentous achievement of ongoing multi-lateral dialogue between CEC and the Council of European Bishops' Conferences (CCEE). In the CCEE are represented all Roman Catholic Bishops' Conferences in Europe. It

is a symbol that dialogue can actually lead to solid results and is also a visible sign of Christian presence and significance in the new Europe.

CEC is also a platform for mutual sharing, learning and support. The experiences of some churches may very well help other churches – if they get to know about them in more than a superficial way. This is as true for theological debate as for practical issues of organisation, management and law. It is true that some churches need this more than others. CEC is not only a means of bringing together different denominations, but is also a bridge builder between smaller and larger churches, majority and minority churches. While smaller churches might need to rely on the bigger churches in most practical matters, because these have structures and capacities the smaller churches may find difficult to have, they might offer spiritual riches and theological insights no less valuable. This reciprocity expresses the need of churches for each other.

DIALOGUE WITH THE EUROPEAN INSTITUTIONS

The second area is that of dialogue with the European Institutions, namely those of the European Union and the Council of Europe. It is central to the self-understanding of the Christian churches, that the proclamation of the Gospel must also address the needs of the world Christians live in. By fulfilling its public mission, the churches raise their prophetic voice in matters societal and political.

Traditionally, churches relate to the state in one way or the other. Depending on the national system of church-state-relations, some forms of regular and more or less structured dialogue have been established – on the basis of mutual knowledge. However, in a globalising world, international institutions become major players in setting the framework for national decisions, and international law is even able to permeate and supersede national legislation. In an EU of 27 member States with more than 27 state-church-systems and even more so in a Council of Europe area of 47 member states, it has become increasingly difficult to address the “political sphere” in a meaningful way as national churches. Mutual knowledge as a basis of dialogue is almost entirely absent. Churches do not always have the legal knowledge of the how the EU actually works. Additionally, if the more than 120 CEC member churches were to set up offices that did not coordinate their work, the Christian voice in Europe would become so cacophonous, that it would not

be heard. In order to make an impact, churches need as much of a common voice as their theology and ethical teaching allows. This necessitates a forum for finding common ground and an institution to communicate the common opinions.

The key achievement of the first decade of the 21st century has been that the EU has overcome its blindness to religious matters that had shaped its earlier years as a purely economic community. It was the persistent “lobby” work of CEC through its Commissions and COMECE and the determination of the German churches and government that finally led to the inclusion of a “church article” in the Lisbon Treaty. For the first time, the exclusive competence of member states for determining the legal framework for state-church-relations has been acknowledged by and enshrined in EU legislation. For the first time, the obligation of the EU to be in dialogue with churches, religious and non-confessional organisations has been secured by legal means.

This has already borne fruit. Secondary EU law (directives etc.) include church clauses, for example allowing member states to provide for a special protection of corporate religious freedom in labour law, or for a special protection of religious needs in data protection. These clauses must be negotiated by experts at the heart of the EU, familiar with the work and political culture of the European Commission and Parliament.

In areas of social responsibility, like asylum and migration, the grass-root expertise of church-run single-issue NGOs working together with legal expertise of lawyers specialised in EU-legislation is needed in order to make a relevant contribution to discussion on a European Asylum System or the work of the *European Agency for the Management of Operational Cooperation at the External Borders of the Member States of the European Union* (FRONTEX).

Therefore, if CEC did not exist, it would have to be invented, since Churches will need to be in ecumenical dialogue and speak with a united voice in order to shape European policies and legislation. This Assembly in Budapest provides CEC with the opportunity to reform itself and make it fit for purpose. The churches need CEC as a facilitator of their ecumenical and European engagement and CEC needs the churches to give it a functional structure, high-quality personnel, the input of expertise into its diverse working mech-

anisms and funding. This 2013 General Assembly marks a turning point the history of CEC.

THE APC – WORKING ON KEY ASSEMBLY TASKS

The origins of the work of the Assembly Planning Committee (APC) go back to the initial work mandated at the Central Committee meeting in December 2009 to an Assembly Task Planning Group (ATPG)

The Central Committee at its meeting in September 2010 approved the report presented by the ATPG, which provided a clear work plan for the preparation of the 2013 CEC Assembly and to enable the process for the renewal of CEC to go forward. It then appointed an Assembly Planning Committee to begin the work at the earliest possible date.

The APC began its work in a difficult environment, partly due to huge uncertainties regarding CEC finances but partly also on account of general negative attitudes towards CEC after the Lyon Assembly. However, we are happy to communicate that due to the team spirit within the APC and the trust given to it by the CEC Presidium and Central Committee, the APC has come a long way in not only successfully fundraising for the 2013 Assembly but in putting in place a process leading up to it that is logical, transparent and that has ensured democratic legitimacy.

Working on the location possibilities for the 14th Assembly was a challenging task, especially in view of the budgetary constraints. After a number of checks and field visits, the Central Committee approved the APC suggestion by unanimous vote that the venue be RaM Colosseum and Hotel Helia, Budapest. The Central Committee has already expressed its thanks to the Hungarian Council of Churches for their invitation to hold the assembly in Budapest. The APC is grateful to them for their support, co-operation and solidarity.

From the three possible themes suggested by the APC, the Central Committee decided that the theme be “*And now what are you waiting for?*” CEC and its Mission in a Changing Europe. The theme, as has been mentioned in other documentation, is an inspiration from the passage in Acts 22:14-16.

The APC then worked on streamlining the list of participants for the assembly. The experience at Lyon, the financial constraints and the fact that the 14th Assembly was to focus on the renewal of CEC meant that the size of the assembly needed to be reduced as far as possible. The Central Committee approved the proposals of the APC in this connection.

The APC and Fundraising

This has been an intense area of APC proactive engagement. The fact that the Moderator of the Budget Committee is also a member of the APC has helped in strengthening its work. There has been a continuous updating of the assembly budget based on financial developments, such as fundraising and earmarked assembly contributions from member churches. These earmarked contributions were additional grants and not part of the regular CEC budget. The APC thanks all churches that have made special contributions into the assembly budget and to the Hungarian churches for their hands on engagement and support and their role in securing a significant grant from the Hungarian government towards the Assembly costs.

The Assembly Budget was calculated keeping in mind a scenario of less risk and maximum risk.

Budget reductions have furthermore been achieved in the areas of personnel. The post of Assembly Coordinator was, for example, only filled in January 2013. This has meant that the APC has had to carry out a number of tasks, without the support of a fulltime coordinator for a long period of time. As the Moderator of the APC, I am grateful to all APC members for their willingness to take on a number of additional responsibilities.

The APC also records its thanks to the Church of Sweden for its secondments in the area of communication. This has been a key contribution and has helped to stabilise the Assembly budget.

Registration and Conference Fees have ensured that there are less cash flow problems with regard to this assembly. Once the approved contributions from within the regular CEC budget towards assembly funding fully materialise, and if expenditure is adequately controlled and monitored as the General Secretariat is endeavouring to do, this Assembly will probably be a fully funded one.

The Assembly Agenda

Significant work and patience has been put into the design of the assembly agenda in order that the renewal of CEC can be discussed and a new constitution voted on. The Central Committee has approved the way this is being planned by the APC. Similarly the APC has provided the Central Committee with appropriate timelines for the completion of the different pre-assembly tasks as per the constitution.

The Assembly Logo

Our thanks go to Marianne **Ejdersten and her team** for designing the Assembly Logo and incorporating the insight of the APC into the design. This graphic design for the 14th CEC General Assembly has been created from the Assembly theme. It emphasises the unique task of CEC to build a Confident Church in a pluralistic Europe and is described more fully elsewhere in the handbook.

Thanks

The Local Planning Committee (LPC) is one of the big assets. It meets at regular intervals and feeds significant information into the APC meetings. APC is grateful to the Hungarian Council of Churches for all the competence and resources put at the disposal of the LPC for its tasks. APC also expresses its thanks to the LPC Moderator, Rev Balázs **Odor**, and the LPC Coordinator, Ms Orsolya **Somosfalvi**, as well as all other LPC members.

There are other significant groups who are devoting their time and energy in preparing the ground for a spiritual and successful assembly. One such group is the **Worship Committee** to whom we owe our thanks. They have been instrumental in rooting the Assembly in prayer and worship. The others to be mentioned are the **Stewards** and **Volunteers** who will be central for the smooth running of the Assembly.

The APC also thanks the Assembly Coordinator, Ms Clarissa **Balan**, for her tireless work in taking forward a number of the APC decisions. Her skill, commitment and patience have been a valuable asset. Our thanks also go to the CEC secretariat in Geneva, especially to Sandrine **Sardano** and Henriette **Brachet** and to CEC staff and colleagues in Brussels and Strasbourg for their great help in providing logistical and other kinds of support during the Assembly. Likewise, we are grateful to the World Council of Churches for

its support through the secondment of their highly qualified and competent staff.

Our thanks to Marianne **Ejdersten** of the Church of Sweden and her team for their collaboration with the CEC Assembly Office and the Local Committee as well as for the coordination of all communications-related work before and during the Assembly.

The APC furthermore thanks the CEC General Secretary, Rev Dr Guy **Liagre**, who has taken time from his busy schedule to attend the APC meetings and has contributed in a diversity of ways to the work of the APC.

Thanks also go to Rev Dr Patrick Roger **Schnabel**, who has attended an APC meeting, provided legal expertise and has engaged in a number of key additional Assembly planning tasks. Churches have been calling on his expertise on a number of issues and he has cooperated with a deep sense of commitment for the work of a reformed CEC.

The APC is furthermore grateful to the Presidium, the Central Committee, member churches and for all those who have put their confidence and trust in the APC work and helped it secure Assembly funding. This solidarity has been the momentum which has provided the APC with room to be creative and professional in carrying out its tasks.

The APC will continue to provide CEC with expertise, transparency and commitment during the 14th Assembly.

APC Members Appointed by the Central Committee

- Ms Nan **Braunschweiger**, World Council of Churches
International Ecumenical Peace Convocation Coordinator
- Ms Beate **Fagerli**, Church of Norway
Senior Adviser - Council for Ecumenical and International relations
- OLKR Peter **Kollmar**, Evangelical Lutheran Church in Braunschweig
Representative of the Bishop - Moderator of the CEC Budget Committee
- Rev. Canon Dr. Leslie **Nathaniel**, Church of England
European Secretary - CEC APC Moderator

- OKR Klaus **Rieth**, Evangelical Lutheran Church in Württemberg
Executive Secretary for Mission, Ecumenical Relations and Church Development Services
- Very Rev. Archimandrite Ignatios **Sotiriadis**, Church of Greece
Counselor of the representation of the Church of Greece to the EU
- Ms Elena **Timofticiuc**, Ecumenical Association of Churches in Romania and AIDRom, Project Manager

May I now, on behalf of all APC members, wish you all an Assembly of fruitful ecumenical engagement with prayer, worship and celebration, an Assembly of understanding, discernment and empowerment, and an Assembly which will lead CEC towards greater unity and closer fellowship.

Rev. Canon Dr Leslie Nathaniel

MODERATOR ASSEMBLY PLANNING COMMITTEE



2. Welcome by Metropolitan Emmanuel (Adamakis) of France, CEC President

Welcomes and greetings are always especially important events. It is either a first contact or a reunion. Greeting and welcoming set the tone, the colour, even the substance of the relationship we wish to form together. The Holy Apostle Paul was brilliant at doing that. To the Romans he underlines proclaiming the Gospel, “To all God’s beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ” (Rom 1:7). When he addresses the Corinthians, it is by an act of grace (1 Cor 4). In his introduction to the Galatians, the apostle to the nations does this in the name of all the “members of God’s family” who are with him (Gal 1:2). To Ephesians, he wishes again “grace and peace” (Eph 1: 2). He also writes to “all the saints ... who are in Philippi (Phil 1:1), while calling the Colossians “faithful brothers and sisters in Christ” (Col 1:2). Finally, as to Timothy, Titus or again to Philemon, I borrow the words of the Apostle to welcome you, in a spirit of brotherly and sisterly friendship, saying: “Grace, mercy, and peace from God the Father and Christ Jesus our Lord” (1 Tm 1:2).

So here we are gathered for the 14th Assembly of the Conference of European Churches, on the theme “And now what are you waiting for?” CEC and its Mission in a Changing Europe”. I would like to underline two particularly important points.

First, the eschatological dimension of the Christian calling and mission in the world. Indeed, “And now what are you waiting for?” echoes the *maranatha*, the “Come, Lord” uttered by the first Christian communities, who were convinced of the imminence of Christ’s second coming, of his *Parousia*. And yet, two thousand years later, this call still resounds in our hearts. The Kingdom of God is at hand, it is here and now in our lives. But it is also far off, and too often escapes our notice when our eyes turn to the future. The future is the Christ who goes to meet the church, which itself moves towards him. Even after two thousand years, we have to continue to be patient and bear witness, in order to offer the world

and Europe a lasting orientation point, resisting the changes of modernity. Christians must be constantly in a state of expectation, ready to welcome, to receive, to let go. This characteristic, which is part of the eschatological dimension of the Church, also permits us to envisage our role in the process of societal development.

There is, secondly, no doubt that Europe is in the throes of change. This process of transformation has, moreover, never ceased. A quick glance at the last seventy years clearly shows the way in which our continent has striven to build itself around democratic values, unfortunately accompanied by bloody conflicts, as was the case in the Balkans. Europe is changing at the political, economic and spiritual levels. The churches and Christian communities of the continent have a major role to play in this process.

CEC has special features that we need to highlight at all times. The ecumenicity of its mission, the rapprochement among Christians and the quest for unity that motivates each one of us can bring a fresh perspective to Europe, if not a “soul”. Our projects have the same ultimate goal, that of deepening the mystery of unity – admittedly in very different areas. Our courses of action can now be considered analogous. We must highlight the culture of dialogue that we have developed over the years of CEC’s existence, between Anglicans, Orthodox, Protestants and Old Catholics. Through dialogue, we give a meaning to our mission. Through dialogue, we give a meaning to Europe.

The Budapest Assembly constitutes a new stage in the reinforcing of dialogue initiatives launched since the Lyon Assembly in 2009 and kept up during this period by the Commissions. But dialogue also involves continuing transformation. CEC is no exception, on the contrary. In order to better respond to the challenges of this young century, CEC as an organisation has undergone a time of rethinking, the results of which will be presented shortly.

In addition, allow me to express our very warm gratitude to the Hungarian authorities and notably the local planning committee, for welcoming us on the occasion of this new Assembly. My thanks would not be complete if I did not mention the energy and enthusiasm of volunteers from all over Europe, who have come to make our meeting possible logistically but also in terms of the friendly experience we are going to have in the days to come. Many of them

are young people who have made the trip to Budapest especially to enjoy this time of fellowship together that stems from our common faith in Jesus Christ.

Welcome to the young people from all over Europe!

We count on your strength, your vitality, your courage to make this 14th CEC Assembly a major church event, witnessing to our hope in the risen Christ!

Finally, we are convinced that coming closer as Christians in CEC will consolidate our common destiny on the continent of Europe.

Metropolitan Emmanuel (Adamakis) of France



3. Welcome by Rev. Dr Guy Liagre, CEC General Secretary

I am very pleased to welcome you to Budapest!

This Assembly is for exchanging ideas and promoting cooperation between European Member Churches and Organisations, as they navigate the challenges and opportunities of CEC in our continent. The theme of the 14th CEC Assembly is "*And now what are you waiting for?*" *CEC and its Mission in a Changing Europe*. The theme reflects the remarkable changes that have transformed Europe in recent years and invites us to look forward with hope and confidence to all that the future holds ready for us.

Those of you who are attending this Assembly are coming from all parts of Europe and from different churches. I have been visiting many of your churches, some with many members and others with fewer members. I have seen churches that are running many projects, and I have seen churches that are simply trying to survive in these difficult economic times. I have seen churches that have contributed greatly to the finances of CEC, and I have seen those that have meager means to contribute. I have seen aging churches, and I have seen youthful churches. And always, the fire of the Gospel has been there – sometimes appearing as blazing flames, sometimes as the glow of burning charcoal waiting for more fuel, and sometimes as a candle sheltered from the wind by the protective hands of a single or a few church members – but always there! And always, the welcome and friendship of fellow Christians has made me feel at home and happy.

This forest of Protestant, Anglican, Old Catholic and Orthodox Friendship is still growing, and the Wind of Goodwill continues to blow on our ecumenical journey. It is a rare privilege to be a part of this Assembly, partly because of what we have and what we are, thanks to those who have gone before us and who have done so much to make CEC the ecumenical fellowship that it is. But it is also a privilege because of what we, in our own days here, will be able to achieve. I am delighted you have joined us in the pursuit of our common goals and aspirations at this special time in our history with all the challenges and opportunities that crowd about

us. I have no doubt that each one of you will be an enthusiastic participant, committed to our common mission and able to make critical contributions to CEC's continuing advancement. I am looking forward to thought-provoking discussions to come on the topic of CEC and its Mission in a Changing Europe!

I will not rehearse in detail for you the many initiatives that we have already worked on in recent years because you can read all this in the "From Lyon to Budapest" report. These initiatives have contributed in large and more modest ways to the advancement of our common aspirations. But first of all, as the basic value for our common task, CEC is and will be CEC, an organisation where churches and church-related organisations sustain and secure the ecumenical fellowship all over Europe. Traditionally, a CEC Assembly is an ecumenical opportunity for all participants to re-connect with one another and to learn about developments that affect our common witness.

There is still much work to do, the adrenaline charge will not last forever, and no doubt we will encounter challenges both anticipated and not. But I am confident, if not also sobered by the magnitude of the schedule we have to undertake — I am confident we will conclude the work successfully. There is no doubt that we must engage in the process of the Assembly in good faith and with the proper perspective so that our deliberations will be of maximum benefit to CEC and the work of the commissions.

Our theme of Acts 22:16 reminds us that our common hope is in Jesus Christ Lord of the Church, Lord of Europe and of the whole world. May he stand among us in these days together in Budapest. May the welcome and friendship of fellow Christians in Hungary make you feel at home and happy, and may God's blessing be with us during these challenging days in Budapest. Let us celebrate our ecumenical life in the greatest fellowship I know!

Welcome!

Rev. Dr Guy Liagre

4. Greetings from the Ecumenical Council of Churches in Hungary

The Ecumenical Council of Churches in Hungary welcomes the 14th Assembly of the Conference of European Churches on behalf of its Protestant, Anglican and Orthodox member churches. In the special city of Budapest a special conference will be held with the main issue of the Assembly being the future of CEC. We shall not forget that we in ecumenism are all linked to the words of Jesus Christ's in his pontifical prayer 'that they may all be one' (John 17:21).

This year is important for the ECCH as well since it has now existed for the past 70 years (founded in 1943). It might be God's will that our organisations reached milestones of their existence in the same year.

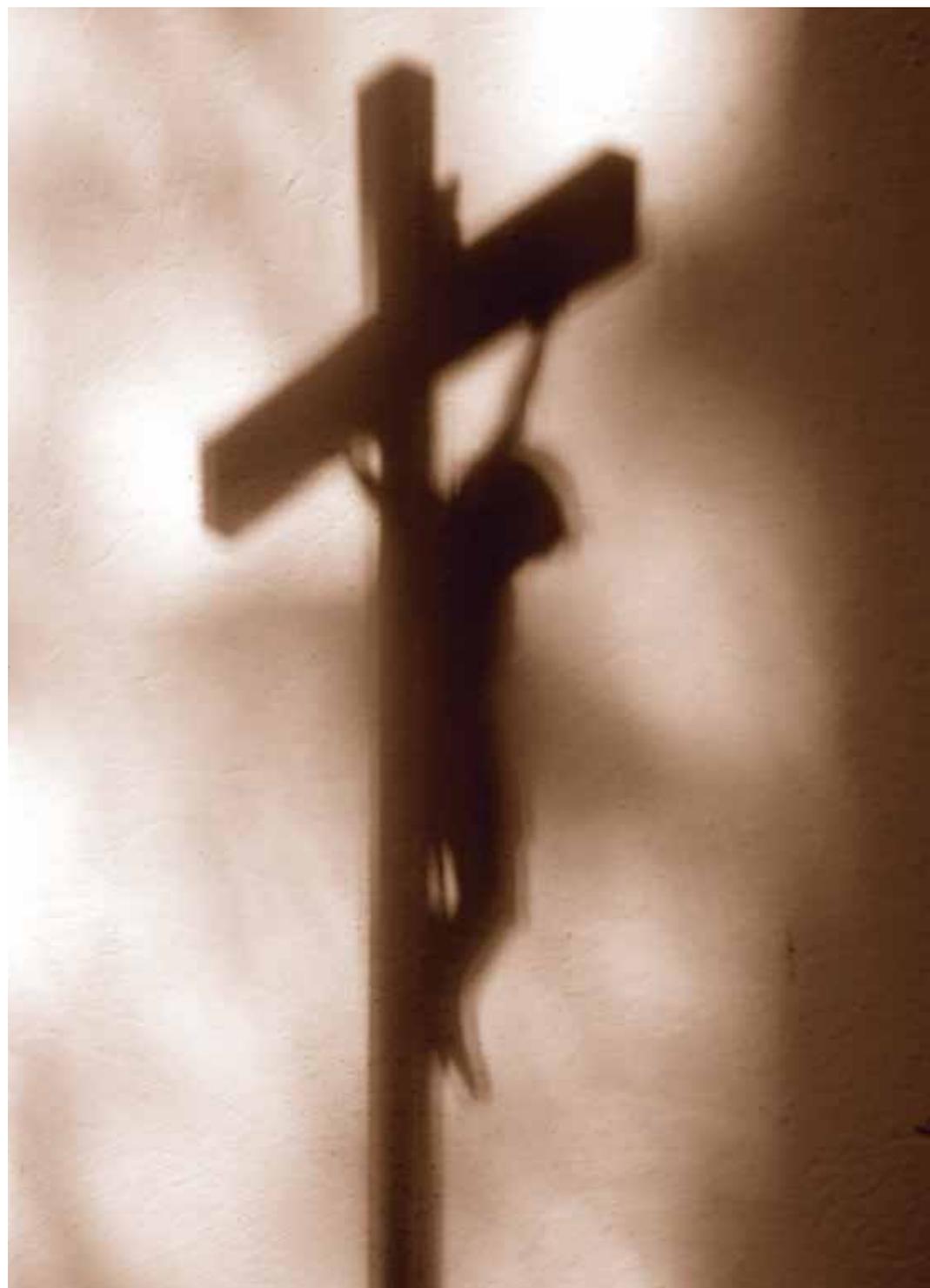
We look back to the road behind us and we look ahead to the challenges we are facing in this changed world. There is a question waiting to be answered: Will we be able to overcome the changes ahead accompanying our churches and their ecumenical movement? We have to search for the identity of Christianity in Europe, for it is not worth living without religion. Several assemblies and educational-theological exchanges of experience and dialogue helped to formulate our churches' common message with Jesus Christ as a synthesis. However, churches have a social responsibility as well to follow the Bible and Jesus Christ.

This assembly and anniversary gives a possibility to let the unity of our churches present itself. The CEC does not exist for itself but for others to show the way, to help and to maintain peace.

We pray to our Almighty Lord that churches and communities searching for brotherhood preach the real gospel for the sake of the whole creation and glory to God in Hungary and in Europe!

Bishop József Steinbach
President

Rev Dr Vilmos Fischl
General Secretary



5. Ecumenism and the Role of Churches in Hungary

The framework of ecumenism has been determined by diversity since the historical beginning of Christianity in Hungary. Byzantine and Western missionaries were present before the East-West Schism, (1054) and despite the clean Western orientation both traditions were represented in the Kingdom of Hungary. The appearance and spread of the Reformation in the 16th century enriched church life more and was also the period of the first extensive religious tolerance act from the 1568 diet in Torda. In the 17th century, after the 150-year Turkish occupation, Hungary saw the migration of many nationalities into its territory, which developed religious diversity in the nation. That diversity of traditions and denominations marked the ecumenical movement in the 20th century.

There are 27 registered churches and religious communities active in Hungary. Half of the Christian population is Roman Catholic; Reformed and Evangelical Lutheran denominations are determinant as well based on the historical traditions and number of believers. In addition, Orthodox, Protestant and neo-Protestant churches and denominations are playing a role in the religious life of the country.

The oldest and most significant institution of ecumenism in Hungary is the Ecumenical Council of Churches in Hungary founded in 1943. The Council has 11 Protestant and Orthodox member churches and works together with 22 other churches or church related organisations in Hungary and worldwide. Apart from maintaining the relationships with the local and international organisations and actors, the Council has the task of supporting and organising ecumenical research and events. From those events, the Ecumenical Week of Prayer for Christian Unity in January is the most significant. The opening service of the Week of Prayer is the biggest public festivity of ecumenism where the most important Christian denominations are represented. Other remarkable events are the Orthodox Christian Church days in April and the Protestant days in October. Moreover, the Council's responsibility is to edit and publish the high-quality periodical, *Theological Review* (first launched in 1925).

Besides the Council, a number of organisations and associations are committed to ecumenism. The Ecumenical Christian Fellowship hosts a yearly conference and publishes the periodical, *Ecumenism*. The ecumenical openness to work among young adults and students is witnessed by the work of the Christian Ecumenical Student Association, the Hungarian IFES and the Alliance of Christian volunteers for youth. Another aspect of ecumenism is embodied in Christian intellectual and professional organisations such as the Pax Romana movement, the Alliance of Christian Intellectuals, the Association of Christian Doctors in Hungary or the Association of Protestant Journalists. Along the same line, cooperation amongst regional and local organisations is strengthening the ecumenical movement.

Cooperation and partnership with various international organisations (WCC, CEC) and inter-denominational agreements and statements also have an inevitable role in ecumenism in Hungary. The importance of the Leuenberg Agreement, signed in 1973, is worth noting, as well as the common statement on the message of justification, which strengthened the relationship between Catholic and Protestant churches and communities.

The results of ecumenical theological work are not only seen in conferences, studies and lectures but they are also present in the everyday life of Christians. The common Protestant Bible, first published in 1975, opened up the way for harmony between the different denominations' worship life, congregational events and within protestant-Christian homes. After the political and social changes of 1990, Catholic and Protestant churches had the intention of officially introducing the ecumenical translation of the most frequently used and most important liturgical texts (e.g. The Lord's Prayer, Apostles' Creed and Nicene Creed) in every Christian community. Similarly significant is the agreement between the Catholic, Reformed and Evangelical Lutheran churches (2001) in which they adopted the ecumenical liturgy of nuptial ceremonies. This agreement serves as a huge step towards reconciliation in a society where mixed marriages are becoming more and more widespread.

In addition to the ecumenism embodied in institutions one should not forget the reality of grass-root-level ecumenism, including personal relationships. Monthly gatherings, theological discussions and common worships of the clergy and pastors bring together

representatives of Catholic, Orthodox, Protestant, neo-Protestant and Unitarian denominations and congregations. Congregations also meet during educational and music programmes. The religious education and common presence in church-run schools is an extraordinary aspect of the ecumenical cooperation.

We remember with gratitude Our Lord's pontifical prayer and we believe that we can witness the accomplishment of our service and togetherness as brothers in Christ. 'As you sent me into the world, so I have sent them into the world (...) that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.' (John 17:18-23).

6. The Ecumenical Council of Churches in Hungary and its Member Churches

ECUMENICAL COUNCIL OF CHURCHES IN HUNGARY (ECCH)

The Ecumenical Council of Churches in Hungary was formed in 1943 on the initiative of the Reformed Bishop László Ravasz and Lutheran National Supervisor Albert Radvánszky. The horrors of the Second World War as well as international ecumenical developments meant that the time had arrived for such an organisation to be born. The organisation was greatly influential both during and after the war with its theological, spiritual and social services.

The Council currently consists of eleven Protestant, Orthodox and Anglican member churches. Moreover, it provides a platform of co-operation for 28 churches – among others, the Hungarian Catholic Church – and church affiliated organizations.

The formation of the Council, just like the various steps towards European integration, was motivated by a desire to achieve peace and justice both on a national and an international level. Regarding the latter, the organisation has taken an active part in the work of the Conference of European Churches (CEC). Since the 1990s, the Council has participated in a kind of détente facilitated by the Helsinki process, promoting European integration through the Church and Society Commission of CEC.

The Social-Ethical Committee of the ECCH constantly keeps the question of European integration on its agenda. The Committee has been drafting several thematic reflections and has made sure to keep the member churches informed about these issues.

www.meot.hu

REFORMED CHURCH IN HUNGARY (RCH)

In the 16th century, parallel with the European Reformation, the Swiss Reformation, Calvin's teachings, especially, spread rapidly throughout the Carpathian Basin. The existence of the Hungarian Reformed Church is dated from the Synod of Debrecen in 1567, when the Heidelberg Catechism and the Second Helvetic Confession were adopted. Nevertheless, in legal terms the Hungarian Reformed

Community could not give shape to its unity before 1881, the date of the first General Synod. As a result of the Treaty of Trianon, following the First World War, a significant part of the RCH's members found themselves outside Hungary's new borders. Globally, there are approximately 2.5 million Hungarian Reformed people registered.

Of these, approximately 1.5 million live in Hungary, and nearly a million in various neighbouring countries. The Hungarian Reformed community in the Carpathian Basin had the chance to give public witness to the fact that: "Christ is the future, we'll join hands and follow Him," by signing the Constitution of the Hungarian Reformed Church on 22 May 2009.

The Reformation – through the translation of the Bible and Genevan psalms into Hungarian, the introduction of the printing press in the 1530s and the expanding school network – had a lasting impression not only on Hungarian literature and language, but also on the development of Hungarian thinking in general. For centuries, the famous colleges (in Debrecen, Sárospatak, Pápa, Kecskemét, Nagyvárad, Nagyenyed, Kolozsvár and Marosvásárhely) were fortresses of Hungarian Reformed culture and education, cultivating the talents of numerous would-be poets, scientists and politicians.

Today, the RCH is comprised of 1,196 congregations in 27 presbyteries. The presbyteries form four church districts: Danubian, Transdanubian, Cistibiscan, Transtibisca. The main legislative and executive body of the RCH is the Synod, which is elected every six years and consists of 100 members. Presently, the RCH operates a hospital, 257 diaconal services, 122 educational institutions and 11 conference centres. The training of Reformed ministers takes place in four institutions (Debrecen, Budapest, Sárospatak, Pápa).

www.reformatus.hu/our-church/

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE ORTHODOX EXARCHATE IN HUNGARY

The spiritual relationship between the Church of Constantinople and Hungary dates back to the 10th century. Throughout the Middle Ages, Byzantine priests and monks lived peacefully in the country, and there were flourishing Orthodox monasteries as well (in Veszprém, Marosvár, Visegrád, Pásztó, Dunapetele and Szávaszentdemeter).

The active nature of Hungarian-Byzantine relations is amply represented by dynastic marriages; Piroska, daughter of Hungarian king Saint Ladislau, for example, became a Byzantine empress; she was later canonised as Saint Irene Prisca by the Greek Orthodox Church.

Following the Mongol invasion and Turkish rule, Orthodoxy began to regain its strength through the settlement of different nations in Hungary. Orthodox people of Greek or other nationality built churches and schools to retain ties with their church as well as their new home.

After the Treaty of Trianon, the Ecumenical Patriarchate of Constantinople established the Saint Metropoly in Hungary on 15 April 1924 to provide spiritual care of Greek congregations in the country. The legal successor of the metropoly is the Orthodox Exarchate in Hungary.

Thus, the Patriarchate has been present in the life of the Hungarian state and Hungarian Christianity for over a thousand years. However, it has only been operating as an Exarchate since 1990, when democracy and freedom of religion were restored. We have churches in Beloiannisz, Szentes, Karcag and Kecskemét. In Budapest there is an office and a chapel. There are an estimated thousand adherents. Our leader is Arsenios Kardamakis Metropolitan, Exarch of Hungary and Central Europe.

PENTECOSTAL CHURCH IN HUNGARY

The Pentecostal Church in Hungary belongs to the family of 600 million Pentecostals. It runs back over 100 years of history and has congregations in 120 settlements. In Pentecostal congregations there are a lot of children and young adults, therefore, the liturgy is youthful. Congregations work together with the Christian denominations for the favour of the society. With the help of their Roma Mission Aid, the church funds for 10,000 poor people in 160 settlements by the work of 1,500 social workers. It provides social support and daily meals to 1,300 people. In our diaconal institute in Kadarkút, it ensures board and lodging of elderly people.

In Hungary, the Pentecostal Church established its first drug rehabilitation institutes in Dunaharaszti for women and in Budapest for men. Two hundred people can be rehabilitated at the same time in

ambulant departments, rehabilitation institutes and in homes. In the last 20 years, thousands of peoples' lives were restored and they became useful members of their family and society again.

In many settlements, nursery schools and primary schools are supported by the church, and it has an acknowledged Theological Academy, which launched the MA programme. In the last few years, our church has sent more than 50 million HUF worth of aid to the Kongo. We support the construction and maintenance of hospitals and schools on the continent of Africa, and in addition, our missionaries are working on a Bible translation in Cameroon.

THE ANGLICAN COMMUNION IN HUNGARY

The Anglican Communion traces its roots to the ancient Church of England, going back to the late second century after Christ. Anglicans have been living and worshipping in Hungary since at least the late 1800s, probably well before, with a priest often commuting from Vienna and ministering to English families with business interests in the area.

The Chaplaincy's most current Register of Services begins with a record of Evensong and prayer for the people of Hungary during the Hungarian Revolution of October 1956. But, the Community in its present form actually dates to 1992, when a permanent chaplain came at last to reside in Budapest. Saint Margaret of Scotland, born in Hungary in the eleventh century, was chosen as patron.

Today, the Saint Margaret's Community is a vibrant – if small – force on the Hungarian religious scene.

The Community includes diplomats, business people, students and academics, and retirees from many parts of the European Union and the world -- the United Kingdom, Canada, Romania, several African nations, and the United States. Many Hungarians are of course also members.

We welcome all in the name of Christ.

EVANGELICAL-LUTHERAN CHURCH IN HUNGARY

Our church is the community united in Jesus Christ, consisting of nearly three hundred Lutheran congregations. The members, despite all their differences, form 'one body', whether they belong to a tiny diaspora congregation or a ten-thousand-strong one.

There are three bishops coordinating the work of the congregations, so that the Gospel can reach even those areas where only a single Lutheran lives in a village, while still present in places where our members are in majority. The seats of the three church districts (Buda, Győr and Pest) are at the same time spiritual centres for all Lutherans.

The administrative centre of our church – located in Budapest – provides services to facilitate the work of our congregations and church institutions. Apart from the Education, Economic, Construction, Legal and Youth Departments (which are all available for Lutherans), this centre is open for everyone who is in need of help from the services of mission in hospitals, prisons or other aspects of mission work, as well as the University Chaplaincy.

In our 37 institutions of education (kindergartens and schools), there are about 7,000 students being prepared for life by nearly 1,000 teachers. There are over 100 students studying at the Evangelical-Lutheran Theological University to become pastors or teachers of religion.

In our diaconal institutions, hundreds of elderly people are provided with a home and community for the last period of their lives. We also provide services for disabled children. The homeless shelter in Nyíregyháza, the centre for the rehabilitation of alcoholics in Györköny, the social care centre in Piliscsaba, and the home care services in Kiskőrös and Szarvas, all prove the social sensitivity of Lutherans.

Our holiday resorts – in Balatonszárszó, Gyenesdiás, Sopron, for example – provide the recuperation of body and soul, and our conference centres – such as the ones in Révfülöp and Piliscsaba – offer the opportunity of spiritual refreshment for those in search of the more profound meanings of life.

BAPTIST UNION OF HUNGARY

Within the two-thousand-year history of Christianity, it was during the period of the Reformation that a Gospel awakening movement started, following Biblical doctrines. We consider ourselves to be the modern descendants of this movement. The first missionaries professing Baptist principles arrived in Hungary from Switzerland in 1525, many of whom suffered martyrdom on account of their faith.

What differentiates Baptists from other Protestants is the fact that we reject infant baptism, which lacks the element of faith. Instead, returning to the original Biblical practice, we baptise by full immersion of those adults who confess their faith, following the example and instruction of Jesus. This is where the Baptist name comes from, because in the New Testament's Greek language the word Baptism refers to the practice of immersion.

Globally, Baptists have outnumbered the followers of any other Protestant denomination. The biggest number of Baptists live in the Americas. There are nearly 110 million Baptists – including their family members – around the world. In Hungary, after the terrible persecution and exile following the Reformation, the modern Baptist mission was revived in 1846 in a more organised form. Within the present borders of Hungary, there are approximately 30-40 thousand people involved in the Baptist church, including family members and supporters. There are an estimated 250,000 Baptist believers of Hungarian or other nationality in the Carpathian Basin.

THE UNITED METHODIST CHURCH IN HUNGARY

The episcopal branch of the Methodist movement of the 18th century has been present in Hungary since 1898. The Methodist church is a free evangelical church based on the Reformation. Apart from the Anglican teaching, its formation was primarily defined by Luther's, Calvin's and the Herrnhutian influence.

The UMC in Hungary is part of the global United Methodist Church and is an active member of the European Methodist Council. It belongs to the Episcopal Area of Central and Southern Europe together with twelve other countries.

The Methodist Church has always been characterised by an ecumenical way of thinking that takes into consideration both Hungarian and international conditions. Apart from being a member of the Hungarian Ecumenical Council of Churches (ECCH), it also belongs to the World Council of Churches (WCC), the Conference of European Churches (CEC) and the Community of Protestant Churches in Europe (CPCE). Methodist representatives actively participate in each of these organisations.

The ministries of the church have always reflected a responsible attitude towards the social problems of the Hungarian nation. The

social issues and advancement of the Roma community are considered of great importance. The UMC in Hungary runs two homes for the elderly and is engaged in work with disadvantaged children and youth, alcoholics and prisoners. Special emphasis is put on serving and strengthening families within and outside the church. The UMC in Hungary is characterised by small communities reaching out to people in need in their neighbourhood.

SERBIAN ORTHODOX CHURCH

The Serbian Orthodox Diocese of Buda belongs to the Serbian Patriarchate. Although its formation dates back to the first half of the 17th century, we already had congregations in Hungary operating in an organised form in the 15th century. Our monastery-church in Ráckeve (1487) is a unique memento of the first, greater settlements in Hungary.

During the Great Migration (1690) led by Patriarch Arsenije Čarnojević, nearly 20,000 Serbian Orthodox families settled down in Hungary, fleeing Turkish revenge. Of our forty churches still standing, most were built in the 18th century. The episcopal seat of our diocese is Szentendre, where in a period of 20 years, seven churches have been erected by the Serbian community.

Our monastery in Grábóc (Tolna country), which was founded in the 16th century, is a masterpiece of Orthodox church art.

After centuries of being the centre of Serbian religion and national identity in Hungary, between the Second World War and the political changes of 1989, the Serbian Orthodox Diocese of Buda lost its network of schools, the support of the foundations – as these were forced to close down – as well as most of its possessions.

Since the political changes, we have again been involved in education. The famous Thökölyanum Student Hostel, founded in 1838 and closed down after the Second World War, was reopened.

The Serbian Orthodox Church Museum is the biggest of its kind in Central Europe, and is the third most popular museum in Szentendre.

Under the direction of the current Bishop of our diocese, Voislav Gality, there are 14 priests and three deacons serving the community.

The main activity of our small diocese is to disseminate knowledge but also serve missionary purposes, by the operation of the publishing house Odigitria, the aim of which is to provide information about Orthodox theology and spirituality through publishing representative Orthodox works of art in Hungarian translation.



7. Reflections on the Theme of the 14th Assembly

Rev. Dr Guy Liagre

“And now what are you waiting for?” Before answering this question one should pose some preliminary questions which enable one to identify the problems and to rediscover the model of the mission of the New Testament with the same clarity as those who, over the course of history, expressed their obedience to the commandment that they be witnesses to the Good News. This is the reason why a Biblical text will constitute the guiding thread of our meetings.

The choice of the text is not accidental. The conversion of Saul is an exemplary story. When he goes to Damascus, the Apostle is certain of his convictions and conscious of his strength. He goes on a mission to restore order, God’s authority, justice and loyalty to the authority of the Temple of Jerusalem. But he falls on the ground when God reveals Himself to him in the image of the Risen One of Nazareth: *“Why persecutest thou me?”*

Even though there is little commentary on this account of the conversion by the Church Fathers, nevertheless the references made to it by them in their writings are frequent, as it is Paul’s apostolicity that is highlighted by his encounter with the Risen One. They draw theological and Christological lessons from the account of the Acts and put forward Paul’s conversion to the catechumens and to the baptised as a model for imitation.

For their part, the first pictorial representations of the conversion of the Apostle at Saint Paul’s Outside the Walls in Rome, frescoes dated to the 5th century, have, in their turn, also nourished the imagination of painters and writers. The story has been represented by numerous artists, among whom Albrecht Dürer, Giovanni Bellini, Fra Angelico, Fra Bartolomeo, Pieter Breughel the Elder, William Blake and Luca Giordano. The Italian painter Caravaggio created two of his masterpieces on this subject: “The Conversion of Saint Paul” and the “Conversion on the Way to Damascus”. Therein he makes an allusion to Paul’s “fall”.

And here “enter” the famous horse, introduced into the narrative from the 12th century onwards. Until the 12th century, Paul is represented on foot at the moment when the flash-of-lightning event causes him to fall. It is at this point that the motif of the horse arises: struck down in his pride, the horseman takes a tumble from his mount ... This horse, subject of controversy at the time of the Protestant Reformation, at which time, out of fidelity to the Biblical text, one tended to advocate its disappearance, still and always stands the test of time in the representations of the Apostle’s conversion that have been created.

Nonetheless, even with no Biblical substantiation, one should no doubt see here, among other things, a way of laying even greater emphasis upon the abasement of Paul, who is knocked off that which, for a very long period of time in the history of the Western world, symbolised force and power. In Breughel the Elder (1525/30-1569) the stage setting of his painting “Conversion of Paul” has even a political dimension. A black horseman, depicted from behind, conspicuously positioned in the foreground of the painting, watches Paul who has fallen on the ground. Here one usually discerns the hope, on the part of Breughel, for a conversion of the (Catholic) duke of Alba, who at that time (we are in 1567) ferociously suppressed the Protestant Dutch provinces.

Painters have invented the horse, but only because they saw the story as an effort to describe something imperceptible, something that goes beyond our ordinary human lives. In other terms, this narrative endeavours to describe something ... indescribable. After the Damascus episode in Paul’s life, we never see a depiction of him on a horse again. On the contrary, he will even go as far as to say: “*in Christ*” “*when I am weak, then am I strong*”. The pictorial message is clear: Saul becomes a witness unto the nations, and one whose power of action is no longer founded on his own forces but lies within the forces of love that the Risen One has revealed to him.

It is against this backdrop that the theme of the 2013 Assembly fits in. As regards the newly converted one of our story, two questions are posed; they concern us all and complete one another: “*Who art thou, Lord?*” (l. 8) and “*What shall I do, Lord?*” (l.10). The second answer is given to Paul by Ananias, a devout man according to the law, who encourages him by saying that “*The God of our fathers hath chosen thee, that thou shouldest know his will, and see that*

Just One, and shouldst hear the voice of his mouth". And he adds: "And now what are you waiting for?"

It is worth emphasising the fact that Western art should be inclined to depict an experience of the ecstatic kind, by assigning ever greater significance to the psychological and emotional repercussions of Paul's visionary experience. On the other hand, Eastern art highlighted rather the theophanic aspect of the event or the correlative inner enlightenment and the ritual obedience to God that it generated within Paul. Two different readings, which converge, though. Both underline the fact that Paul demonstrates the conviction that there is only one way of being in communion with God: by relinquishing one's claims to existing on one's own and by letting oneself be met by Christ, within the very core of such claims.

It is a relevant message. During the 20th century church attendance was the highest ever measured, in comparison with its past levels. The 20th century was for Christian Churches a time of transition to a global level, and perhaps more so than at any other time in history. With travelling, information and communications becoming easier on a global scale, with its great migration movements due to economic change, the new century opens up before our very eyes the astonishing variety and the great diversity of expressions of Christian faith. But all Christians have been touched by the Gospel by casting off their claims to existing on their own and by letting themselves be met by Christ.

As we attend the Ecumenical Assembly we are invited to take a look of faith together at the big problems of the day and at the challenges for CEC by noting the diversity of ecclesial cultures and the uniqueness of the Gospel of Jesus Christ, a unique seed having yielded hundreds of various plants all over Europe. Beyond all diversity this meeting is a call to celebrate faith, to proclaim its message and to put it into action. Diversity must go hand in hand with complementarity, within the harmony of differences in the image of the Triune God. One and only God in three persons, all of whom are dedicated to the same work of salvation. A community of faithful united by one and the same faith and built upon diversity. One and only body with a multitude of limbs. One and only witness borne in solidarity by different partners.

What brings us together here as delegates, observers and friends

of CEC is indeed faith. We have all of us fallen in love with God. Because this is what it is about, when we speak of faith: faith is nothing other than meeting this God of love in Christ, who transforms our lives. Faith is the welcome to a love like no other. Yes, it is indeed falling in love with God. And if we want to be witnesses to the Gospel, it is because we have lived this meeting and wish to share it with others. Let this faith dwell in us — both on a personal level and as Conference of European Churches—, let us be transformed by this Gospel. Only then shall we be true witnesses capable of responding to the needs of our radically changing world: **“And now what are you waiting for?”**

8. With open eyes, open ears and an open heart

REFLECTIONS ON THE THEME OF THE 14TH ASSEMBLY FROM A YOUNG WOMAN'S PERSPECTIVE

Nora Bandixen
European YWCAs

Our world is rapidly changing. And with this I mean the world around us as well as our own worlds. It has been identified as a megatrend, that a great deal of flexibility is expected in work as well as social life. Every so many months or years it is usual to change jobs. Constant trainings and new schoolings are needed to keep up. Young people earn nothing in endless internships trying to earn experience to be allowed to work. To move far away to be able to work is standard. So it is not surprising that family members and close friends are scattered over many cities if not countries. Relationships are necessarily often limited to certain periods of life. This again quite naturally leads to people having few strong, lifelong bonds while having a much greater net of loose relationships and social acquaintances, which can be a very lonely reality in which individuality and masses acquire a whole new meaning. Another consequence of this new lived mobility combined with the accessibility of information is a blurring of political-geographical borders and a mixture of cultures in a degree that has never been experienced before in history. For many people the forms of community-life are changing. The classical forms of family- and community-life are severely challenged if not in an outright crisis.

We come together in this assembly because we believe that CEC has a mission in this rapidly changing Europe.

When I was asked to reflect the assembly theme from the perspective of a young woman, this led me to ask two interrelated questions: What do I see in the theme itself? And secondly, what challenges are central for a young woman in Europe?

The theme “And now, what are you waiting for?” implies three things. First of all, the one being told this is hesitating to act. Otherwise he would not need somebody to tell him to go ahead.

Secondly, even though he is hesitating, in all honesty he actually knows what he should be doing, where he should be going and what actions need to be taken. The task is right in front of our eyes: “It is for us to pray not for tasks equal to our powers, but for powers equal to our tasks.” *Helen Keller*

Thirdly the phrase implies that whatever it is that should be done can be done with confidence and trust. God is leading the way; there is no reason to fear.

In this new, often fragmented reality we live in I believe Christians have a central task: We are community. We are brothers and sisters in Christ. Let our life – the entirety of our life – be encompassed by shining faith, living faith. Not easy faith, not doubtless faith, but forever searching faith. Let us look closely at what is to see where we are going. May our faith free us, not only to trust in the nurturing love of God now and in the future, but also to trust in each other. So let us reach out to each other and create a CEC that has the space necessary for all its voices to be heard and turn this tremendous inspiration into action.

9. Reflections on the theme of the 14th Assembly from the Perspective of a Migrant Church

Rev. Dr. Jerisdan H. Jehu-Appiah Chair, Council of African and Caribbean Churches UK

We wait when we are not sure, and we are often not sure because we do not really know. We see through a film darkly, and wait for the time when it will all be clear to us. In this waiting, though, is our problem. As Christians we do wait for the will of God, which is a noble thing to do. But it is also the case that sometimes we remain waiting because we really do not believe we should do any new thing. So we wait, because we are comfortable where we are, or because we are not ready to take any risks.

CEC has travelled a long way over the last twenty years. Like ancient Israel before entering the Promised Land, we are now finding excuses for not going any further. The political and economic issues of the present, rather than allow them to cause us to be cautious and not move too fast forward, should be grounds for our prophetic motivation as Christians. We are staring at the problem we want to solve. So why sit we here until we die? The divisions between the haves and have not's, the strong and the weak, the 'native' and the 'alien' are not getting any narrower. The insidious attacks on our values and mission as Christian bodies are burrowing deeper and deeper. We are asking wrong questions, and coming up with unhelpful answers.

What we are actually waiting for is what God requires of us as His children. "What He requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God." (*Micah 6:8*) In all of these there are attendant risks. Yet risk-taking for redemption was what Jesus did – in pursuing divine justice, loving everybody including social outcasts and those who would throw it all back in His face, and being humble and obedient to the Father, even to the cross. Paul took a risk in going to Ananias whose group he had been active in persecuting. Ananias took a risk in coming out to go to the house where Paul was staying. Yet they did because they trusted God's plans for them.

What are we waiting for? God has shown us the problem we are to deal with. This is to passionately and obediently proclaim the acceptable year of the Lord to all people everywhere. Yet we are being progressively weakened by the very problems we are to deal with. The Church is being degraded and attacked from all sides. It looks like the voice of the Church is not loud any more. Yet the Church is still very relevant, perhaps now more than ever. Whether in the form of a blazing fire or still embers, it is still there.

When the seedlings of the early Church waited in the Upper Room, they met to wait for a promise, the gift of the Holy Spirit to empower them to witness to Christ. In their own small way they did that once the Spirit came – brought together a disparate community, shared the Word about the Christ, prayed together, shared their individual possessions with all as they had need and went on to provide for the needs of the widows (representing the vulnerable and disadvantaged). Once they received the empowerment of the Spirit they did not wait anymore, but allowed themselves to be emboldened and inspired in their forward journey.

When we do not know which way to go, which way to turn, what we wish to do and achieve, we wait. Waiting is a virtue in that it prevents hasty, non-directed actions. Waiting can also be, unfortunately an excuse for doing nothing, especially when what has to be done is challenging. The difficult work has been done over the years. What we are waiting for is an agreement among ourselves about what we do to further the good work that has already been done.



10. Pre-Assembly for Youth Delegates and Stewards

Youth delegates have the same rights, privileges and responsibilities as all other delegates of the Assembly. As part of the CEC assembly tradition, a Youth Pre-Assembly is planned for youth delegates in order to provide ecumenical formation and training. Many Youth Delegates experience the Assembly for the first time and therefore have less experience than older delegates. But their voices, views and active participation in the Assembly is of great importance. The Pre-Assembly aims at empowering Youth Delegates to participate in the Assembly, giving background and training on the assembly procedures, the theme as well as the major issues to be tabled by the Assembly. In addition, the Pre-Assembly helps Youth Delegates to build a community which can be of great support during the Assembly. Not least, the Pre-Assembly may support Youth Delegates in securing that their perspectives are taken into account in the Assembly itself!

Youth delegates and Stewards play very distinct roles and functions in the Assembly. However, both are united by the fact of their youthfulness and commitment to ecumenism. The Pre-Assembly will therefore cater to both Youth delegates and Stewards. This means that there will be common community building, thematic and general briefing sessions and separate sessions around training that relate to their specific roles and functions in the Assembly.

A Youth Pre-Assembly Planning Group was convened last March to brainstorm ideas and develop a programme for the Pre-Assembly. The Planning Group consists of representatives of youth organisations with associated status with CEC, namely, the Ecumenical Youth Council in Europe (EYCE), SYNDESMOS, the Europe Region of the World Student Christian Federation (WSCF-Europe) and the YWCA-Europe (Young Women's Christian Association). This group of committed and enthusiastic young leaders will organise the Pre-Assembly as well as the specific sessions for Youth Delegates.

THE PRE-ASSEMBLY PROGRAMME IN A NUTSHELL:

1 July – Arrivals in the morning

Afternoon: Introductions
 Sharing of expectations, hopes and fears
 Teambuilding

2 July Morning:

Overview of CEC
 Overview of the Assembly programme
 Introduction to the CEC Constitution
 Discussion of WSCF-EYCE Open Letter
 Brainstorming youth participation at the Assembly

Afternoon: *Youth Delegates' session:*
 - Assembly rules and procedures
 - Rights and responsibilities
 - Constitution
 - Strategising participation at the Assembly
Stewards' session
 - Orientation to the workings of the Assembly
 - Briefing on Areas of Work and division of work responsibilities
 - Breakout groups according to work assignments

3 July Morning:

Stewards start work
Youth Delegates' session:
 - Simulation exercise
 - Strategising participation at the Assembly
 - Debriefing and evaluation

MEMBERS OF THE YOUTH PRE-ASSEMBLY PLANNING GROUP:

1. Beate Fagerli – Adviser
2. Orsolya Somosfalvi – Local Coordinator
3. Kristin Maier – WSCF Europe
4. Adriana Florea – EYCE
5. Laura Huovinen – EYCE
6. Krisztina Rajos – CEC Central Committee Member, former Youth Delegate
7. Nora Bandixen – YWCA Europe
8. Irén Kaulics – SYNDESMOS
9. Catharina Covolo – EYCE
10. Olivér Ráth – Youth associate of the Reformed Church in Hungary
11. Clarissa Balan – Assembly Coordinator

11. The 14th Assembly Programme and Methodology

The 14th ordinary Assembly of the Conference of European Churches which takes place at a critical moment in the life of the Conference will gather under the theme “*And now what are you waiting for? CEC and its Mission in a Changing Europe*”. The theme, inspired by the passage from Acts 22:14-16, refers to witness, a sense of urgency, mission and the challenges of a changing Europe.

The 2009 Assembly in Lyon mandated the establishment of a Revision Working Group whose task was to make proposals for “a revision of the CEC as a whole, including a common purpose and vision and the setting of strategic goals in an optimal way and in accordance with the wishes and needs of the Member Churches.” The outcome of two years of work is contained in a document, *The Uppsala Report*, which was sent to all member churches in December 2012 in preparation for this Assembly. Member churches will recall that many churches took part in a consultation process in the light of a provisional report *The Renewal of CEC* during 2012.

The Assembly will begin with an opening service at which Bishop József Steinbach, President of the Ecumenical Council of Churches in Hungary will be the preacher. It will be rooted in worship, bible studies, prayer and song. The Keynote Address will be delivered by the Rt Rev Julio Murray, Bishop of Panama and President of the Latin America Council of Churches (CLAI).

Focussing on the reform of CEC, the Assembly will, in the main, be considering the proposed constitution contained within the Uppsala Report. The discussions in plenaries and the group work will address significant issues in the life of CEC. The assembly agenda has been designed keeping these points in mind, the limited time available and the cost of an Assembly. Ultimately, regardless of the outcome, the 14th Assembly will mark a turning point in the life of CEC and it is in this sense that this Assembly will be crucial.

AIMS

The Assembly aims to:

- Receive and respond to the report on the life and work of CEC and its Commissions during the last 4 years
- Discuss and make decisions on CEC's future identity, its mission, its faith and vision statements
- Discuss and make decisions on its relationships to partner organisations
- Discuss and make decisions on its governance and structures
- Discuss and make decisions on CEC's future location along with decisions on transitional arrangements.
- Approve a revised constitution for CEC

Furthermore, the Assembly will:

- Witness to the churches in Hungary and participate in the worship life of their congregations during a Sunday worship with local churches
- Be a place for encounter and exchange between delegates and delegations
- Discern the challenges facing Europe today and learn from each other through the day to day engagement and reports
- Empower youth delegates and stewards through an assembly orientation programme two days prior to the Assembly.

METHODOLOGY

Apart from business plenary, room has been provided for significant group work.

Group work aims at facilitating an exchange of views so that delegates may gain a deeper understanding of the themes and issues underlying the amendments as well as the reasoning behind these. There are two functions that are critical to helping Group Work achieve this:

1. Keynote listeners

The concept of **keynote listeners** honours the voice of the group and the importance of listening. It is a tool of dialogue that reverses the normal communication process that not only asks persons of authority to present what they think but more importantly to hear the wisdom of others. Keynote Listeners are not expected to engage actively in the group sessions, but to listen carefully, put together impressions and report back. They would need to be present at all the sessions they are assigned to. They are also the scribes in group work. A brief report on the discussions on the different sections of

the proposed constitution and the constitutional amendments received will be handed over to the Assembly Moderator and Deputy Moderators by the Keynote Listeners, who will then meet, compare reports from various groups and present to the Assembly a collated document for the assembly to take note of.

The Assembly Moderator at his/her discretion may invite the Keynote Listeners to **reflect** at appropriate times on the group work sessions in business plenary.

The keynote listeners will have a major contribution to make at the consultation.

2. Facilitators

The role of the **facilitators** is equally crucial. Their job is to moderate the working groups' deliberations. It is their communicative skill that will be needed to steer the discussions of the issues in each session and to find common ground on the sections of the proposed constitution and the amendments. It is also up to them to widen the discussion, taking into account more general aspects in the life and work of CEC.

THE AGENDA

The Agenda has been designed in such a way as to provide delegates as complete a picture as possible on one sheet. It is self explanatory. Since the Assembly Planning Committee cannot anticipate how the day to day sessions develop at this particular Assembly, some business plenary sessions towards the end of 7th July and on the morning of the 8th have been left free for any contingencies.

WORSHIP WITH LOCAL CONGREGATIONS IN BUDAPEST

On Sunday, 7th July, we will join in worship with the people of God who live in Budapest and its suburbs, accepting the invitation from local churches and sharing a light lunch with them.

As Sunday worship is an integral part of the worship life during the Assembly, local churches would like to make it memorable. During the online registration process delegates were able to choose from the following denominations to share in the joy of Sunday worship: Reformed, Lutheran, Orthodox, Pentecostal, Baptist and Methodist.

Based on the wish of the delegates, representatives from the local congregations will take care of their transport to the church where they can meet the congregation. They are expected to say a few words of greeting and deliver a sermon, if requested.

After the worship delegates can get acquainted with the life of members of local congregations in Budapest. Our pastors and their congregations look forward to welcoming the delegates of European churches on Sunday, 7 July.

HUNGARIAN RECEPTION

On 6th July the Ecumenical Council of Churches in Hungary will invite the participants of the Assembly to a Hungarian reception. The whole evening is designed to bring Hungary and Hungarian culture closer to everyone attending the Assembly. In the RaM Colosseum in a changed and more festive atmosphere we will be joined by high level church and state representatives from Hungary who will greet the attendees. The dinner menu will also reflect the variability of the Hungarian cuisine. In addition, some cultural performances will add entertainment to the evening. After dinner, we all will move to the banks of the Danube to board the beautiful boat *Zsófia*. The sightseeing tour is going to crown the evening during which we will get to enjoy the view of Budapest from the river.

This is how Hungarian churches would like to contribute to the Assembly assuring the balance between work and relaxation.

12. Rules of Procedure and Rights of Delegates

THE CEC ASSEMBLY

The CEC Assembly is the most representative body of the Conference of European Churches. It is also its highest decision and policy-making body. In order to facilitate the Assembly's work and empower its delegates to deliberate and decide on the issues at hand, it is important to know and understand the rules that guide its procedures.

This chapter aims at helping delegates and participants get to know how the CEC Assembly functions. We hope that it will help you participate to the full in the business of the Assembly, although this does not replace the formal documents which direct the Assembly's work. These documents are:

- CEC Constitution ©;
- Bye Laws to the Constitution (BL);
- Assembly Standing Orders (SO).

This chapter provides a guide to relevant parts of those documents. From time to time it shows which parts of those documents deal with a particular point.

WHY DOES CEC HOLD AN ASSEMBLY?

According to the Constitution, CEC holds an Assembly at least once every six years. The Assembly reviews CEC's work over the preceding six years and decides on its priorities for the next period. It elects a new Board to run CEC during the next six years. It discusses a theme and draws up a financial plan for the period until the next ordinary Assembly. It may also amend the constitution and, where applicable, any bye laws to that constitution.

This particular Assembly will have as its main agenda the renewal of CEC, based on the decision of the 2009 Assembly in Lyon when it mandated a Revision Working Group (RWG) to *“carry out a revision of CEC as a whole, including a common purpose and vision and the setting of strategic goals and which structures would serve these goals in an optimal way in accordance with the wishes and*

needs of Member Churches.” (Direct quote from the motion on the establishment of the RWG, 2009, Lyon Assembly)

WHO WILL YOU MEET AT THE ASSEMBLY?

Member churches of CEC have each been invited to send *delegates* to the Assembly. The number of delegates appointed by each member church depends on the size of the church. Any member of the outgoing Central Committee who is not a delegate of his or her church may also attend. The delegates appointed by the member churches and the Central Committee members are known as ‘*members of the Assembly*’. They have the right to speak and only they have the right to vote (SO 3.1(a)).

CEC also invites *associated and partner organisations* to send **representatives** to the Assembly. Such “fraternal delegates” and other **observers** from CEC Member Churches, associated organisations and partner organisations do not have the right to vote. They may, however, speak as advisors if they have been originally invited by the Central Committee (BL 7[6]2) and authorized to do so by the Assembly Moderator (SO 3.1.c).

The *CEC staff* will be present without the right to speak or vote. They are, however, sometimes asked by the Moderator to contribute to the discussions in plenary.

A number of young people help the Assembly as **stewards**. It is important that the Assembly respects that stewards have already been assigned to specific tasks in order to help the Assembly run smoothly. **Volunteers** and members of the **Local Committee** will also be present in the Assembly. In addition to the important tasks they carry out, the presence of stewards and volunteers add an important dimension to the composition and life of the Assembly.

WHO RUNS THE ASSEMBLY?

The Assembly elects its own officers. The Central Committee will propose candidates from among the members of the Assembly as *Moderator and two Deputy Moderators* (SO 4.8).

The Moderator presides over the Assembly, ensuring that debates are conducted fairly, that speakers keep to the rules of debate and observe time limits on speeches. He or she also decides which participants will be called to speak and in what order (SO 5.1). The

Moderator may ask one of the Deputy Moderators to preside during a particular session and must do so if he or she wishes to table a motion or take part in the debate (SO 5.3 and 5.4).

A **Steering Committee** helps the Moderator in the conduct of the Assembly. Its membership is laid down in the Assembly Standing Orders.

GETTING STARTED

At the beginning of the Assembly the chair is taken by the President/Chairman of the Central Committee who conducts the Assembly until the Moderators and Deputy Moderators have been elected. He proposes the names of the **tellers** who count the votes. They are elected by the Assembly.

Before this, however, the President has to determine whether the Assembly has been properly convened. The General Secretary, through the Assembly Coordinator, provides all the information necessary and equips all members of the Assembly with their voting cards.

After the tellers are elected, the Assembly moves to vote on the proposal for a Moderator and two Vice Moderators put to it by the Central Committee. These will then take over the running of the Assembly. In this, they will be helped by **two legal advisers**. Once the Moderator has been elected, he or she nominates these advisers and they are elected by the Assembly.

Assembly Committees:

1. The **Nominations Committee** is made up of *11 members* of the Assembly and it nominates all the Assembly Committees other than the Steering Committee. The Nominations Committee has to be elected as soon as possible after the start of the Assembly so that it can propose members of the Assembly Committees in good time for them to start to work. Their main task is to bring forward proposals for the new Central Committee and report their findings to the Assembly until elections.
2. The **Steering Committee's** membership is laid down in the Assembly Standing Orders (SO 8.2).
3. The **Policy Reference Committee** consists of *20 members* of the Assembly elected by the Assembly on the nomination of the Nominations Committee. Its task is to discuss the reports of the

Central Committee and General Secretary and to make proposals for the future work of CEC.

4. The **Finance Committee** is composed of 15 members of the Assembly elected by the Assembly on the nomination of the Nominations Committee together with members of the CEC existing Budget Committee. Its task is to discuss CEC's finances and to submit a draft financial plan to the Assembly.

The Assembly can establish other Committees. In recent times Assemblies have regularly appointed a **Public Issues Committee** to draft and recommend to the Assembly resolutions and statements on particular issues and a **Message Committee** to draft an overall message from the Assembly.

The Steering Committee, Policy Reference Committee, Finance Committee and any other Committees which the Assembly decides to establish may invite individual advisors, observers or others who may speak at the Assembly to attend their meetings as advisors. They may also ask the General Secretary to make staff members available to help them in their work.

REPORTS AND DEBATES

Reports will be presented by the Moderator or another member of the Committee. Usually, particularly in the case of the Policy Reference Committee the Public Issues and Message Committee, a member of the Committee will present a draft of its report which the Assembly will discuss without voting formally. The Committee notes the comments made during the discussion and considers whether any changes should be made to the report. At this stage the Committee may consider it helpful if members of the Assembly write down their suggestions for additions, deletions or changes.

To pass on your messages / amendments to the respective committees, you have the possibility to email them at:

14thassembly.nominations@gmail.com
 14thassembly.policyreference@gmail.com
 14thassembly.publicissues@gmail.com
 14thassembly.finance@gmail.com

When the final version of a report is presented, members of the Assembly have the opportunity to propose amendments to the

reports. They must write their amendments down in one of the Assembly's official languages. These amendments are treated as motions and put to the vote after debate.

Proposing a motion

A motion may also be proposed by a member of the Assembly as long as it relates to an item on the agenda. All motions and amendments to motions must be submitted in **writing** with the **name and church affiliation** of the mover. It must be **seconded by at least two** other members of the Assembly.

The mover of a motion or amendment speaks to explain what has been moved. Any one else who wishes to speak must **submit a card** with his or her **name and church affiliation** and an indication of the **subject** to be raised. At the end of the debate the person who proposed the motion or amendment has the right to speak again. If the motion is to amend a report or if there is a proposal to amend a motion, the normal practice is for the Moderator to ask the representative of the Committee whose report is being amended or the proposer of the motion being amended to speak immediately before the proposer of the motion.

Right to speak, Motion for closure

The Moderator may announce a time limit on speeches in which case an announcement that the allotted time is about to expire must be made one minute in advance.

At any time except when someone is speaking, a member of the Assembly may move that the debate on a motion or amendment be closed. A member of the Assembly requesting the floor to move the closure must raise two hands as if raising a point of order. The Moderator then decides when to allow this motion to be put to the vote e.g. the Moderator may consider that there has not yet been sufficient debate and says that the motion will be put after a certain number of further speakers. The motion for closure is voted on without discussion. If it is supported by two thirds of the members of the Assembly, the motion under debate is immediately voted on without further discussion.

POINTS OF ORDER AND PROCEDURE

If a member of the Assembly considers that the Standing Orders are not being respected, he or she can raise a point of order.

The Moderator rules on whether they are being respected. If the Moderator's ruling is called into question, the Assembly votes on whether the Standing Orders have been respected.

A member of the Assembly may also raise a point of procedure and ask the Moderator to clarify the question under discussion.

In either case the member of the Assembly requesting the floor must raise two hands to show that he or she is raising such a point.

VOTING

The Members of the Assembly (delegates and Central Committee) are – upon registration – handed out three stacks of “voting material”:

- 1.) **Three coloured, personalised voting cards**
- 2.) **Voting papers for secret ballots** (which will have consecutive numbers printed on them, so that each delegate uses only the one voting paper made for this particular vote)
- 3.) **Voting papers for elections.** (For the decisions on individual candidates, the delegates will have to write the names down and either make their cross or not. Those candidates are elected that get a simple majority of the votes cast).

The personalised voting cards given to members of the Assembly are as follows: one for voting in favour of a motion (GREEN), one for voting against (RED) and one for abstention (WHITE). When a vote is to be taken, the Moderator asks members of the Assembly to raise the appropriate card. The tellers will count the votes.

There is no obligation for the votes to be counted if the result is obvious unless a motion has to be carried by a particular majority. In this case, the voting figures will need to be recorded to show that the decision was in order.

Voting by secret ballot

Three or more members of the Assembly may ask for a secret ballot and such a request cannot be refused. The Standing Orders do provide, however, that for one procedure in elections, there must be an open vote (see below under Elections).

Questioning the result of a vote

Once the Moderator has announced the result of the vote, a member of the Assembly may call it into question. A member of the Assembly requesting the floor to call the result of a vote into question must raise two hands as if raising a point of order. The Assembly then votes on whether the vote should be repeated and, if this is agreed, the vote is taken again.

Elections

The Nominations Committee brings a list of proposals to the Assembly for each election. The list contains as many names as are to be elected. Against each name is noted the confession and European region from which the candidate comes and whether the candidate is a leading church official, a parish minister or lay person, a man, woman or young person. This is to help the Assembly decide whether there is, as far as possible, a balanced representation.

Proposing alternative candidates

At least ten members of the Assembly may propose alternative candidates. This must be done within 24 hours of the submission by the Nominations Committee of the list of candidates for the Central Committee. In the case of other committees the time limit is two hours.

Alternative candidates must be of the same denomination and come from the same region of Europe as the candidate challenged.

Members of the Assembly vote in an open vote (SO 7.8) whether each alternative candidate should replace the candidate on the list. Once the list has been finalised, members of the Assembly vote in a secret ballot for the list as a whole. If more than half the votes are affirmative, all the persons on the list are elected.

Voting for individual candidates

If the list as a whole does not obtain half the votes cast, a further secret ballot is held in which members of the Assembly place a single cross against the name of each candidate whom they support. Those candidates who obtain more than half the votes cast are elected.

The Nominations Committee must then bring a new list of candidates with different names to replace those not elected. The same procedure is followed as with the original list and this process is repeated until the Committee is complete.

¹ For the list of regions and its respective churches, please refer to the appendix.

13. The renewal of CEC – or how to hold a Constitutional Assembly

Dear delegates,

A huge task lies ahead of you. No less than the future of the Conference of European Churches is at stake:

- In 2009, Member Churches have authorised a revision process that is expected to lead to a complete renewal of CEC structures.

They want to empower the organisation to continue, in a new era, the valuable and inimitable work it has been doing on behalf of the Anglican, Orthodox and Protestant churches in Europe for over half a century.

- Such a renewal is no small matter. Procedures cannot, therefore, be easy.

A lot of work has already been done by the Revision Working Group (RWG). But their work cannot replace the deliberations and decisions of CEC's highest governing body: the Assembly as the legislative meeting of the member churches, which are in this represented by you, the delegates.

On you, the Assembly, now lies the burden of full responsibility for the renewal. To you much gratitude will be owed, once the implementation of change bears fruit.

- In order to empower you to understand the proceedings of an endeavour that is at the same time essential and complicated, the following paragraphs aim at highlighting the key legal issues of the Assembly.

If, after reading this, something still remains unclear (as will likely be the case), rest assured that you may contact the Legal Advisors at any time to address any uncertainties regarding procedures and legal implications of the proposals debated:

1.) IS THIS AN “ORDINARY” OR AN “EXTRAORDINARY” ASSEMBLY – AND WHAT DOES THAT MEAN?

In the Uppsala Report, the RWG suggested to hold an extraordinary Assembly. Such an Assembly would have dealt with the new constitution only, not engaging in the usual business of an Assembly. It would have been “single-issue”, simply preparing the way for transition until the next ordinary Assembly would be held.

The Central Committee, however, came to the conclusion that this was not feasible and decided to convene an ordinary Assembly. This has several noteworthy consequences for procedures:

- The most significant result is that there will be elections!

With an extraordinary Assembly the current Central Committee could have carried on until the next ordinary Assembly. This is what some of you might have assumed would happen. Yet at an ordinary Assembly the governing bodies of CEC, notably the Central Committee, need to be elected.

- This election of the Central Committee will have to follow the current Constitution.

While the 14th Assembly sits and deliberates, the current constitution remains in force, even after the Assembly decides to vote for the renewal. All the procedures, including the elections, follow the regulations of the “old” constitution. Thus, the Assembly will not yet elect a “Governing Board”, but a “Central Committee”. The first Governing Board following a possible new constitution could be elected at the next ordinary Assembly.

Finally, the status of an “ordinary Assembly” requires transitional provisions to ensure that the renewal of CEC can be undertaken swiftly and completed smoothly. Question no. 5 of these explanations explains what they do.

2.) HOW DOES THE CONSTITUTIONAL REVISION WORK IN PRACTICE?

There will be **three “readings”** of the new Constitution. A reading means a round of Assembly debate on the issue. In this case, the readings will take three different forms:

- The first format is “working groups”. After a short introduction of and debate on the relevant section of the draft in the plenary, you will have the opportunity to look into each section of the draft very closely in smaller groups. This stage is about in-depth discussion: not only of the text, but also the context. Legal texts always reflect and create reality. The CEC Constitution is about the common faith, life and work of its member churches. It reflects how they understand their community and determines how they shape their cooperation and common witness. In reading the Constitution, you will explore and share which vision of CEC it narrates. Keynote listeners will later condense their group’s discussions and inform the plenary about it. They will also take the results of the discussion into the Policy Reference Committee.
- The second format is the typical “legislative plenary debate”. The Moderator will lead the Assembly article by article through the whole constitution. Each article will be debated, including possible amendments to it. It will then be voted on.
- The third format is a shorter form of the second. That is the last opportunity to discuss the Constitution as a whole. Only such amendments are admissible that correct cases of incoherence that might have arisen in the second reading. Take an example: In the second phase, article 7 is passed that conveys the right to elect the presidents at the General Assembly. Through an amendment to article 8 the same right is conferred upon the Governing Board. This is a contradiction and cannot remain. It must be corrected through a vote deciding between the two options. We hope such irreconcilable mistakes do not follow from the second reading, but it is possible. Also, somebody might wish to explain why he or she does or does not approve of the constitutional draft the second reading has produced. At the end of the hopefully short third reading, the Constitution as a whole will be put to the vote – and either rejected or passed.

You see how much effort is being put into the renewal of CEC. After long debates at the 2009 Assembly at Lyon, after four years of consultations and deliberations and drafting and yet more consultations and deliberations and drafting by the Revision Working Group, the better part of this 2013 Assembly at Budapest will be dedicated to finding the best possible form for CEC.

3.) WHAT ARE AMENDMENTS AND HOW ARE THEY TABLED?

As the member churches, through the 2009 Assembly, mandated the Revision Working Group to embark on this endeavour, it is likely that the 2013 Assembly will vote for a renewal of CEC and its structures. There is a widespread acknowledgement among the churches that the construction of CEC needs some readjustment. Hence, in the Uppsala report of the RWG, you will find a complete constitutional draft.

- The RWG’s draft already looks like a constitution, but it is so far a mere proposal. For this proposal to become a constitution, it needs to be passed by the Assembly with a two-thirds majority.

The whole purpose of having three readings of the new constitution before the final vote is to empower delegates to take an informed decision, based on full understanding of all the implications of any given regulation contained in the draft Constitution.

In the deliberations of the Assembly, it might well be that some delegates or even some delegations feel the need to ask for changes to the text before they feel comfortable voting in favour of the new Constitution. The means of doing so is to table an amendment.

- An amendment is a motion to change the proposed text. An amendment aims at altering the proposal, either through adding, deleting or substituting provisions or parts thereof.

Motions to change the constitution must be tabled in writing by a mover and two seconders. In our case, the RWG’s draft is the original motion, tabled by the Central Committee.

- It is, however, also possible to amend an amendment.

This sounds confusing, but is in fact rather easy. Take an example:

The RWG suggests that the name “Conference of European Churches” should be kept. An amendment is to change it to “Conference of Churches in Europe”. Now an amendment could be to go with the change, but add “Christian”, so the name would read “Conference of Christian Churches in Europe”.

- As for voting order, the amendment to an amendment will be voted on first.

In our example, either “Christian” becomes part of the proposal to change the original – or not. Only then will the amendment, amended or not, be put to the vote. So it would be possible that the Assembly decided to go with the amendment to the amendment and vote in favour of “Conference of Christian Churches in Europe”, but then reject the alteration of the name altogether and leave it as “Conference of European Churches”.

Now you might wonder why the amendment would be amended, if it is then rejected. The answer is simple: Delegates cannot know the outcome of the final vote, so they will at least try to make sure that the amendment actually voted on has the best possible form!

4.) WHY ARE THERE AMENDMENTS ALREADY BEING CIRCULATED, BEFORE THE OPENING OF THE ASSEMBLY?

There are several reasons why churches have already begun discussing possible amendments prior to Budapest. From a procedural and legal perspective, these are the most important reasons:

- Imagine a large number of delegates table amendments on issues they find the RWG did not address properly. Then other delegates, sharing this criticism, but dissenting on the solution, start tabling amendments to the amendment. The result could be very long and tedious rounds of voting.
- Imagine the amendment proposals were all written in Budapest, on the spur of a moment, in plenary breaks, with a number of people making suggestions for the wording. The result could be good ideas that would, however, lack legal clarity and precision.
- Imagine amendment proposals were made to one part of the constitution, without taking notice of the inner logic of the entire body of text. The result could be that provisions that are in themselves sound contradict each other and make the Constitution as such incoherent.

In order to avoid these obvious traps, churches that have good working relations anyway decided to consult and cooperate on possible amendments. They made several basic decisions:

- The RWG’s proposal should form the basis of their deliberations. Possible amendments should be in the spirit of that proposal. They should seek to provide greater clarity or correct details, but not seek to challenge the fundamental ideas of the RWG’s Uppsala Report and draft Constitution.
- The theological foundation should be made more explicit and future structures should become more clearly outlined, so member churches understand better what CEC they will be voting for.
- Only those amendments should be considered that were found to be necessary for churches to be able to accept the new Constitution.
- An impact analysis of all proposals should be made by legal experts so that no amendment would be in contradiction to other provisions of the Constitution or secular law.
- Only those amendments should be brought forward that satisfy the above criteria and had the explicit backing of a number of churches and a nihil obstat by the others.
- An additional criterion was that the churches also tried to anticipate the opinion of those churches that were not part of the consultation and attempted to accommodate them.

The result was a document containing a number of amendments to the RWG’s draft:

- In tabling them, the churches backing them hope to give good quality input for group work and plenary discussions.
- In sending them to the General Secretariat in advance, the movers hope to contribute to an informed, open, transparent and fair debate.
- Thus, the move to draft and distribute amendments before the Assembly should enhance the coherence of working on the RWG’s report and achieve a more widespread acceptance of the renewal.

5.) WHY IS IT NECESSARY TO HAVE COMPLICATED TRANSITIONAL PROVISIONS?

As outlined above, this is an ordinary Assembly. The next ordinary Assembly will probably be held in 2018. In order to implement the changes in the five years between these two Assemblies, the

Governing Bodies of CEC need the roadmap and the powers to set the renewal into practice.

- If passed, the new Constitution will enter into force the day after the Assembly is closed. But not everything that it contains can come into effect on the same day.

Take an example: If the Assembly decided to move the legal seat and headquarters of the Conference to Brussels, this needs quite some legal work: establishing CEC in Belgium, and dissolving it in Switzerland cannot be done in a day. It will take months, even years. Therefore, the Governing Board needs the mandate to take all the steps necessary.

- Other changes can come into effect almost immediately.

Again an example: The change of name from “Central Committee” to “Governing Board” is easily effected. Likewise, there is no need for current “Associated Organisations” to apply as “Organisations in Partnership”, if they are willing to continue their relationship with CEC. Therefore, in these cases a simple transformation can be part of the legal transition.

The proposed new art. 19 takes care of these different issues and their respective legal requirements. It helps to implement the renewal as soon as possible, but step by step according to the subject.

6.) WHAT IF I HAVE QUESTIONS CONCERNING THE CONSTITUTION OR THE PROCEDURE OF DEBATING IT?

Do not hesitate to approach the members of the Revision Working Group who are prepared to answer your questions concerning their proposals. Likewise, those that move an amendment will be willing to explain their reasons.

As stated in the introduction, you may always also consult the Legal Advisors, who will be happy to help you in all legal and procedural matters.

14. Badges, categories and rights of participants

Capacity	Coming from	Participation	Right to vote and may be elected to Committees	Right to speak in Plenary	Right to speak only if invited by Chair	Badge Color
Delegate	CEC Member churches	Full participation	✓	✓		Red
Representative	CEC Associated organisations	Plenary sessions Working Groups* Worship Agora Reception		✓		Blue
Observer	CEC Member churches or Associated organisations or Partner organisations	Plenary sessions Working Groups* Worship Agora Reception			✓	White with red sticker
Adviser	Invited by CEC	Plenary sessions Working Groups* Worship Agora Reception			✓	White with blue sticker
Speaker	Invited by CEC	Where invited			✓	White with purple sticker
Guest	Invited by CEC	Plenary sessions Agora Reception			✓	White with purple sticker
Press	Journalists Media officers	Plenary sessions Worship				White with black sticker
Staff	Organizers	Where required				White with yellow sticker
Co-opted staff	Organizers	Where required				White with yellow sticker
Stewards	Organizers	Where required				White with green sticker
Local Committee	Local churches	Where required				White with orange sticker
Volunteer	Local churches	Where required				White with orange sticker
Visitor	Accompanying persons	Plenary sessions Worship Agora				White with pink sticker

* Within the Working Groups, all those participating have the right to speak



15. Worship at the Assembly

In planning the worship for the Assembly we have been mindful of two things:

- The riches of the Christian experience of worship we have in CEC
- The need to ‘pray the business’ of the Assembly.

So each morning we begin the day together with *Morning Prayer*, a prayer service from some of the different traditions of the church – Orthodox, Anglican, Protestant and Armenian. Then we sit under Scripture together for our daily *Bible study*, drawn from the Assembly theme, inspired by Acts 22, 14-16, which refers to the mission and sense of urgency for the Church, facing the challenges of a changing Europe.

At the start of the Assembly we have a *Gathering Service*, so called because we express our coming together from different countries and traditions in the service of the one Lord Jesus Christ. On Sunday we offer the opportunity to visit one of the many Christian congregations in Budapest to worship with them. We finish with a *Sending Service*, in which we pray for God’s blessing on the new Central Committee and on ourselves as we take back something of this experience to our own churches and context. In other words the Assembly is not an end in itself, but in the service of the Gospel and the member churches, from which we gather and to which we are sent back.

Each day the business of the meeting will be punctuated by prayer – in the morning, at midday and at night to end the day’s work. These brief acts of prayer will involve silence, maybe a song, and short prayers, so that consciously we are aware of God’s presence with us. In this way we want to hallow the work we are doing.

As ever when the churches of CEC meet, we will pray in different languages and learn new songs of worship. Our hope is that our worship will be a source of renewal for us all in our discipleship, as well as for the future cooperation and mission of the Conference of European Churches.

Canon Robert Jones, on behalf of the Assembly Worship Committee

16. Communications and the Media at the Assembly

On the theme “And now what are you waiting for?” we try to ensure that communications before and during the General Assembly in Budapest is transparent and hopefully fast. We must seek ways of increasing participation for delegates, member churches and of course the media.

The aim is that many different voices must have an opportunity to be heard, in parallel with the formal elements of the Business sessions. Communicating about church activities is something above and beyond the ordinary and must be conducted with great respect for the Gospel, but this does not prevent us from using terms and strategies from the business world. These represent a means to achieve our goal.

The website www.ceceurope.org is the hub and is seen as a digital archive which gathers all the documents together. The focus is on getting the official documents and decisions published as quickly as possible to increase participation for those who are not attending the Assembly. The home page will be updated daily during the General Assembly, describing what is taking place at the Assembly with links to the day's documents which are official. The website will link to activities in social media with a daily blog written in three or four languages and daily tweets from the deliberations with the hashtag #cecfuture.

We have created a Facebook group for the Assembly (CEC Assembly) which is open to everyone. Every day during, the General Assembly, all the published articles will be linked, links to Internet TV, tweets and pictures. Anyone can write and submit pictures, send a greeting from a member church, etc. You are welcome to share your thoughts!

If our resources permit, we will offer Internet TV/streaming of the deliberations and present short highlights every day. The deliberations will be filmed and broadcast live and published afterwards (within 24 hours).

A daily newsletter to delegates and the media providing brief facts about what is on the programme, brief looks back at what happened the day before and highlighting three different voices to give an insight from their own perspectives. The newsletter will be produced in English, German, French and Hungarian.

Outside the Plenary hall there will be an exhibition with several elements: there will be a special corner for the different topics that concern CEC and its member churches and a special corner for the youth. A future wall (Prayer wall) will also be created where people can communicate their thoughts, prayers and/or wishes or concerns.

There is a Press Centre for media and daily Press Conferences. The Press Centre is open 7:30 – 22:30 every day July 3-7 and on July 8 from 7:30-15:00.

Our hope is, prior to and during the General Assembly, to establish communications that are characterised by faith in the future and the hopes that are part of the ecumenical work being done in Europe. These communications are to serve as proper support to the management of the General Assembly and create the conditions for a dialogue between the member churches before and during the event.

We welcome your thoughts and input!

Marianne Ejdersten,

COMMUNICATION CO-ORDINATOR OF CEC'S 14TH ASSEMBLY

e-mail: marianne.ejdersten@svenskakyrkan.se

mobile +46 70 348 41 59

17. Eco-management at the 14th Assembly

Eco-management at the 14th Assembly will build on the efforts made at the 13th Assembly to ensure that ecological principles are taken into account in the management of various aspects of the Assembly's life. An eco-management plan was put together early this year and covers three major areas:

COMPENSATION OF THE NEGATIVE IMPACTS OF TRAVEL

With a view to implementing CEC policy on carbon compensation linked to travel to and from meetings, financial contributions to support a church-based project aimed at managing and offsetting the negative impact of CO₂ emissions will be encouraged. As in Lyon, a special account will be set up for such purpose. In addition, there will be two collection boxes located close to the conference hall in RaM and in the CEC space in the Agora. Delegates and participants who are unable to transfer their donations to the special account will have the chance to drop their contributions in these boxes. Donations gathered for this fund will be given to a project based in Hungary and will be announced in plenary during the Assembly.

ECO-MANAGEMENT VIS A VIS THE ASSEMBLY PROVIDERS

The two major providers of the Assembly, the RaMpArt catering company and the Daniubus Group of Hotels both have policies with regards to environmental protection. The RaM complex minimise the amount of carbon emissions by having a roof that is covered by grass and bushes. The catering company uses only biological detergents and other products. It is engaged in sound management of waste through the sorting of waste products, composting and recycling.

The Daniubus Group of Hotels focus their eco-management policy around energy and waste management. They encourage their guests to actively contribute to environmental protection through the efficient use of water and energy, the use of towels and bed linens and the responsible disposal of recyclable materials such as paper and plastic.

As of this writing, discussions are taking place with both providers to encourage them to ensure that food served during the Assembly come from local suppliers and companies engaged in fair trade. We are also exploring the possibility of an all-vegetarian menu for one lunch or dinner during the Assembly. Water from the drinking water dispensers in the conference complex are sourced from within Hungary.

RESPONSIBLE USE OF PAPER

Most of the Assembly documents were printed in Budapest on recycled paper. Efforts will be made to use recycled paper only throughout the Assembly. At the same time, delegates will be given the option to avoid the use of paper copies of documents by enabling them to access the Assembly documents through a central server that will be managed by the IT and documentation teams.

Other areas such as *transportation* are being looked at from the framework of eco-management. This is work in progress and the Assembly will be informed in plenary or through the daily newsletter on other efforts being made to organise the Assembly in an ecologically-responsible way. For queries or suggestions, please get in touch with Peter Pavlovic, who is responsible for monitoring the implementation of our eco-management plan at ppt@cec-kek.be.

18. General information

REGISTRATION PROCEDURES

Registrations for the 14th Assembly will take place at the RaM Colosseum on the 3rd and 4th of July, from 8:30 to 18:30. Assembly delegates and participants are asked to register upon their arrival in order to be given their respective badge and Assembly bags. Those arriving on the 5th of July will be able to register through the Information Desk.

The registration area is located at the entrance of the Colosseum to the left, next to the security desk. CEC staff in-charge of the registrations are Henriette Brachet and Charlotte Vander Borgh. Registrations for journalists will take place from the 3rd to the 7th of July at the Information Desk next to the Registration Desk.

MEALS

All lunches and dinners, except for the lunch on Sunday, the 7th and Monday, the 8th of July will be at the RaM Colosseum. There are three designated areas where meals will be served. These are: the restaurant which includes a terrace and Recreation Rooms 2 and 3. Please check the RaM floor plan in this Handbook for their exact locations. Also, there will be directions and signs in the Colosseum to help delegates and participants find their way to different locations. Lunch on Sunday, the 7th will be with local congregations and lunch on the 8th will be at the Helia Hotel. Delegates not planning to go to any of the local churches hosting Assembly delegates will need to organise their own lunch on this day.

The locations of the coffee breaks have been determined to facilitate ease of movement for the delegates. Coffee breaks that fall either before or in-between two working group sessions will take place at the Helia Hotel while those taking place either before or in-between two plenary sessions will be served at the restaurant or the atrium of the RaM Colosseum.

The schedule of meals and coffee breaks are as follows:

Morning coffee break: 10:30 – 11:00

Lunch: 12:45 – 14:15

Afternoon coffee break: 17:00 – 17:30

Dinner: 19:30 – 21:00

July, being the peak of summer in Budapest, we encourage Assembly participants to drink a lot of water. Water dispensers are available at various locations within the Colosseum: outside the plenary hall, the atrium, Assembly offices and recreation rooms. We have also been advised by the Local Committee that tap water in the hotels and throughout the Assembly venue is safe for drinking.

ACCOMMODATION AND TRANSPORT

Assembly delegates and participants will be staying in any of three hotels:

1. Helia Conference Hotel
2. Danubius Health Spa Resort Margitsziget
3. Danubius Grand Hotel Margitsziget

The Helia Conference Hotel is where the working group sessions will take place, some of the coffee breaks, lunch and the Sending Service on the 8th of July. It is located very close to the RaM Colosseum, five minutes by foot.

For those staying at the Danubius Health Spa Resort and Danubius Grand Hotel, daily transportation to and from Ram Colosseum will be provided. Walking to and from the RaM or the Helia Hotel will take about half an hour. Those interested may get directions from their hotel or at the Information Desk at the RaM.

All Assembly participants arriving on the 3rd of July will be met at the airport and transport has been arranged to take you to your respective hotel and then to RaM where you may have your lunch and register. Those arriving at 12:00 will be taken straight to the RaM Colosseum to register, have their lunch and then guided to the venue of the Gathering Service.

Airport transfer will also be available to those arriving before the 3rd of July provided that they have indicated their arrival time in their registration form.

In case you have to travel to RaM Colosseum on your own, you have a choice of either taking public transport or a taxi which would cost about €22. For those who decide to take public transport, please take note of the following directions:

From the airport, take bus 200E all the way to the terminus and

then change to metro line 3. Get down on the stop called Dózsa György út and walk straight down on Dózsa György Street to the crossing of the Kárpát utca. Turn left and in 3 minutes you will arrive at the RaM Colosseum. An alternative route is to take the trolley bus 75 from the metro station and get down the bus at the stop called Kárpát utca. From where you descend, look to your left and there you will see the RaM Colosseum.

From the Eastern Railway Station: Take the metro line in the direction of Déli pályaudvar to Blaha, then change to tram number 4 or 6 to Széll Kálmán tér. At the stop Jászai Mari tér, get off the tram and walk towards the trolley bus station where you take the trolley bus No. 75. At the stop called Kárpát utca, get off the tram and from there you will see the RaM Colosseum.

The address of the RaM Colosseum is: 1133 Budapest, Kárpát Street 23-25

SIMULTANEOUS INTERPRETATION

Simultaneous interpretation will be available in English, German and French during the plenary sessions. Simultaneous interpretation in two languages will also be provided to three working groups, as follows: English-German, English-French and French-German.

WEATHER

Budapest in July has an average daytime temperature of 26.7°Celsius and night-time temperature of 16.8°Celsius, with 8 hours of sunshine per day and 45mm of rain during the month. All the meeting rooms and dining areas at the RaM Colosseum and the Helia Hotel are air-conditioned.

FIRST AID AND MEDICAL ASSISTANCE

The Information Desk located in the RaM Colosseum will be able to provide medication and first aid for minor aches and illnesses. Should you require more specialist assistance or in case of an emergency, the following numbers may be of use:

Hospital/ambulance: 104

Police: 107

Fire department: 105

Other emergencies: 112

LOST PROPERTY

If you lose or find any valuables at the conference site, you may deposit your find or inquire about your lost article at the Information Desk.

If you lose any valuables on the public transport, you may call the Information Centre of the Budapest Transport Company.

Address: 1072 Budapest, Akácfa u. 15

Tel. No. +36 1 258 4636/3

Email: bkv@bkv.hu

Opening hours: Mon. 8:00 – 20:00; Tues-Thurs. 8:00 – 17:00; Fri. 8:00 – 15:00

ELECTRICITY

The plugs in Hungary are 2-pin. They have a voltage of 220 volts. Most European plugs will fit but if in doubt it is best to bring an adaptor.

PASTORAL CARE

Pastoral care will be provided during the Assembly. This responsibility will be shared by Ms Elena Timofticiuc from the Ecumenical Association of Churches in Romania and the Rev. Canon Robert Jones, both of whom bring the necessary experience and commitment to assist and support those in need of it. They will also be joined by Laura Huovinen of EYCE and Irén Kaulics from SYNDESMOS who will respond, as needed, to requests from youth delegates and stewards. Assembly participants in need of this service may approach the Information Desk for the mobile phone number as well as office location.

As part of CEC's commitment to building a community and fostering solidarity between delegates, women and men as well as between the generations at the Assembly, we are including in the appendix the World Council of Churches' policy statement on sexual harassment. We enjoin all Assembly delegates and participants to read this document as part of their preparations for the Assembly.

19. Biographies



Rt Rev. Julio Murray

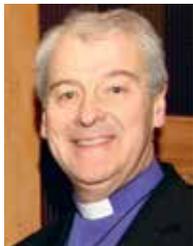
The Rt Rev. Julio Ernesto Murray Thompson, Bishop of Panama, is President of the Latin American Council of Churches since his election in 2007. He is also the Vice-President of the House of Bishops of the Anglican Church of the Central Region of America (IARCA) and Vice-President of the Afro-Caribbean Community of Theologians. Bishop Murray was consecrated in the year 2000. He also served as a member of the Panama Truth Commission in 2003 and in 2005 was appointed by former President Martin Torrijos as a "guarantor" of the National Dialogue to amend the Social Security Law in Panama and a member of the Special Commission which was tasked to develop national policies aimed at the total inclusion of Panamanian Afro descendants in Panamanian society.



Bishop József Steinbach

Reformed Bishop József Steinbach was born in 1964 in Veszprém, Hungary. He received his pastoral diploma in 1991. He has additional degrees as a religion teacher and in anthropology-ethics and social studies. He is currently in the PhD programme of the Faculty of Theology at the Károli Gáspár Reformed University. He has been teaching Homilethics at the Reformed University in Pápa since 1999. Most of his publications discuss the issue of preaching. He believes that it is very crucial to help people understand the Bible and the word of God in order to experience God and His grace.

Bishop Steinbach has served as a pastor in Balatonalmádi-Balatonfűzfő for 23 years. He is the President of the Ecumenical Council of Churches in Hungary. He is married and has two daughters.



Most Rev. Dr Michael Jackson

The Most Rev. Dr Michael Jackson, Archbishop of Dublin, was educated at Portora Royal School, Enniskillen, County Fermanagh; Trinity College, Dublin; St John's College, Cambridge; The Church of Ireland Theological College (now Institute), Dublin; and Christ Church, Oxford. He was ordained a deacon in 1986 and a priest in 1987. He was elected Bishop of Clogher in 2001. In February 2011 he was elected Archbishop of Dublin. Archbishop Jackson plays an active role in the wider Anglican Communion, particularly in the area of ecumenism and inter faith dialogue in his role as chair of the management group of the Network for Inter Faith Concerns (NIFCON).



The Very Rev. Dr Sheilagh M Kesting

Sheilagh Kesting was born in Stornoway on the Isle of Lewis. She studied in Edinburgh University.

She served as a parish minister for 13 years, during which time she became a member of the Panel on Doctrine followed by the Board of World Mission and Unity.

Since 1993, Sheilagh has served as the Secretary to the Committee on Ecumenical Relations. She is joint secretary of the Joint Commission on Doctrine (Church of Scotland/Roman Catholic). She serves on the governing bodies of Action of Churches Together in Scotland, Churches Together in Britain and Ireland and the Conference of European Churches.

In 2007 she became Moderator of the General Assembly of the Church of Scotland and in 2008 was awarded an honorary Doctorate of Divinity by the University of Edinburgh.



Rev. Dr John Chryssavgis

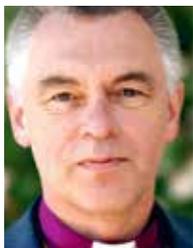
The Rev. Dr. John Chryssavgis, Archdeacon of the Ecumenical Patriarchate, was born in Australia and studied theology at the Universities of Athens and Oxford. He co-founded St Andrew's Theological College in Sydney, where he taught at the University of Sydney. He was appointed Professor of Theology at Holy Cross School of Theology in Boston and serves in the Office of Ecumenical and Interfaith Affairs of the Greek Orthodox Archdiocese of America.

He is the author of over twenty books and numerous articles in several languages, including *Beyond the Shattered Image: An Orthodox Christian Ecological Worldview* (2007), *In the Heart of the Desert* (2008), and *Remembering and Reclaiming the Diaconate* (2009). He also edited three volumes of the select writings by Ecumenical Patriarch Bartholomew (2010-2012). He lives in Maine, USA.



Prof. Stefanos Athanasiou

Stefanos Athanasiou, born in 1981, studied Orthodox Theology in Munich, Germany and Thessaloniki, Greece. He has a Master of Theology and is a PhD Candidate at Ludwig Maximilians University in Munich. He specializes in Dogmatics and the History of Dogma. From 2009 to 2011 he served as president of the Master and Doctoral Students' Association of the Theology Department of the Aristotelian University of Thessaloniki. During that period he organized a series of interdisciplinary and ecumenical congresses and meetings. Currently, he teaches as Assistant Professor in the Department of Old Catholic Theology at the University of Bern, in Switzerland.



Rt Rev. Dr Dirk Jan Schoon

Dirk Jan Schoon studied psychology and theology at the University of Amsterdam. After graduation he studied at the Seminary of the Old Catholic Church of the Netherlands in Utrecht. He was ordained in 1989 and functioned as a priest in several parishes in the diocese of Haarlem. In 2004 he defended his theses on the development of the Old Catholic Church during the 19th century at Free University Amsterdam and published articles on church history. In 2008 he was elected 18th bishop of Haarlem. He is married to the theologian Lidwien van Buuren.



Bischof Dr Patrick Streiff

Dr. Patrick Streiff, born in 1955 in Switzerland, is Bishop of the United Methodist Church (UMC) in Central and Southern Europe, an area which comprises the countries Albania, Algeria, Austria, Belgium, Bulgaria, Croatia, Czech Republic, France, Hungary, Macedonia, Poland, Romania, Serbia, Slovakia, Switzerland, and Tunisia. He was ordained elder of the UMC in 1984 and served as pastor in Lausanne-Vevey, Neuchâtel, and Biel (all in Switzerland). In addition he served for 16 years as Director of Studies at the French-speaking Methodist Centre of Theological Education in Lausanne and for 12 years as Lecturer in Modern Church History at the University of Lausanne. In 2005, he was elected and consecrated as Bishop of the UMC. In 2009, he was re-elected as a lifetime Bishop of the UMC. Among many other activities on the European and worldwide levels, he currently serves as co-chair of the European Methodist Council and as chairman of the Methodist e-Academy. He is author of several publications in German, English and French, among them *Methodism in Europe: 19th and 20th Century*. Dr. Patrick Streiff, who lives in Biel/Switzerland, is married to Heidi Streiff and they have four adult children.



Mag. Katerina Karkala-Zorba

Katerina Karkala-Zorba is a Greek-Orthodox Theologian with a Masters in Theology and a linguist. She is also a conference and study leader, a secondary school teacher and a consultant for the Church of Greece in European affairs and women's issues. Katerina served as a Co-President of the Ecumenical Forum of European Christian Women from 1998 to 2006. In CEC, she was Vice-Moderator of the CEC Assembly in Trondheim (2003), Deputy Moderator of CSC since 2003 and Co-Moderator of the Revision Working Group. She lectures at conferences, seminars and meetings, writes articles and papers for publication on social issues, European affairs, education, the role of women, the ecumenical movement and many other themes. Katerina is married with 3 children and currently works as a conference officer.

20. The RaM Colosseum

The flower-shaped building of the RaM Cultural Centre was designed by award-winning architect György Vadász and was financed by the local government. The complex, which was named after the Hungarian poet Miklós Radnóti, opened on the 14th of April 2011.

The petals of the flower represent four different areas: the RaM Colosseum that will serve as the main venue of the Assembly, the RaMpART Restaurant, the Club for the elderly and a library, and the recreation area. These parts are linked together by a circular atrium and a small open garden in the centre of the building.

The main feature of the RaM Colosseum is its hydraulic auditorium, which is convertible to enable various set-ups for the theatre hall. Apart from the typical theatre style, the auditorium can be raised to the level of the stage creating a large, spacious ballroom for receptions of 550-600 guests. However, the most festive set-up is when the auditorium is transformed into an amphitheatre so everyone sitting at round tables can enjoy the show on the stage.

The RaM Colosseum belongs to the ExperiDance group, which paid special attention to the design of the theatre hall. Their *ars poetica* is that of providing quality entertainment for the hardworking and sometimes overburdened people, make grey weekdays more colourful and create an opportunity for celebration.

The company has worked for 13 years performing on national and international stages and have become the travelling ambassador of Hungarian traditional dance. In addition to the actual repertoire, there are co-productions, guest and children performances on the programme.

Completing the RaM Colosseum, the RaMpART Restaurant is responsible for the gastronomic pleasures in the house. They share the sentiments of the ExperiDance Company and RaM Colosseum that quality comes first.

All in all, the building complex of the RaM Cultural Centre will contribute to the Assembly with its special facilities hoping to become the host of a successful and convivial event in July 2013.

21. The Reformed Church on Pozsonyi Street, Venue of the Gathering Service

The first building of the congregation was opened in 1926. The site was a present from the city of Budapest and the first tabernacle was the cradle of the congregation. At that time the need for a church and surrounding buildings where the congregation could feel at home became clear. So, the donations began – the first contribution came from a Dutch pastor William Decker in 1927 then the mayor and congregations from Budapest offered their donation as well. A few practical problems coupled with a difficult financial situation made the building process harder. The construction of the tower was financed by loans. Nevertheless, the church was opened on the second Sunday of Advent in 1940.

During the Second World War the church suffered serious damages. Most of these have been restored by the congregation itself, except one pillar of the main facade whose reconstruction was finished by the 50th anniversary of the church.

The church offers a picturesque view of the Danube River and Margaret Island. Its tower stands separated from the main building, its peristyle is built in Greek style and is crowned by a cross in the middle that faces the river. In the main building between the church and the tower, there are several rooms that are used for a variety of purposes. A subterranean room is rented to groups and organisations and is used mainly for exhibitions and youth programmes.



22. Things to see, Places to Visit in Budapest

www.budapestinfo.hu/home_en.html

Leaflets giving information about current cultural shows and exhibitions in Budapest will be available at the information desk.

BUDA CASTLE AND THE MATTHIAS CHURCH

Among a vast array of sites, museums, as well as streets, squares, restaurants, cafés and stores offering a uniquely Hungarian atmosphere, Buda Castle and the whole of the Castle District are among the most well-known and frequently visited tourist attractions of Budapest. The Royal Palace, where many battles and wars took place from the 13th century, is an important emblem for Hungary. In addition to three churches, including the Matthias Church (or Buda Castle Main Coronation Church), located on Szentháromság (Holy Trinity) Square—a monument with a long history, one of the most beautiful and well-known catholic churches of the city, the Castle District also includes five museums, several buildings of historical interest as well as memorial sites and theatres. The Fisherman's Bastion and the square in front of the National Gallery offer a breath-taking view of one of the most beautiful sections of the Danube.

CHAIN BRIDGE

With the Buda Castle in the background, the Hungarian capital's first bridge, now a monument is a fascinating spectacle that has attracted many tourists to Budapest. The bridge was built upon the request of Count István Széchenyi by the architect William Tierney Clark and engineer Adam Clark between 1839 and 1849. Like many other Danube bridges, the Chain Bridge did not survive the ravages of World War II, so it had to be rebuilt in 1949, marking the centenary of its first opening. Visitors also have the opportunity to walk onto the top of the tunnel located on the Buda side, offering a marvellous view of the Danube, its bridges as well as the nicest parts of Pest.

PARLIAMENT

The Parliament, built in Neo-Gothic style and located on the

bank of the Danube, serves as the permanent seat of the National Assembly. The building complex, the biggest of its kind in Hungary, was erected between 1884 and 1904 and designed by the architect Imre Steindl. The building has 691 rooms, and it is 268 metres long and the dome is 96 metres high. Since 2000, the Hungarian coronation symbols — St. Stephen's crown, the sceptre, the orb and the Renaissance sword— have been on display in the Parliament.

HEROES' SQUARE

The Heroes' square is one of the most visited sites of the Hungarian capital. It is situated in front of the City Park, at the end of Andrásy Avenue, one of the most important streets of Budapest, which is a World Heritage site.

The millennial monument was built in 1896 to commemorate the 1000th anniversary of the arrival of Hungarians in the Carpathian Basin. The monument consists of two semi-circles on the top of which the symbols of War and Peace, Work and Welfare, Knowledge and Glory can be seen. It is decorated by the statues of kings, governors and famous characters of the Hungarian history. At the foot of each statue is a small relic depicting the most important moment in the life of the personality.

In the middle of Heroes' square stands a 36 metre high Corinthian column with the statue of Archangel Gabriel on the top, the symbol of the Roman Catholic religion. At the pedestal the equestrian statues commemorate Árpád and the seven chieftains of the Hungarian tribes, who settled their people in the present territory of Hungary. His descendants formed the Hungarian royal dynasty.

The tomb of the Unknown Soldier can also be found in the square. Close to the site, are the Museum of Fine Arts and the Art Gallery, both worth a visit.

ST. STEPHEN'S BASILICA

St. Stephen's Basilica, or Lipót City Parish Church, is one of the most significant ecclesiastical buildings of Hungary as well as a major tourist attraction of the capital. It served as the main site of worship for St. Stephen. The Basilica is named after St. Stephen, the founder of the Kingdom of Hungary, whose preserved right hand, known as the Holy Right Hand, is kept here as a relic. It is the largest church in Budapest, the dome of which can be seen from all

parts of the city. The Basilica was built between 1851 and 1905. Famous masterpieces in the church include statues by Alajos Stróbl as well as a painting of St. Stephen offering his country to the Virgin Mary by Gyula Benczúr. The dome of the building offers a wonderful 360° view of the Budapest.

ANDRÁSSY AVENUE

Andrássy Avenue is a 2,310-metre boulevard lined with buildings in uniform architecture and linking the City Centre with the City Park. Andrássy Avenue, including the Millennium Underground Railway, running beneath the surface, as well as Heroes' Square, located at its end, was recognised as a World Heritage Site in 2002. It accommodates the crème de la crème of Eclectic-style buildings in Budapest, among them a wealth of residential houses with wonderful and intimate inner courts, statues and foundations as well as the Opera House, built on the plans of Miklós Ybl.

MARGARET ISLAND

Margaret Island is known as the 'Green ship' of the River Danube, the home of springs, baths and green meadows. With a length of 2.8 kilometres, Margaret Island spans the area between Margaret Bridge and Árpád Bridge and is covered by the most beautiful park of the city with a modern skywalk. In addition, it also houses ruins of medieval sacred sites, promenades flanked by statues, a water tower classified as a heritage site by UNESCO, the famous "Music Well", as well as a beach, a swimming pool, a running track, two hotels, restaurants, fast-food restaurants and bars.

THE SPAS OF BUDAPEST

The city officially won the title of a spa city in 1934, but people have been enjoying the treasures of natural hot springs in the Roman times. Every day 70 million litres of medicinal water with a temperature of 21-78 °C comes to the surface from the 118 natural springs discovered so far. Ten out of fifteen baths are open all year long in Budapest. You can even taste the medicinal water from several drinking wells in Budapest.

GELLÉRT HILL AND THE CITADEL

The Gellért Hill is the capital's most popular excursion destination. The Citadel can also be found here. It used to be a fortress, which was erected in 1854 by the Habsburg emperors after overcoming the Hungarian army in the revolution of 1848-49. A unique

Budapest panorama, which is part of the UNESCO world heritage can be also enjoyed here. Other sites on the hill: the sculpture of the bishop St. Gellért (Gerard), the St. Gellért Cliff Church and the Liberty Statue.

CHURCHES AND MEMORIALS

ST. STEPHEN'S BASILICA

This Basilica is the largest church in Budapest, the 96-metre dome of which can be seen from virtually all parts of the city. The Basilica's construction began in 1851, before being taken over by Miklós Ybl, one of the leading architects of the time in 1867 and completed by József Kauser in 1905. The Classicist-style building houses Hungary's most sacred relic: the Holy Right, which is the mummified right hand of St. Stephen, after whom the Basilica was named. Famous masterpieces in the church include statues by Alajos Stróbl and a painting of St. Stephen offering his country to the Virgin Mary by Gyula Benczúr.

MATTHIAS CHURCH

Matthia Church is the most beautiful and most well-known Catholic Church in Budapest, which, thanks to its outstanding location, largely determines the image of the Castle District, as seen from the Pest side. Officially named as the Church of Our Lady, this royal cathedral was erected in multiple stages (between the 13th and 15th centuries). It gained its present-day neo-Gothic form in 1896, following a major reconstruction overseen by Frigyes Schulek. The frescos and stained-glass windows were made by Károly Lotz, Mihály Zichy and Bertalan Székely, the most prestigious artists of the time. From the rich collection of the church, the stone exhibition, the relic exhibition, the coronation monuments as well as the treasury boasting masterpieces of gold work as well as ecclesiastical textiles are open to the public. (The museum is currently closed due to reconstruction.)

LUTHERAN CHURCH

In accordance with the Puritanism of Protestant churches, the Lutheran Church, which dominates the vista of Deák Square, is characterised by the simplicity of early Classicism. It is often chosen as the venue for evening organ concerts because of its excellent acoustics. The National Lutheran Museum next to the church hosts an exhibition on the history of the Reformation in Hungary.

SERBIAN CHURCH

The Serbian Church was built by Serbian settlers in 1698 in the Baroque style. Its interior is similar to the design of Greek Catholic churches: the women's church is separated from the men's church, which is situated on a lower platform separated by a wooden balustrade.

CALVINIST CHURCH IN THE CITY CENTRE

The Calvinist Church is a Neo-Gothic building from the 19th century. The atrium of the main entrance, with its four columns, was designed by József Hild.

DOHÁNY STREET SYNAGOGUE

The Dohány Street Synagogue is the second-largest synagogue in the world. It was built between 1854 and 1859 and was designed by German architect Ludwig Förster. Due to its strong Oriental style, the use of colourful mud bricks, as well as the wrought-iron structure in its interior, the Dohány Street Synagogue is notable as an architectural landmark. During World War II, it served as the boundary of the Budapest Ghetto—a fact remembered by The Memorial of the Hungarian Jewish Martyrs, the work of sculptor Imre Varga. The Jewish Museum, which houses historical, religious and cultural relics of the Hungarian Jewry, is located next to the synagogue. Tivadar Herzl, who was a writer, journalist and a promoter of the creation of a Jewish state, was born in 1860 in the adjacent corner building, which has been pulled down since then and in its place, the Jewish Museum was built.

ST. ANNE'S CHURCH

St. Anne's Church is one of the most beautiful Baroque buildings in Budapest. The construction work on the church began in 1740 based on the plans of architect Kristóf Hámon. The construction of the Church was finished in 1761 by Mátyás Nepauer. During the following 200 years the church was afflicted by wars, floods and earthquakes, and it was finally restored between 1970 and 1984.

THE HUNGARIAN ORTHODOX CHURCH OF OUR LADY WICHA

The daily services in the Hungarian Orthodox Church of our Lady of Wicha are held in Hungarian and Old Russian. The Church is a frequent venue for choir concerts and other cultural activities.

AQUINCUM

The ancient city of **Aquincum** was situated on the North-Eastern borders of the Pannonia province within the Roman Empire. The ruins of the city can be found today in Budapest. It is believed that Marcus Aurelius may have written at least part of his book *Meditations* at Aquincum. Many historic artifacts from the city now appear in the Aquincum Museum. The museum exhibits a reconstruction of the hydraulic system, roman houses and paintings that have been recovered on site. The ruins of a three-level aqueduct have been discovered around the city.

23. Some basic Hungarian Phrases

Hello.

Szervusz. (*SER-voos*)

Hello. (*informal*)

Szia. (*SEE-ã*)

Note: like English "See ya!", (what a coincidence!)

How are you?

Hogy vagy? (*hody vâdj*)

Fine, thank you.

Köszönöm, jól. (*KØ-sø-nøm, yoyal*)

What is your name?

Hogy hívják? (*hody HEEV-yak?*)

My name is _____ .

_____ vagyok. (_____ VÅ-djok.)

Nice to meet you.

Örvendek. (*ØR-ven-dek*)

Please.

Kérem. (*KEY-rem*)

Thank you.

Köszönöm. (*KØ-sø-nøm*)

You're welcome.

Szívesen. (*SEE-ve-shen*)

Yes.

Igen. (*EE-gen*)

No.

Nem. (*nem*)

Excuse me. (*getting attention*)

Elnézést. (*EL-ney-zeysht*)

Excuse me. (*begging pardon*)

Bocsánatot kérek. (*BO-cha-nâ-tot KEY-rek*)

I'm sorry.

Bocsánat. (*BO-cha-nât*)

Goodbye

Viszontlátásra. (*VEE-sont-la-tash-râ*)

Goodbye (*informal*)

Viszlát/Szia. (*VEES-lat/SEE-ã*)

I can't speak Hungarian [well].

Nem tudok [jól] magyarul. (*nem TOU-dok MÁ-djá-roul*)

Do you speak English?

Beszél angolul? (*BE-seyl ÁN-go-loul?*)

Is there someone here who speaks English?

Beszél itt valaki angolul? (*BE-seyl it VÁ-lâ-ki ÁN-go-loul*)

Help!

Segítség! (*SHE-geet-sheyg!*)

Look out!

Vigyázz! (*VEE-djaz*)

Good morning. (*before around 9 AM*)

Jó reggelt! (*yoa REG-gelt*)

Good morning. (*after 9 AM*)

Jó napot! (*yoa NÁ-pot*)

Good afternoon.

Jó napot! (*yoa NÁ-pot*)

Good evening.

Jó estét! (*yoa ESH-teyt*)

Good night.

Jó éjt! or Jó éjszakát! (*yoa eyt / yoa EY-sâ-kat*)

I don't understand.

Nem értem. (*nem EYR-tem*)

Where is the toilet?

Hol van a mosdó? (*hol vân â MOSH-doa?*)

PROBLEMS

I'm lost.

Eltévedtem. (*EL-tey-ved-tem*)

I lost my bag.

Elveszett a táskám. (*EL-ve-set â TASH-kam*)

I lost my wallet.

Elveszett a tárcám. (*EL-ve-set â TAR-tsam*)

I'm sick.

Rosszul vagyok. (*RO-soul VÁ-djok*)

I need a doctor.

Szükségem van egy orvosra. (*SÛK-shey-gem vân edj Or-vosh-râ*)

Can I use your phone?

Használhatom a telefonját? (*HÂS-nal-bâ-tom â TE-le-fo-nyat*)

WRITING TIME AND DATE

26/12/2005

2005. 12. 26.

26th December 2005

2005. december 26.

BUS AND TRAIN

How much is a ticket to _____?

Mennyibe kerül egy jegy _____-ba/-be? (*MEN-nyi-be KE-rül edj yedj _____-bâ/-be*)

One ticket to _____, please.

Kérek egy jegyet _____-ba/-be. (*KEY-rek edj yedj _____-bâ/-be*)

Where does this train/bus go?

Hová megy ez a vonat/busz? (*HO-va medj ez â VO-nât/bous*)

Where is the train/bus to _____?

Hol van a _____-ba/-be induló vonat/busz? (*hol vån â _____-bâ/-be*)

Does this train/bus stop in _____?

Megáll ez a vonat/busz _____-ban/-ben? (*MEG-al ez â VO-nât/bous _____-bân/-ben*)

When does the train/bus for _____ leave?

Mikor indul a vonat/busz _____-ba/-be/-ra/-re? (*MI-kor IN-doul â VO-nât/bous _____-bâ/-be/-râ/-re*)

When will this train/bus arrive in _____?

Mikor érkezik meg ez a vonat/busz _____-ba/-be? (*MI-kor EYR-ke-zik meg ez â VO-nât/bous _____-bâ/-be*)**DIRECTIONS**

How do I get to _____ ?

Hogy jutok el _____-ba/-be/-ra/-re/-hoz/-hez/-höz ? (*hody YOU-tok el _____-bâ/-be/-râ/-re/-hoz/-hez/-höz*)

...the train station?

...a pályaudvarra/vasútállomásra? (*â PA-yâ-oud-vâr-râ/VÂ-shoot-al-lo-mash-râ*)

...the bus station?

...a buszpályaudvarra? (*â bous-PA-yâ-oud-vâr-râ*)

...the airport?

...a repülótérre? (*â RE-pû-lø-teyr-re*)

...downtown?

...a belvárosba? (*â BEL-va-rosh-bâ*)

...the youth hostel?

...az ifjúsági szállóba? (*áz IF-yoo-sha-gi SAL-lo-bá*)

...the _____ hotel?

...a _____ szállodába? (*á _____ SAL-lo-da-bá*)

Can you show me on the map?

Megmutatná a térképen? (*MEG-mou-tât-nad á TEYR-key-pen*)

street

utca (*OUT-tsá*)

Taxi!

Taxi! (*“taxi”*)

Take me to _____, please.

Vigyen kérem a _____-ra/-re. (*VI-djen KEY-rem á _____-rá/-re*)

How much does it cost to get to _____?

Mennyibe kerül eljutni _____-ba/-be? (*MEN-nyi-be KE-rûl EL-yout-ni*)

Take me there, please.

Vigyen oda, kérem. (*VI-djen O-dá, KEY-rem*)

MONEY

Do you accept Euros?

Elfogadnak eurót? (*EL-fo-gád-nák YOU-rot*)

Do you accept credit cards?

Elfogadnak hitelkártyát? (*EL-fo-gád-nák HI-tel-kart-yat*)

Can you change money for me?

Válthatok Önnél pénzt? (*VALT-hâ-tok ØN-neyl peynzt*)

Where can I get money changed?

Hol válthatok pénzt? (*hol VALT-hâ-tok peynzt*)

Can you change a traveler's check for me?

Be tudna váltani utazási csekket a számomra? (*be TOUD-nâ VALT-â-ni OU-tâ-za-shi CHEK-ke á SA-mom-râ*)

Where can I get a traveler's check changed?

Hol tudok beváltani utazási csekket? (*hol TOU-dok BE-valt-â-ni OU-tâ-za-shi CHEK-ke*)

What is the exchange rate?

Mi az árfolyam? (*mi âz AR-fo-yâm*)

Where is an automatic teller machine (ATM)?

Hol van bankautomata (ATM)? (*hol vân BÂNK-â-ou-to-mâ-tâ (AAH-teeh-em)*)

SHOPPING

How much is this?

Mennyibe kerül (ez)? (*MEN-nyi-be KE-rűl (ez)*)

That's too expensive.

Az túl drága. (*áz tool DRA-gá*)

expensive

drága (*DRA-gá*)

cheap

olcsó (*OL-choa*)

OK, I'll take it.

Rendben, elviszem. (*REND-ben, EL-vis-em*)

Can I have a bag?

Kaphatok egy zacskót? (*KÁP-há-tok edj ZÁCH-koat*)

How do you say (in Hungarian) _____ ?

Hogy mondják (magyarul) _____ ? (*hadj MOND-yak (MÁ-djâr-oul) _____*)

What is this/that called?

Hogy hívják ezt/azt? (*hadj HEEV-yak ezt/âzt*)

COMMON SIGNS

OPEN

Nyitva

CLOSED

Zárva

ENTRANCE

Bejárat

EXIT

Kijárat

PUSH

Tolni

PULL

Húzni

TOILET

Mosdó

MEN

Férfi

WOMEN

Nő

FORBIDDEN

Tilos

24. The Organisers

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- Ms Marianne Ejdersten, Church of Sweden, Assembly Communications Coordinator
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25. Appendices

A. WHEN CHRISTIAN SOLIDARITY IS BROKEN

A Pastoral and Educational Response to Sexual Harassment

Christian community and solidarity

The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. (Isa. 32:17)

Christians affirm the basic dignity of all humankind, created in the image of God. In ecumenical gatherings, an environment of welcome and hospitality encourages the full and equal participation of all. The WCC strives to bring together a community based on the values of solidarity and mutual concern that challenges all forms of violence and harassment. The WCC is committed to raise awareness about sexual harassment in order to prevent it from occurring and to provide a safe space free from intimidation for all participants. When human sin breaks the trust in this community, Christians are called to be present for one another, especially for those who struggle for their safety, dignity and rights. God calls us into right relations with one another — to show care and respect for each human being.

Cultural diversity

Our cultural diversity adds to the strength of our community and is something to be cherished and celebrated. As we encounter one another's differences we should be careful not to assume that our way of being and behaving is comfortable for everyone else. Sometimes our differences of age, gender, culture, spirituality, religion, ability, language, caste, ethnicity and class make it a challenge to understand and communicate effectively with one another. How can each person be encouraged to take seriously his or her own responsibility to act with care in the multidimensional, cross-cultural interactions of the ecumenical world? What may be considered normal friendliness and sociability to one person can be misinterpreted in a culturally mixed group and even between individuals of the same culture or background. This is why we must take extra care and sensitivity with one another in an ecumenical environment. Finding appropriate expressions of the friendship and warmth felt for others in a positive, non-threatening way is a challenge faced by the ecumenical community.

Violence and power

Harassment is an intolerable manifestation of unequal power relations between people. Sexual harassment often also includes discrimination on the basis of gender, age, race or class, causing stress or humiliation to the person being harassed. This may happen in situations where dominance and abuse of power result in a lack of respect for and mistreatment of people as sexual objects. This ultimately demeans and destroys the dignity of a person. Sexual harassment is most often experienced by women from men. So harassment is not an isolated incident or individual problem. Rather it is a problem stemming from wider patterns and dynamics of power in our societies. Harassment can also occur between people of the same gender and sometimes involves women harassing men.

The Decade to Overcome Violence: Churches Seeking Reconciliation and Peace carries forward the commitment of churches around the world to overcome the institutional and personal violence that women experience. Sexual harassment has been identified as the most common expression of this violence. Incidents of sexual harassment and assault at church and ecumenical meetings have engaged the churches and the ecumenical movement in seeking responsible action and policy. Many churches, organizations and governments have introduced institutional or legislative remedies to protect those who experience the dehumanizing effects of violence and sexual harassment.

The purpose of these guidelines is to set a positive foundation upon which to build Christian community marked by solidarity, despite the brokenness in our midst. These guidelines are intended to encourage men to reflect on their attitudes towards women and those who are privileged on the basis of race, class, gender, social status, position of leadership and age to reflect on the spirit of justice and community that the ecumenical movement upholds. They are also intended to encourage individuals to assert their dignity and contribute to the renewal of community. How can each of us, in our worship, work and meetings, help to create a reconciled, respectful community, conducive to the full humanity of all?

What is sexual harassment and assault?

On a continuum of severity, harassment ranges from whistles in the street and obscene phone calls to sexual assault. Sexual assault includes rape, sexual intercourse without consent, and sexual contact

without consent. Several kinds of behaviour with a sexual connotation, if unsolicited and unwanted and especially if repetitive, can be forms of sexual harassment. Examples are: suggestive looks or comments, teasing or telling of jokes with sexual content, letters, calls or materials of a sexual nature, imposed touching or closeness, pressure for dates or activities with a sexual overtone, or offers to use influence in return for sexual favours. The feelings of the person experiencing any unwelcome behaviour are what is important. This depends on each individual and the context. In the end, harassment is not what someone necessarily intends to do but how his or her actions impact another's person's feelings and well-being.

Some steps to prevent and deal with sexual harassment

- Be clear with yourself and others about your personal boundaries
 - what sort of closeness with others feels comfortable or appropriate for you?
- Refuse any inappropriate gesture or contact.
- Respect other people's personal boundaries. If you are not sure ask first (i.e. would it be okay if I gave you a hug?).
- If you experience harassment, make it clear that the behaviour is unwelcome. You can say “no” with a look, words or gestures.
- Harassment is never the fault of the person being harassed. By its nature, harassment is unwanted attention or behaviour. It is not consensual.
- If harassment persists, and you are in a public place, make your protests louder so that the public notices the harasser.
- Trust your intuition and feelings if someone's behaviour makes you feel uncomfortable. People who experience harassment sometimes try to rationalize or deny what is really going on.
- Talk about it with people you trust, so that the name of the harasser and the kind of objectionable things done are known. This is important so that others are not subjected to the same treatment. Silence may only provoke more harassment.

- In serious cases where legal or other follow-up action is necessary, a verbal and written record of events will be helpful.

- If you see or hear of someone being harassed, don't keep silent. You could approach the person being harassed to see how you can help. Tell the person doing the harassing that their actions or words are inappropriate and make everyone feel uncomfortable. If the case is severe call for help.

- If you have experienced harassment, the solidarity care team can provide a safe space to talk about the situation and your feelings. They can also support you with whatever follow-up measures might be appropriate when you return home (i.e. local centre against sexual harassment and assault or support group through a local church).

Concluding statement

The churches and the World Council of Churches are called to develop a truly inclusive community free of violence and injustice. Sexual harassment and all forms of violence will not be tolerated or condoned. Offenders will be held responsible for their behaviour and are subject to appropriate disciplinary action.

