

**CHURCH OF ENGLAND
COUNCIL FOR CHRISTIAN UNITY
CHURCH HOUSE LONDON**

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EUROPEAN ECUMENICAL ASSEMBLY SPECIAL

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Dear Bulletin Readers

1. INTRODUCTION

Delegates have now returned from the Third European Ecumenical Assembly in Sibiu, full of ideas, inspiration and memories of this remarkable occasion which brought together Christians from all over Europe.

Readers will know that we have been providing background in the run-up to the Assembly for many months now, and we will be putting reports and other material on the CCU Europe web pages in the next few weeks.

In the meantime, here is information on some of the speeches, reflections and other material fresh from the Assembly, which we hope you will read and use in your links and other ecumenical work.

The Church of England delegation, led by the Bishop of London, contributed widely throughout the Assembly, in the plenaries and forums, the worship, and of course in the countless personal contacts which lie at the heart of such an event.

One of our Church of England delegates puts it like this:

“I joined a huge assembly of Christians from across Europe. Patriarchs and peoples from eastern Europe mingling with cardinals, bishops, clergy, lay people and youth from all the Christian Churches of western Europe. With many monks and nuns representing Europe’s great monastic tradition and the babble of hundreds of languages it seemed like a glorious gathering of Christendom. And, entirely

appropriately, we met in a tent. We were on a journey and our tent, an ancient symbol of hospitality, was our oasis. A spirit of openness ruled our gathering. We met as equals and explored our differences in friendship and enquiry.

We prayed together, repenting our failures and divisions and asking for blessings on our hopes and enthusiasm for a renewed unity. We listened deeply to the voices of others and for signs and symbols of where the Holy Spirit might be leading our gathering. We were inspired by people who spoke with a vision of holiness and wholeness for our lives and in biblical meditations we began to understand that the journey of one who seeks unity is an exodus from oneself.”

We'll be collating the memories and reflections, the outcomes and the recommendations in a special report which our delegation will be working on in the coming weeks.

In addition to organising the Assembly, and providing a tremendous welcome to delegates, our Romanian friends were preparing for historic milestone in the life of the church in their country. In the days after the Assembly, the process to elect a new Patriarch of the Romanian Orthodox Church drew to an end, and on 12th September His Eminence Dr. Daniel Ciobotea, Metropolitan of Moldavia and Bukovina was chosen by the Church Electoral College. For full details, see the Romanian Orthodox Church website at www.patriarhia.ro.

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2. THE FINAL MESSAGE AND RECOMMENDATIONS OF THE THIRD EUROPEAN ECUMENICAL ASSEMBLY

The **full text of the Final Message and Recommendations** of the Assembly is now available on the CCU Europe pages of the Church of England web site at <http://www.cofe.anglican.org/info/ccu/europe/notices>.

It is also available in **French** on the French Protestant website - http://www.protestants.org/fpf/relations_oecumeniques/sibiu/070908_message.htm

An important aspect of the final session was the affirmation of **a message (‘St Maurice Statement) from an earlier meeting of young delegates**, and the Assembly asked that the message be attached to the final Message. This can be downloaded at www.eea3.org. The message was strongly acclaimed by EEA3 delegates.

The following press release from the EEA3 site **summarizes the message:**

THE ASSEMBLY MESSAGE

Saturday, 8th September 2007

The light of Christ shines upon all!

We, Christian pilgrims from all over Europe and beyond, witness to the transforming power of this light, which is stronger than darkness, and we proclaim it as all-embracing hope for our Churches, for all of Europe and for the entire world.

In the name of our Triune God, the Father, Son and Holy Spirit, we have assembled in the city of Sibiu, Romania (4th-9th September 2007). This third European Ecumenical Assembly was marked especially by the richness of Orthodox spirituality and tradition. We recall and renew the serious commitments we already made in Basel and Graz and we regret that, up to now, we have failed to fulfil some of them. However, our confidence in the transforming energy of the light of Christ is stronger than the darkness of resignation, fatalism, fear and indifference.

Our third European Ecumenical Assembly began in 2006 in Rome and continued in 2007 in Wittenberg. This ecumenical pilgrimage involved many regional meetings and those of Orthodox Churches in Rhodes and young people in St. Maurice. We welcome with joy the young people's commitment and the contribution they made to the Assembly. Assisted and motivated by the *Charta Oecumenica*, our Assembly pursued the work started in earlier assemblies and has been an occasion for an exchange of gifts and of mutual enrichment.

We are not alone on this pilgrimage. Christ is with us and within the cloud of witnesses (Heb 12:1), the contemporary martyrs accompany us: the witness of their life and death inspires us individually and corporately. In communion with them, we commit ourselves to let the light of the transfigured Christ shine through our own witness deeply rooted in prayer and love. This is our humble response to the sacrifice of their lives.

The light of Christ in the Church

The light of Christ leads us to live for others and in communion with one another. Our witness to hope and unity for Europe and for the world will be credible only if we continue our journey towards visible unity. Unity is not uniformity. There is enormous value in experiencing afresh that *koinonia* and exchanging those spiritual gifts that energised the ecumenical movement from its beginning.

In Sibiu we again felt the painful wound of division between our Churches. This even concerns our understanding of the Church and its unity. The distinct historical and

cultural developments in Eastern and Western Christianity have contributed to these differences, and understanding them requires our urgent attention and ongoing dialogue.

We are convinced that the wider Christian family has to deal with doctrinal questions, and it must also seek a broad consensus about moral values derived from the Gospel and a credible Christian lifestyle that joyfully witnesses to the light of Christ in our challenging modern secular world, in private as well as in public life.

Our Christian spirituality is a precious treasure: once opened, it reveals the variety of its riches and opens our hearts to the beauty of the face of Jesus and to the strength of prayer. Only if we are closer to our Lord Jesus Christ, can we become closer to one another and experience true koinonia. We cannot but share these riches with all men and women who are seeking light in this continent. Spiritual men and women begin with their own conversion and this leads to the transformation of the world. Our witness to the light of Christ is a faithful commitment to listen, live and share our stories of life and hope, which have shaped us as followers of Christ.

Recommendation One: We recommend renewing our mission as individual believers and as Churches to proclaim Christ as the Light and the Saviour of the world;

Recommendation Two: We recommend continuing the discussion on mutual recognition of baptism, taking into account the important achievements on this topic in several countries and being aware that the question is deeply linked to an understanding of eucharist, ministry and ecclesiology in general;

Recommendation Three: We recommend finding ways of experiencing the activities which can unite us: prayer for each other and for unity, ecumenical pilgrimages, theological formation and study in common, social and diaconal initiatives, cultural projects, supporting society life based on Christian values;

Recommendation Four: We recommend the full participation of the whole people of God and, at this Assembly in particular, note the appeal of young people, the elderly, ethnic minorities, and disabled people.

The light of Christ for Europe

We consider that every human being is created in the image and likeness of God (Gen 1:27) and deserves the same degree of respect and love, despite differences of belief, culture, age, gender, or ethnic origin. Being aware that our common roots lie much deeper than our divisions, while looking for renewal and unity and the role of the Churches in today's European society, we focussed on our encounter with people of other religions. Aware in particular of our unique relationship with the Jewish peoples as people of the Covenant, we reject all forms of contemporary anti-Semitism and, with them, will foster Europe as a continent free of every form of violence. There have been periods in our European history of harsh conflicts but there have also been periods of peaceful co-existence among people of all religions. In our day there is no alternative to dialogue: not compromise, but a dialogue of life where we can speak the

truth in love. We all need to learn more about all religions, and the recommendations of *Charta Oecumenica* should be developed further. We appeal to our fellow Christians and all who believe in God to respect other people's right to religious freedom, and express our solidarity with Christian communities who live in the Middle East, Iraq, and elsewhere in the world as religious minorities and feel that their very existence is under threat.

As we meet Christ in our needy sisters and brothers (Mt 25:44-45), together enlightened by the Light of Christ, we Christians, according to biblical injunctions to the unity of humanity (Gen 1.26-27), commit ourselves to repent for the sin of exclusion; deepen our understanding of 'otherness'; defend the dignity and rights of every human being, and ensure protection to those in need of it; share the light of Christ which others bring to Europe; call upon European states to stop unjustifiable administrative detention of migrants, make every effort to ensure regular immigration, the integration of migrants, refugees and asylum-seekers, uphold the value of family unity and combat trafficking in human beings and exploitation of trafficked persons. We call on Churches to increase their pastoral care of vulnerable immigrants.

Recommendation Five: We recommend that our Churches should recognise that Christian immigrants are not just the recipients of religious care but that they can play a full and active role in the life of the Church and of society; offer better pastoral care for migrants, asylum seekers and refugees; and promote the rights of ethnic minorities in Europe, particularly the Roma people.

Many of us are thankful that we have experienced profound changes in Europe in recent decades. Europe is more than the European Union. As Christians we share the responsibility for shaping Europe as a continent of peace, solidarity, participation and sustainability. We appreciate the commitment of the European Institutions, including the EU, Council of Europe, and the OSCE, to an open, transparent and regular dialogue with the Churches of Europe. Europe's highest political representatives honoured us with their presence and thus expressed strong interest in our work. We have to face the challenge to bring spiritual strengths into this dialogue. Europe was initially a political project to secure peace and it now needs to become a Europe of the peoples, more than an economic space.

Recommendation Six: We recommend developing the *Charta Oecumenica* as a stimulating guideline for our ecumenical journey in Europe.

The light of Christ for the whole world

The Word of God disquiets us and our European culture: those who live should no longer live for themselves but for him who died for them and was raised again! Christians must be free from fear and insatiable avarice that make us live for ourselves, powerless, narrow-minded and closed. The Word of God invites us to

avoid squandering the precious heritage of those who for the last sixty years have worked for peace and unity in Europe. Peace is an extraordinary and precious gift. Entire countries aspire to peace. Entire peoples are waiting to be delivered from violence and terror. We urgently commit ourselves to renewed efforts towards these ends. We reject war as a tool for resolving conflict, promote non-violent means for conflict resolution, and are concerned about military re-armament. Violence and terrorism in the name of religion are a denial of religion.

The Light of Christ shines on the term ‘justice’, linking it to divine mercy. Thus enlightened it escapes any ambiguous pretence. Throughout the world and even in Europe the current process of radical market globalisation is deepening the division of human society between winners and losers, harms the value of countless people, has catastrophic ecological implications and precisely in view of climate change is not compatible with sustaining the future of our planet.

Recommendation Seven: We urge all European Christians to give strong support to the Millennium Development Goals of the United Nations as an urgent practical step towards the alleviation of poverty.

Recommendation Eight: We recommend that a consultative process, addressing European responsibility for ecological justice, facing the threat of climate change; European responsibility for the just shaping of globalisation; the rights of Roma people and other European ethnic minorities, be initiated by CCEE and CEC, with the Churches in Europe and with Churches of other continents.

Today more than ever, we acknowledge that Africa, a continent already intertwined with our own history and future, experiences levels of poverty about which we cannot remain indifferent and inactive. The wounds of Africa touched the heart of our Assembly.

Recommendation Nine: We recommend backing initiatives for debt cancellation and the promotion of fairtrade.

Through sincere and objective dialogue, we contribute to and promote the creation of a renewed Europe, where unchangeable Christian principles and moral values, derived directly from the Gospel, serve as a witness and promote active engagement in European society. Our task is to promote these principles and values, not only in private but also in public life. We will cooperate with people of other religions who share our concern for creating a Europe of values that also prospers politically and economically.

Concerned about God’s creation, we pray for a greater sensitivity and respect for its wonderful diversity. We work against its shameless exploitation, from which the

“whole creation awaits its redemption,” (Rom 8:22) and commit ourselves to working for reconciliation between humanity and nature.

Recommendation Ten: We recommend that the period from the 1st September to the 4th of October be dedicated to prayer for the protection of Creation and the promotion of sustainable lifestyles that reverse our contribution to climate change.

Paying tribute to all who contributed to this journey, particularly the young oikumene, who urged this assembly to be courageous in living the Gospel, and whose own message from their pre.-meeting in Sibiu is annexed to this message we unite in prayer:

O Christ, the True Light, which illumines and sanctifies every human being coming into this world, shine on us the light of your presence, that in it we may behold the unapproachable light, and guide our paths for the work of your commandments. Save us and lead us into your eternal kingdom. For you are our Creator, Provider and Giver of all that is good. Our hope is in you and to you we give glory, now and forever. Amen.

Sibiu Saturday 8th September 2007

Attachment – the following statement containing reflections and recommendations from young delegates was added by the final plenary session of the EEA3 Assembly as an attachment to the official final message of the Assembly:

Statement of young delegates from all over Europe to the Third European Ecumenical Assembly (EEA3) agreed on during the young delegates' meeting from the 27th-30th of July 2007, St. Maurice, Switzerland, and during the young delegates' hearing at the EEA3 on the 5th of September 2007.

The young *oikoumene* stands for the living renewal of the conciliary process for justice, peace and the integrity of the creation. The results of the EEA2 (Graz, 1997) have to be implemented and further reflected upon during the EEA3 and the *Charta Oecumenica* taken as basis. Therefore, we recommend the following commitments to the delegates.

Unity

Unity does not mean uniformity, but can exist as unity in diversity. We commit ourselves to meet other denominations and traditions with open minds and hearts. One

example is the Ecumenical Youth Movement, which unites young people of all denominations in the following of Jesus Christ. These young women and men are not the future of the churches, but their present.

Spirituality

We acknowledge spirituality as expression of faith in all its varieties. We commit ourselves to step into an open dialogue of equal partners with respects to spirituality, taking into account that not only for young people the variety of spiritual life is an important pillar of faith.

Witness

We ask churches to stop competing among themselves and start truly living the Gospel. For we do not witness to the power dynamics of our churches but to Christ. We engage ourselves not to focus on controversy between verbal and non-verbal witness: action and word should go hand in hand.

Europe

Every person is created by God and as such has dignity and value. Thus, we insist that European churches and European states stand up for the protection of Human Rights. This is the basis for shaping a Europe according to the needs of the people.

Migration

Migration is a fact that has to be acknowledged and met with the idea of human dignity, hospitality and the right of free movement. But mobility and the freedom of movement have remained a privilege for people from EU countries. We engage ourselves to oppose the barriers (restrictions of visa, social difference and financial limits) for people from EU-countries and Non-EU-countries and to enable and promote an equal, ecumenical and European dialogue.

Religions

Diversity of religions has shaped the coexistence of humans in Europe. We commit ourselves to take Sibiu as a starting point of a renewed inter-religious dialogue. The outcome of this process shall be marked by a common declaration similar to the *Charta Oecumenica*.

Creation

God is the creator of the world we live in and are part of. But instead of living responsibly, we – by an unsustainable lifestyle – contribute to environmental disastrous developments, such as climate change.

We commit ourselves to rethinking our lifestyle in accordance with the biblical witness. This has to be done by concrete steps, such as buying fair-trade products, using renewable energies, reducing our carbon emissions and changing our consumption pattern to a sustainable scenario.

Peace

Peace is not a simple notion – it can be lived on personal level, on the church level and in relationship among churches and governments. Peace is primary about personal attitude: if our soul is not peaceful, we cannot achieve peace with the others.

We commit ourselves to address the silently supported weapon trading and to permanent lobby against weapon producing companies. As counterpart of the European Military Agency we demand the establishing of a European Peace Agency.

Justice

As parts of society the churches are also part of systems of injustice.

We commit ourselves to address the demands and needs of our neighbours to more justice all over the world, to plead loudly against oppressive migration policies and the supremacy of the industrialized countries in the global interaction, promote equal chances of education for every man and woman as foundation of empowerment.

We stress to truly pursue and work on the follow-up and implementation of these commitments as an obligation to ourselves, the delegates of the EEA3 and the churches' decision taking bodies. This not only represents the precondition for the motivation and further work of young ecumenists, but marks the trustworthiness of the ecumenical movement.

2. KEY-NOTE ADDRESSES: PRESS RELEASES, SUMMARIES AND WEB LINKS

A key-note address by the Bishop of London, leader of the Church of England delegation, was warmly received – the Assembly Press service reported as follows:

Press Release No. 015 (EN) Thursday 6 September 2007

BISHOP CHARTRES SEEKS COMMON CHRISTIAN CONSCIOUSNESS

“This is the mystery revealed in Christ: The more you go beyond yourself to the other, the more you will become your own true self.” In remarks before the 3rd European Ecumenical Assembly (EEA3) the Anglican bishop of London, Richard Chartres, suggested that today’s greatest ecumenical challenge “is to build a common Christian consciousness.”

Thursday’s programme had begun with meditations on the biblical account of Christ’s transfiguration. Bishop Chartres said that he had been struck by the insight of the Catholic archbishop of Milan, Cardinal Dionigi Tettamanzi, that “our meeting here is itself a vision” of what the churches may become in Christ. The bishop contemplated the symbolism of images and contrasted “the two great signs that have been given to this generation”, the mushroom cloud of nuclear destruction as opposed to the blue and sapphire globe photographed for the first time from space. Which image, he asked, will catch our imagination and shape our future?

Bishop Chartres also contrasted Christian assumptions about nature and life with rational philosophies. “Only in the sight of God, and in Christian faith”, he said, “is it evident that all human beings are equal. Reason will not bring anyone to this conclusion.” But, if acceptance of the other as equal is a consequence of God’s revelation in Jesus Christ, what must this mean for Christian ethics and action? “Will

we have the faith, hope and love to welcome the stranger, as Abraham welcomed strangers within his tent?”

In an afternoon press conference, the bishop touched on doctrinal disagreements that impede church unity. “Experience together of Jesus Christ outflanks antique polemics”, he said. When asked whether the achievement of Christian consciousness could lead to agreement on a unified Christian policy in lobbying on such issues as abortion, euthanasia, stem cell research and “marriage as the union of one man with one woman”, Bishop Chartres noted that consensus on euthanasia seems to be growing. But he went on to say that Christians should beware policy positions that seem “a dull echo of some pre-packaged code of ethics that we take down from the shelf.”

Earlier on the same day, Thursday 6 September, **Timi Dorgu**, an undergraduate from Warwick University, and the youngest member of the Church of England delegation, gave his own testimony and theological reflection during the plenary worship:

The Transfiguration **Luke 9: 28-36**

Timi Dorgu

Friends in Christ, my understanding of the Transfiguration and its relevance in my own life lie in the definition I hold onto; that a transfiguration is “a change that glorifies or exalts.” A change that glorifies God, one might suggest. Such was the change that I experienced after making my fully-independent decision to take up my own cross and follow Christ at the age of 17. I became a new creation and as a result took on a responsibility to show others by my actions and my attitude – my overall outward show as a person – that I had been changed. I knew that I had to alter my behaviour in social settings and my attitude towards particular situations. At the time I was in a circle of friends containing no other Christians. My change was therefore all the more obvious to those around me, but I could not be afraid of this. The gift of grace I received in coming to the Cross came with a responsibility to be a light in the darkness and live in a way that is pleasing to God.

I was raised in the Church and had been shown how to live for Christ from an early age by my parents. My mother as a medical doctor and my father as a young priest in the Church of England both showed me in their work that the love of Christ was not just a blessing for us, but one for us as Christians to share with the world in which we live, work or study. In my mind, this love shines through as a result of our very own personal transfigurations that can occur upon our acceptance of Jesus Christ as Lord. In the same way that the passage describes how ‘the appearance of his face changed, and his clothes became as bright as a flash of lightning’, we too can be changed to reflect God’s glory. I believe that salvation should be something that is not stored up inside for you to celebrate on your own, but that the joy of being saved from eternal damnation by Jesus’ death and resurrection should flow out to those all around us.

Being a Christian sets you apart from others in the way you act and respond to certain situations. As a sportsman, the field of play can be one of the most challenging places for this to shine through. Footballers are sometimes known for their gamesmanship and lack of honesty. Just being different in the way I treat my opponents can be a way for me to glorify God.

Also, as a student at university, I face temptation in many forms everyday. It can be a struggle to resist the temptations around, but ultimately I know that it is God's will. At the same time, it is important that whilst being different, I do not begin to judge those around me for what they do, but instead ensure that the way I conduct myself demonstrates the completeness given by faith in Christ Jesus. Many people spend their lives looking for something to make them feel happy and content, but my personal faith is enough for me. I then try to live out this contentment.

However, the rest of the passage reminds me that it is not enough to just be changed and live differently. 'A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him.'" Our Lord God gave Jesus authority to speak the truth of the gospel to all men. In the same way, this passage encourages me to not only live in a way that pleases God, but to also tell people of His goodness and mercy. Of course, living a life that is pleasing to God can be a testimony to non-Christians, but I am constantly reminded that it takes words as well as actions to bring people to Christ. My witness cannot be my actions alone. For my friends to really understand the depth of their need for Jesus in their lives I must open my mouth to tell them. Jesus himself said that "You must also testify, for you have been with me from the beginning" (John 15:27). This challenge from Christ himself adds another dimension to my personal transfiguration wherein I also have a responsibility to articulate my change and the reasons for it in words.

We all have different experiences of being changed by God and how other people's perception of us can be affected by this. As a young person in a largely secular society, it can certainly prove difficult to be the odd-one-out at times, but it is also often the case that the person who is different gets the most attention. It is then important that I pray for God to give me the openness and tact to share His Word with those around me without fear. Still, the effects of one's personal transfiguration can fade at times as, unlike Christ, none of us is perfect.

God will always renew us in our time of need and can also provide the boldness to go out and share our faith with others. I know that it is only by His grace that I can continue to do my best to live my life in a way that shows I have been changed and is glorifying to Him.

Other messages, greetings, speeches and addresses from EEA3, along with many pictures – these can all be downloaded from www.eea3.org, and represent a wide range of important ecumenical statements presented in the plenary sessions and in some of the forums:

Some can also be downloaded as press reports from <http://www.ccc-kek.org/content/pressrel.shtml>

A report on a **key-note address to the Assembly by EU President Jose Manuel Barroso** is available at <http://www.eni.ch/featured/article.php?id=1185>

The following message/addresses can be found at www.eea3.org

TUESDAY 4 SEPTEMBER

The Very Revd. Margarethe Isberg
H.E. Cardinal Josip Bozanic
H.E. Metropolitan Dr. Laurentiu Streza
H.E. Bishop D. Dr. Christoph Klein
H.E. Mgr. Dr. György Jakubinyi
His Excellency Klaus Johannis, Mayor of Sibiu

WEDNESDAY 5 SEPTEMBER 2007

His All Holiness The Ecumenical Patriarch Bartholomew
His Excellency Trajan Băsescu, President of Romania
His Eminence Cardinal Péter Erdő
Revd. Jean-Arnold de Clermont
His Eminence Metropolitan Daniel
His Excellency Ioan Robu
Bishop László Tőkés
His Eminence Cardinal Walter Kasper
His Eminence Metropolitan Kirill
Bishop Dr. Wolfgang Huber
His Holiness Pope Benedict XVI - message
Revd Dr. Samuel Kobia

THURSDAY 6 SEPTEMBER 2007

His Eminence Cardinal Dionigi Tettamanzi (IT) (FR) (DT)
Mr. Tim Dorgu (EN)
His Excellency René van der Linden (EN)
His Beatitude Anastasios (DT) (EN)
Sr. Katrin Amell (DT) (EN)
His Excellency Manuel Barroso (FR) (DT)

FRIDAY 7 SEPTEMBER 2007

Bishop Rosemarie Wenner (DT) (FR) (IT)
His Holiness Karekin II (EN)
Prof. Andrea Riccardi (IT) (EN) (FR) (DT)

FRIDAY 7 SEPTEMBER 2007 - Forum No.7 - Creation

Care for God's Creation - Discussion Paper (EN) (FR) (DT) (IT)
Metropolitan Chrystopher (EN)
Dr. Isabel Carter (EN)

FRIDAY 7 SEPTEMBER 2007 - Forum No.8 - Justice

Fr. Gpakilè Félérou (EN) (FR) (DT) (IT)

Fr. Igor Vyzhanov (EN) (FR) (DT) (IT)

SATURDAY 8 SEPTEMBER 2007

Metropolitan Daniel (EN) (FR)(DT) (IT)

Cardinal Cormac Murphy O'Connor (EN)

Some keynote speakers:

❖ Ecumenical Patriarch Bartholomew

The Ecumenical Patriarch spoke at the opening prayer service on Wednesday 5 September about the pilgrimage from Basle in 1989 to Graz in 1997 and now to Sibiu in 2007 with Christ leading the steps to this gathering. He recognised the *Charta Oecumenica* as a fundamental text for the enhancement of cooperation between the Churches of Europe and hoped that the churches would, from this assembly, agree on the character and form of the Christian unity that they sought. He asserted Christian principles and values, recognised a concern about humanity's survival on our continent and planet and called for repentance accompanied by change of life where there has been failure.

❖ Cardinal Walter Kasper

Cardinal Kasper examined the Assembly theme "The Light of Christ Shines upon All" and linked it to images of Christ and light from St John's Gospel. He spoke about ecumenism as a shared proclamation of faith and a rediscovery that we are brothers and sisters in Christ. He recognised the pain caused by division between the churches but asserts eloquently the value of an "exchange of gifts", a learning from each other and a dialogue in truth and clarity. Remembering Europe's Christian roots he gives a warning about the dangers of betraying mission or forgetting ideals.

❖ Metropolitan Kirill of Smolensk and Kaliningrad (Russia)

Metropolitan Kirill spoke about the Light of Christ as grace and as the word of truth. These are not two different lights but one Light that acts in multiple ways. He noted a post-modernism in society which implied the compatibility of incompatible views and positions. He spoke of Christian solidarity and common witness based on the one indivisible Gospel. He thought that, in defending common ethical norms, Christians should seek allies in other religions who share moral positions similar to the Christian attitudes. Recognition of the eminent role played by the Christian faith in Europe would depend on the ability of Christians to preserve their identity in a rapidly changing multicultural world and their ability to stay faithful to Christ.

❖ Bishop Wolfgang Huber (EKD Germany)

Bishop Huber spoke of the unity of the Church established in Jesus Christ, the Light of the World. It was a crucial issue of the ecumenical movement whether this unity is an outward, visible agreement between the churches or the promotion of a unity that was already a reality in Christ. He spoke of a unity in diversity which opened the way to reconciled diversity. In today's Europe secularisation co-existed with a re-discovery of religion and a longing for light in darkness. The churches in Europe can and must live the unity given in Christ, and renew themselves, and thus serve Europe. Europe needs unity and renewal – and the churches can and must contribute to this.

3. ...AND FINALLY

We'll be putting reflections and documents from Sibiu on our own **CCU Europe website** as soon as we can.

For a taste of EEA3 seen through other eyes, readers might be interested in:

http://lkg.jalb.de/lkg/jsp/index.jsp?lang=en&side_id=1 – many reports in English on Sibiu from the **CPCE (Leuenberg Church Fellowship)**

...And in various languages:

<http://vera.evka.de/wordpress/web/> - **Bishop Margot Käßmann's blog** from Sibiu.

http://www.ekd.de/aktuell_presse/news_2007_08_30_2_ausland_schindehuette.html – Interview with Bishop Schindehütte of the **EKD** on German Protestant hopes for ecumenism and EEA3 in particular.

<http://www.ekd.de/aktuell/54900.html> – **EKD report** on the opening of EEA3

<http://www.ekd.de/aktuell/54940.html> – **EKD report** featuring Timi Dorgu, President Barroso and the Bishop of London

<http://www.protestants.org/> - this official website of the **French Protestant churches** contains the text of the final message, many other texts, a commentary from the French Protestant Federation ecumenical officer Gill Daudé and a web blog from the the Assembly... and hundreds of pictures from Sibiu!

Readers conversant with Norwegian will find some detailed reports on EEA3 from **the Church of Norway** at <http://www.kirken.no/?event=showArticle&Famid=17643>

And there must be much more... please send us details of Sibiu reports and pictures on the Web, which we can pass on to readers in the coming weeks!

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