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RSCAS 2013/69  
Robert Schuman Centre for Advanced Studies  
RELIGIOWEST

The Representation of Religion in the European Union

Lucian N. Leustean



European University Institute  
**Robert Schuman Centre for Advanced Studies**  
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## **Abstract**

Despite the widespread perception that religious actors were passive to the construction of the European project, relations between churchmen and politicians at the local and supranational levels have been a constant mark from the Schuman Declaration until today. This paper focuses on the mobilisation of religious networks in the process of European integration. It examines the typology of transnational religious structures, compares the main policy areas for religious/convictional actors and provides a list of religious/convictional actors in dialogue with European institutions.

## **Keywords**

Religion; politics; religious and convictional networks; religious dialogue in the European Union.



## Introduction\*

The signing of the Treaties of Rome in 1957 and the merging of the executive bodies of the three European Communities (EC) in the late 1960s occurred at a time when academic scholars announced the inevitable death of religion and the emergence of various secularisation models.<sup>1</sup> One of the most widely-circulated comments came from sociologist Peter Berger who pointed out that, if the trend persisted, in the twenty-first century ‘religious believers are likely to be found only in small sects, huddled together to resist a worldwide secular culture’.<sup>2</sup>

Despite the widespread perception that religious actors were passive to the construction of the European project, relations between churchmen and politicians at the local and supranational levels have been a constant mark from the Schuman Declaration until today. What mattered were not only the religious communities’ views of political dynamism in Brussels and Strasbourg but also their involvement in policy-making as societal actors in the European Union (EU).

This paper focuses on the mobilisation of religious networks in the process of European integration. It examines the typology of transnational religious structures, compares the main policy areas for religious/convictional actors and provides a list of religious/convictional actors in dialogue with European institutions.

## Religious Dialogue with European Institutions

As a general trend, Christian churches remained quiet on the process of European integration. In a report presented at a meeting organised by the ‘Christian Study Group on European Unity’ in 1968, Hans Hermann Walz attempted to provide an explanation of the lack of churches’ official response from the Treaties of Rome until then. He pointed out that during this period,

[...] not one church synod, no single official speaker of any one of our churches have ever issued a statement of encouragement, criticism or even warning in the matter of the Common Market and its problems. This is to be compared with the fact that in these months hardly any official or semi-official church gathering goes away without a more or less enlightened pronouncement on the Vietnam war and that in recent years at least seven official statements have been made about one or two cinema-pictures of Swedish origin which seemed to offend moral sentiments about sex.<sup>3</sup>

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\* Data in this article has been corroborated from interviews with former and current religious practitioners and civil servants and material from the following bodies and archives: the Bureau of European Policy Advisers (BEPA) of the European Commission, Brussels; the Church and Society Commission of the Conference of European Churches (CSC/CEC), Brussels; the Commission of the Bishops’ Conferences of the European Community (COMECE), Brussels; the Jesuit European Office – OCIPE, Brussels; the European Catholic Centre (*Foyer Catholique Européen*), Brussels; the Quaker Council for European Affairs, Brussels; *Centre d’Action Laïque*, Brussels; the Historical Archives Service of the European Commission, Brussels; Lambeth Palace Archives, London; and, the Archive of the World Council of Churches, Geneva. I am grateful to the staff in these organisations for permission to read their documents. This paper does not reflect the official position of any of the above organisations.

<sup>1</sup> For secularisation in post-war Europe see David Martin, *A General Theory of Secularisation*, Oxford: Blackwell, 1978; Grace Davie, *Religion in Modern Europe: a Memory Mutates*, Oxford: Oxford University Press, 2000; and, Grace Davie, *Europe, The Exceptional Case. Parameters of Faith in the Modern World*, Darton: Longman and Todd, 2002.

<sup>2</sup> Peter Berger, ‘A Bleak Outlook is Seen for Religion’, *New York Times*, 25 January 1968, p. 3. See also, Peter Berger (ed.), *The Desecularization of the World: Resurgent Religion and World Politics*, Grand Rapids, MI: W.B. Eerdmans, 1999.

<sup>3</sup> Hans Hermann Walz, ‘Why Is the Importance of the Integration Process so Little Understood in the Churches?’, CSGEU, Windsor Castle, 24-26 May 1968, The Archives of the World Council of Churches, Churches Commission on the International Affairs, Christian Study Group for European Unity, 1965-8.

In Walz's opinion, the limited public involvement of churches towards the European Communities was due to the two major factors. Firstly, churches seemed 'to be incompetent in European matters'. The European Community was regarded a purely economic and political project and technical details and disputes on agricultural subsidies and economic quotas did not have a theological substance which could raise interest among local congregations. Instead, churches were eager to take a stand on issues on which they could easily identify between the terms 'good' and 'bad'. Secondly, 'individualism, Puritanism and secularism' had a strong impact on West European churches. Churches could not easily distance themselves from the past and the process of Western integration was perceived by many churchmen as an opposite movement to the communist regimes of the East. In conclusion, Walz suggested that although churches remained largely quiet, the most successful engagement with the EC was done by transnational reflection groups. In his opinion,

'What the churches as corporate bodies will not do at present, can and must be done by Christian groups of people willing to sacrifice honoured values for the future and being able to accept their European heritage. These groups connected with one another from country to country must try to change the atmosphere in which our churches largely live. For this purpose they should not restrain themselves to political argumentation – which of course is very necessary. They must go into theological, historical and sociological arguments. Moreover, they should not only speak in general to a general church public, but they should try to convince church leaders and theological thinkers person by person and step by step'.<sup>4</sup>

The establishment of the 'Ecumenical Commission on European Cooperation' was the most appropriate example in this sense. A few months after the Schuman Declaration, in September 1950, a transnational group of Protestant and Anglican politicians and churchmen established a highly-selective group titled the 'Ecumenical Commission on European Cooperation' (ECEC) which provided expertise to churches on the process of European integration.<sup>5</sup> At the pressure of churchmen from the World Council of Churches (WCC), the group would change its name twice: in 1953 to the 'Committee on the Christian Responsibility for European Cooperation (CCREC)' and in 1966 to the 'Christian Study Group on European Unity' (CSGEU) lasting until the Roehampton Conference in 1974.

The ECEC was informally affiliated with the WCC and had an international membership with churchmen and politicians from the European Coal and Steel Community (ECSC) and other West European countries which later joined the EC (Britain, Denmark, Sweden). Its selective membership represented a wide political and religious spectrum in Western Europe bringing together experts affiliated with both the EC and the Council of Europe. In addition, the expertise of the group would become more influential with some of its members acquiring prime positions of leaderships in Western Europe, such as Jean Rey, European Commissioner in charge of External Relations (1958-1967) and President of the European Commission (1967-1970); Gustav Heinemann, President of Federative Republic of Germany (1969-1974), and Max Kohnstamm, General Secretary of the High Authority of the European Coal and Steel Community (1952-1956) and Vice-President of the Action Committee for the United States of Europe (1956-1975).<sup>6</sup>

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<sup>4</sup> Ibid.

<sup>5</sup> For the early history of the ECEC see Lucian Leustean 'The Ecumenical Movement and the Schuman Plan, 1950-54', *Journal of Church and State*, 2011, 53 (3), pp. 442-71; and, M. Greschat and W. Loth *Die Christen und die Entstehung der Europa'sischen Gemeinschaft*, Stuttgart: Kohlhammer, 1994.

<sup>6</sup> Among the founders of the ECEC in 1950 were André Philip, the French Economic Minister (1946-47) and head of the French delegation to the European Economic Commission of the United Nations in 1947; Connie L. Patijn, the Dutch delegate to the United Nations Economic and Social Council; Max Kohnstamm, Counsellor in the Dutch Ministry of Foreign Affairs; Gustav Heinemann, German Minister of Interior, member of Bundestag representing the CDU and President of the Synod of the Evangelical Church of Germany; Kenneth Grubb, Chairman of the Churches Commission of International Affairs office in London; Denis de Rougemont, a writer and leader of the cultural section of the European Movement; and Pierre Mahillon, a Belgian Magistrate.

Furthermore, in the 1960s, the CCREC members were instrumental in supporting the establishment of ecumenical bodies in Brussels. This was particularly visible in 1964 when leading churchmen from the six EC countries, Britain and Switzerland established a transnational network in Brussels, titled the 'Consultative Committee of Churches for the European Communities'.<sup>7</sup> In 1966 the Consultative Committee was paralleled by the establishment of a laymen office at the initiative of officials working in European institutions, 'the Ecumenical Centre in Brussels'.<sup>8</sup> Both ecumenical bodies shared the same office and monitored the policy making of the European Communities. Their main functions were both to inform churches of decisions taken at European level but also to involve national churches on reflecting on the process of European integration.<sup>9</sup>

While concrete steps were taking place in Brussels, the non-public response of churches towards European integration was mainly due to the impact of the Cold War. From their beginning the European Communities were a political project with a defined regional scope and, consequently, this regionalism was perceived by churchmen as an obstacle to the dialogue between East and West. However, despite the official reticence, the political drive of the EC would gradually lead to an increasing Europeanisation of religious transnational networks.

Although ECSC countries as a whole were predominantly Catholic, relations between European institutions and the Roman Catholic Church developed on the initiative of local dioceses, at least in France and Belgium, rather than as the policy of the Holy See towards European federalism. Between 1950 and 1952 the diocese in Strasbourg had a small office monitoring the Council of Europe; however, the office was closed due to financial reasons and lack of interest from the Holy See.<sup>10</sup> A new office was opened by Jesuit clergy in Strasbourg in 1956 which aimed to provide a link between the Council of Europe and the Roman Catholic Church. This office, named the 'Catholic European Study Information Centre' (*Office Catholique d'Information sur les Problèmes Européens - OCIPE*), opened a branch in Brussels in 1963. OCIPE ran in parallel with the 'European Catholic Centre' (*Foyer Catholique Européenne*) which was established in the same year looking after the pastoral needs of EU officials and their families in Brussels.<sup>11</sup> After the Second Vatican Council a large number of religious bodies entered into contact with European institutions, some of which opened offices in Brussels to provide expertise and a global network on education, development, humanitarian aid and diplomatic relations, such as the Council of the Bishops' Conferences of Europe in 1963;<sup>12</sup> the CIDSE - International Co-operation for Development and Solidarity in 1967; the Catholic International Education Office in 1974; and, the European Committee for Catholic Education in 1974.

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<sup>7</sup> The Consultative Committee of Churches in the European Communities was established by Protestant churches in the ECSC and the UK in 1964. It was renamed the Commission of Churches in the European Communities in 1972; the Ecumenical Commission for Church and Society in the European Communities in 1979; the European Ecumenical Commission for Church and Society in 1985; and was integrated into the Conference of European Churches in 1999. An office was opened in Strasbourg in 1986.

<sup>8</sup> The Ecumenical Centre in Brussels was registered as an *Association internationale sans but lucratif in Moniteur belge* no 2734 on 20 May 1965. In 1966 the Centre employed the Reverend Marc Lenders as Secretary, a position he retained until 1999.

<sup>9</sup> See also Philip Coupland, *Britannia, Europa and Christendom: British Christians and European Integration*, Basingstoke: Palgrave Macmillan, 2006; and Jurjen Zeilstra, *European Unity in Ecumenical Thinking 1937-1948*, Zoetermeer: Boekencentrum, 1995.

<sup>10</sup> For OCIPE in the early 1950s see, Philippe Chenaux, *De la chrétienté à l'Europe. Les catholiques et l'idée européenne au XXe siècle*, Tours: CID Editions, 2007. For Catholic mobilisation in the European Communities in the early 1960s see Lucian N. Leustean, 'Roman Catholicism, Diplomacy and the European Communities, 1958-64', *Journal of Cold War Studies*, 2013, 15 (1), pp. 53-77.

<sup>11</sup> For Christian democracy see William Kaiser, *Christian Democracy and the Origins of European Union*, Cambridge: Cambridge University Press, 2007 and Steven van Hecke and Emmanuel Gerard (eds.), *Christian Democratic Parties in Europe since the End of the Cold War*, Leuven: Leuven University Press, 2004.

<sup>12</sup> The Council of the Bishops' Conferences of Europe had its headquarters in St Gallen, Switzerland, and some of its members entered into contact with European institutions, without opening an official representation in Brussels.

The increasing number of Catholic offices in Brussels was supported by the appointment of a Papal Nuncio in charge of diplomatic relations between the Holy See and the European Community in 1970.

The first elections of the European Parliament in 1979 encouraged further developments in the Brussels strategy of churches. The Quaker Council for European Affairs opened an office in 1979 while the Holy See established an official representation named 'the Commission of Bishops' Conferences of the European Community' (COMECE) which provided a direct link between Catholic bishops in the European Community and European institutions in 1980.

Both the Catholic and Protestant offices in Brussels and Strasbourg operated with a small number of personnel, mainly appointed by national religious hierarchies, and with limited financial support from their churches and from the European Commission. These offices brought together not only churchmen from EC member states but also officials working in European institutions who provided expertise in areas traditionally considered outside the interest of churches, such as agriculture and migration.

This exchange of information and knowledge between churches and European institutions reflected the private-public nature of religion. The concept of religion was associated with the personal interests of some EU officials while religious representations were regarded as part of the increasing number of civil society organisations lobbying in Brussels. The EU officials' involvement in religious representations had a double impact. Firstly, it led to increasing contact between Catholic and Protestant offices which culminated with the 1974 Roehampton Conference. The conference represented the climax of inter-religious relations in Western Europe and was dedicated to the process of European integration. Secondly, the Conference led to the establishment of a Joint Protestant-Catholic Working Group in Brussels to provide a theoretical investigation of the 'purpose' (*finalité*) of European integration and a practical analysis of the role of churches, particularly in the field of development policy. This Group became an established representation named the 'European Ecumenical Commission on Development' (EECOD) and ran from 1975 to 1996.

A new turn in relations between European institutions and religious communities took place in the early 1980s. On the recommendation of Secretary General Émile Noël, President Gaston Thorn of the European Commission appointed Umberto Stefani, Director at the Secretariat General, as Special Counsellor on 13 September 1983 in charge of compiling a census of religious organisations and as an informal liaison officer with the Holy See. Stefani also retained this position later during the first years of Jacques Delors's presidency and was instrumental in organising the visits of Pope John Paul II to European institutions in 1985 and 1988.

Delors's interest in religious and ethical issues and the increasing mobilisation of religions on European issues in the context of the Single European Act led to an increasing number of meetings with religious and ethical organisations. New religious bodies set up offices in Brussels and engaged in an informal type of dialogue. These included the European Union of Jewish Students which opened an office in 1982, while the European Commission received delegations from the European Jewish Congress in 1987 and the Ecumenical Patriarchate in 1989. After the death of Jean-Louis Lacroix, who worked on ethical issues and was one of Delors's closest advisors, Delors appointed the so-called 'Lacroix Group' of advisors in 1987. Although the group did not have an official mandate to liaise with churches, on 8 March 1989 Delors established a new advisory group named the 'Forward Studies Unit' (FSU) (*Cellule de prospective*) under the leadership of Jean-Claude Morel, a former Director-General, and Jérôme Vignon, Coordinator of Studies. The FSU continued the Lacroix Group's previous expertise and was asked to establish regular contact with churches and religious communities.<sup>13</sup>

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<sup>13</sup> The FSU was placed directly under the President's authority and was composed of eleven Brussels officials, two experts, five interns and one national official. 'Pour mieux se connaître. La Cellule de prospective', *Courrier du Personnel*, no 533, December 1991.

The FSU's official mandate on religion led to the appointment of Marc Luyckx as Secretary in charge of religious dialogue in September 1990. Luyckx was a former Catholic priest with a doctorate in Russian and Greek theology from the *Pontificio Istituto Orientale*. He served as Secretary of the EECOD from 1985 until 1989, being involved in the work of Catholic-Protestant representations in Brussels. In 1990 he wrote a report on a comparative analysis of the Abrahamic religions and atheist communities and concluded that, despite the process of secularisation, there was an increasing interest in spirituality coupled with science and technology.<sup>14</sup>

Luyckx's drive in favour of closer relations between the Commission and a wide range of religious and convictional communities that needed to be better organised at pan-European level was paralleled by a large number of new religious representations. They included churches (the Brussels Office of the Evangelical Church in Germany in 1990; the Jesuit Refugee Service Europe in 1991; the Liaison Office of the Orthodox Church to the European Union in 1994, under the jurisdiction of the Ecumenical Patriarchate), religions (CEJI – A Jewish Contribution to an Inclusive Europe in 1990; the Forum of European Muslim Youth and Student Organization in 1996; the European Bahá'í Business Forum in 1993) and communities of conviction (European Humanist Federation in 1991).

In October 1996, Luyckx was replaced by Thomas Jansen, Secretary-General of the European People's Party who retained his position during Santer's presidency. In the same year, the Forward Studies Unit was renamed as the Group of Political Advisors to the European Commission (GOPA). During Romano Prodi's presidency, Michael Weninger, a former Austrian diplomat with studies in theology and philosophy was appointed in charge of contact with churches and religious communities within GOPA.

Both Jansen's and Weninger's leaderships coincided with the establishment of a European programme titled 'A Soul for Europe: Ethics and Spirituality' which was intended to promote religious dialogue between Christians, Jews, Muslims and Humanists and was administered by the European Ecumenical Commission for Church and Society. The programme had its origins in Delors's meeting with religious leaders in 1990 in which he suggested that Europe needed 'a soul', however, it failed to lead to a unified European stance on religious and convictional issues.<sup>15</sup>

The establishment of the Convention on the Future of Europe in 2001 and discussions on the *Treaty establishing a Constitution for Europe* brought new religious actors in contact with European institutions. The decision to exclude references to 'God' and 'Christianity' in the Preamble of the Constitution, and debates in the intergovernmental conference between 2003 and 2004 revealed that despite an increase in religious lobbying in Brussels, national governments continued to have a powerful voice in issues related to religion.<sup>16</sup>

The institutionalisation of religious relations was the product of intergovernmental negotiations during the Convention. In 2005 GOPA was renamed the Bureau of European Policy Advisors

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<sup>14</sup> Marc Luyckx, 'Religions Confronted with Science and Technology. Churches and Ethics after Prometheus', European Commission, Brussels, 1992, available online at [http://vision2020.canalblog.com/archives/religions\\_science\\_and\\_technology/index.html](http://vision2020.canalblog.com/archives/religions_science_and_technology/index.html) (accessed 28 July 2010)

<sup>15</sup> The programme was set up in 1993 and ended in 2004. For the minutes of the 1990 meeting see, Lucian N. Leustean, 'Does God Matter in the European Union?' in Lucian N. Leustean (ed.), *Representing Religion in the European Union. Does God Matter?*, London: Routledge, 2012.

<sup>16</sup> For the position of various churches on the Preamble and Article 17 see Lucian N. Leustean, 'The Place of God: Religious Terms in the Debate on the European Constitution' in *La Constitution Européenne: Elites, Mobilisations, Votes*, Antonin Cohen and Antoine Vauchez (eds.), Presses de l'Université de Bruxelles, 2007, pp. 113-27; François Foret and Virginie Riva, 'Religion between Nation and Europe: The French and Belgian 'No' to the Christian Heritage of Europe', *West European Politics*, 2010, 33 (4), pp. 791-809; and François Foret and Philip Schlesinger, 'Political Roof and Sacred Canopy? Religion and the EU Constitution', *European Journal of Social Theory*, 2006, 9 (1), pp. 59-81.

(BEPA).<sup>17</sup> In 2007 Jorge César das Neves, a Portuguese official with a background in philosophy, was appointed in charge of relations with religions and ‘convictional communities’; he retained the position until January 2012 when he was replaced by Katharina von Schnurbein, a German national who was previously the Commission Spokesperson for Employment, Social Affairs and Equal Opportunities and the Chair of the European Affairs Committee at the German Bundestag in Berlin. Katharina von Schnurbein remains the only EU official in European institutions with a direct mandate to coordinate religious dialogue although recent proposals have been put forward to create a similar position in the European Parliament. The present institutionalisation of religious dialogue has been in line with President José Manuel Barroso’s approach to religious issues, resulting in annual meetings between the Commission and high-profile leaders from a large number of religious and convictional bodies.<sup>18</sup>

### The Functional Breakdown of Representations<sup>19</sup>

A comparative analysis of the material collected from the archives and public documents issued by the European Commission, Catholic, Protestant and Humanist bodies reveals that 120 actors have been in dialogue with the European Commission from 1957 until today, 82 of which have opened representations in Brussels. Although not definitive with many other religious and convictional organisations having approached European institutions informally, these numbers demonstrate the increasing interest in issues of ‘religion’ and ‘faith’ among a wide range of policy makers.

Before the 1950s Brussels already had offices of a number of Catholic bodies, such as the European Young Christian Workers and the Conference of International Catholic Organizations. The most significant increase in the number of Catholic organisations is visible after the establishment of the European Coal and Steel Community in 1951 and after the Merger Treaty of the European Community in 1966. However, the latter increase is also directly linked to the Second Vatican Council which led to a new stage in church policy towards European institutions. After the Maastricht Treaty

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<sup>17</sup> For an overview of religious dialogue with European institutions see, Thomas Jansen, ‘Europe and Religions: the Dialogue between the European Commission and Churches or Religious communities’, *Social Compass*, 2000, 47 (1), pp. 103–12; Pierre de Charentenay, ‘Les relations entre l’Union européenne et les religions’, *Revue du Marché commun et de l’Union européenne*, 2003, No. 465, pp. 90–100.; M. H. Weninger, *Europa ohne Gott? Die Europäische Union und der Dialog mit den Religionen, Kirchen und Weltanschauungsgemeinschaften*, Baden-Baden: Nomos, 2007; and, Bérengère Massignon, *Des dieux et des fonctionnaires. Religions et laïcités face au défi de la construction européenne*, Rennes: Presses Universitaires de Rennes, 2007.

<sup>18</sup> For more on religion and politics in the European Union see, Gilbert Vincent and Jean-Paul Willaime, *Religions et transformations de l’Europe*, Strasbourg: Presses Universitaires de Strasbourg, 1993; Philippe Chenaux, *De la chrétienté à l’Europe. Les catholiques et l’idée européenne au XXe siècle*, Tours: CID Editions, 2007; Lucian N. Leustean and John T.S. Madeley (eds.), *Religion, Politics and Law in the European Union* (London: Routledge, 2010); Brent F. Nelsen, James L. Guth and Cleveland R. Fraser, ‘Does Religion Matter? Christianity and Public Support for the European Union’, *European Union Politics*, 2001, 2 (2), pp. 191–217; Gerhard Robbers (ed.), *State and Church in the European Union*, Baden-Baden: Nomos, 1996; Peter Berger, Grace Davie and Effie Fokas, *Religious America, Secular Europe? A Theme and Variations*, London: Ashgate, 2008; Timothy A. Byrnes and Peter J. Katzenstein (eds.) *Religion in an Expanding Europe*, Cambridge: Cambridge University Press, 2006; Ronan McCrea, *Religion and the Public Order of the European Union*, Oxford: Oxford University Press, 2010; John T. S. Madeley, ‘E Unum Pluribus: The Role of Religion in the Project of European Integration’ in Jeffrey Haynes (ed.), *Religion and Politics in Europe, the Middle East and North Africa. Challenges to Citizenship, Secularisation and Democracy*, London: Routledge/ECPR Studies in European Political Science, 2009; Francis Messner, ‘La législation culturelle des pays de l’Union européenne face aux groupes sectaires’, in Françoise Champion and Martine Cohen (eds.) *Sectes et Démocratie*, Paris: Éditions du Seuil, 1999; and Ines-Jacqueline Werkner and Antonius Liedhegener (eds.), *Europäische Religionspolitik. Religiöse Identitätsbezüge rechtliche Regelungen und politische Ausgestaltung*, Heidelberg: Springer, 2013.

<sup>19</sup> See also Lucian N. Leustean, ‘Does God Matter in the European Union?’ in Lucian N. Leustean (ed.), *Representing Religion in the European Union. Does God Matter?*, London: Routledge, 2012 which provides additional data on the functional breakdown of religious representations.

in 1992, new Catholic bodies which are in contact with European institutions tend to have representations in Brussels rather than outside Belgium.

The Protestant, Anglican and Orthodox communities mobilised extremely slowly in the early years of the process of European integration. In particular, Delors's call for finding 'a soul for Europe' led to the parallel establishment of new bodies and offices in the European Union and in Brussels. While the Catholic presence represented a coordinated engagement of the Holy See in dialogue with the European Community, particularly after the Second Vatican Council, the other Christian confessions became more directly involved only after the European institutions opened their doors to a wide range of interest groups. An overview of all religious representations in Brussels reveals that the increase in their numbers has been directly linked to the political evolution of the European Union. While the Roman Catholic Church remains the dominant confession in terms of the number of religious representations, after the Single European Act the non-Catholic, other religions and convictional actors witnessed a steep increase.

Religious representations in the European Union are divided into diplomatic representations; official representation of churches; inter-church organisations or networks; confessional or convictional organisations; religious orders; and single-issue organisations.

### ***Diplomatic representations***

The Roman Catholic Church is the only religious confession with a diplomatic representation in Brussels, with a Papal Nuncio for the European Community appointed in 1970. According to diplomatic law, the Papal Nuncio not only represents the Holy See but also has a symbolic mission as the Doyen of the Diplomatic Corps accredited to European institutions. Concurrent with the increasing number of representations after the Maastricht Treaty, the Order of Malta entered into contact with the European Commission in the early 1990s and opened a diplomatic representation in 2003. However, the Order of Malta is not recognised by all EU member states; its diplomatic relations are recognised only by the European Commission and not by the other European institutions. In 2006 the European Commission opened an EU diplomatic delegation to the Holy See and, in the following year, the delegation was given diplomatic attributions regarding the Order of Malta.

### ***Official representations of churches***

A distinct entity is the 'official representation of churches'. Churches have been firstly represented by either pastoral bodies or by inter-church organisations. Although the Catholic Church was in contact with European institutions through OCIPE, the European Catholic Centre and other Catholic agencies, it opened an 'official' representation only in 1980, namely the Commission of Bishops' Conferences of the European Community (COMECE). The COMECE is in direct contact with a large number of Catholic bodies and represents the official voice of the Roman Catholic Church to European institutions.

The first Protestant church to have an independent office was the Evangelical Church of Germany (*Evangelischen Kirche in Deutschland* - EKD) in 1990.<sup>20</sup> The office provides legal expertise to the Church and Society Commission of the Conference of European Churches (CSC/CEC) and represents the EKD to European institutions.

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<sup>20</sup> The EKD has been one of the founding members and the largest financial contributor to the establishment of the 'Consultative Commission of Churches in the European Communities' in 1964. After the Merger Treaty, the EKD aimed to establish an independent office in 1969 but this was discouraged by the President of the European Commission who suggested that churches are better represented by an inter-church organisation.

After the Maastricht Treaty, a large number of churches followed a similar pattern to the EKD. Although they were and remained part of inter-church structures, they have gradually opened their own offices. In some cases, churches have chosen to be more visibly part of the structure of an inter-church organisation by sending an officer representing them (for example, representatives from Sweden and Finland working in the CSC/CEC). Other churches have decided to maintain contact with their previous inter-church partners while having set up offices of their own, such as the Ecumenical Patriarchate (1994), the Orthodox Church of Greece (1998), the Romanian and the Cypriot Orthodox Churches (2007) and the Church of England (2008).

### ***Inter-Church or Convictional Organisations/Networks***

Inter-church or convictional organisations/networks have a large membership and represent most confessions within a specific branch of a faith. From the beginning of the process of European integration, churches were grouped in inter-church organisations or networks which represented their interests. The World Council of Churches (1948) and the Conference of European Churches (1959) had informal contact with offices in Brussels.<sup>21</sup> In addition, some inter-church networks separated from these organisations and established their own representations, such as the European Evangelical Alliance (1994) and the Pentecostal European Fellowship (2005).

A number of non-Christian and convictional communities have established their own offices in Brussels. The main distinction between this type of structure and those above is in the membership. The confessional/convictional organisations/networks represent either only a community within a larger confession (for example, B'nai B'rith Europe) or a group of confessional/convictional organisations (for example, the European Union of Jewish Students or the European Humanist Federation). A large number of these organisations/networks were established before the European Coal and Steel Community but only became engaged in dialogue with European institutions after the Single European Act.

### ***Religious orders***

Although religious orders are associated only with the Roman Catholic Church, they do not fit into one of the above categories due to their nature and operation. Their prime activity is pastoral, some of them carrying out advocacy work which is independent of the official policy of the Holy See. The Jesuit order has been the most active in monitoring the activities of European institutions, opening a religious office in Strasbourg in 1956 and in Brussels in 1963. A European office of the Jesuit Refugee Service was opened in 1990 while the Dominican order established a centre (ESPACES - Spirituality, Culture and Society in Europe) in 2001.

### ***Single-issue organisations***

The majority of religious and convictional organisations represent single-issue groups, such as education, humanitarian aid and advocacy. They operate either on an exclusive 'single' issue or are engaged in a few issues at the same time. The single-issue organisations span across all churches, religions and communities of convictions and are actively engaged in EU policy areas. Most of them are in dialogue with European institutions either through diplomatic representation, official representation of churches or inter-church or convictional organisations/networks. For example, the majority of Christian single-issue organisations maintain close relations and are represented by the COMECE and the CSC/CEC in their dialogue with European institutions.

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<sup>21</sup> The official positions of both the World Council of Churches and the Conference of European Churches towards the process of European integration were affected by Cold War divisions.

## **Policy Considerations on ‘Religion’ and ‘Faith’ in the European Union**

Which are the main policy areas of interest to religious and convictional communities as part of their dialogue with European institutions? How have these policy areas changed during the construction of the European Union?

An insight into the policy interests of religious communities is provided by the annual statements published in *European Issues* produced from 1950 until 1974 by the Ecumenical Commission on European Cooperation (ECEC), the first transnational religious network in dialogue with European institutions. The analysis in these statements, of topics circulated among churchmen and EU officials, demonstrates that in the 1950s the main policy area of consideration was the rather broad topic of ‘the meaning of Europe’. Finding a commonly-agreed view in relation to this on how to engage with the process of European integration continued throughout the 1960s until the ECEC’s dissolution in 1974.

As presented in Table 1, the ECEC was particularly interested in raising awareness among churches at the national level, and most statements were directed towards identifying the benefits and weaknesses of EC membership for existing and prospective EC member states. This type of policy engagement which placed a considerable emphasis on national awareness rather than a systematic supranational dialogue was influenced by both the limited engagement of national churches with the European Communities and the evolution of the Cold War. As highlighted in Walz’s statement at the beginning of this chapter, the process of identifying concrete policy areas in which churches could have made a specific contribution were underdeveloped in the 1950s and the 1960s. Topics such as ‘youth’ and ‘aid’ appeared sporadically during this period. Although the ECEC ended its annual meetings in 1974, the Roehampton Conference which took place in the same year bringing together Catholic and Protestant participants, led to the establishment of a transnational religious network on ‘development issues’. A more visible engagement of churches with EC policy areas became evident in the 1970s and the 1980s when, in addition to ‘development’, churches raised concerns on the impact of inter-European ‘migration’ as a common area for both churches and European institutions.

President Delors’s encouragement of dialogue between the EU and a wide range of religious and convictional organisations, particularly after 1990, led to the emergence of a professionalized type of religious and convictional organisation in Brussels. This professionalized type involved not only churches but also Muslim and Humanist organisations which were invited in the early 1990s to mobilise themselves at the European level and sent representatives to Brussels to participate in religious dialogue with the European Commission.<sup>22</sup> As indicated in Table 2, new policy areas were consequently put forward as areas of interest for European institutions and religious/convictional bodies, including ‘education’, ‘institutional and legal affairs’, ‘bioethics’, ‘advocacy’, ‘inter-cultural and inter-religious dialogue’, ‘climate change’, ‘humanitarian aid’, ‘technology’ and ‘investment’.

In terms of numbers, an overview of 120 religious and convictional actors which were in dialogue with European institutions from 1982 until 2012 reveals that the Roman Catholic Church has the largest number of bodies in Brussels. However, this number is very close to that of other Christian communities. The main difference between these bodies is that the number of Catholic single-issue organisations is significantly higher than those of other Christian churches. On the other hand, the number of official representations of churches is almost half to that of single-issue organisations revealing that churches tend to become more specialised, working on policy issues directly with European institutions.

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<sup>22</sup> For the dialogue between Muslim organisations and European institutions see Sara Silvestri, ‘Islam and Religion in the Political System of the EU’, *West European Politics*, 2009, 32 (6), pp. 1210-1239. See Islam in Europe see Oliver Roy, *Globalized Islam: The Search for a New Ummah*, Cambridge: Cambridge University Press, 2004; Tariq Ramadam, *Western Muslims and the Future of Islam*, Oxford: Oxford University Press, 2005; and Bassam Tibi, *Islamism and Islam*, New Heaven and London: Yale University Press, 2012.

While a large number of ‘religions’ and ‘communities of conviction’ have entered into dialogue with European institutions, they mostly belong to the category of organisations/networks with a limited number in single-issue organisation indicating that they lack the policy expertise and direct implementation at the national and international levels of EU programmes.

Although a clear framework has not been established to indicate the ways in which dialogue between European institutions and religious representations should take place, the Lisbon institutionalisation implies that working on specific EU policy issues is the common denominator.

With the exception of official meetings between 1982 and 1990 which have been recorded by the Commission, it is difficult to obtain a detailed record of all encounters between EU officials and religious bodies. However, the data reveals that the European Commission tends to have a similar number of meetings with the Roman Catholic Church and Protestant/Anglican communities taken together as a bloc. Protestant/Anglican and Orthodox communities have been mainly represented by the CSC/CEC and the Roman Catholic Church by COMECE. If the figures only accounted for one particular Protestant/Anglican church, such as the Evangelical Church of Germany, the Church of England or the Church of Scotland, they would indicate the predominance of Catholic meetings. However, this perception has to note that the CSC/CEC dialogue with European institutions accounts for a large number of churches while, similarly, COMECE accounts for a significant number of Catholic bishops.

After 2005 the number of meetings to include all churches, religions and communities of conviction witnessed an increase, reflecting the decision of President Barroso to organise annual high-level meetings with their religious and convictional leaders. The increase also reflects the fact that Orthodox churches established their own offices in Brussels rather than being represented by the CSC/CEC, while dialogue with Muslim representatives has witnessed a comparable increase especially after the July London bombings. Dialogue with Jewish communities was constant from the 1980s onwards with a similar increase after 2005. In 2007 the European Commission decided to have separate meetings between, on the one hand, churches and religions, and, on the other hand, communities of conviction. Since this date, the number of communities of conviction in dialogue with the European Commission has witnessed an increase, in particular the number of Masonic lodges.

The Lisbon institutionalisation of religious dialogue builds on a long history of relations between institutions and religious/convictional actors. Although the number of representations in Brussels increased considerably after the Maastricht Treaty not all of them are officially engaged in dialogue with the European Commission. Small religious communities acting independently or those which are perceived as controversial in the eyes of EU officials are not invited to be part of the official dialogue. However, by maintaining an office in Brussels, they participate in policy programmes developed by the European Union. This trend is most visible after 2007 and demonstrates that the Commission has become more selective in choosing its partners of dialogue.

Currently, meetings are organised as working groups (bringing religious and convictional experts based either in Brussels or at the national level together with EU officials working on specific issues), dialogue meeting (seminars) and meetings between the highest level of political and religious leadership in Europe (the Presidents of the European Council, the European Commission and the European Parliament and religious and convictional leaders). The topics for discussions within working groups indicate that representations are required to provide expertise on a wide range of European policy issues, such as climate change, migration, development and financial reform. Most representations operate with a small office in Brussels supported by only a few members of staff. The number of meetings with the European Commission suggests that only those religious and convictional representations which are able to adapt their agenda according to new topics within working groups are invited to be part of official discussions. In addition, the Commission is interested in acquiring expertise from representations on policy issues while ensuring that there is a direct communication between national and supranational institutions.

## **Conclusion**

Religious communities have had a timid relationship with the European institutions. Although officially churches were attached to national politics and influenced by the evolution of the Cold War, religious transnational networks were present from the first days of the ECSC and the EC. They engaged in dialogue with EC officials and politicians involved in the process of European integration and aimed to bring their national congregations in direct contact with European institutions.

The degree of European public support for religious engagement with European institutions remains an open area for further analysis. Although Article 17 of the Lisbon Treaty institutionalises a mechanism of religious dialogue, it is unclear if this dialogue could be perceived as ‘business as usual’ or only an attempt to increase the public image and visibility of the European Union.<sup>23</sup> The European Commission remains the only institution which has set up a direct mandate of dialogue with ‘churches, religions and communities of conviction’; however, finding a common balance on how to engage with religious and convictional representatives in Europe and beyond remains a contested issue.

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<sup>23</sup> Article 17 of the Lisbon Treaty states that: ‘The Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States. The Union equally respects the status under national law of philosophical and non-confessional organisations. Recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations’.

**Table 1: Topics published in *European Issues* by the ECEC/CCREC/CSGEU, 1951-1968.**

Year	Europe / European Cooperation / European Unity / New Europe	France	Germany	Italy	Great Britain	US	Eastern Europe / East-West relations / Soviet Union	Middle East / Africa	Protestantism / Churches / Challenges to Churches	Common Market / European Community	Military Defence	Power	Youth	Aid
1951	2	1	1	1	1	1	1		1		1			
1952	No issue													
1953	4	2	2						1		1			
1954	2	1				1			1		1		1	
1954	1						1							
1955	1						1		1			1		
1956	2						1		1	2				
1957	1						1	1		1				
1958	2						2			2				
1959	1		1				1							
1960	1							1						
1961	2						1	1			1			
1962	1		1		1	1		1						
1963	2								1	1				
1964	1				1	1				1				1
1965	1		1						1	1				
1966	No issue													
1967	1				1	1	1							
1968	1								1					

**Table 2: A Selection of Religious/Convictional Representations with Offices in Brussels in Dialogue with the European Commission**

No	Type of Representation	Name	Brussels Office: Year	Description / Aims <sup>24</sup>	Website <sup>25</sup>	Address	Policy Areas <sup>26</sup>
1	Diplomatic relations	The Holy See	1970	<p>1. Nunciature to the European Union.</p> <p>In 2012 Archbishop Alain Paul Charles Lebeaupin was appointed Apostolic Nuncio.</p> <p>2. Delegation of the European Union to the Holy See, to the Order of Malta and to the United Nations Organisations in Rome</p> <p>The EU Delegation in Rome started its activity in 2006. In 2012 Laurence Argimon-Pistre was appointed Ambassador in charge of the EU Delegation.</p>	<p><a href="http://www.vatican.va/">http://www.vatican.va/</a></p> <p><a href="http://eeas.europa.eu/delegations/rome/eu_holy_see/work_with_holy_see/index_en.htm">http://eeas.europa.eu/delegations/rome/eu_holy_see/work_with_holy_see/index_en.htm</a></p>	<p>Avenue Brugmann 289 – 1180 Brussels</p> <p>Via IV Novembre, 149 00-187 Rome</p>	<p>Diplomatic relations</p> <p>The Apostolic Nuncio is the Doyen of the Diplomatic Corps accredited to European institutions.<sup>27</sup></p>
2	Diplomatic relations (only with the European Commission)	Sovereign Military Hospitaller Order of St John of Jerusalem of Rhodes and of Malta	2003	<p>1. Official Representation of the Order of Malta to the European Union</p> <p>The Order of Malta is a sovereign subject of international law and has diplomatic missions in 104 countries.</p> <p>2. Delegation of the European Union to the Holy See, to the Order of Malta and to the United Nations Organisations in Rome</p>	<p><a href="http://www.orderofmalta.org">http://www.orderofmalta.org</a></p> <p><a href="http://eeas.europa.eu/delegations/rome/eu_holy_see/work_with_hol">http://eeas.europa.eu/delegations/rome/eu_holy_see/work_with_hol</a></p>	<p>Avenue Huart Hamoir 43 – 1030 Brussels</p> <p>Via IV Novembre, 149 00-187 Rome</p>	<p>Medical and Humanitarian Aid Hospitals, Medical Centres and Health Programmes</p> <p>Emergency Corps and Ambulance Services</p> <p>Institutions for Old and Disabled</p> <p>Emergency Relief</p> <p>Bethlehem's Hospital</p>

<sup>24</sup> The data in this section reproduces material from the websites of religious/convictional representation (accessed 18 April 2013).

<sup>25</sup> All websites in this section were accessed on 18 April 2013.

<sup>26</sup> The data in policy areas section is my own analysis. This section does not represent the official position of the listed religious/convictional representations.

<sup>27</sup> 'Vade-mecum for the use of the diplomatic corps accredited to the European Union and to the European Atomic Energy Community', [http://ec.europa.eu/dgs/secretariat\\_general/corps/index.cfm?go=vademecum.vademecum](http://ec.europa.eu/dgs/secretariat_general/corps/index.cfm?go=vademecum.vademecum) (accessed 18 April 2013).

				The EU Delegation in Rome started its activity in 2006. In 2012 Laurence Argimon-Pistre was appointed Ambassador in charge of the EU Delegation.	<a href="#">y_see/index_en.htm</a>		Bioethics
3	Official Representations of Churches	Commission of Bishops' Conferences of the EU (COMECE)	1980	<p>The website of COMECE which includes the <i>Statute</i> offers the following introduction:</p> <p>'COMECE partners the political process of the European Union in the areas of interest to the Episcopates of the European Community; it monitors the activities of the European Union and informs in this regard the Episcopates of the European Community; it communicates to the European institutions and authorities the opinions and views of the Episcopates of the European Community concerning European integration. (Preamble) [...] The Commission of the Episcopates of the European Community (COMECE) brings together the bishops who represent the Episcopates of the Member States of the European Union with the aim of pursuing, in a spirit of collegiality, a closer collaboration among the said Episcopates, with regard to the pastoral questions connected to the development of the competences and activities of the Union' (Art. 1).</p>	<a href="http://www.comece.eu">www.comece.eu</a>	19, Square de Meeûs B-1050 Brussels	<p>Institutional and legal affairs</p> <p>Economic and Social policy</p> <p>Migration and Asylum</p> <p>Research and Bioethics</p> <p>Fundamental rights</p> <p>Intercultural / Interreligious Dialogue</p> <p>Education, Culture and Media</p> <p>Sustainable development</p>
4	Religious Order	Jesuit European Social Centre	1963	<p>The website of the Jesuit European Social Centre offers the following introduction:</p> <p>'In January 2012, the Jesuit European Office (OCIPE in Brussels) became the Jesuit European Social Centre (JESC). OCIPE had centres in Brussels, Budapest,</p>	<a href="http://jesc.eu/">http://jesc.eu/</a>	51 rue du Cornet B – 1040 Brussels	<p>European Affairs</p> <p>Social Coordination</p> <p>Advocacy/Projects</p>

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				Strasbourg and Warsaw. Whereas OCIPE in Strasbourg will remain, the offices in Budapest and Warsaw are now social centres of their respective provinces [...] JESC is a separate apostolic and legal entity within the Conference of European Provincials. Through JESC, the Society of Jesus remains committed to a Europe where human rights, freedom and solidarity are the foundation of integration’.			
5	Religious Order	Jesuit Refugee Service Europe	1991	The website of the Jesuit Refugee Service Europe offers the following introduction:  ‘The Jesuit Refugee Service is an international Catholic organisation. Its mission is to accompany, to serve and to plead the cause of refugees and forcibly displaced people. The JRS was set up by the Society of Jesus in 1980 and is now working over 50 countries worldwide’.	<a href="http://www.jrseurope.org">www.jrseurope.org</a>	Rue du Progrès (Vooruitgangstraat) 333/2 - B-1030 Brussels	EU law on asylum Migration and Asylum policies Detention of Vulnerable Asylum Seekers Advocacy Network for Destitute Forced Migrants
6	Religious Order	ESPACES - Spiritualities, Culture and Society in Europe	2001	The website of the ESPACES - Spiritualities, Culture and Society in Europe offers the following introduction:  ‘ESPACES - Spiritualities, cultures and society in Europe - an association of Dominican Brothers and Sisters. Its goal is to contribute to the building of Europe by underlining the social, political, ethical, spiritual, philosophical and theological dimensions of this historical process’.	<a href="http://espaces.dominicani.eu/">http://espaces.dominicani.eu/</a>	Avenue de la Renaissance 40 B-1000 Brussels	Advocacy
7	Single-Issue Organisations	Africa-Europe Faith and Justice Network	1988	The website of the Africa-Europe Faith and Justice Network offers the following introduction:  ‘The AEFJN is a Faith-based International Network present in Africa and in Europe,	<a href="http://www.aefjn.eu">www.aefjn.eu</a>	174, rue Joseph II B – 1000 Brussels Belgium	Food Sovereignty Trade Medicines Arms Corporate Justice Climate Change

				established in 1988. AEFJN promotes economic justice between the European Union and sub-Saharan Africa so that the poor of Africa may look forward to a better future. The AEFJN International Secretariat in Brussels (Belgium) coordinates the Antennae, does advocacy work and lobbies the European Institutions on issues affecting Africa. The AEFJN ANTENNAE (national groups) create awareness among Christians and religious, do advocacy and lobby towards the national governments, on issues relevant to Africa. There are 13 Antennae in 12 European countries’.			Africa Spirituality
8	Single-Issue Organisations	Caritas Europa	1971	The website of Caritas Europa offers the following introduction:  ‘Caritas Europa is the network of Caritas organisations on the European continent. The united strength of its 49 members, present in 46 European countries, makes of Caritas Europa one of the major social actors in Europe. Caritas Europa is also one of the seven regions of Caritas Internationalis, the biggest network of Catholic charities in the world devoted to reducing poverty and campaigning for social justice. Caritas Europa focuses its activities on issues relating to poverty, social exclusion and inequality, migration and asylum in Europe. On the global level, Caritas Europa is actively engaged in humanitarian assistance and international development throughout the world’.	<a href="http://www.caritas-europa.org">www.caritas-europa.org</a>	Rue de Pascale, 4 - 1040 Brussels	Social Europe Migration Humanitarian Aid Development and Peace European cooperation Advocacy and Communications
9	Single-Issue Organisations	CIDSE International Co-operation	1967	The website of CIDSE offers the following introduction:	<a href="http://www.cidse.org/">http://www.cidse.org/</a>	Rue Stévin 16 B-1000 Brussels	Finance and Development Climate Justice

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		for Development and Solidarity		‘We are an international alliance of Catholic development agencies working together for global justice. Our 17 member organisations from Europe and North America come together under the umbrella of CIDSE to fight poverty and inequality. We challenge governments, business, churches, and international bodies to adopt policies and behavior that promote human rights, social justice and sustainable development’.			Just Food Business and Human Rights Rethinking Development
10	Single-Issue Organisations	European Catholic Centre	1963	The website of the European Catholic Centre offers the following introduction:  ‘The European Catholic Centre is a non-profit-making international Association, recognised by the Belgian state, set up by officials of the European Institutions in Brussels. An Association of lay people - this is what makes its originality, with respect to other initiatives taken in the context of the European civil service - it is financed entirely by the contributions and the gifts of its members. The Centre purposes, according to Article 2 of its Statutes, to “.. being a sign of unity among Christians engaged in the process of uniting Europe”. It serves as a centre for meetings, discussions, formation, action and celebrations in the European Catholic pastoral service, in an ecumenical and social spirit, for persons attached to the European Union Institutions and other international bodies in Belgium, as well as their families’.	<a href="http://www.fce.be">http://www.fce.be</a>	rue du Cornet 51 1040 Brussels	Pastoral activities Festive celebrations and meetings Discussion groups Retreats and recollections Participation in activities in favour of the poor and deprived
11	Single-Issue Organisations	Pax Christi International	1978	The website of the Pax Christi International offers the following introduction:	<a href="http://www.paxchristi.net">www.paxchristi.net</a>	rue du Vieux Marché aux Grains, 21 - 1000 Brussels	Human Rights Human Security Disarmament and

				<p>‘Pax Christi International is a global Catholic peace movement and network that works to help establish Peace, Respect for Human Rights, Justice and Reconciliation in areas of the world that are torn by conflict. It is grounded in the belief that peace is possible and that vicious cycles of violence and injustice can be broken. Pax Christi was founded in Europe in 1945 as a reconciliation movement bringing together French and Germans after World War II. Today, the movement has more than 100 Member Organisations active in more than 50 countries and five continents worldwide’.</p>			<p>Demilitarisation Just World Order Religion and Peace</p>
12	Single-Issue Organisations	SECIS Service of European Churches for International Students	1999	<p>The website of SECIS Service of European Churches for International Students offers the following introduction:</p> <p>‘The Service of European Churches for International Students (SECIS) brings together institutions that perform activities of benefit to international students (welcoming, pastoral guidance, education, running of students' residences, establishment of grants, assistance in reintegration). It was founded in 1999 on an initiative of the Vatican aimed at coordinating the various projects of the Catholic Church in this field and strengthening its presence in the international sector of European universities’.</p>	<a href="http://www.secis.org/">http://www.secis.org/</a>	Chausée de Wavre nr 205, 1050 Brussels	<p>Education Youth Integration Migration and inter-cultural exchange in Europe</p>
13	Single-Issue Organisations	SIGNIS World Catholic Association for	2001	<p>The website of SIGNIS World Catholic Association for Communication offers the following introduction:</p>	<a href="http://www.signis.net">http://www.signis.net</a>	310, rue Royale 1210 Brussels	<p>Advocacy Children and Media Cinema Culture of Peace</p>

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		Communication		<p>‘SIGNIS is a non-governmental organization that includes members from 140 countries. As the “World Catholic Association for Communication”, it brings together radio, television, cinema, video, media education, Internet, and new technology professionals [...] SIGNIS is officially recognized by the Vatican as a Catholic organization for communication. The Mission of SIGNIS is: To engage with media professionals and support Catholic Communicators to help transform our cultures in the light of the Gospel by promoting Human Dignity, Justice and Reconciliation’.</p>			<p>Internet Media and Culture Media Education Radio Television and Video Theology and Communication Training Women and Communication</p>
14	Inter-Church or Convictional Organisations/Networks	Church and Society Commission of the Conference of European Churches	1959	<p>The website of the Church and Society Commission of the Conference of European Churches offers the following introduction:</p> <p>‘The Church and Society Commission (CSC) is one of the commissions of the Conference of European Churches (CEC), which is an ecumenical fellowship of 124 churches and 40 associated organisations from all over Europe. [...] The Church and Society Commission (CSC) provides a platform for the CEC membership to reflect on socio-ethical issues ecumenically and to involve them in common action and advocacy in relation to the European Union, the Council of Europe, the Organisation for Security and Co-operation in Europe and the United Nations (in European matters). CSC operates as a forum for action, dialogue and ecumenical training in European affairs [...] At its Spring 2009 Plenary meeting the CSC identified the</p>	<a href="http://csc.ceceurope.org/">http://csc.ceceurope.org/</a>	174, Rue Joseph IIB-1000 Brussels	<p>Church Action on Labour and Life - Christian Network Climate Change Economic and Climate Justice Education Environment Ethics, Science and Technology EU Financial and Debt Crisis European Integration Human Rights and Freedom of Religion Human Rights Library Nuclear Disarmament Social and Economic Issues</p>

				<p>following strategic objectives for its future work: a) Further developing CSC as a pan-European resource centre for its member churches and for their input to national governments on a selected number of European and international policy issues. b) Strengthening CSC's role in providing platforms and instruments for ecumenical (theological, socio-ethical) dialogue on a selected range of priority church and society issues. c) Facilitating, resourcing, and coordinating the engagement and advocacy of the churches in relation to the European institutions'.</p>			
15	Single-Issue organisations	APRODEV – Association of World Council of Churches related Development Organisations in Europe	1990	<p>The website of APRODEV offers the following introduction:</p> <p>'APRODEV is the Association of World Council of Churches related Development Organisations in Europe. It is registered as a not-for-profit association under Belgian law. The main objective of APRODEV is to influence decision-making processes in the European Union institutions as these affect developing countries, in order to promote justice and peace, and the eradication of poverty. In this, APRODEV pursues rights-based development from a faith-based perspective. APRODEV was founded in 1990 in order to strengthen the cooperation between the European development and humanitarian aid organisations which work closely together with the World Council of Churches. At present, 16 such organisations, with offices in 15 European countries, cooperate through APRODEV'.</p>	<a href="http://www.aprodev.eu/">http://www.aprodev.eu/</a>	Boulevard Charlemagne 28, B-1000 Bruxelles	Development Trade Food Security Climate Change Gender
16	Official	The Brussels	1990	The website of the Brussels Office of the	<a href="http://www.ekd.d">http://www.ekd.d</a>	Rue Joseph II, 166	Churches and EU

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	Representations of Churches	Office of the Evangelical Church in Germany		Evangelical Church in Germany offers the following introduction:  ‘In 1990, the <i>Evangelische Kirche in Deutschland</i> (Protestant Church in Germany - EKD) established a liaison-office at the seat of the EU institutions. [...] The office reports to the Representative of the Council of EKD, who is the director of the diplomatic service of the church with his seat in Berlin. Brussels staff monitor EC legislative proceedings and represent the interests and positions of the church vis-à-vis the Institutions [...] The Brussels office is also an information agency for EKD, its member churches and church based institutions and organisations’.	e/english/eu_office_brussels.html	B-1000 Brussels	Justice and Home Affairs Justice and Home Affairs Foreign and Security Policy Culture and Society Ecology and Economy Spiritual Representation EU funding policy and instruments
17	Official Representations of Churches	Ecumenical EU-Office of Sweden	1999	The website of the Ecumenical EU-Office of Sweden offers the following introduction:  ‘The Ecumenical Office for European Union relations was set up in 1999, initiated by the Christian Council of Sweden and Hela Människan (a non-profit organisation in social work with a christian standpoint). The purpose of the Office is to be a resource for churches and denominations to: a) Give information about current issues and decisions on both EU and national level for relevant fields of interest; b) Inspire and advice associated organizations to develop their activities within fields like social economy and international cooperation; c) Inspire and advice on in-service training for both organizations and for individuals; d) Support and give guidance to associated	http://www.kyrkornaseukontor.se	174, Rue Joseph IIB-1000 Brussels	Intercultural dialogue and European values around the Baltic Sea Social economy Increase the knowledge about the EU within the Swedish Ecumenical associations Conferences

				organizations when applying for grants; e) Influence the elaboration of new budget frames on EU level based on the needs and interest of associated organizations. [...] At present 8 different churches, denominations and organisations are associated to the Office’.			
18	Official Representations of Churches	Church of England	2008	<p>Since 2008, Gary Wilton is the Archbishop of Canterbury’s Representative to the European Union and a Canon of the Pro-Cathedral of Holy Trinity in Brussels.</p> <p>The House of Bishops’ Europe Panel, a sub-committee of the House of Bishops, is the main body assessing the relations between the Church of England and European institutions.</p>	<a href="http://www.holytrinity.be/">http://www.holytrinity.be/</a>	Rue Capitaine Crespel 29 B-1050 Brussels	EU 2020 Pastoral
19	Official Representations of Churches	The Liaison Office of the Orthodox Church to the European Union	1994	The Liaison Office of the Orthodox Church to the European Union was established at the initiative of Ecumenical Patriarch Bartholomew.	N/A	Place de Jamblinne de Meux, 40 1030 Brussels	Pastoral Education Social issues Trafficking Social justice
20	Official Representations of Churches	Representation of the Russian Orthodox Church to the European Institutions in Brussels	2002	<p>The website of the Representation of the Russian Orthodox Church offers the following introduction:</p> <p>‘The Representation was created on July 17, 2002 with a blessing of His Holiness Patriarch of Moscow and all Russia and the Holy Synod of the Russian Orthodox Church, “taking into account a widening dialogue of the Russian Church with European international organisations”’.</p>	<a href="http://orthodoxrue.eu/">http://orthodoxrue.eu/</a>	Rue Léon Lepage 33, B-1000 Brussels	Pastoral Christianophobia European Social Policy
21	Official Representations of Churches	Representation of the Church of Greece to	1998	The office of the Representation of the Church of Greece represents the Holy Synod of the Church of Greece.	<a href="http://www.regue.org">http://www.regue.org</a>	Boulevard Saint-Michel 50 Brussels	Church of Greece and Europe Collaborations with

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		the European Union					Churches and Authorities Interreligious relations and dialogue Bioethics Convention Charter of Fundamental Rights Pastoral
22	Official Representations of Churches	Representation of the Romanian Orthodox Church to the European institutions	2007	The website of the Representation of the Romanian Orthodox Church offers the following introduction:  ‘The Representation of the Romanian Orthodox Church to the institutions of the European Union is a concretization of the European openness of the Romanian Orthodox Church and an answer to the interest the European Union has shown in a dialogue with the Churches in Europe’.	<a href="http://www.orthodoxero.eu">http://www.orthodoxero.eu</a>	Rue Vanderlinden 15A -1030 Brussels	Pastoral EU’s relation with Churches Council of Europe Europe and Religious Freedom Social economy Bioethics Education and Culture Environmental issues
23	Official Representations of Churches	Representation of the Orthodox Church of Cyprus to the European Union	2007	The office of the Representation of the Church of Cyprus represents the Holy Synod of the Church of Cyprus.	<a href="http://churchofcyprus.eu.com">http://churchofcyprus.eu.com</a>	Square Ambiorix 2 1000 Brussels	North Cyprus Information Church of Cyprus Dialogue Turkey Culture Monuments
24	Inter-Church or Convictional Organisations/Networks	Quaker Council for European Affairs	1979	The website of the Quaker Council for European Affairs offers the following introduction:  ‘The Quaker Council for European Affairs (QCEA) was founded in 1979 to promote the values of the Religious Society of Friends (Quakers) in the European context. QCEA, based in Brussels, is an international, not-for-profit organisation	<a href="http://www.quaker.org/qcea/">http://www.quaker.org/qcea/</a>	Square Ambiorix 50 B-1000 Brussels	Democratic Governance Economic Justice Human Rights Peace Sustainable Energy Security

				under Belgian law’.				
25	Single-Issue organisations	CARE (Christian Action Research and Education) for Europe	1992	The website of CARE offers the following introduction:  ‘CARE for Europe is an NGO based in Brussels working for the Christian heart of Europe. As CARE’s (Christian Action Research and Education) representation to the European institutions we monitor European policies in areas such as bio-ethics, family life, gambling, human trafficking, religious freedom and human rights. CARE for Europe represents the viewpoints of churches and individual Christians across Europe on the value of human life [...]’	www.careforeurope.org	205/14 Belliard, Brussels	Rue 1040	Bioethics Demographic Change Europe’s Social Reality End of Life Issues Patient Mobility Reproductive Health Television Without Frontiers
26	Single-Issue organisations	Christian Organisations in Relief and Development	1999	The website of the Christian Organisations in Relief and Development offers the following introduction:  ‘EU-CORD is a network of 22 Christian Organisations in Relief and Development aiming to: 1. Improve members’ practice and capacity by facilitating knowledge sharing, mutual learning and joint innovation, in response to members’ requests 2. Inform members and their local partners on developments in EU external aid funding and increase members’ access to that funding. 3. Achieve change in EU position on international development and humanitarian aid policies and practices, so that they respond better to the needs of people living in poverty and affected by disasters’.	www.eu-cord.org	Rue Josef II, 166 1000 Brussels		Food Security Disability programming Education Water and Sanitation Child Rights
27	Single-Issue	Ecumenical	1999	The website of the Ecumenical Youth	http://www.eyce.	Rue Brogniez 44		Training Courses

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	organisations	Youth Council in Europe		<p>Council in Europe offers the following introduction:</p> <p>The Ecumenical Youth Council in Europe (EYCE) has member organisations in 26 countries throughout Europe. Members include national ecumenical youth councils, denominational youth councils/bodies and those representing Church youth in Europe.</p>	org/	B-1070 Brussels	Study Sessions Fundamentalism Fighting HIV/AIDS
28	Single-Issue organisations	CEJI – A Jewish Contribution to an Inclusive Europe	1991	<p>The website of CEJI offers the following introduction:</p> <p>‘An international non-profit organisation established in 1991, CEJI stands with individuals and organisations of all religions, cultures and backgrounds to promote a diverse and inclusive Europe. CEJI works to combat prejudice and discrimination and to promote social cohesion through training, education, dialogue and advocacy [...]’.</p>	<a href="http://www.ceji.org/">http://www.ceji.org/</a>	Rue Amédée Lynen 8 1210 Brussels	Diversity education Engaging Jewish Communities Advocacy Intercultural Dialogue
29	Inter-Church or Convictional Organisations/Networks	Conference of European Rabbis	2000s	<p>The website of the Conference of European Rabbis offers the following introduction:</p> <p>‘The Conference of European Rabbis (CER) is the primary Orthodox rabbinical alliance in Europe. It unites more than 700 religious leaders of the mainstream synagogue communities in Europe. It was founded in 1956 on the initiative of British Chief Rabbi Sir Israel Brodie, in order to revive the destroyed Jewish communities on the European mainland. [...]’.</p>	<a href="http://www.cer-online.org">www.cer-online.org</a>	2 Joseph Dupont, B1000 Brussels	The needs and problems of Rabbis throughout Europe Education Training seminars
30	Inter-Church or Convictional Organisations/Networks	European Jewish Congress	2009	<p>The website of the European Jewish Congress offers the following introduction:</p> <p>‘The European Jewish Congress (EJC) was</p>	<a href="http://www.eurojewcong.org">http://www.eurojewcong.org</a>	73, Rue de Namur 1000 Brussels	Combating Anti-Semitism High Level meetings Shoah Memory and

				officially established as a new and independent structure in 1986. Previously, European Jewish issues were dealt with by the European branch of the World Jewish Congress (WJC), first based in London, before moving to Paris in 1980. The EJC is today the regional affiliate of the WJC. As the sole political organizational representative of European Jewry, the EJC protects the interests of its affiliated communities, working daily with European Union institutions and officials, the Council of Europe (where the EJC has participatory status) and national governments and parliaments. Based in Brussels, with offices in Paris and Strasbourg, the EJC federates and co-ordinates the 42 elected leaders of national Jewish communities in Europe, encompassing approximately 2.5 million Jews’.			Education Europe-Israel Inter-religious dialogue Iran
31	Single-Issue organisations	International Campaign for Tibet	2006	The website of the International Campaign for Tibet offers the following introduction:  ‘The International Campaign for Tibet (ICT) works to promote human rights and democratic freedoms for the people of Tibet [...] Founded in 1988 [...] it maintains offices in Washington, DC, Amsterdam, Berlin, and Brussels, with field offices in Dharamsala, India and Kathmandu, Nepal. [...] Since opening its Amsterdam office in 1999, ICT has built a strong network of support at the EU, including the Tibet Intergroup of the European Parliament and other Tibet related organizations in Brussels. ICT Europe currently has a significant number of Belgian members and	www.savetibet.org	11, rue de la linière, 1060 Brussels	U.S. Government and Legislative Advocacy European and International Advocacy Recommendations for Policy Makers Tibetan-Chinese Negotiations

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				in June 2006 held its annual Light of Truth award in Brussels, during which the Dalai Lama presented the award to Archbishop Desmond Tutu and the Herg Foundation for their longstanding support for Tibet.’			
32	Inter-Church or Convictional Organisations/Networks	Muslim Council for Cooperation in Europe	2003	The Council was founded in 1996 in Strasbourg and opened an office in Brussels in 2003. The members of the Council are: Zentralrat der Muslime in Deutschland, Union de Comunidades Islamicas de España, The Muslim Council of Britain, Muslim Council of Denmark, Hungarian Islamic Community, Centre Socio-Culturel - Mosquée ADD’AWA, Vereniging Imam’s Nederland, Northern Ireland Muslim Family Association, Comunita Religiosa Islamica Italiana, Union of Muslims Organisations of UK and Ireland, Association des Etudiants Islamiques en France, Mosquée de Strasbourg and Conseil Supérieur des musulmans de Belgique.	<a href="http://cmce-europe.eu/indexe ng.html">http://cmce-europe.eu/indexe ng.html</a>	9-11 Rue Vanderstraeten, 1080 Brussels	Muslims in Europe Advocacy
33	Inter-Church or Convictional Organisations/Networks	European Humanist Federation	1991	The website of the European Humanist Federation offers the following introduction:  ‘The European Humanist Federation is the largest umbrella organisation of humanist associations in Europe, promoting a secular Europe, defending equal treatment of everyone regardless of religion or belief, fighting religious conservatism and privilege in Europe and at the EU level. [...] The European Humanist Federation, based in Brussels, was created in 1991 and unites about 50 humanist and secularist organisations from about half that number of countries’.	<a href="http://www.humanistfederation.eu">www.humanistfederation.eu</a>	Campus de la Plaine ULB, Accès 2, Avenue Arnaud Fraiteur, CP237, Brussels	The Humanist View of Society Human Rights Education The Family Start and End of Life Drugs

34	Inter-Church or Convictional Organisations/Networks	ENORB – European Network on Religion and Belief	2012	<p>The <i>2011-12 Annual Report</i> published on ENORB’s website offers the following introduction:</p> <p>‘ENORB is a European Anti-Discrimination Network which covers the Religion and Belief (R&amp;B) strand of EU Fundamental Rights and Equalities policies (registered ASBL May 2012 after 2 years preparatory work). Formed in response to the increase in discrimination and hate crimes on religion/belief grounds in Europe, ENORB is interconvictional, including the full diversity of religious, non-religious and humanist/atheist groups, with a considerable body of experience in this field’.</p>	<a href="http://www.enorb.eu">http://www.enorb.eu</a>	332 rue Engeland, 1180 Brussels	<p>Seminars Dialogue Combating discrimination and prejudice on grounds of Religion and Belief Exchanges, networking and information dissemination</p>
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