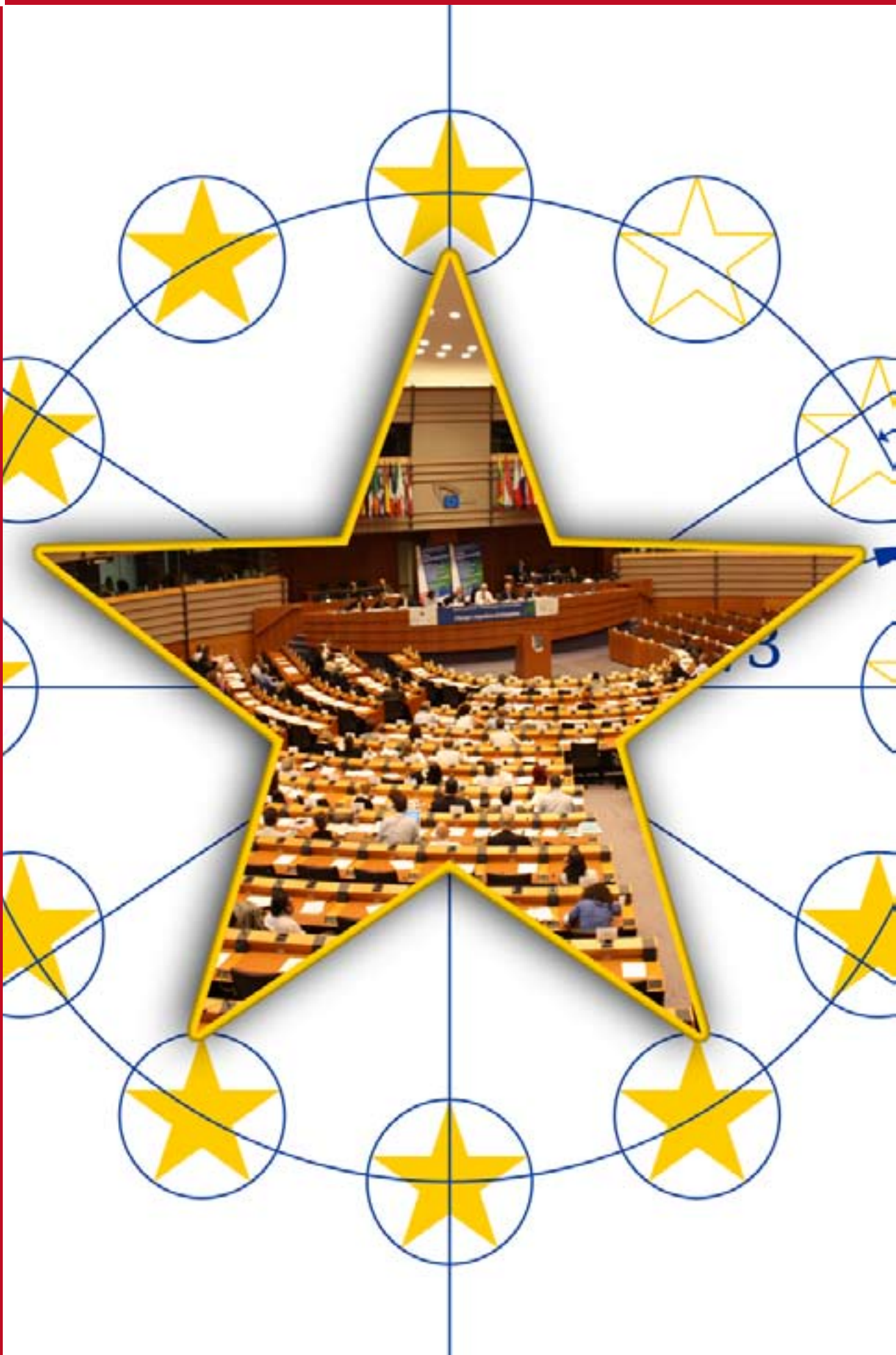




*Jesuit European Office*

Annual Report 2009



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## Editorial

As in 2008, our Annual Report offers a series of brief but representative (and we hope, readable) narratives of some of the work which has occupied us over the last year. This year's reports cover the global economic and financial crisis, our advocacy work in relation to the governance of natural resources, the work of the Council of Europe on social cohesion, work preparing for the European Year for combating poverty and social exclusion, a Brussels seminar in European values in the context of the European elections, the 'Copenhagen Summit on climate change', a presentation on religion in Europe to the OSCE in Vienna, a very practical project of our Budapest office, assisting church organisations in Hungary in establishing environmentally sustainable heating systems, and election education in Poland. Sometimes reference is made to fuller versions elsewhere.

In addition, we may draw readers' attention to the memorandum we composed on the European elections of June, 2009. This text was issued as a booklet and an electronic text may be found at <http://www.ocipe.info/index.php?id=95>.

In parallel to this form of the report a basic list of the activities of each office may be found on our website: <http://www.ocipe.info/index.php?id=263>.

I wish to record our thanks: to those working for the Jesuit European Office (OCIFE) in four countries for their dedication: to those organisations (Jesuit provinces, through the Conference of European Provincials; certain episcopal conferences and a dicastery of the Holy See; a European foundation; and the four Catholic development NGOs in three countries which fund our 'RPAN' Africa project) whose financial support – and the trust it embodies – makes our work possible and worthwhile. Finally no element of our work could proceed without partnership and networking and we have greatly appreciated the many and deepening bonds with our collaborators, in Belgium and far beyond.

Comme en 2008, notre Rapport annuel vous propose quelques descriptions succinctes de certaines facettes de notre travail en 2009. Ce rapport annuel présentera les initiatives prises dans le contexte de la crise globale, économique et financière; notre travail de plaider dans le cadre d'une meilleure gouvernance des ressources naturelles; l'implication du Conseil de l'Europe au niveau des politiques de cohésion sociale; le travail préparatoire à l'Année européenne 2010 de lutte contre la pauvreté et l'exclusion sociale; un séminaire à Bruxelles sur les valeurs européennes, dans le contexte des élections européennes; le 'Sommet de Copenhague sur le changement climatique'; une conférence sur la religion en Europe dans le cadre de l'OSCE (Vienne); un projet très concret de notre bureau de Budapest, qui a aidé les organisations ecclésiastiques de Hongrie à se doter de systèmes de chauffage écologiquement durables; des formations civiques aux élections en Pologne. Dans certains cas, ces brèves présentations renvoient à des descriptions plus détaillées, accessibles via notre site internet.

Nous attirons également l'attention de nos lecteurs sur le memorandum que nous avons publié, sous forme de brochure et sur le site, à l'occasion des élections européennes de juin 2009. Il est toujours téléchargeable sur la page <http://www.ocipe.info/index.php?id=95>.

Une liste plus systématique de nos activités peut être consultée sur notre site <http://www.ocipe.info/index.php?id=263>.

Je ne voudrais pas conclure sans remercier les membres des quatre équipes du Bureau Européen des Jésuites (OCIFE) pour leur implication; les organisations dont le soutien financier et la confiance garantissent la pérennité de notre travail (provinces jésuites, au travers de la Conférence des Provinciaux Européens; certaines conférences épiscopales et un dicastère du Saint Siège; une fondation européenne; et les quatre ONG catholiques de développement dans trois pays qui subventionnent notre projet RPAN en Afrique).

Enfin, aucun axe de notre travail n'aurait pu se développer sans partenariat et travail en réseau, et nous avons apprécié à leur juste valeur les relations nombreuses et approfondies qui ont pu être nouées avec nos collaborateurs, en Belgique et ailleurs.

*Frank Turner SJ*

General Director – Directeur général

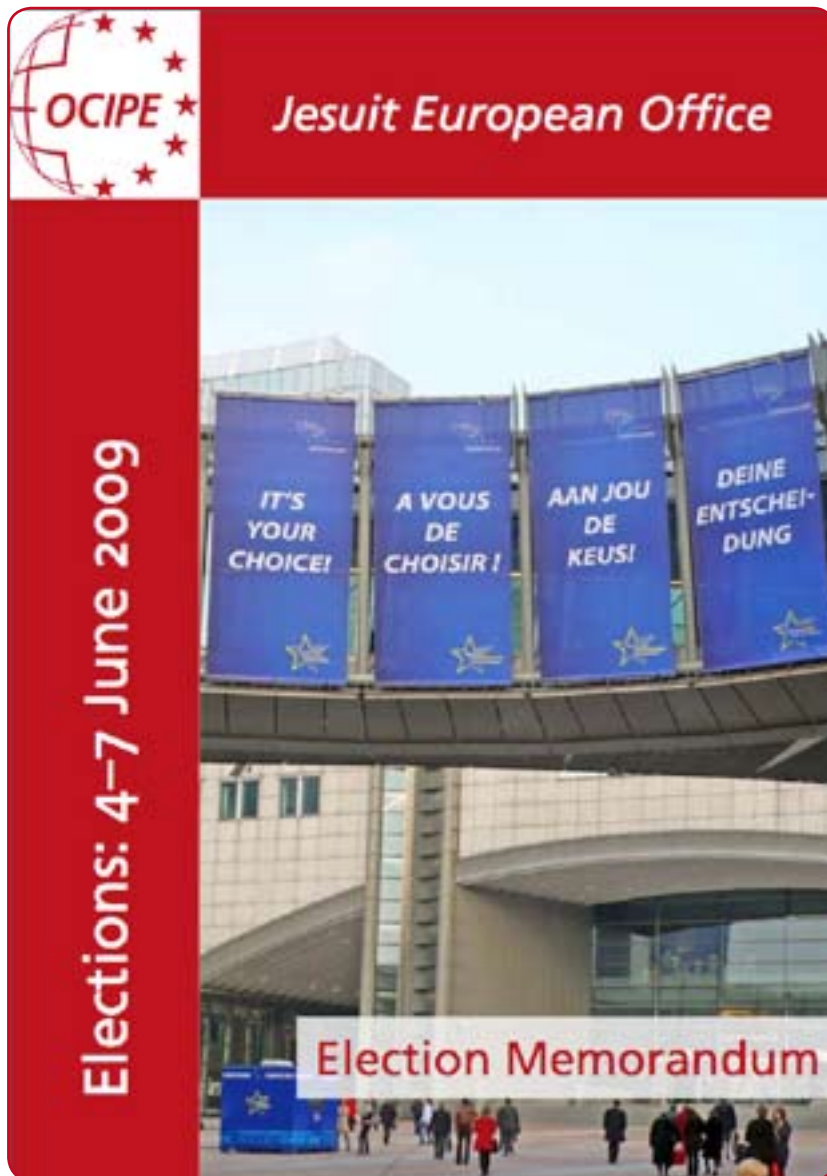


## Activities in 2009

Take a look at the full list of our activities on our website:

<http://www.ocipe.info/index.php?id=263>

## Election Memorandum



Download our Election Memorandum  
(in English and Spanish) at:

<http://www.ocipe.info/index.php?id=95>

## Considering the Economic and Financial Crisis

Frank Turner

In April 2009 the Jesuit European Office (OCIPE) organised and hosted a small interdisciplinary meeting of Jesuits to reflect on the rapidly evolving economic crisis (a fuller account of that meeting can be seen at [http://www.sjweb.info/documents/sjs/pj/docs\\_pdf/PJ101ENG.pdf](http://www.sjweb.info/documents/sjs/pj/docs_pdf/PJ101ENG.pdf)). We explored the crisis in terms of certain key polarities, asking a series of questions, though naturally without giving simple answers. Was it a moral crisis or systemic crisis? Was it simply an unusually acute short-term, cyclical fluctuation (with painful consequences) – or the decisive collapse of an economic and social paradigm? We went on to consider some 'mediations' we could bring to help develop effective societal responses: to think globally, not stuck within national boundaries; to ensure that sustainability was not sacrificed to the avid search for short-term growth; to combine respect for the market as an instrument of economic efficiency with an ethical critique of the market where it pretends to be the determining principle of social organisation. We offered our own fundamental principles – of 'shared but differentiated responsibility; of solidarity rooted in the Christian belief in 'koinonia' (active communion and mutual participation); and of gratuity' – the set of human practices that flows from the profound sense that life is a divine gift, that is ours to share. We were keenly aware of our limitations as a group; as Jesuits we were all men (whereas women are in many ways worse affected), all immune from the potential demoralisation of long-term unemployment, all of us living in the more affluent countries of Europe. Even if we were shielded from the most immediate and the harshest impact of the crisis, though, we were convinced that we could not evade struggling with its nature and meaning. We therefore planned a further seminar in November, this time including lay and non-European

participants. Some twenty of us (still unfortunately lacking a decent gender-balance) gathered in the Jesuit spirituality centre at Drogenen, Belgium. A much fuller account of this meeting will once again appear elsewhere. What follows simply summarises a few of our points of general agreement, amidst a fair number of differences:

– We agree that the initial financial crisis of autumn 2008 has transmuted into an economic,

social and environmental crisis. Development agencies sometimes speak of 'complex political emergencies', meaning those in which the interaction of a multitude of factors test the limits of analysis, even though the urgency of the situation requires instant response. This too is a complex global crisis that will lead to many specific hardships. For example, large-scale unemployment, a serious social evil, will continue to spread as certain

### Se pencher sur la crise économique et financière

Deux rencontres ont été consacrées à cette crise dans le courant de 2009.

La première, en avril, a rassemblé un petit groupe interdisciplinaire de jésuites pour une réflexion sur les évolutions rapides de la crise économique. La nature de la crise a été interrogée; les "médiations" à mettre en œuvre pour y apporter des réponses socialement efficaces ont été explorées: penser globalement, s'assurer de la durabilité des réponses, combiner respect du marché et critique éthique de celui-ci lorsqu'il prétend devenir le fondement de l'organisation sociale. Nos propres principes fondamentaux ont été rappelés: responsabilité partagée mais différenciée; solidarité ancrée dans le principe de *koinonia* (communion active et participation mutuelle); gratuité – tous principes issus de la conviction que la vie est don de Dieu à partager.

Un second séminaire a eu lieu à Drogenen, en novembre, auquel des laïcs et des jésuites non-européens ont aussi participé. Après des discussions animées, des convergences ont été dégagées sur l'origine spéculative de la crise (bulle financière); la combinaison d'aveuglements individuels et collectifs, privés et professionnels, dans la formation de cette bulle; le caractère désormais global (économique, social et environnemental) de la crise et son impact majeur sur les populations et pays les plus pauvres; l'impuissance des Etats et groupes d'Etats à mettre en place des contrôles adéquats des mouvements financiers et de capitaux, tant au niveau national qu'international; l'impossibilité pour certains gouvernements de faire face à une nouvelle crise de cet ordre, vu leur endettement massif et la hausse du chômage; l'interconnexion actuelle entre cette crise et les troubles liés au changement climatique, qui exigent en réponse un changement global de modèle économique.

Il ne s'agit donc pas d'imaginer une solution uniquement "technique" à la crise. L'enjeu est celui d'une vie réellement humaine. Ou, pour le poser en termes ignatiens: "De quelles ressources spirituelles disposons-nous pour penser la crise et y proposer des réponses?"

Un rapport complet de la première réunion est disponible sous l'adresse: [http://www.sjweb.info/documents/sjs/pj/docs\\_pdf/PJ101ENG.pdf](http://www.sjweb.info/documents/sjs/pj/docs_pdf/PJ101ENG.pdf). Le rapport de la deuxième rencontre sera bientôt publié également.



other economic indicators look more positive. To take just one European example, it is reported that the accident and emergency units of hospitals in Latvia are so starved of public funds that they can function only every second day. In the longer term poorer countries in (say) sub-Saharan Africa, despite their lesser engagement in the globalised economy, will be even more affected than those in Europe. In other words, we agree that the

are so deep and complex that the major financial corporations have been deemed 'too large to fail'. Profits are privatised by corporations which reject regulation as 'government interference', whereas losses are largely transferred to and borne by the public sector.

– The massive indebtedness of certain governments, incurred by the recent spectacular bail-outs,

common sense. Houses, whose value increased consistently over a decade, became seen less as homes than as investments whose value would always increase: therefore also they become collateral security for families' rapidly increasing debt. When the bubble bursts, lives seem to be ruined. These assets (however vulnerable to a sudden fall in prices to anyone who examined them coolly and closely) were then 'bundled together' and traded as secure corporate investments - this by highly paid financial 'experts': as if the experts agreed that one risk might be stupid but one thousand risks were safe. (In some cases, the risks were recognised but were fraudulently disguised.)

– The financial crisis occurs at the same time as other crises - notably that of climate change - for which the solutions proposed were deemed to be too expensive for the international community to commit itself to implementing. Yet the two crisis are inter-linked, at least in the matter of their resolution. We cannot, today, 'take one problem at a time'. More than that. According to the respected research institute, the New Economics Foundation, we urgently need to change our economy to live within its 'environmental budget'. As its policy director commented, 'There is no global, environmental central bank to bail us out if we become ecologically bankrupt'. And 'no existing models or policies could square the circle of economic growth with climate safety'.

Therefore, both political will and citizens capacity to understand and adapt are being tested to the limit. This is what we mean by saying that there can be 'no technical solution' to the crisis. Pope Benedict, in *Caritas in Veritate*, argued that today 'the social question has become a radically anthropological question' (sec 75). In other words, to respond to this global and interlocking crisis requires us to reconsider what we understand by a properly human life. In an Ignatian setting we wanted to ask, what kind of spiritual resources do we have to respond? But that is another story.



crisis is already disproportionately affecting the poor, and will continue to do so. Those sectors of the population, and those countries, which are already marginalised, will be pushed further into exclusion from the mainstream.

– There are glaring inadequacies in the national and international control of finance and capital. The mobility of capital mocks political frontiers and single states' powers of regulation (except perhaps for such a powerful country as China, which seems forceful and ruthless enough to govern its corporate sector). And yet there is no satisfactory international system of control either - even though the sums that move through the financial centres are almost unimaginably huge.

– The finance sector is excessively large in relation to other sectors, and is also excessively rewarded. Its connection with human well-being is sometimes far from obvious: yet its roots in the economy as a whole

will clearly impair the capacity of many states to maintain and develop adequate social security systems, health services, etc. This occurs precisely at a time when greater expenditure is forced on governments, because of the need to pay more unemployment benefits, as government income shrinks through the loss of personal and corporate taxation. The same indebtedness will almost certainly mean that any future slump of the same kind cannot be met through equivalent rescue packages: in other words, the next crisis could be a catastrophe.

– We agreed on the significance of various kinds of 'bubble' (that is, out-of-control speculation), manifested both individual and collectively. For example, the trigger of the 2008 crisis was the 'sub-prime mortgages' of the USA. This phenomenon reflected both private and corporate behaviour that seems to have exhibited an extreme euphoria that drove out

## Consideraciones sobre la crisis económica y financiera

Durante el presente año 2009 se han organizado dos encuentros para analizar la crisis económica y financiera. El primero, en abril, reunió un pequeño grupo interdisciplinar de jesuitas para reflexionar juntos sobre la rápida evolución de la crisis económica. Se analizó la naturaleza de la crisis; las "mediaciones" necesarias para poner en acción respuestas socialmente eficaces tales como: pensar globalmente; asegurar la sostenibilidad de las respuestas; o combinar respeto al mercado con su crítica ética cuando éste pretende convertirse en el fundamento de la organización social. El análisis se detuvo en algunos principios fundamentales: responsabilidad compartida pero diferenciada; solidaridad y koinonia (comunidad activa y colaboración mutua); y la gratuidad, principios todos que provienen de la convicción de que la vida es don de Dios que nos invita a compartir.

Un segundo seminario tuvo lugar en Drogen, en noviembre, en el que participaron esta vez laicos y jesuitas, algunos no europeos. Las convergencias se refirieron al origen especulativo de la crisis (burbuja financiera); la combinación de cegueras individuales y colectivas, privadas y profesionales, en la formación de esta burbuja; el impacto global (económico, social y medioambiental) de la crisis; y, su impacto todavía mayor en las poblaciones y países más pobres; el esfuerzo de Estados y grupos de Estados por poner en acción los controles adecuados sobre los movimientos financieros y de capitales, tanto a nivel nacional como internacional; la enorme dificultad para algunos gobiernos de hacer frente a una crisis de esta magnitud, dado su endeudamiento masivo y el alza del paro; la interconexión actual entre esta crisis y las cuestiones ligadas al cambio climático, que exigen como respuesta un cambio global del modelo económico.

No se trata sólo de imaginar una solución "técnica" a la crisis. El reto está en ofrecer una vida realmente humana. O para ponerlo en términos ignacianos: ¿de qué recursos espirituales disponemos para pensar la crisis y proponer respuestas?

Un informe completo de la primera reunión se encuentra disponible en: [http://www.sjweb.info/documents/sjs/pj/docs\\_pdf/PJ101ENG.pdf](http://www.sjweb.info/documents/sjs/pj/docs_pdf/PJ101ENG.pdf). El informe de la segunda reunión se publicará próximamente en *Promotio Iustitiae*.

## Investir dans la cohésion sociale

*Henri Madelin*

Les 26 et 27 février 2009 s'est tenue à Moscou la première Conférence du Conseil de l'Europe des ministres responsables pour la cohésion sociale dans chaque pays membre. Le titre donné à cette conférence se voulait ambitieux dans la conjoncture morose actuelle: "Investir dans la cohésion sociale – Investir dans la stabilité et le bien-être de la société". J'ai accepté la demande qui m'était faite de participer à cette conférence, en tant que membre de la Délégation du Saint-Siège, menée par Mgr Antonio Mennini, Nonce Apostolique et Représentant du Saint-Siège auprès de la Fédération de Russie.

L'objet de cette rencontre était de dresser l'acquis des politiques en cours dans ce domaine, de partager les expériences nationales, de faire ressortir ce qu'on appelle "les bonnes pratiques" dans le langage de Conseil de l'Europe, de redonner un nouveau dynamisme aux participants en précisant des orientations nécessaires, en dépit ou en raison de la crise économique qui sévit dans les 47 pays rassemblés dans le Conseil, comme dans le reste du monde. En invitant les participants à Moscou, la Russie voulait sans doute faire oublier des ressentiments à son égard et montrer qu'elle entendait être un pays soucieux de cohésion

sociale sur son propre territoire. C'est ce que signifiait sans doute la présence du Premier Ministre Poutine à l'une des séances où il a défendu le maintien des crédits et des garanties sociales dans la phase actuelle de ralentissement de la croissance. Il se confirme aussi que la Russie est maintenant décidée à signer la charte sociale rénovée.

### Un peu de chronologie

Cette réunion des ministres de la cohésion sociale s'inscrit dans une perspective du Conseil de l'Europe étalée dans le temps. Il avait été demandé un Rapport à une task force de haut niveau, présidée par le Professeur Mary



A entendre les différentes délégations nationales présenter leurs réalisations et espoirs pour demain, il est clair que le chemin à parcourir sera long. Des pays comme le Danemark, la Finlande, en tête du palmarès, peinent cependant à atteindre leurs objectifs sociaux. La République tchèque défend encore son modèle d'une économie libérale, ainsi que, plus modérément, la Hongrie et le Royaume-Uni. L'ombre menaçante de la crise oblige à une attitude défensive. En certains pays, on fait comme si elle n'était encore que lointaine.

### De grands défis à l'horizon

Si l'on se réfère aux travaux existants, la cohésion sociale est la capacité d'une société à assurer le bien-être de tous ses membres, en réduisant les disparités et en évitant la marginalisation. La Task Force insiste, quant à elle, sur la capacité de la société à gérer les différences et les divisions et à se donner les moyens d'assurer la protection sociale de l'ensemble de ses membres.

Si l'on n'agit pas, la stabilité sociale de l'Europe se verra ébranlée. Le Conseil de l'Europe pense en même temps que l'Europe dispose

Daly. Ce document a fait l'objet d'une synthèse distribuée aux participants et présentée à nouveau à Moscou. Il a servi de fil directeur pour les travaux de cette conférence.

C'est dans ce Rapport qu'est prévue la réunion périodique des ministres en charge du dossier de la cohésion sociale. On peut y lire en effet: "Afin de renouveler et de stimuler l'engagement en faveur de la cohésion sociale, une conférence ministérielle des ministres chargés de la Cohésion sociale devra se réunir tous les trois ans pour examiner les nouveaux risques et responsabilités liés à la cohésion sociale en tenant compte de la mondialisation et d'autres défis, ainsi que pour œuvrer au développement d'un nouveau contrat social pour l'avenir". Il est déjà annoncé que la prochaine conférence aura lieu en 2012 en Turquie.

### Un élargissement du champ de la cohésion sociale

L'objectif global est d'intensifier la promotion des droits sociaux en Europe en forgeant et développant des instruments juridiques nouveaux. Il est demandé aussi des programmes "pour étendre l'application des droits sociaux aux groupes et secteurs de la population qui n'étaient pas au centre du cadre classique des droits. Ceci inclut les enfants, les migrants, les travailleurs sans

droits sociaux, les personnes avec des handicaps, les minorités, les bénéficiaires de soins de longue durée, les personnes vivant dans la pauvreté, les familles avec des parents jeunes et de faibles ressources, les sans-abris". Le champ de la cohésion sociale tend à s'élargir durablement. Il ne s'agit plus seulement de politiques de protection sociale, mais aussi de politiques de l'emploi, de la santé, de l'éducation et du logement. Il s'agit bien de favoriser l'intégration sociale.

### Social cohesion

In February 2009 there was held in Moscow the first conference of ministers responsible for social cohesion in each member state of the Council of Europe. In the current bleak economic situation, the title of the conference struck a positive and ambitious note: 'Investing in social cohesion: Investing in the stability and well-being of society'.

The meeting aimed to develop good practice in policy-making, to share experiences and to give a new dynamism to the participants despite - or because of - the economic crisis that variously affects all forty-seven countries present. In inviting the participants to Moscow, the Russian Government evidently wished to mitigate certain resentments against it, and to show that it intends to take social cohesion as a matter of internal concern. In fact, Russia now seems determined to sign the revised Social Charter.

The conference's overall objective was to enhance the promotion of social rights in Europe by creating and developing new legal instruments. Hearing the delegations present their achievements and hopes made it clear that the road ahead will be long. Observers also noted that 'new needs and vulnerabilities are emerging which increase the risk of social fragmentation'.

The next such conference is planned to take place in Turkey in 2012.

d'un acquis considérable dans ces domaines sur lequel on peut s'appuyer. Mais les observateurs notent aussi que "des besoins et vulnérabilités nouveaux font leur apparition et accroissent le risque de fragmentation sociale". Ils ajoutent que "la diversité,

la mobilité et les valeurs en mutation sont telles que des personnes vivant au sein d'une même communauté ou d'une même société ont moins de choses en commun et sont donc moins susceptibles d'adhérer à une culture commune ou à un

ensemble de normes et de valeurs partagées".

Dans son intervention à cette Conférence de Moscou, le Représentant du Saint-Siège a déclaré: "La crise actuelle n'est plus seulement bancaire, elle devient économique avec des entreprises manquant de crédits pour poursuivre leurs développements et dès lors contraintes de condamner une partie ou la totalité de leurs salariés au chômage. La crise manifeste que la dépression actuelle devient morale, en engendrant pessimisme et découragement, entre les nations et les membres les plus démunis de chaque pays. La crise frappe à l'interne dans chaque pays et à l'externe la planète entière dans la réduction du volume des échanges internationaux... La situation risque d'empirer encore dans les prochains mois et nul ne sait encore bien comment redresser la barre, surtout si l'on veut éviter le retour de la fausse solution que représente le retour au protectionnisme d'antan."

Une année après, les constats et les diagnostics énoncés à cette Conférence de Moscou demeurent d'actualité.

### Invertir en la Cohesión Social

En febrero de 2009 se tuvo en Moscú la primera conferencia de ministros responsables de cohesión social de cada uno de los países miembros del Consejo de Europa. En la difícil situación económica actual el título de la conferencia llama la atención por su tono positivo y ambicioso: "Invertir en cohesión social: invertir en la estabilidad y bien estar de la sociedad".

La reunión pretendía promover buenas prácticas en el diseño de políticas públicas, compartir experiencias y promover un nuevo dinamismo en este asunto entre los Estados participantes a pesar – o precisamente – del contexto de crisis económica que afecta a los cuarenta y siete países representados. Al celebrarse la reunión en Moscú, el gobierno ruso intentaba amortiguar ciertas críticas y mostrar que la cohesión social es un tema que le preocupa especialmente. De hecho, parece que ahora Rusia sí está decidida a firmar la Carta Social.

El objetivo principal de la reunión era promover los derechos sociales en Europa creando y desarrollando instrumentos legales adecuados. Escuchando a las delegaciones allí presentes está claro que el camino para estos nuevos instrumentos será todavía muy largo. Los asistentes también destacaron que "nuevas necesidades y vulnerabilidades están surgiendo, lo que aumenta el riesgo social de fragmentación". La próxima conferencia tendrá lugar en Turquía en 2012.

## European Year for Combating Poverty and Social Exclusion

*Hervé Pierre Guillot*

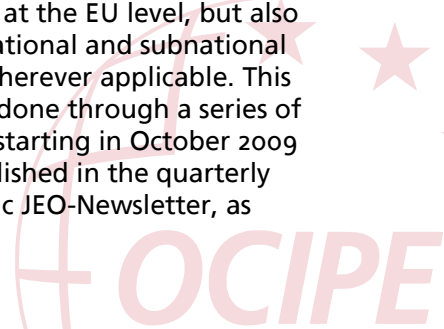
2008 was the European Year for Intercultural Dialogue. 2009 was the European Year for Innovation and Creativity. In fact, each year since 1983 the EU has designated a European Year with a specific motto. The aim of a European Year is to raise awareness amongst EU citizens of the activities of the EU in the specific area of focus. Through information and educational campaigns, meetings and conferences, surveys and studies, all sponsored by the EU and organised in the various Member States, the EU aims



at changing mentalities and behaviours of its citizens. Against this background, Year 2010 has been designated "European Year

for combating poverty and social exclusion" (EY 2010).

Following its mission of information and critical accompaniment of the construction of Europe, the Jesuit European Office (OCIFE) has decided to monitor the way EY 2010 is prepared and implemented, not only at the EU level, but also at the national and subnational levels, wherever applicable. This is being done through a series of articles, starting in October 2009 and published in the quarterly electronic JEO-Newsletter, as



well as through another series of articles, starting in December 2009 and published in the monthly magazine *EuropeInfos*, co-edited by the Jesuit European Office (OCIPE) and COMECE (Commission of the Bishops' Conferences of the European Communities). Both series of articles are to be seen as complementary and will be continued throughout 2010. The articles for *EuropeInfos* being meant for a monthly printed magazine, have the space to treat

strategy supposed to be agreed upon at the Spring 2010 European Council. the Jesuit European Office (OCIPE) intends to monitor the development of that issue throughout 2010.

The *EuropeInfos* series was continued with a focus on the way poverty and social exclusion are perceived by EU citizens, on the one hand, and the way both terms can be defined and measured by politicians and decision-makers, on the other hand. It appears

distinction between social exclusion and poverty are well reflected in the carefully balanced definition of social exclusion given by the Council of Europe in Article 30 of its Revised European Social Charter, signed in 1996 and entered into force in 1999. Social exclusion "refers to persons who find themselves in a position of extreme poverty through an accumulation of disadvantages, who suffer from degrading situations or events or from exclusion, whose rights to benefit may have expired a long time ago or for reasons of concurring circumstances. Social exclusion also strikes or risks striking persons who without being poor are denied access to certain rights or services as a result of long periods of illness, the breakdown of their families, violence, release from prison or marginal behaviour as a result for example of alcoholism or drug addiction" (Council of Europe, European Social Charter (revised) CETS No. 163, Explanatory report, No. 114, <http://conventions.coe.int/Treaty/en/Reports/Html/163.htm>).

Throughout 2010 the Jesuit European Office (OCIPE), in co-operation with COMECE, will continue its efforts to monitor the implementation of EY 2010, interviewing key actors from European institutions as well as from European NGOs and reporting on the way Christian Churches and Church-related organisations have been involved in the process. Towards the end of the year, we hope to draw some conclusions on the achievements and successes of EY 2010, as well as on its missed opportunities and failings.

### Année Européenne

Fidèle à sa mission d'information et d'accompagnement critique de la construction européenne, le Bureau Européen des Jésuites (OCIPE) a initié à partir du dernier trimestre 2009 deux séries d'articles sur l'Année Européenne 2010 de lutte contre la pauvreté et l'exclusion sociale. La première série est publiée électroniquement sur le site web, la seconde série est publiée dans la revue commune du Bureau Européen des Jésuites (OCIPE) et de la COMECE, *EuropeInfos*.

Après une présentation générale de l'Année Européenne 2010 dans ses objectifs et sa mise en œuvre, ces articles ont cherché à expliciter ce qu'il convient d'entendre par "pauvreté" et "exclusion sociale". En 2010 sont prévus des interviews d'acteurs engagés dans la lutte contre la pauvreté et l'exclusion sociale ainsi qu'un suivi de la manière dont les Eglises et les organisations caritatives ecclésiales s'investissent dans cette Année Européenne.

the subject in more detail than can be done in an online newsletter.

The series of articles started with a presentation of EY 2010 in relationship with the Lisbon strategy launched in Spring 2000 with a view for Europe by 2010 "to become the most competitive and dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion" (Presidency Conclusions, Lisbon European Council, 23-24 March 2000). By 2010 the ambitious objectives of that strategy in the social domain have not been met. EY 2010 may therefore be interpreted as an endeavour carried out by the EU to shed light on poverty and social exclusion at a time when the Lisbon strategy should be relaunched. One may hope that one of the fruits to be expected from EY2010 would be that a higher priority be given to social issues in the new decennial

that poverty and social exclusion describe multifaceted situations. New, refined indicators must therefore be tailored in order to get a more accurate picture. It also appears that poverty and social exclusion are indeed connected with one another, as one would expect, although statistics also show that one can be considered as suffering from social exclusion without being poor. Both this connection and this

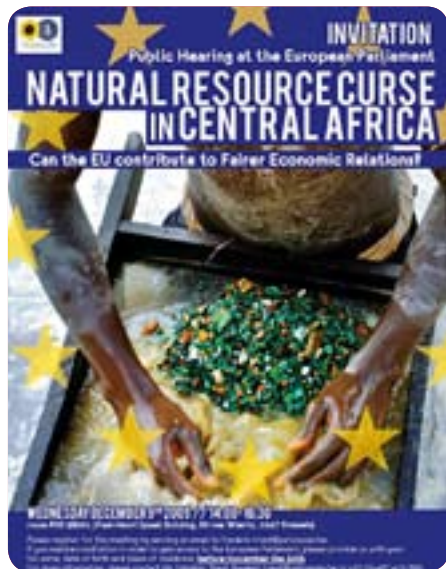
### Año Europeo

Fiel a su misión de información y de acompañamiento crítico de la construcción europea, el OCIPE ha iniciado en el último trimestre de 2009 dos series de artículos sobre el Año Europeo 2010 de lucha contra la pobreza y la exclusión social. La primera serie se publica de forma electrónica en la página web del OCIPE, la segunda se publica en *EuropeInfos* (publicación conjunta con la COMECE). Después de una presentación general del Año Europeo 2010 en sus objetivos y en su puesta en marcha, estos artículos han intentado profundizar en los conceptos de "pobreza" y "exclusión social". Está previsto, a lo largo de 2010, la realización de entrevistas a personas comprometidas en esta lucha contra la pobreza y la exclusión social, así como un seguimiento del modo cómo las Iglesias y sus organizaciones caritativas afrontan este Año Europeo.

## RPAN, intensifier le plaidoyer politique

Emmanuelle Devuyst

**A**u sein du Bureau Européen des Jésuites (OCIPE), le projet "Relational Peace Advocacy Network" (ci-après RPAN) s'inscrit dans les relations entretenues par l'UE avec le reste du monde et plus spécifiquement, l'Afrique Centrale en général et la République Démocratique du Congo en particulier (ci-après RDC).



Ce projet a été créé pour diverses raisons: la perduration du conflit armé en RDC, le contraste flagrant entre les richesses du sous-sol congolais et la pauvreté de sa population, la priorité accordée par la Compagnie de Jésus à l'Afrique, les responsabilités internationales et européennes dans le conflit congolais établies par plusieurs rapports des Nations Unies, l'impunité dont jouissent les compagnies minières transnationales impliquées, directement ou indirectement, dans le financement du conflit armé en RDC.

Ce projet a donc été pensé comme un réseau autour de la triangulation Bruxelles, Washington et Kinshasa où un bureau des Jésuites suit localement les politiques adoptées en la matière, analyse les enjeux et impacts socio-économiques, informe et sensibilise les citoyens, renforce la société civile locale et fait du plaidoyer auprès des

institutions et décideurs politiques, ainsi que du secteur minier.

Une des priorités actuelles de ce partenariat est la responsabilité sociétale des entreprises, telle qu'elle existe dans le Code minier congolais, la législation américaine et les lignes directrices européennes et internationales. RPAN-BXL est à ce titre membre de la "European Coalition for Corporate Justice" (ci-après ECCJ), une ONG qui rassemble les différentes initiatives de la société civile européenne sur cette thématique et avec laquelle le Bureau Européen des Jésuites (OCIPE) a organisé une audience parlementaire, à la mi-avril, avec John Ruggie, Représentant Spécial du Secrétaire Général des Nations Unies sur les affaires et les droits de l'Homme.

RPAN-BXL est également un membre actif du "Réseau Belge ressources naturelles" (ci-après RBRN) qui rassemble les ONG belges travaillant sur les questions de ressources naturelles à travers le monde. Le RBRN a récemment organisé, en décembre dernier, une audience au Parlement européen sur le rôle de l'UE dans la gestion des ressources minières en Afrique Centrale.

Ces deux audiences parlementaires ont été l'occasion de démontrer en quoi la position volontaire de l'UE et des Nations Unies en matière de responsabilité sociétale des entreprises est totalement insuffisante pour garantir le respect des droits des populations d'où proviennent ces minerais, le développement des pays producteurs et un cadre juridique clair pour les entreprises transnationales exerçant à l'étranger. Des exemples de RDC ont permis d'illustrer les conséquences sociales et environnementales de cette lacune législative à travers des cas concrets, et l'état d'avancement du processus international de l'Initiative pour la Transparence dans les Industries Extractives.

En juin de cette année, ont eu lieu les élections européennes et dans ce cadre, RPAN-BXL a contribué à deux memoranda à l'intention des parlementaires et groupes politiques européens, l'un du Bureau Européen des Jésuites (OCIPE) et l'autre du CNCD. Le premier, rédigé avec AEFJN, a trait aux politiques européennes de développement et le second, réalisé avec le RBRN, traite spécifiquement de la problématique des ressources naturelles dans les politiques de l'UE.

### RPAN, intensifying advocacy

Within the Jesuit European Office (OCIPE), the 'Relational Peace Advocacy Network' (RPAN) is an externally-funded project seeking to challenge the virtual impunity enjoyed by transnational corporations involved in mining in the Democratic Republic of Congo. We advocate both for the strengthening of the current voluntary framework for Corporate Social Responsibility, and in the belief that it is also essential to establish binding legal norms covering such activity.

During 2009, this advocacy grew in intensity. Among other things, we organised two hearings in the European Parliament, helped compose two statements in the context of the parliamentary elections in June, took part in the Congolese Social Forum in Lubumbashi, and prepared the ground with partners for advocacy during the forthcoming European Union presidencies of Spain, Belgium and Hungary.

For further details please be free to contact the project manager at the following address: [rpan@ocipe.info](mailto:rpan@ocipe.info).



RPAN-BXL a aussi participé au Forum Social Congolais qui se tenait à Lubumbashi et dont la deuxième édition avait pour thème: "Nos ressources naturelles: notre droit, notre dignité. Un autre Congo où le peuple jouit

dignement de ses ressources naturelles est possible."

La délégation du RBRN a dressé un bref aperçu des initiatives des ONG belges et européennes sur les ressources naturelles et la RDC, ainsi qu'une cartographie

des compétences de l'Union européenne sur ces matières.

L'atelier sur les ressources naturelles a conclu sur des recommandations et pistes d'action auxquelles la délégation belge a été spécialement attentive afin d'analyser les possibilités de relayer ou d'appuyer certaines d'entre elles aux niveaux belge et européen afin d'articuler, de manière cohérente et efficace, le travail de plaidoyer aux niveaux congolais, belge et européen.

Dans le cadre du RBRN également, nous sommes en contact avec la future présidence belge de l'UE, d'autant qu'elle coïncidera avec le jubilé de l'indépendance de la RDC, et nous avons déjà entamé un travail de plaidoyer sur base du programme de la troïka. Ayant des partenaires jésuites espagnols et hongrois, nous souhaiterions étendre ce travail de plaidoyer aux présidences espagnole et hongroise dans le courant des 18 prochains mois, ce à quoi nous nous attelons.

### RPAN, intensificando la incidencia

El "Relational Peace Advocacy Network" es un proyecto que se lleva adelante en OCIFE con financiación de otras agencias y ONGs, y que busca poner fin a la presente impunidad que disfrutaban transnacionales y compañías mineras en la República Democrática del Congo. Promovemos que se refuercen tanto los marcos voluntarios de Responsabilidad Social Empresarial como también las normas obligatorias que debieran supervisar las actividades de las compañías europeas en esa región.

Durante 2009 este proyecto de incidencia aumentó su intensidad. Entre otras cosas, participamos en la organización de dos audiencias en el Parlamento Europeo; se elaboraron dos capítulos del documento del OCIFE ante las elecciones europeas; se participó en el Foro Social del Congo en Lubumbashi, y se ha ido preparando el terreno para otras acciones en el marco de las presidencias Española, Belga y Húngara de la Unión Europea.

Para ampliar la información contactar con la responsable del proyecto en [rpan@ocipe.info](mailto:rpan@ocipe.info).

## Copenhagen Conference on Climate Change

*José Ignacio García Jiménez and Jacques Haers*

The Jesuit European Office (OCIPE) sent us, as members of the "Franciscans International" team, to Copenhagen to participate in the 15th Conference of Parties (COP15) to the United Nations Framework Conference on Climate Change (UNFCCC) and to the Kyoto Protocol. All of us hoped that the already existing international agreements and particularly their legally binding features would be strengthened and broadened in the face of the increasingly complex global environmental, climate and energy crisis. Unfortunately, COP15 did not really meet these expectations.

Before analysing some of the reasons for this failure, we want to point out a very encouraging fact. The official Copenhagen Accord unequivocally states the parties' awareness of the seriousness of the crisis: "We underline that climate change is one of the greatest challenges of our time". They refer to the scientific analyses of the Intergovernmental Panel on Climate Change (IPCC), display a good grasp of the complex interactions between climate change and development, and are sensitive to the plight of the poorest nations that are most vulnerable and do not have the means to adapt. This

sound realism of the politicians is reassuring and connects with the concerns and hopes of the many thousands of civil society and NGO representatives in the Bella Center, where COP15 was held, as well as at the alternative Klimaforum. Mr. Yvo De Boer, UNFCCC's executive

Why is it that, with such hope and energy, the results of the conference are so elusive?

Different perspectives on the question can be taken, and they complement one another.

Psychologically it is not always easy to face up to human responsibility



secretary, liked to refer to this public and political awareness as a powerful and energising source of hope, capable of constructively confronting the frightening challenges at hand.

– human actions and lifestyles are the most important cause of today's climate change – and to the threatening consequences of climate change. The complexity of a situation that escapes our control frightens us, we do not want to change our lifestyles and habits, and we feel very small and powerless to mitigate or to adapt to inevitable planetary change in the conditions that support life. Not surprisingly, there is still a lot of denial around and even some fatalism.

Good science may help us to be realistic. The scientists have an important voice in the decision-making process: they attempt to explain what is going on and they are called upon to set targets (global warming should not exceed 2°C) and propose means to reach these targets – how to reduce CO<sub>2</sub> emissions over a given period of time, what alternative forms of energy are available, etc. We have

### Conférence de Copenhague sur le changement climatique

La Conférence de Copenhague sur le changement climatique a focalisé l'attention des media pendant deux semaines. On en attendait beaucoup, mais le réalisme politique l'a emporté: la communauté internationale est loin d'un accord contraignant qui pourrait limiter les émissions de CO<sub>2</sub>. Nous pouvons pourtant reconnaître que l'accord qui a été trouvé, même s'il est très insuffisant, comporte de bons éléments: l'engagement des Etats-Unis; la reconnaissance de la nécessité du contrôle des émissions pour maintenir le niveau moyen d'augmentation de la température sous 2°C; la volonté de contribuer financièrement au développement de projets de réduction et d'adaptation des émissions de CO<sub>2</sub>.

Le Changement climatique est un défi en termes de justice. Et celui-ci nous concerne tous: monde politique, scientifiques, producteurs, consommateurs ... et religions. La foi chrétienne est, elle aussi, appelée à mobiliser ses ressources d'espoir et de solidarité pour affronter une problématique si complexe.

learned three important facts from the scientists.

1. The situation is moving more rapidly towards worst case scenarios than was thought before.
2. Science itself is rapidly evolving and still has a lot to learn about specific matters such as the role of the oceans, the atmosphere and bio-diversity, but also about a more holistic and trans-disciplinary approach which will also pay attention to social and cultural perspectives.
3. Scientists have to confront the accusations of eco-sceptics, some of whom will use any means to discredit science and individual scientists, as for example religious convictions or the theft and publication of personal e-mail correspondence (the so called "climate gate"). It is stimulating to see that scientists collaborate internationally, passionately and sometimes at great personal cost. They admit that today's best possible science (BAS) is not nearly sufficient to understand what is happening, but they also claim that to the best of their knowledge we should act decisively: that is an ethical urgency when so much is at stake.

Action, particularly common action, requires a political vision. However, the interface between politics and science is not easy. Scientists contemplate long term issues more easily than politicians, who often look for short term electoral success and are tempted to think in terms of mere regional or national interests: yet the crisis requires middle- and long-term decision-making processes as well as a capacity to think in terms of planetary interest even while accepting particular perspectives. If our politicians do not transcend narrow political habits into a concern for the world as a whole and a concern for the long term, we will be unable to answer the challenges. Then local security issues – how can we defend our comfortable and egocentric lifestyles against those to whom we cannot grant these lifestyles if we want to maintain ours? or how can we attain the lifestyles

of those whom we take as our examples and with whom we will have to compete up to the point of eliminating them? – will prevail and, in a cynical way, politics will give way to violence. Nature, while seeking its own new planetary balance, will conveniently eliminate those who are not strong, resilient or powerful enough. It is remarkable, in this perspective, that security and military issues remained in the background at COP15. Cynical politicians, who know that climate change is real, calculate that competitors in their thousands and millions, who threaten their unacceptable lifestyles, will have to disappear. The only way to answer such cynicism is international collaboration, taking into account the plight of the poor and vulnerable, as well as the plight of the planet as a whole.

A key political issue is the tension between the limits that surface in our dealings with nature and the desire for growth and development. How are development and growth understood? How is the debate framed from various "national" perspectives – the developed, emerging and developing countries, as well as countries such as islands in the Pacific Ocean which already suffer the drastic consequences of climate change? Social justice and climate justice are real challenges, as

sustainability, requiring mitigation and adaptation, appears to frame the relationship to our environment - rather than excessive development and unlimited growth. This requires legally binding agreements with an eye for worldwide human equity and a deep respect for nature. Vulnerable groups point this way: young people with their slogan "how old will you be in 2050"; indigenous people, mercilessly persecuted while attempting to protect the forests and biodiversity; island people and a rapidly growing number of climate refugees or migrants, whose very lives and cultures are already now threatened by the consequences of climate change.

In practice, politicians (and many of us) look for economic, scientific and technical, also military solutions. Those are "control options," that paradoxically perpetuate dangerous anthropocentric claims of human beings on their environment and their planet. They fail to understand the need for a new perception of the place and role of human beings in the larger context of their environment and of the planet. Many people sense that these control options may fall short and that other approaches are needed: anthropological perspectives in the context of cosmology and planetary awareness, ethical

### Conferencia sobre el Cambio Climático

La Conferencia de Copenhague sobre el Cambio Climático ha focalizado la atención de los medios de comunicación durante dos semanas. Se esperaba mucho más, pero el realismo político se ha impuesto: la comunidad internacional está muy lejos de un acuerdo vinculante para limitar las emisiones de CO<sub>2</sub>. Pero también podemos señalar, que aunque el acuerdo es claramente insuficiente, tiene algunos elementos interesantes: el compromiso de los Estados Unidos; el reconocimiento de que las emisiones deben controlarse para evitar que el nivel medio de la temperatura del planeta ascienda en 2°C; y la voluntad de contribuir financieramente al desarrollo de proyectos para la mitigación y la adaptación al cambio climático.

El cambio climático es un desafío en términos de justicia. Y eso nos concierne a todos: políticos, científicos, productores, consumidores ... y religiones. A los creyentes se nos invita a colaborar contribuyendo con esperanza y solidaridad a una problemática tan compleja.

decision making processes taking into account unacceptable climate injustice in human communities and with regard to nature in general, new models for dignified and sustainable life together, attention to trauma experiences, spiritual sensitivity for the interconnectedness of reality and for dealing with mistakes and guilt, a better understanding of the earth as a whole or an organism with a history. To coordinate these different views – and there are more perspectives than those we have named here – constructive collaboration will be necessary between many people. Therefore, due attention will have to be paid on how to stimulate such creative and efficient collaborative processes.

In the context of such broad trans-disciplinary efforts, religions will be able to contribute. We focus on this as, in the Bella Center itself, religion was no real interlocutor. In Copenhagen, some religious leaders, amongst whom Archbishop Desmond Tutu and the Anglican Archbishop of Canterbury, Rowan Williams, spoke with a clear voice. We were particularly impressed by Rowan Williams's sermon in the Lutheran cathedral: he combined a sharp intellectual vision with a keen spiritual sensitivity, focusing on the issue of fear. There was a Vatican representation at COP15 headed by Mgr Celestino Migliori who more than once spoke about environmental issues and climate change at the UN and who also in Copenhagen contributed with a strong statement. The full authoritative Roman Catholic voice came a few days later, in Pope Benedict XVI's 2010 message for the world day of peace, "If you want to cultivate peace, protect

creation," and in his address to the diplomatic representations at the Vatican.

The ideological and structural role of religions – and we think more specifically of Christians – is crucial. They provide vision, motivation and spiritual and theological support in times of crisis; they can help to grasp better the role of human beings on earth; they can act as conveners for the different perspectives that have to learn to collaborate



in the face of the environmental challenges; they can put their experience of inter-religious dialogue and learning at good use – particularly when they are willing to enter into constructive dialogue with the thought systems of indigenous people, who live in close connection with nature and the environment. Of course, religions will also have to learn from their mistakes, particularly with regard to certain one-sidedly anthropocentric approaches, which have been used to cover up egocentric consumerist mentalities, although churches have always clearly opposed these.

Religions are also worldwide community-builders that call for solidarity and loyalty to humanity and to the planet. They are present at many levels: in the field with people who suffer the consequences of climate change,

in the universities and technical institutes that have the capacity to analyse and to propose sustainable ways of life, in the media that influence and strengthen public opinion, amongst politicians and decision makers, who are in need of solid support for the difficult decisions they have to take, in charitable organisations that can tangibly express solidarity. They can take a positive critical stance: offering hope and perspective, precisely while criticising unsustainable egocentric human habits that are at the root of the complex economic, financial and environmental crises we suffer today. These are opportunities in a world that is in dire need of global and worldwide approaches at the crossroads of many levels and perspectives. Not committing seriously, at a time when the planet many people suffer worldwide, would be, for such organisations an unacceptable sin of omission.

Jesuits have a tradition of commitment to environmental issues, particularly since the publication in 1999 of "We live in a broken world – Reflections on Ecology", and they reaffirmed their commitment in the last General Congregation. To engage in the current crisis at the side of those who suffer its consequences, will enable them to rediscover their spiritual assets – the movement of incarnation, the community empowering relationship with the Trinity, the sense of the Church, the practice of common apostolic discernment – and to put to good use their formidable institutional capabilities, as well as the tradition of networking they inherited from their founder.

## Alternative Energy Systems for Church Institutions

Zoltán Dudás

A year ago media headlines and everyday conversations in Central Europe focused on the natural gas dispute between Russian and Ukraine, a dispute which restricted the gas supply throughout much of Central and Eastern Europe for three weeks, in the midst of winter. In the second week of the crisis Serbia had sufficient reserves for only one day, till Hungary and Austria provided help. Emergency scripts were also being written in Slovakia, Romania and Poland. If the crisis had persisted, the area could have been left without any gas. And now again, it will not be long before reserves of oil and gas will be exhausted.

Managers in industry – and indeed, most people in general – hardly consider ecological matters as fundamental elements of their everyday work. In Central and Eastern Europe, ecological concern is regarded as a kind of unrealistic idealism. We hope, however, that it is possible to shift public opinion, by showing that significant savings can be made by installing alternative heating systems, in both institutions and private households.



### Protection of the Created Order

Churches, as advocates for the protection of Creation, could help to set a positive example by establishing alternative heating systems. About eighteen months ago, the Holy See drew up the first large-scale action plan, when the five thousand square metre roof of the Pope Paul VI Audience Hall was covered by solar cells and solar thermal collectors. If everything goes according to

plan, the Vatican will become the first coal-independent state. With a similar purpose the Jesuit European Office (JEO) of Budapest started a campaign last September to introduce alternative heating systems within the Church – leaflets (click to pdf format) produced by the JEO were distributed to every Catholic Church institution and parish in Hungary, and to some outside the country. The JEO cooperates in this field with the Protection of Creation Workshop of the National Pastoral Institute ([www.teremtesvedelem.hu](http://www.teremtesvedelem.hu)).

More generally, the JEO seeks to draw attention to urgent environmental issues through discussions with leaders of institutions, and with diocesan bishops and priests.

### A minor Investment – hot water for everyday use

We have shown that producing hot water without using gas or electricity means a significant decrease in cost. These demonstrations are not theoretical, but rather positive examples that have been realized already: at parishes in the countryside, in religious communities, and even in the Fényi Gyula Jesuit Grammar School of Miskolc where the sports hall has used hot water heated by solar collectors since 2004.

The efficiency of solar thermal collectors is illustrated by the fact that they can heat water to a temperature of 23°C even in cloudy, -10°C weather: in spring or autumn, in sunny conditions, the temperature of the water will be 50 to 60°C. This amounts to a large financial saving for these institutions.

### A bigger though still manageable project – heating system modernisation

As the leaflet was distributed, and at the request of the Protection of Creation Workshop, the JEO began to present some successful projects

### Nouvelles sources énergétiques

Dans les Pays d'Europe Centrale et Orientale, les considérations écologiques sont généralement vues comme relevant d'un idéalisme irréaliste. Dans un effort pour provoquer un changement des mentalités, le Bureau Européen des Jésuites (OCIFE) de Budapest a lancé en septembre 2009 une campagne de sensibilisation à travers l'ensemble du réseau paroissial de Hongrie. L'article présente divers exemples concrets de recours à des sources alternatives de chauffage (énergie solaire, biomasse) beaucoup moins coûteuses que le gaz ou le fioul et plus respectueuses de l'environnement. Ces nouveaux systèmes de chauffage sont déjà mis en oeuvre avec succès dans plusieurs bâtiments de la Compagnie de Jésus en Hongrie ('Maison du dialogue' de Budapest, Collège jésuite de Miskolc, Maison de retraite et noviciat de Dobogókő) et servent d'exemples à l'appui de la campagne du Bureau Européen des Jésuites (OCIFE). L'objectif est d'expliquer aux responsables d'œuvres ecclésiales, aux évêques et aux prêtres des paroisses, quels sont les bénéfices à long terme, non seulement en matière de respect environnemental, mais aussi en matière de coût financier, d'un investissement dans de telles nouvelles sources énergétiques de chauffage dans leurs propres bâtiments et œuvres.

### Sistemas Alternativos de Energía

En los países de Europa Central y Oriental las consideraciones ecológicas son generalmente vistas como parte de un idealismo fuera de la realidad. En un esfuerzo por cambiar la mentalidad el OCIFE de Budapest lanzó en septiembre de 2009 una campaña de sensibilización a través de las parroquias de Hungría. El artículo presenta diversos ejemplos concretos de uso de fuentes alternativas para la calefacción (energía solar, biomasa) mucho más baratas que el gas o el diesel y más respetuosas con el medio ambiente. Estos nuevos sistemas de calefacción ya están funcionando en diversos edificios de la Compañía de Jesús en Hungría ("Casa de Diálogo" de Budapest, Colegio jesuita de Miskolc, Casa de Ejercicios y noviciado en Dobogókő) que sirven de ejemplos y apoyo a la campaña promovida por OCIFE. El objetivo es el de explicar a los responsables de la Iglesia, a los obispos y párrocos, los beneficios a largo plazo, no solamente en materia de cuidado medioambiental, sino también en los costes financieros, de una inversión en esas fuentes energéticas para la calefacción en sus propios edificios y obras.

of heating system modernisation, on four sites: Budapest – the "House of Dialogue", Dobogókő – the Jesuit novitiate and retreat house; and Miskolc – the alternative heating system of the Jesuit grammar school. Previously, each institution had expensive heating systems - gas or bunker oil - typical for Hungarian Church institutions. The JEO demonstrated

the alternative heating systems of the Jesuit institutions; in Budapest and Dobogókő the system is of 'biomass automatic fuelling' systems; in Miskolc, partly geothermic heat provides heating in the grammar school and in some related buildings.

#### Biomass – wood grind – pellet

Modern boilers can function with any combustible material. Due to internal burning-system and gasification technology, the harmful gas output of these systems is far below limit values. These aspects had to be respected by the Hungarian Jesuits during the heating upgrade, because the Budapest site occupies a city centre location, and the Dobogókő institution is located in a nature reserve. The systems already operating can use wood lopped from trees, timber industrial waste, household waste wood and forest clean-up trimmings, the residue of park cleaning. But straw, hay or corn-stalk firing also assure minimal harmful gas emissions. The boiler manufacturer guarantees 94% efficiency of the biomass automatic burning system.

#### Towards self-sufficiency – high-tech on the block housing estate

It is very important to draw Church leaders' attention to the need for good insulation. In terms of energy saving the first step is prevention from thermo-wastage, because the cheapest energy is the energy that is not used! The significance of this was demonstrated through the example of the Fényi Gyula Jesuit Grammar School and Dormitory.

This is a building complex, with nine units on a common campus. The complex has been continuously expanding. In the course of construction earlier buildings were also provided with insulation. Their experience was that even exchanging one old boiler can make remarkable savings, and pays back the installation costs in a few 'heating seasons'. Naturally, the ultimate aim is to assure complete energy independence. That requires systems that use solar or geothermic energy. The first step

of the project was to provide the sports hall with a solar collector system for hot water supply. The next step, as the school expanded, was to install 11 geothermic heat pumps that provide new buildings with the whole of their heating. The plans are ready for what we hope will be a successful funding application, so that the whole campus will be heated by geothermic energy using 72 extra heat pumps. In this case heating expenses will be reduced to one third of the present levels.

#### The payback of the initial investment

The level of saving achieved by investment in heating system modernisation depends much on its scale. Larger systems, providing heating for larger areas, naturally repay their installation costs quicker. Certainly the establishment of a new system has auxiliary costs: the configuration of silos, creating truck parking-spot, building costs for the installation of the boiler, etc. The timescale to recover the costs of installing biomass boilers can be 3–8 years. The longest period of payback, 13–14 years, is calculated for geothermic systems: but in the long run, these systems become the most independent. Certainly, in every case, the payback time can be lessened by gaining grants. We hope that our programme assists those Church leaders, who bear responsibility for others. They will be able to manage present and future energy-crisis challenges, and for their own institutions they can find encouraging long-term solutions.



## OSCE

*Henri Madelin*

Les 16 et 17 octobre 2009, je me suis rendu à Vienne pour répondre à l'invitation de Monsieur Marc Brichambault, Secrétaire général de l'OSCE. On se rappelle que l'Organisation pour la Sécurité et la Coopération en Europe (OSCE) est née dans la foulée de la conférence d'Helsinki tenue en 1975.

Cette institution internationale, installée à Vienne, regroupe 56 Etats d'Europe, d'Asie centrale et d'Amérique. Elle a pour tâche primordiale de contrôler le bon fonctionnement et la transparence des processus électoraux. Sa mission globale est d'assurer la sécurité d'un espace qui s'étend de Vancouver à Vladivostok. Elle emploie 3000 personnes regroupées en 19 missions.

Pour des cadres de l'OSCE et des agents internationaux installés en Autriche, j'ai donné une conférence au Centre culturel français de Vienne sur "L'avenir des religions en Europe". J'y ai développé la perspective de "l'exceptionnalité religieuse de l'Europe", si l'on compare



ce continent à des évolutions différentes dans d'autres parties du monde: bas niveaux de la pratique, sécularisme, baisse d'influence des grandes religions traditionnelles, principe de laïcité dans les relations entre les pouvoirs politiques et les organisations religieuses.

Mon vis-à-vis à la tribune était Olivier Roy, spécialiste reconnu des évolutions de la religion dans les sociétés contemporaines. A ce titre, ce chercheur vient de publier un livre très documenté sur ce qu'il appelle "La sainte ignorance". Il y développe la thèse selon laquelle, dans l'actuel processus de mondialisation qui n'épargne aucune région du monde, les religions historiques et notamment les grandes Eglises chrétiennes soucieuses d'inculturation dans les cultures nationales, peinent à se développer. Elles sont confrontées désormais à la poussée de nouveaux mouvements religieux, spécialement les divers courants "évangélistes". Ceux-ci recrutent, au contraire, de nouveaux adeptes. Quand ces nouveaux courants s'exportent hors de leurs frontières antérieures, ils ne le font ni en se fondant sur la base d'une fidélité au contenu de leurs croyances originelles, ni dans le souci d'épouser au mieux les demandes culturelles des habitants sur place. Les dogmes ne sont pas pour eux d'une grande importance, leurs savoirs culturels sont pauvres. Ce qui compte essentiellement, ce n'est pas d'exporter en les adaptant les doctrines d'origine,

### OSCE

In October 2009, Henri Madelin lectured at the 'Organization for Security and Cooperation in Europe' (OSCE) in Vienna. He outlined his views the 'religious exception' that is Europe: low levels of practice, the declining influence of major religions, the principle of secularity in relations between political authorities and religious organisations, and of secularism itself as a movement. His partner in the debate was Olivier Roy, a well-known expert on the evolution of religion in contemporary societies. M. Roy developed his thesis that globalisation spares no region of the world. In their own way, churches too share in this process: as, for example, they face the pressure of new religious movements and especially of the various types of 'evangelicals'. When such beliefs are exported from their previous habitat, it is not necessarily the case that they either remain faithful to their original beliefs, or that they adapt to the culture of the host society: that is, they do not 'inculturate'. This surprising phenomenon arises because they are scarcely interested in doctrine as such. What counts for them is forming, in a new and strange culture a combination of personal piety and moralism. Their character is authoritarian, as a defensive collective reaction to a culture of rampant individualism. When fundamental disagreements arise they can hardly be negotiated, so the fragments break off: hence the appearance of the 'map' of these groups as a 'mosaic of belonging'.

## OSCE

En octobre de 2009 Henri Madelin tuvo una conferencia sobre la "Organización para la Seguridad y la Cooperación en Europa" (OSCE) en Viena. Destacó lo que significa Europa como la "excepción religiosa": bajos niveles de práctica, descenso de influencia de las principales religiones, el principio de secularidad en las relaciones entre las autoridades políticas y las organizaciones religiosas, y el mismo secularismo como movimiento social. Su contertulio fue Olivier Roy, un conocido experto en la evolución de las religiones en sociedades contemporáneas. El Sr. Roy desarrolló su propuesta de que la globalización alcanza a todo el planeta. En su visión, también las iglesias se ven afectadas por este fenómeno; así, se ven sometidas a la presión de nuevos movimientos religiosos especialmente de la gran constelación de "evangélicos". Cuando estas creencias son exportadas de sus lugares originarios, no pretenden mantenerse fieles a sus lugares de origen, así como tampoco se esfuerzan por adaptarse a la cultura local, esto es, no se "inculturán". Esto sucede porque no están muy interesadas en el aspecto doctrinal. Lo que les interesa, cuando llegan a una cultura nueva y diferente, es una combinación de piedad personal y moralismo. Sus estilos son autoritarios, como defensa colectiva frente a una cultura predominantemente individualista. Cuando surgen desacuerdos es muy difícil que puedan negociarlos, así que se parten, se dividen en nuevos grupos, lo que provoca que provoca un "mosaico" de pertenencias en estos grupos.

mais de se développer dans des contextes inconnus, en combinant dans une alchimie nouvelle piétisme, moralisme, suivisme des leaders. Leur entreprise est faite d'autoritarisme, de maniement de formes de séduction et de

réponse immédiate aux besoins de gens désabusés ou désenchantés par le climat d'individualisme exacerbé. Le tout se déroule dans une médiatisation très poussée. Quand des désaccords surviennent, un processus de fragmentation se

développe, une nouvelle Eglise se constitue dans la fidélité à un pasteur entrant en dissidence. D'où le développement sur le terrain d'une mosaïque d'appartenances.

## European Parliamentary Elections Project

*Grażyna Federowicz*

In 2004, just before the European elections, the Jesuit European Office (OCIPE) in Warsaw organised a series of one-day seminars on the European Parliament. That project provided information, mainly for sisters and seminarists, about the EU Parliament, as well as about Polish regulations concerning the parliamentary elections, and the values held by Polish citizens. There were also workshops on certain current moral debates in the Parliament.



After five years of EU membership, problems persist in Poland in respect of participative democracy: there is a lack of awareness of EU

policies and institutions, among them the European Parliament. These problems especially affect small towns and rural communities. Therefore, the Jesuit European Office (OCIPE) decided to help raise civic awareness among local media representatives, with particular reference to active participation in the 2009 elections to the European Parliament. The project was awarded a grant by the Representation of the EU in Warsaw. A total of ninety

### Projet autour des élections européennes

Les élections européennes de juin 2009 ont été mises à profit par le Bureau Européen des Jésuites (OCIPE) de Varsovie pour sensibiliser les citoyens polonais aux questions européennes, en général perçues comme éloignées de leurs préoccupations, surtout en milieu rural ou dans les petites villes de province. La représentation de l'UE en Pologne a accordé un soutien financier à cette initiative, constituée de quatre sessions de deux jours chacune, qui a rassemblé au Centre Culturel Jésuite pour la Communication de Falenica, près de Varsovie, environ 90 journalistes issus de tous les types de média. Le Bureau Européen des Jésuites (OCIPE) a ensuite assuré le suivi des reportages effectués dans les différents media concernés.



journalists attended, representing different local – mainly rural – media (newspapers, magazines, radio, TV) who participated in four 2-day sessions, conducted in April–May 2009 at the Jesuit European Communication and Culture Center (ECCC) in Falenica, just outside Warsaw.

Each workshop had some twenty-five participants. The Jesuit European Office (OCIPE) was able to monitor the press, radio and local TV programmes prepared by the journalists following their participation. Lecturers and trainers were drawn from the

### Proyecto de Elecciones al Parlamento Europeo

Las elecciones europeas de Junio de 2009 han servido al OCIPE de Varsovia para sensibilizar a los ciudadanos polacos en cuestiones europeas, en general percibidas como alejadas de sus preocupaciones, sobre todo en el medio rural y en las pequeñas poblaciones. La representación de la UE en Polonia ha ofrecido una ayuda financiera a esta iniciativa que ha consistido en cuatro sesiones de dos días cada una, que reunió en el Centro Cultural de los Jesuitas para la Comunicación en Falenica (cerca de Varsovia), en torno a 90 periodistas de diferentes medios. El OCIPE ha seguido los reportajes realizados sobre las elecciones por los diferentes medios participantes.

European Commission, Warsaw,  
the Robert Schuman Foundation in  
Warsaw, the University of Warsaw:

the whole sequence of events  
being coordinated by the Jesuit  
European Office (OCIPE), Warsaw.

## Stay tuned ...

*Elaine Rudolphi*

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## Our team in 2009



*from left to right:* Peter Knauer, Emmanuelle Devuyt, Guido Dierickx, José Ignacio García Jimenez, Claude Debbichi, Frank Turner, Elaine Rudolphi, Henri Madelin, Hervé Pierre Guillot, Dominique Sadoux  
*missing:* Marie Pierre Jacobson and Jacques Haers

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