



*European Conference of Christian Radios
Conférence Européenne des Radios Chrésiennes*

XIVth CONFERENCE of the ECCR

in BRUSSELS

September 26th to September 28th 2007

**« 50 years after the Treaty of Rome,
the Christian radios are committed finding
the sense of European construction »**

**Conference in Brussels
from 26 to 28 September 2007**

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PROGRAM

Wednesday September 26, 2007

- 4.30 p.m. **Opening of the conference**
Greeting by the President of the ECCR, Mr. Luigi BARDELLI
and by Father Tommy SCHOLTES– Director of RCF BRUSSELS
- Welcoming speech
Opening prayer
- 5.00 Presentation of participants and radios
- 7.00 Dinner with **H.E. Cardinal DANNEELS**
- 8.30 **Conference by His Eminence Cardinal DANNEELS**, Archbishop of Malines -
Brussels : “Church and media : a cultural revolution
Debate: questions/answers

Thursday September 27, 2007

- 9.00 1st Workshop: “Our radios and the political debates”
Chaired by **José BORGES DE PINHO** – Radio RENASCENCA (**Portugal**)
- 10.30 **Conference by Mgr Noël TREANOR**, Secretary-general of the COMECE:
“The Churches and the European Union: Evolution of interactivity”
- 12.30 Lunch
- 2.30 p.m. 2nd Workshop : “Religious freedom and secularism in our countries”
Chaired by **José-Luis RESTAN MARTINEZ** – Cadena COPE (Spain)
- 4.30 – 6.00 3rd Workshop : “Technical developing: Internet – Digital – MP3 – Podcasts”
Chaired by **Fr Martin HOLIK and Milan TESAR** – Radio PROGLAS (Czech
Republic)
- 6.30 Holy mass
Dinner

Friday September 28, 2007

- 8.00 Morning prayer
- 8.30 Depart of visit of the COMECE and the European Institutions.
- 12.30 Lunch “Chant d’Oiseau”
- 2.00 p.m. Plenary Assembly of the CERC
- 4.00 End of the conference

**Conference of the ECCR in BRUSSELS
from September 26 to September 28 , 2007**

Participants

<p><u>BELGIUM</u> – RCF Brussels</p> <ul style="list-style-type: none"> ➤ P. Tommy SCHOLTES, <i>Director</i> ➤ M. Jonathan BEYAERT, <i>Editor in Chief to KTRO- BRAAMBOS</i> ➤ P. Philippe MAWET, <i>RTBF francophone</i>
<p><u>CZECH REPUBLIC</u> – Radio PROGLAS</p> <ul style="list-style-type: none"> ➤ Fr. Martin HOLIK, <i>Director</i> ➤ Milan TESAR, <i>Music Editor</i>
<p><u>FRANCE</u> – RCF</p> <ul style="list-style-type: none"> ➤ Jean-François BODIN, <i>Director of information</i> ➤ Emmanuel JOUSSE, <i>General Manager and General Secretary of the ECCR</i> ➤ Pierre LORIDON, <i>Deputy Secretary of the ECCR</i>
<p><u>HUNGARY</u> – SZENT ISTVAN Radio</p> <ul style="list-style-type: none"> ➤ Ferenc ZILINSKY, <i>Deputy Chief Editor</i>
<p><u>ITALY</u> – Associazione CORALLO</p> <ul style="list-style-type: none"> ➤ Luigi BARDELLI, <i>Chairman and founder member of the ECCR</i> ➤ Alessia CARICATO, <i>Member of the Board</i> ➤ Enrico VIVIANO, <i>Member of the Board</i> ➤ Massimo PORFIRI, <i>Member of the Board</i>
<p><u>MALTE</u> – RTK Radio</p> <ul style="list-style-type: none"> ➤ Victor FORMOSA, <i>Executive Chairman</i>
<p><u>NETHERLANDS</u> – KRO (Catholic Radio Organisation)</p> <ul style="list-style-type: none"> ➤ Kees VAN MECHELEN, <i>Chief editor"</i>
<p><u>PORTUGAL</u> – Radio RENASCENÇA</p> <ul style="list-style-type: none"> ➤ José BORGES DE PINHO, <i>Coordinator of religious action</i> ➤ Joao AGUIAR, <i>President</i>

<p><u>RUSSIA</u> – <i>Christian Church Social Channel</i></p> <p>➤ Fr. Ivan SVIRIDOV, <i>Editor in Chief</i></p>
<p><u>SLOVAKIA</u> – <i>Radio LUMEN</i></p> <p>➤ Doc. ThDr. Juraj SPUCLAK, PhD, <i>Manager General</i></p>
<p><u>SLOVENIA</u> – <i>Radio OGNJISCE</i></p> <p>➤ Mgr Franc BOLE, <i>Director</i> ➤ Miha TURK, <i>Editor in Chief</i></p>
<p><u>SPAIN</u> – <i>CADENA COPE</i></p> <p>➤ José Luis RESTAN, <i>Director Général</i> ➤ Maribel SANCHEZ, <i>Director of Documentation Department</i> ➤ Lartaun DE AZUMENDI, <i>Redactor</i></p>
<p><u>Radio VATICAN</u></p> <p>➤ P. Andrej KOPROWSKI, <i>Director of programs</i></p>

INVITED : **Mgr ATHANASSIOS** – *Representing of Greece Church from the UE*

EXCUSED :

- ✓ **GERMANY** : **Cordula STEINER**, *DOM RADIO*
- ✓ **AUSTRIA** : **Anton GATNAR**, *Radio Stephansdom*
- ✓ **BULGARIA** : **Fr. Krzysztof KURZOK**, *OFM Cap, Director Radio TAU BG*
- ✓ **SPAIN** : **Manuel BRU**, *CADENA COPE*
- ✓ **HUNGARY** : **Istvan SZARVAS**, *Szent Istvan Radio*
Andrea SINKOVICS, *Szent Istvan Radio*
- ✓ **LATVIA** : *Radio LKR*
- ✓ **MONACO** : **Father Patrick KEPPEL**, *RMC*
- ✓ **POLAND** : *Radio Plus Radom*
- ✓ **ROMANIA** : **P. Nicolae DASCALU**, *Radio Trinitas*
- ✓ **RUSSIA** : **Piotr SAKHAROV**, *Radio Dar*
- ✓ **SWITZERLAND** : **Raphaël PASQUIER**, *Radio Suisse Romande*
Jean François KISTER, *Radio Cité*

Opening speech of President José-Luis Restán

Dear friends,

First of all thank you for your confidence in me and your respect for Cadena COPE, which I represent, and with the support of which I accept the responsibility that you entrusted to me. I hope to continue the good work of my predecessors to the Presidency of the CERC, and I want to express here my special gratitude to Luigi Bardelli, who for me was not only a one good president, but also a witness of the faith in this fascinating task of the communication, and a friend. I would like to also thank Emmanuel Jousse for his essential role as Secretary.

Throughout these twelve last years, we were able to understand and evaluate the importance of the work of our respective radios for the mission of the Church in this difficult historical context of Europe. With different, and respectable, radiophonic formulas, we all try to let know to our listeners that the Gospel is a source of a freer, merrier and truer humanity.

With our programs we can contribute to support the life of our Christian communities, but we can also announce the news of the Gospel to many people who moved away from the faith and the Church. In addition our presence in the public discussion of our respective countries is a guarantee of freedom and plurality, and a true service for the common good. I believe that our radios are a privileged instrument to promote “the opening of the reason” that the Pope proposed in his speech of Ratisbon.

During these years we knew and appreciated each other more and more. We became friendly and, on many occasions, this allowed a greater collaboration between us. We know that the difficulties are important: the diversity of the languages, of the legal statutes and of the radiophonic formats make often difficult to make concrete this collaboration. I sincerely think that the continuation of our Conferences, and the network of relations which they imply, are a good which we cannot do without, to say nothing of the new initiatives of mutual assistance and common presence within the European framework.

I finally wish to thank Tommy Scholtès and his team of RCF Brussels for his reception and his hospitality in this splendid city and to have allowed us to hold a formidable Conference. Thank you everybody.

Speech of welcome

Luigi BARDELLI

A warm greeting and a big thank you to the friends of Brussels, with the Tommy Father, who organized this XIVth Colloquium. Equally to those which worked at the secretariat of Lyon.

Welcome with you all, persons in charge for the radios of Europe.

Each year we meet in these Conferences in spite of the little of things which we succeed in making together. We perceive since many years that our role can be important, that we can have a considerable role for the construction of Europe, but we did not succeed in defining "what well to do".

Admittedly, in our Conferences, we tell ourselves a lot of good and beautiful things and, these last years, we covered many subjects, all very important. But which is the true reason for which we do not succeed, with our 650 radios, in becoming a group and printing in this Europe what we make so painfully?

I believe that the answer is not simple, but it with the same complexity as the answer that we could make to another question: why is it so difficult to build Europe?

We could find many answers, and we probably tried to give them: the language, the traditions, the different histories, etc... All that is true. But I believe that in each meeting, each relation between people, and especially today in this corner of the Western world that, by the history and the tradition, one can define as most culturally advanced on the planet Earth, one needs to clarify a fundamental answer: who are we, who is the man, where do we come from, and where do we go to?

That's, dear friends...we solved in our Europe, at least theoretically, the material problems of the man: hunger, survival, work, communication... This Europe does not know any more wars, and the rhythm of the war stopped, which lasted since centuries in a way or another: the war, the mournings, the rebuilding, then still the war, still the mournings. One can say that each man lived only pauses between a war and another to prepare the following one. And all that was during centuries the principal pivot of the existence.

But today the forty year old man does not know the war, and thus this rhythm, this way of being and of thinking disappeared. And then, if we reflect one moment more deeply, we discover that more or less explicitly since years the West- European man starts to put fundamental questions or, better, to have behaviours which, in addition to their positive or

negative value, suppose an existential research beyond his material conquests, last or present...!

There are many negative symptoms: the disintegration of the family relations, the upheaval of the social relations, the increase in the use of drugs at all ages and in all social categories, and one can continue... But there are also positive symptoms: the desire of the young people for meeting, the search for authentic witnesses, the great need for religious meaning which one notes in the sanctuaries or the formation of groups, movements, old or new associations...; the extraordinary answer that since years millions of young people give to the Pope. I believe that each one of us could quote experiments of this kind.

Then I ask you: has all that a meaning? Perhaps, at our time when the solutions of many problems seem all close, the contemporary man shows a need for something moreover? I hope that, between us, one can say that the man, today more than ever, needs God.

Yes, I know well that today the definition of this God is far from being univocal. But I believe that we Christians have something to say, really, because our God is an incarnate God who came to meet the man and assumed all his humanity to fulfil himself with plenitude, and not to put limits.

The Christian is not less man or woman, he is more man and more woman. He is not less clever, he is more clever. He does not like less, he likes more. The Christian is not less free, he is freer. Christian scorns not meeting with other whatever he is and no matter what he thinks, but he lives and fulfils himself in the meeting. He is thus democratic, he is thus friendly, he wants and built peace...

Well. But perhaps I am speaking about subjects, about problems essential to the man of today? If it is the case, isn't the Christian completely in the history of our time, and has he not the duty, the commitment, to contribute his own share as a service essential to his brothers?

It seems to me that, if we go to the end of these reflections, we would discover the true role, the urgency, and I would say the beauty, of our Association of Christian Radios of Europe. At the same time Europe should be able to propose to the citizens of all the nations a project, a great intention able to arouse the discussion, certainly with agreements and dissensions but succeeding in linking the various people, currently not very enthusiastic of an Europe of the bureaucracy and wallets.

Here is the point which divides us, we Christians also... I believe that it is a waste of time and a fault if we do not speak about Jesus-Christ, source, origin, inventor of Peace, Justice and Love. The true message of our radios is surely that one "cannot be ashamed of Him". But it is the combat for the truth which we must carry out against all our brothers responsible for new

Europe, which more and more often and with a diabolic determination, seem to go against the values and the Christian principles in the name of a supposed authentic secularity.

I am firmly convinced that this must be the true great contribution which the CERC can give to the construction of Europe, with courage and determination, and the certainty to have received the Announcement which is at the same time an Announcement of Joy and Salvation.

Dear friends, let us request so that the Holy Spirit assists us and guides us or, better, so that he becomes the true author of our radios. Have a good work !

<p>Conference by His Eminence Cardinal Godfried Danneels <i>Archbishop of Malines - Bruxelles</i></p>
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« CHURCH AND MEDIA »

FIRST PART: MEDIA LANDSCAPE.

1. A cultural reversal

The relationship between the Church and the media has changed deeply for fifty years. These two realities are not free species of electrons, they are firmly anchored in the culture and changed these ten last years basically. The men think and live differently. Little by little the images took importance compared to the ideas and the reflection partially yielded the place to the emotion and imagination. From now on, which was not put in image nor visualized hardly exists. The intellectual culture of an elite, formerly, was transformed imperceptibly into emotional culture for all. The careful reflection and the critical questioning are losers compared to immediate perception. The point of view dominating became the self with its own sensitivity, its own imagination and its own feelings. Subjectivity precedes, all the remainder is “the foreigner”.

2. From the ideological pillars to the commercial media

Since the Seventies, there was a slip starting from the media still ideologically ‘pillarized’ towards the commercial media. It is due mainly to this process of secularization which came to determine all the reflection. In Flanders, this evolution occurred besides very quickly, more quickly than elsewhere. Christendom in Flanders was a Christendom sociologically strong in which the faith went without saying and was transmitted so to speak from father to son. Also we are not in the presence of a strong conscience of identity nor of a developed missionary predisposition. When such a sociological Christendom weakens, one often attends an attitude of rejection against all the forms of authority. With regard to the relation between the Church and the media, the disappearance of this sociological Christendom meant from the start the passage of *Christian media* to *Christians in the media*. In itself, it is a good starting situation there, but it is definitely different.

This evolution is not only limited to the Christian media, the media in general also evolved. Since the Eighties, the media are directed towards the market and they are dependant on the statistics (TV viewers, readers, listeners). And especially because of the advertising executives, who are essential for the existence and the possible growth of the media, one calculates on the basis of statistics. Thus, in the old days, the catholic media mainly opposing granted much attention to the declarations of the bishops, like at the church feastdays. It was the practice for newspapers like *Standaard* or *De Gazet van Antwerpen* to publish at the time of the great feasts an adapted meditation.

At the present time, it is noted that the religious and ecclesial news depend on commercial requirements. A news is interesting insofar as it attracts the public. The ecclesial news is subjugated to the media laws, which means in practice a reduction and a marginalisation of this news. Thus, this category of news is present in the media only in the form of news items, controversy or esoteric news. It also happens that the news is reduced to some marginal assertions of a document, which are secondary and always refer to some of the same delicate points. Let us think of the last post-synodal exhortation of the pope, *Sacramentum Caritatis*: it is about Eucharist, but, in the media, one did not even speak about it. One spoke only about the celibacy and about remarried divorced people.

The ecclesial news are the object of “political” approaches and judgments: is the Church really democratic? Transparent? How much people does it still represent? The only criterion of truth is of statistical order. Where are the tensions in the Church, the fractions and the parties, the bishops who dispute? The grid of reading used by the media to make the sorting and the choices in the ecclesial news is the same one as the political grid of reading concerning the other facts and social developments. The marginalisation of the ecclesial news also had as a consequence that there is hardly any religious journalism left and that one finds with sorrow one or the other journalist who masters the files concerning the problems of Church. The religion is entrusted to a general-interest journalist who must also deal with many other fields. Very often, the news of the Church is apprehended without nuances: it is yes or it is not. Such theologian, or such priest, is still member of the Church or he is already excluded? The truth is often much more qualified, one needs time for the journalist and space in the newspaper. Both are expensive, and here we are again in the commercial field.

3. *An evolution (better: a revolution) technical*

Another evolution, the entrance of the electronic and digital media, which brought to a true change of spirit in the visual and auditory behaviour. By the use of the fiber glass cables, it became possible to offer a much broader choice of transmitters and to reach a vast audience. But a greater number of transmitters does not mean from the start than there are really a larger

choice and a greater diversification. The majority of the transmitters indeed more offer the same thing in their programs. Thus, the quantity hardly widened the possibilities of choice. There is rather an impoverishment of the offer. The covered subjects resemble each other everywhere very strongly, except in the transmitters of niches, which attract a very specific and limited public: transmitters of life styles, the *Geographic National*, finances, the sport and even the pornography.

One second (R) evolution is that of the Internet. In addition to the enormous possibilities of contacts, it is necessary to also note a slip towards a culture sometimes individualistic, anarchistic and antihierarchic. If the contemporary man were already an individualist, he now has still more possibility to express the most individual emotion in a most individual form of expression of. On his *blog*, he can leave free course to almost everything. *You tube* made of the minister Daerden a world star in less than twenty four hours.

The way of collecting the news also changed. Many media invite the citizen to report the news. "Telephone or send us a sms if it occurs something next to where you live or if there is a news." Each citizen becomes agency, the agency par excellence. In this context, one speaks about *civil journalism*.

4. Displacements of the contents

"Peopleisation" or the impact of the star

By the developments in the centres of interest of the general public, one attends a exaggerated curiosity for personalization and starisation in the media. One seeks the chairman who makes grow or who destroys the large company. It is not any more about a company itself, but about the person who is heading the company, the representative figure, the *corporate personality*. One does not speak any more about the theology of the liberation or what it declares, but about Boff or Sobrino. That makes that in the eyes of the public, a whole institution rests on a single person, as on the point of a pencil. This one can easily break, of course. For the Church, that meant – owing to the fact that it is perceived in a strongly hierarchical way – that hierarchical dimension will be still more accentuated. On the screen, there are only the Pope or the cardinal. But in other fields, it is the same thing: one remembers only the winner of the Tour de France, the second is forgotten straightaway.

Negative news

In addition to the people, the priority is also given to the negative news which calls out to the general public. From unmemorable times, the sin interests and the virtue is boring. Some newspapers sometimes tried to publish a heading or a number of "good" news, but, in the

majority of the cases, they didn't last long. The news are in fact precisely the things which do not confirm the usual rule, but transgresses it: it is not "the dog which bites the man", but it is "the man who bites the dog" (according to the statements of the giant of the media, Rupert Murdoch).

Civil journalism

The news is given more and more often in real time: immediate information. Let us remember the tsunami and the shooting at Virginia Tech. Everything is announced immediately, and even put in images and placed on the Internet. One attends the birth of a kind of *civil journalism*: the citizens often bring the news first. The citizens are often the first to report the events, to photograph them, to film them and to send them to news agencies thanks to their gsm. That obviously leaves only little time of reflection and evaluation: everything is already said and *on line*. The stage of the checking is missed. Speed took the step on the precision and the truth.

Power of the figures

The media are dominated more and more by the pressure of the quantification: power and magic of the figures. Could one speak about "fetishism of the figures"? The figures and the numbers give the impression of objectivity and precision. That brings to titles like: "2.800.000 hosts distributed to the World Days of Youth in Cologne". But what means Communion? Where the number of vocations becomes more important than to know what a vocation is. The archetypal value judgment consists in giving statistics and investigations.

Priority of the image

There is also an absolute priority of the image. Many – especially the young people – live in a culture of the clips. A thing which one cannot show an image is not a news and does not have the right to exist. That does not apply only for the media of the image, but also for the printed media: many photographs, graphs and diagrams in the newspaper. Besides the image is used as summary of the article: all that you must know can be seen. The news must be able to be recorded and exploited in a flash. "You saw?".

"In short, from abroad"

The local and national news takes precedence over the news from abroad. These last besides are often introduced under the item "In short from abroad" and in the newspapers they only consist of a few pages as compared to two decades ago. Because the citizen is more interested in what occurs close to where he lives. Let us notice that the saying "the world, my village" – which meant at the beginning that I was interested in the whole world – took a fully

opposite direction: the world is for me what occurs within the limits from my village. My village, it is the world, as the former journalist of the international pages Freddy De Pauw pointed it out.

Transparency and democracy

The desire of transparency and democracy does nothing but increase. Under the influence of the pressure of this expectation about the international news, society wants more transparency and democracy in all the fields, as it is the case in the drawing up of the laws. But it is precisely on this point that the Church and the civil society differ. The journalists tend to measure everything with democratic criteria, whereas the Church is also a hierarchical institution, related to the will of its founder and his message. The Church works out slowly and organically its decisions; it is familiar of the tension between law and practice, rule and mercy. Moreover, in the Church, the regulation develops in very an other manner. Let us think of the decisions of a synod: what is first, it is not the vote with a determined majority, but a consensus which grows gradually. If it is not the case, the decision is postponed. Whereas the journalists and all the public opinion continuously apply to the Church the laws of the political thought which are common in the society.

Infotainment

The “*infotainment*” takes up an increasingly larger place. Traditionally, the media have three missions: information, education and leisure. But, further to the marketing, one notes since the years 1990, a tremendous evolution in favour of recreation and leisure. Information itself must become light and support the relaxation. Among the 100 most looked at programs, the majority are programs of relaxation, then come the television news. In this hundred, one finds no educational program. Even the TV news must be light, while at the same time it brings bad news. One can think of larger the interest that one has for *Laatste Show* (the last show) and much less for *Zevende Dag* (the seventh day), while at the same time one introduced there more and more elements of relaxation. And even the programs on the history must be relaxing (in the form of quiz), just as the programs on books. There one speaks really about books, but the book must be made “pleasant”. The religion also must be presented in a pleasant way.

Off context

Not rarely one draws the images from their context and they are isolated. When this framework and this context are missing, they are not any more in their natural site and these close-up images can come to hide or to deform the truth. Thus the photograph of a piece of skin of my palm, when enlarged and withdrawn from its context, shall be certainly interpreted like a piece of orange peel or a shot of the surface of the moon. The enlarging and the elimination of the context have a deforming effect.

Increased interest for violence and eroticism

Lastly, one notes in the media of the images (and the others) a growth of the eroticism and violence. The transgression is since always an element which attracts the human beings. In the media, that almost became impossible to circumvent. The transgression lost almost completely its moral connotation compared to its attraction. The evil was evacuated. But fascination remains.

5. Consequences for the perception of the Church

All these factors have obviously important consequences for the way in which the Church is perceived. It gives especially the strongly impression to be hierarchical and antidemocratic and in extreme cases, dictatorial. The Church is seen that way. Whereas in truth, there is in the Church much tolerance with regard to the dissidents, for example, as well as a subtle democracy which only achieves extremely slowly a final decision-making. The truth in the Church is regularly represented as something which is imposed from the top, whereas basically it is rather offered and proposed. Moreover the truth of faith comes to us. That's why one cannot manufacture it or give him a base purely statistical or resulting from investigations. Isn't that worth besides for all the truths? The truth precedes the human being; it exists much longer than the man. It is a temple which the man cannot build all alone. He can however, inside of it, classify and move furniture.

The principal criterion in the judgments on the Church in the media is its morals, and more particularly the morals which deal with beginning and end of the lifetime, as well as sexuality. The celibacy and contraception are regularly present in the media, whereas the Church often expresses itself with much more force on the questions of social morals. The social doctrine of the Church, which is a part organically very great of its moral doctrine, is systematically relegated in second position in the basket of the news.

Very often the Church is also represented as being basically divided between progressives and conservatives, whereas it is rather a single residence with many rooms. There is in the Church a high degree of patience and tolerance with respect to the people in research and the borderline cases.

These evolutions are also felt in the perception of the ecclesial feasts. Those started in an agricultural culture. All were at their beginning feasts of nature: Easter was the feast of spring, Pentecost the feast of the harvest. But already in the Old Will they receive a historical dimension: Easter became the feast of the exit from Egypt and Pentecost that of the Law on the Sinai. The Christians still accentuated this historical dimension and 'christologised' it: Easter became the resurrection of Christ and Pentecost the arrival of the Saint Spirit. Amazingly today

these feasts seem to turn over to their profane and agrarian statute: Easter is again the feast of spring, Christmas the feast of winter. The entry into Lent is the holiday of the crocuses, the Easter holidays became the spring holidays and All Saints' day changed into autumn holidays.

6. Evolutions within the ecclesial media

What about the ecclesial media? The landscape of the catholic media was appreciably cleared up in comparison with the years seventy-five. There are much less, although the catholic Research Centre of Leuven still receives 400 catholic publications. But many reviews emanating from the religious orders and the congregations ceased appearing. There are still many publications of the movements, but they strongly evolved to the sociocultural kind. From the point of view of the contents, one notes also a slip starting from typically Christian contents of the Christian feasts towards their social value and significance. Such comment on the feast of Christmas, in some publications, could just as easily have been written by Father Christmas, and that of Easter by an ecologist or a “friend of the flowers”.

From the point of view of the contents, the ecclesial media evolved from being announcers of Christianity to the opening to social, though still always starting from a catholic or at least Christian identity. It is enough to look at the evolution of *Kerk + Leven* and KTRO-Braambos. Previously these programmes were often apologetically sure of themselves, now they are more open: they are not any more pure niches. Both find their origin in the catholic Flanders of the time of the baroque Rich Roman Life. Currently, these programmes are the modest body of communication of a minority of the society or, better, of a majority which is exhausted.

In addition, the ecclesial media follow the new evolutions indeed, as well for the technique for the contents. Technically that even occurs very quickly, as it can be checked on the Internet: www.kerknet.be. There will be soon also a Web site for the children. Together with the Vatican, the Flanders belongs to the first to being present on the web (since 1995). The majority of the others came much later. From the point of view of the contents, *Tertio*, since 2000, meets a new need. It is a weekly magazine of intellectual level, but accessible to a large audience: contemporary, dynamic and professional as for the journalistic style, opened and rooted in a clearly Christian/catholic vision of the man and world.

SECOND PART: THE CHURCH AND MEDIAE

The media culture dominates our society. The attention of the Church must thus still more go on their importance in the society and the part which it has to play there, but also with the laws specific to the contemporary media. One can undoubtedly regret some developments, but they exist and the Church must know the specific logic to these rules of operation and respect

and even promote what they have of valid. It must also penetrate them with its message. Moreover, from its nature even, the Church is communication: its essence even is the communication. It thus cannot, from what it is – and not only for reasons of opportunity – make differently than to seek and determine its place in this universe of the media.

Moreover, today, in the media, one is rather attentive to the Church, even if it is often about marginal news. The list – inexhaustible - is as strange as anecdotic (a priest refuses to a dog the access of his church, the priest makes sound the bells at an indecent hour , conflicts with the parochial team, the camauro of the pope, the cock of the bell-tower crashes to the ground, the trunk of the offerings is blocked).

In the past, the relations of the Church with the media were often tinted of scepticism, and even of mistrust and fear. Its declarations against the media were moralistic. The media were mobilized. At once the Church, in reaction, was put on the defensive. Or it yielded to temptation to want “manipulate” the media for its specific objectives and to make use of them as a channel for its mission of evangelization. The Church wanted to sometimes determine itself the diary of the media. Legitimately, the media did not want any, just like at the present time. Maybe it had still been possible in a Christian city, but the media now determine themselves their diaries. They are not any more ecclesiastical instruments, even if the nostalgic speech of the “rich person Roman life” is not extinguished yet and that one still hears speeches which try to manipulate. One still always expresses the firm wish to see the journalists acting and writing in such or such way. There is still always in the Church an approach of the media exclusively moralistic, with the danger of a hypermoralization. Whereas the truth is sufficiently strong to defend itself: what it needs is channels, but not always a pass.

It is certain that the Church must more take conscience of the rules specific to the media. Since the media determine practically everything in the society, the Church must there work and collaborate. We cannot get off the culture and we must thus be present on this forum. The pope Jean Paul II expressed that extremely precisely in *Redemptoris Missio*: “The Church must post itself on the Areopagus”, like Paul in the middle of the Greeks in Athens, and to speak there. Before even any zeal of evangelization, the contribution of the Church in the society is essential to offset the deficit of meaning. It is not of course the only one to give direction. But it remains an institution impossible to circumvent, with its own originality, which one does not find in any other philosophy of the life.

In the media field, the Church rests on a double pillar: first it has its own media which are strictly catholic and which are recognized as such by the legislation of our country, among the programmes made by third parties. The media – TV and radio – are catholic by proclaiming the good news. Besides the legislation obliges to respect this denominational character. The great limitation, in this field, is the measurement of the time of antenna (Austria has for example 3,5

hours per week, and France can broadcast all the Sunday morning). The allocated means are too much limited and, especially, there is the completely unrealistic character of the hours allotted to these programs – just like with the other programs carried out by outsiders– as if they were here “programs of the pestiferous ones” or, at least, which cover completely insignificant subjects and which bring almost nothing to the mission of the public media, in its educational part. On television, it is practically possible to look at the catholic programs only starting from recordings on video, if one does not want at least to be chronic victim of insomnia.

In the media which are not specific to the Church, this one can only find one support for the evangelization. The fact of appearing in the general-interest media offers credibility to its message. But it cannot obviously be question of a direct announcement. The public media are not, indeed, an instrument of catechesis or evangelization. One reads already in *Redemptoris Missio* of 1993: the Church delivers its message with and beside the others. To take its distances compared to a vision which manipulate the media, it means that the Church must think of the way in which it appears in the media, in the respect of their autonomy, while remaining faithful to its mission.

Our time is passionately in the search of meaning. Consequently, isn't this also the task of the public services of radio and television (and other media) to meet this need for people and even general public? Shouldn't one aim at supporting an “opened secularity”, which takes into account the ideas and the social contribution of all the opinions and which enables them to be shown in their own identity, when they contribute to make the society more human?

This “open secularity” is opposed to a “closed secularity”. The latter makes the choice of a total gray, in order to avoid all the other colours. But a better solution is to leave their chance to all the colours, rather than to take from each one of them its specific colour, so that finally one cross again all the same on something which looks like a colour – and which one? gray. The colorless one does not exist.

It is of the highest importance that the presence of the Church in the public media remains guaranteed and that, next to its own programs (like Braambos),the Church must continue to take part in other non ecclesial programs, in which other philosophies can and must contribute their irreplaceable share. The Church cannot and does not have to invest only in its own media - they are limited and moreover they are very expensive in finance and staff. To let itself lock up in a medium niche, which is addressed only to its own public, is insufficient. Where does this fear come from to let put the questions of sense in the programs of the public radios and televisions? It is far from being a denominational requirement, but it is a question which comes from human finitude. “Which can say to me where I must go?” We think besides also of the new media, particularly to the Internet.

An additional marginalisation of the catholic voice (like Braambos which is programmed too much early). It is not a question of a request of the Church to advertise for its own businesses, but it is also the expression of its concern to take care that the spiritual menu of the culture and the society doesn't without any vitamin.

But it also means that in the future the Church invests much more time and financial means for its own media and that it will have to take initiatives for the training of journalists of the general-interest media . Because very often it is not about unwillingness from them, but quite simply an ingenuous ignorance.

1st Workshop chaired by José Borges de Pinho
Radio Renascença (Portugal)

« The political debate in our radios »

1. What does politics mean for a Christian radio ?

a) The starting point of any reflection on this subject: the sense of the crucial importance of politics for the human construction of the world.

b) There is a social and political responsibility of the Christians and of the Church.

This responsibility comes from the specifically religious mission of the Church (perceived here not only as a “hierarchy” but as the joint whole of the faithful), a religious mission which has to see with the totality of the human life.

This social and political responsibility is – like says it René Coste – a responsibility of a diaconal order (one seeks the concrete service of humanity) and of a prophetic order (an intervention having for goal to read the situations of the world in the light of the Word of God and to transform them in the horizon of the Reign of God).

There are obviously various forms of presence and intervention of the Church/the Christians in the political field :

- The Encyclical *Deus Caritas Est* speaks about the specific mission of the Church as such (represented by the hierarchy) in two fields/perspectives: purification of the reason and the deepening of the sensitivity and the ethical responsibility.
- The Christians – as individuals and as groups - directly intervene also in various ways and degrees in the field of politics.

The intervention of Rádio Renascença is an intervention as a Christian media of social communication starting from our personal liability as Christians, by seeking every day to be as much as possible faithful to the Gospel, perceived through the Social Doctrine of the Church (we are not simply “the radio of the Church”).

c) A first total task that we – as Christians and as catholic radio - must achieve consists in overcoming a negative vision of politics, so much widespread in our world, like among our Portuguese fellow-citizens. Contrary to this negative vision, we are defied/challenged to understand and underline the decisive place of politics and to see the place, the importance

of “political charity” in the Christian life and of the Church as such (political activity as “the field of a broader charity: “political charity” - Pius XII)

- d) The implication of a Christian radio in the political debate cannot be overlooked. The decisive question is: how to do it? I.e.: how to be responsible as a Christian radio in a pluralist society ?
- e) I do not want to propose “the” answer, still less to present the way of Rádio Renascença as “the ideal” ...
- We have a history of almost 75 years; and each radio has its history, its specific situation, its own editorial appearance...
 - We played a very important part in the recent history of Portugal (after April 25 it was necessary to safeguard the democracy vis-a-vis the risk of Communism, and in this situation, Rádio Renascença gained a very strong credibility).
 - We have a specific situation: as you know it, we are a Group of Radios, with two radios of national coverage (Rádio Renascença and RFM), two largest of the country in a number of listeners.

2. How do we do it, how do we try to do it ?

This relates to especially Rádio Renascença, “radio of general interest” (RFM is a more musical radio, even if it broadcasts also information and small comments).

2.1. The starting point is a rigorous information, as much complete as possible, which seeks to present the various points of view. It is perhaps the most important contribution in this field of the political responsibility.

2.2. The political debate in a strict sense :

- a) We now have programs which aim the political debate directly :
- Two representatives of the two majority parties (government and opposition) take part once a week – as resident guests – in a debate on topical themes, especially of a political nature; Rádio Renascença proposes the topic of the debate (preliminary conversation); the program is transmitted Monday afternoon (shorter version) and in the evening (long version – 20/25 minutes)
- [We currently do something of similar in connection with the Portuguese Presidency of the European Union]
- “Sal e Pimenta” (“Salt and Pepper”) – approximately 45 minutes, every Saturday, not only on political questions; there are also two resident guests and a journalist of Rádio

Renascença; the choice of the guests is not dependant on their political options, but we try to have the presence of different sensitivities.

- “Diga lá, Excelência” (“ Do you say, Excellence”) - topical interview, with a personality of the national life, not necessarily of the political life (but they are often also political figures...); it is a 40 minutes program approximately, which associates simultaneously Rádio Renascença (transmission on Sunday afternoon), the newspaper “Público” (one of the most important national daily newspapers – publication of the interview in the edition of Sunday) and RTP 2 (the Second Channel of the public Television – transmission on Sunday evening); in the choice of the guests, one must naturally pay attention to the leading sensitivities of the other medias and the rules of the debate open to the various positions (for example, in the discussion on the abortion, we invited on two different occasions two personalities having different sensitivities on this subject).

b) A more visible intervention at the time of elections

It is an intervention clearer and assumed, not in the sense that we want intentionally to take part more directly or more intensely in the political debate at this time, but in the sense that the concrete situation challenges us to be even more consciously responsible – as citizens, Christians, Christian media of social communication ... (naturally, that also means that we must respect the legal standards established and the sensitiveness of this situation, conscious that we do not have the monopoly of the Christian vision on the concrete political problems...).

In synthesis, how do we try to do it ?

- We seek to discuss especially the concrete political questions outside of the election campaign, but naturally there is in these moments a recrudescence of politics.
- We respect times of antenna completely (according to the regulations of the electoral law).
- The political interventions of the election campaign are treated according to usual criterias of information.

c) There are also some specific standpoints (leading articles and comments), if some decisions/opinions concern or threaten some essential aspects in a Christian vision of the life (human dignity, ideological handling...).

d) We also intervene by comments “signed” by personalities external in Rádio Renascença (often journalists) or by some of our journalists: comments – Electronic Newspaper “Página Um” (Page One).

3. Which assessment do we make of it?

a) We have a credibility.

There are punctually small conflicts, but without much disturbance of the day to day business of the radio.

b) Up to now there are not been cases complicated for the Church because of the interventions of Rádio Renascença.

Though sometimes it is difficult for people to concretely make this distinction, the majority of the listeners can distinguish what are the official positions of the Church and what concerns the specific work of a Christian radio (like other Christian groups and people)

c) We are often an uncomfortable voice.

In Portugal, like besides in other countries of Europe, we feel also signs of the rise of a militant laicism (aggressive, cynical, under the influence of freemasonry...), reflected occasionally in some “ideological” decisions of the government

d) The always open question: how to serve best the announcement of the Gospel?

Conference by Mgr Noël TREANOR
Secretary general of the COMECE

**« The Churches and the European Union :
Evolution of an interactivity »**

The Churches do not profit from an advisory statute with respect to the European Union. So much so that there is not any structure of official consultation. It is there a gap of the advisory mechanisms of the Union. And yet, in all the Member States, the Churches and the communities of believers are important actors of the society. They meet not only the religious needs of the citizens but provide also services in several fields of the private and public life.

That this question was discussed during these last years in various specific contexts, as we will further expose it, is an indication of the constitutional development of the project of the European Union. Indeed, it is only well after the treaty of Amsterdam that the question could be approached by the European institutions. Their concern to complete the single market and the presuppositions prevailing about the relation between the sacred and the secular ones met to form a ditch, potentially destroying in the long term, between the Churches, the religions and the European project. For internal reasons in the development of the Union since the beginning of the years 1990, and because of the evolution occurring as well on the level of the civil society as on that of the theoretical and practical aspects of the governorship and the constitutional theory, the secular question of the relation between the sphere of sacred and the sphere of the politics is to be studied in new terms which transcend the lines of battle of the Enlightenment and its consequences. The politics and the religious, both removed from the sad moments of the European history and the periods of mutual incomprehension, primarily gave up any claim of absolutism. Certain elements would even tend to indicate that they are ready to rediscover their necessary complementarity to the service of the common good.

1/ *Presence of the Churches near the European institutions*

The Churches and the religions do not appear yet in the primary law of the European Union. But the relations between the Churches and the Union developed considerably since the foundation of the European project one half-century ago.

The presence of the Churches near the European institutions takes multiple forms: the Churches especially were present at the development of the European process (like still today), via Christian politicians and civil servants whose engagement with respect to their work had also his source in their faith. This form of Christian contribution in the arena of the political debate, the negotiation and the decision-making is a service rendered by the Church, people of God, with regard to the body politic.

Since the first years of the European project, a certain number of offices of Churches were created with a specific aim to follow the progress of the development of the policies of the European institutions. Thus an initiative Jesuit, the Catholic Office of Information and Initiative for Europe (OCIPE), was launched in the Fifties, in Strasbourg, and duly set up an antenna in Brussels ten years later. Then, in the Sixties, the Ecumenical Association Church and Society (AOES) was also established in Brussels. In 1973 arrived the European Ecumenical Commission on Church and Society (EECCS). The Commission of the Episcopates of the European Community (COMECE) as for it was established in 1980, which also took up the Service of Catholic European Pastoral Information (SIPECA) set up in 1976. Currently almost all the Christian confessions of the European Union are represented in Brussels and the number of offices of Churches having for mission of ensuring the connection with the institutions of the Union is in constant increase. One can briefly describe the work of the majority of these organizations by saying that it is structured around three large axes:

- to accompany the policy of the European Union with appropriate contributions ;
- to inform the communities and the citizens about what occurs at the level of the policies of the Union;
- to promote a dialog between faith and politics.

By their activities, these organizations go beyond the simple defence of the interests of Church, where they can take a stand if necessary. In fact, practically all their work is focussed on the enrichment of the political debates in a broad range of fields, in particular the questions concerned with the foreign politics, safety and defence, commercial policy, social policy, justice, as well as the debate about the future of Europe carried out by European Convention.

In addition, the publications of these organizations, their monthly bulletins and the multiple forms of communication to the address of the ecclesiastical communities in the adherent Member States and countries, make it possible to contribute a share modest, but very real, to

the promotion of the European project and the bringing together between the institutions of the Union, its citizens and the local communities. They have been, in fact, critical actors, not always recognized, of the promotion of the European project for several decades.

The presence of Church was, and remains still today, an initiative of the Churches: that is not always understood. It is about a concrete and even proactive expression of the responsibility for the Churches with regard to Europe, of a desire of the latter those to concretely assume the role which is theirs in the construction of Europe. The relation of these organizations of Church with the European Union is informal, it is a relation in fact.

2/ Dialog between the European Union and the Churches

During decades of construction of the European Community and development of the policies of what became the European Union, it is by informal contacts, various studies and seminars that the Churches and religious communities contributed to the debates on the development of the European policies in fields such as the economic and social policy, the right of asylum, the migration and the media. On level more immediately pastoral, they played – and still play – an important role of promotion of the mutual respect, participation, citizenship, dialog and reconciliation between the people of Europe, the East and the West. As well at the pastoral level as at the political level, they highlight the responsibility of Europe, not only with regard to its immediate neighbours, but also to all the human family. In this meaning, they are an essential partner of the institutions of the European Union.

Since the ratification of the single act, the debate on European construction transcends the parameters of the market infinitely. With the later treaties of Maastricht and Amsterdam, the policies of the European Union go much further than the organization from the domestic market. They relate to fields as wide as justice and the domestic policy, the social policy, education and the media, the Foreign Affairs, the safety and the research policy. Whereas the market and its organization are related to values and are certainly not neutral in this respect, the fields where the Union acquired a competence since the beginning of the Nineties touch the citizen more directly, lead in a more immediate way to an apprehension of the society quality of the European project and open thus readily the way to debates of a socio-ethic and spiritual nature.

This evolution had been anticipated by Jacques Delors in the last years of its second mandate of president of the European Commission. He had already frequently underlined, at the end of the Eighties, after the ratification of the single Act, the need for a debate on the objectives of the European construction. He indeed estimated, with others, that the Christian tradition had a vital role to play in this debate.

The 25 last years of the history of European construction also saw the emergence of a kind of awakening of the metaphysics questions relating to the ultimate goal of the task to realize. Many debates sought to make more explicit the concept of human society on which this attempt rests.

From the starting of the European project then, at the beginning of the Nineties, in response to the initiatives taken by Jacques Delors and others, the Churches created a space of informal dialog with the European institutions thanks to the work of their offices and agencies established in Brussels and their contributions to the development of the policies of the Union. The tradition of a contact, of a presence, symposium and seminars about lectures on political questions by civil servants of the Union and members of the European Parliament, tradition which evolved with the passing of years, was supplemented from the beginning of the Nineties by “seminars of dialog”, jointly organized by the Cell of Futurology of the European Commission and the Ecumenical Commission European Church and Society (EECCS).

From 1993, the Commission of the episcopates of the European Community (COMECE) was a Co-organizer of these seminars of dialog. The seminars, which took for theme a topical question of the European policy agreed by the three Co-organizers, were prepared in an advisory way by the Cell of Futurology (then by its successor, the Group of Political Advisers GOPA – of the President of the European Commission). At the preparatory stage of the consultations, the representatives of the Churches and the specialists qualified on the topic to be discussed were identified carefully, while also checking that the participants of these seminars represent as much as possible the various cultural and linguistic zones of the European Union. For its part, the Cell of Futurology/the GOPA organized talks and provided the participation of European Commissioners, civil servants of the Union and members of the European Parliament working on the selected topic. The experiment of these seminars of dialog revealed uneven results and rapidly not very satisfactory. Although they succeeded in gathering representatives of the Churches and of the political world having an immense competence and an undeniable know-how on the topic of the seminar, the departure of the majority of the participants of political circles after having made their lecture and having answered some questions goes against the goal which one had proposed by organizing these seminars.

Thus at the end of the Nineties, some measures were taken to reinforce and officialize these contacts and this dialog. At a meeting with Mr. Jacques Santer, president of the European Commission, June 10, 1998, Mgr Josef Homeyer, president of the COMECE, presented a document containing a whole of proposals on the way in which the dialog between the European Union and the Churches could be established on a more official and more permanent basis. A few months later, September 14, 1998, in a speech before the last General meeting of the ecumenical Commission for Church and Society (EECCS), Mr. Santer recognized the need

for dealing with this question and clearly expressed his will to continue the discussion on this subject :

“Conceived from its origins to be a Union of peoples and States, the European Community is on the way to become also a Union of citizens.

This remark brings me back once again to the dialog and the co-operation which the Commission and the Churches knew to cultivate with the passing of years. I said previously that I thought that this practice of the dialog could and was to be reinforced and even thorough. At the hour when the Union becomes for the citizens of Europe a more tangible reality, without their local identity, regional or national being called in question, it is good that the relations of their communities of faith and conviction with the Union gain in visibility; perhaps it is advisable to organize them in a more systematic way. We received on both sides various proposals for a continuation of the dialog in this direction. We will discuss it during the months to come, in order to take, by mutual agreement, the necessary decisions as soon as possible.

In the hope that this good co-operation can continue, even intensify in the future, in order to still reach a larger effectiveness taking into consideration our common responsibility, I form here the wish that your efforts continue to be crowned with success. “

An analysis of the perspectives suggested by president Santer in these lines would come in the field of pure conjecture. It is enough to recall that, to reinforce and still look further into the dialog between the European Commission and the Churches, the Commission “Church and Society” of the Conference of the European Churches (KEK) and the secretariat of the COMECE submitted in 1999 a proposal approved at the ecumenical level on the establishment of a “structured dialog”. This proposal was presented at president Santer. It was also submitted to president Prodi, little time after its entry in function. It was also integrated in 2002 in a document lying within the scope of the consultation on the reinforcement of a culture of the consultation and dialog. This proposal suggests three complementary elements :

- a) A procedure of pre-legislative consultation, allowing the Churches and the religious communities – with other organizations of the civil society – to comment on the legislative projects. The consultation procedure suggested by the European Commission in its communication of December 11, 2002 marks a significant evolution in this direction.
- b) The structured dialog which exists between the Churches and the European Commission is to be continued and develop. It must take the form of :
 - seminars of dialog organized with regular intervals;

- sessions of work on more specific questions, each time the Churches and religious communities have a particular concern or a specific interest with regard to a legislative project;
 - meetings at the presidential level between the president of the European Commission and the representatives on high level of the Churches. The proposal also envisages a common preparatory group for these meetings, which would be composed of representatives of the Churches and European civil servants having with appropriate competences.
- c) A small “liaison office ” within the European Commission departments, which would ideally be located in a horizontal service of the Commission, for example the secretariat-general. The purpose of such an office would be to facilitate the consultation of the Churches and the religious communities on the legislation and projected policies, in order to profit from the prospective reflection that the religions can propose on the matter, and to constitute a point of reference, by which the religious Churches and communities could contact the qualified services of the European Commission.

3/ Civil society and European governorship

Obviously, this proposal must be seen in the broader context of several debates and parallel discussions, in particular that on the concept of “European governorship”, which is one of the priorities of the Prodi Commission. This concept, launched by the European Commission in its White Paper of July 2001, aims at providing a general framework of consultation and partnership in order to reinforce the democracy in Europe and to increase the legitimacy of the institutions.

The challenges of the contemporary society cannot be solved by the only intervention of the political institutions. The exploration of these questions requires a dialog with the partners concerned and the consultation of the various sectors of the society. The intermediate organizations, legitimately anchored in the society, play a part of support in this respect. The political leaders must imagine new suitable forms of consultation so that the intermediate organizations can fulfil suitably their role on the matter. The search for suitable forms of consultation in this respect is not other than the application of the principle of subsidiarity in the horizontal meaning.

In response to the White Paper on the governorship and to the debate which followed, the Churches made a certain number of important contributions, which came to give their support for the desire of the Commission to improve the mechanisms and quality of the European governorship and to make it better integrated and more directed towards social inclusion. The Churches also proposed that their specific contribution to the whole of the process of good

governorship be recognized. Even if they did not receive any official response to the specific suggestions made to the President of the Commission in the document mentioned above, the White Paper on the European governorship recognized that the Churches and religious communities were actors of the process of good governorship :

“The society plays an important part while allowing the citizens to express their concerns and by providing the services corresponding to the needs for the population. The Churches and religious communities have a contribution specific to bring.”

4/ Specific contribution of the Churches

The traditions and the religious, spiritual and intellectual movements had a formative role with regard to the development of our conscience as regards identity and culture. During centuries, they worked and supported values of fundamental importance for the human condition, and expressed clearly those at always different times. The religions provide the base and the orientation which give sense to the life. Source of inspiration, they constitute a living heritage to transmit in the future. The Churches and religious communities represent, protect and encourage the essential aspects of the spiritual and religious bases of Europe. They can cause an important self-criticism within the society and thus be used as source of innovation for the society and in the deliberations on the concept of good governorship. For this purpose, it is illustrative to quote the post-synodal apostolic Exhortation following the second extraordinary assembly of the Synod of the bishops for Europe (October 1st, 1999):

“In its relationships to the authorities, the Church does not require a return to forms of denominational State. But at the same time, it deplors any type of ideological laicism or hostile separation between the civil institutions and the religious confessions.

For its part, in the logic of a healthy collaboration between ecclesial community and political society, the catholic Church is convinced to be able to contribute a share specific to the prospect for the unification, offering to the European institutions, in continuity with its tradition and in harmony with the directives of its social doctrines, the presence of communities of believers which seek to carry out the humanization of the company starting from the Gospel lived under the sign of the hope. Accordingly, it is necessary that Christians, suitably trained and qualified, are present in the various authorities and European institutions, to contribute, in the respect of the right democratic dynamisms and through a confrontation of the proposals, to define a European conviviality increasingly more respectful of any man and any woman, and thus conform to the common good. “

It is in this meaning that the Churches and religious communities contribute actively to the public life of many ways, at the level local, regional, national and international, in fields as varied as the social policy, the migration, the development aid, the process of peace, education, the

cultural activities and the pastoral. Their institutional character, the objectives of the services which they render in these fields, their operating modes and, very often, the ethics of their institutions, express their specificity compared to other organizations of the civil society; they are different but cannot be regarded either as nongovernmental organizations.

During these last years, the European Union and its institutions had to hold account, even indirectly, of the religion, the Churches and the religious communities. One finds a reference to the religion not only in the provisions of the treaties but also in the protocols and the declarations in appendix. The secondary legislation of the Union refers directly to the religion and has an influence on it in many legal fields, in particular with regard to the non-discrimination, the legislation on work, the data protection, the culture, the legislation on the media, the wellbeing of the animals, the co-operation, finances, the customs questions and the economic legislation. Would be this only for simple reasons of legal coherence, the European Union must find the means of installing suitable mechanisms of consultation with the Churches and religious communities.

In September 2002, the Commission of the episcopates of the European Community (COMECE) and the Commission "Church and Society" of the Conference of the European Churches (KEK) presented to the European Convention a common proposal having been approved at the ecumenical level. This proposal comprises three complementary elements concerning the situation of the Churches and the religious communities of the European Union in the future. One of these elements is a constitutional provision about the existence of a structured dialog between the Churches and the institutions of the Union. These three elements are as follows :

- 1/ the respect of the statute which the Churches, religious communities and nondenominational organizations enjoy under the terms of the national law in the Member States (Declaration n°11 of the final Act of the treaty of Amsterdam);
- 2/ recognition of the specific identity of the Churches and the religious communities and the installation of a structured dialog with them;
- 3/ the organization of the respect, by the European Union, of religious freedom in all its dimensions.

At the plenary sessions of the European Convention in February and March 2003 were discussed the question of a reference to the religion and the question of the statute of the Churches and the religious communities under the terms of the national law. The Presidium also arrived at a consensus on the following points :

- to incorporate the contents of the Declaration of Amsterdam n°11 in the structure of the Constitution;

- to consider the introduction, in the Preamble to the treaty, of a reference “recognizing the contribution of the religions to European civilization”:
- to mention the contribution of the Churches and the religious associations to title IV of the Constitution about the democratic life of the Union.

The Convention integrated the article 37 draft in good time in title IV.

Although this project of text joined together a consensus at the level of the Presidium of the Convention, it nevertheless was discussed of 33 amendments and deepened with the plenary session of the Convention of April 24, 2003. The majority of the interventions made on this subject within the framework of the discussion were positive. The above-mentioned article 37 draft became the article 51 draft in the first complete version of part I of the constitutional treaty presented by the Presidium on May 26, 2003. This text, heading “Statute of the Churches and the nondenominational Organizations”, consists of three provisions :

- 1/ the Union respects and does not prejudge a statute which, under the terms of the national law, the Churches and the religious associations enjoy in the Member States.
- 2/ the Union also respects the statute of the philosophical and nondenominational organizations.
- 3/ in recognition of their identity and their specific contribution, the Union maintains an opened, transparent and regular dialog with these Churches and organizations.

This text reiterated the main part of the requests of the Churches and gave in its the first two paragraphs a constitutional quality to the provisions of the Declaration n°11 of the final Act of the treaty of Amsterdam. In the context of the provisions of title VI on the democratic life of the Union, it recognizes the identity of the Churches and of the religious communities and the specificity of their contribution to the society. The text envisages also the maintenance of an opened, transparent and regular dialog with the Churches and religious organizations. It reflected a considerable progress for the relations between the European institutions and the religions. Beyond the establishment of mechanisms of consultation of the Churches and religions, it is indeed a question of recognizing the positive contribution and the vital importance of the religion, the Churches and the religious communities in and for the whole of the society. It defined and recognizes Europe as a community based on values : the interest of the Churches is not other than the promotion of a society based on values.

At 1^{er} January 2007, the constitutional Treaty has been ratified by 18 of the 27 Member States ; it was rejected in France and in the Netherlands and seven other countries did not decide yet. Its future fate is not known to date. While waiting, the dialog between the European Churches and institutions continues through meetings between the President of the Commission and the representatives of the Christian Churches, the seminars of dialog and all the usual activities of the offices of Churches.

Indeed, the specific meetings of the Churches with the President of the Commission are the most official part of these relations. They also exist on other levels. As all the other actors of the civil society the Churches take part in the debates launched by the European institutions. The Commission is indeed accustomed to organizing consultations on various subjects. These consultations are opened to the public and everyone can thus put forward its point of view on such or such problems. The COMECE tries, in collaboration with the national episcopal conferences and the networks of experts, to contribute there a share when the subject takes on a particular importance for the Church. These subjects are not most of the time “religious” subjects for the simple reason that the Church dialogs at the European level with institutions which do not have direct competence in religious matter.

5/ *Remarks as a conclusion*

There is thus a certain number of signs indicating that the European Union is ready to set up a structured dialog with the Churches and religious communities. This represents a considerable progress compared to the previous decades, marked by the uncertainty of the European institutions as for the mode of relationship to the religious communities and institutions. This evolution highlights the emergence of a more integrated idea of the political process, incorporating all dimensions of the conscience and of the human speech, including the religious dimension.

We traced in the broad outline some of the fundamental stages of the way traversed to arrive at this point. What it is necessary now, it is to undertake emergently a new work at the level of the education of the future civil servants of the public service, either in the Member States or within the institutions of the Union. If it is wanted that these civil servants are at the service of the common good of all the citizens, they must at least have some comprehension of the religious heritage of Europe within the framework of their formation. This formation must lead them to understand that the religious faith cannot be brought back to a business of a personal and private nature. It must render comprehensible to them that the political processes, while remaining obviously autonomous and governed by the democratic principles, cannot standardize the religious dimension of the human existence nor consider that this dimension is completely separated from the political or public field. The training of these civil servants must enable them to realize that the Churches and religious communities play a fundamental part in the production of the social capital on which the operation of the liberal democracy depends. It is undoubtedly a as great challenge as well for the catechesis as for the public administration.

2nd Workshop chaired by José-Luis Restán
Radio Cope (Spain)

« The debate on religious freedom and secularism in Spain »

When we began our activity in the long gone sixties, appearances showed a calm catholic society within its fundamental sociological parameters. But, deep down, the cultural change was already brewing, which was obvious in the seventies and then again at a dazzling speed and depth in the eighties. For the Church, this meant a double challenge: on the one hand, to cordially take in this new framework of freedom and learn to live outdoors, without the State's protection; and on the other, to distinguish the dangers of a secularization which tended to dry out the spiritual roots of our society heading to moral relativism. In any case, to limit ourselves to a conservation approach was no longer enough; we needed a missionary approach, which included a modern catholic presence, influential and attractive, in a context increasingly plural, and also increasingly secularized. It was then that we committed to a general-interest radio totally lucid, which, as our Ideology states, is the starting point of an evangelizing perspective of the public opinion.

This COPE's mission is carried out in diverse scenarios and in different formats: information, analysis and debate on current issues, but also on an explicit Christian testimony, the presentation of its doctrine and the reflection of the life of Christian communities. To give information about Christian humanism, two words of proven ecclesiastical tradition. I would like to illustrate this determination, mentioning some of the main struggles where COPE has been deeply involved in the last few years.

1/ *Religious freedom:*

Contrary to the methodical suspicion with regards to the religious dimension of mankind, and the attempt to marginalize and imprison this dimension within the private arena, we have claimed the public and community dimension of religious events, and, more specifically, Christianity, as well as its notable contribution to common good, perfectly documented by history (this is worth remembering) and perfectly verified in present times. For COPE, this is the cornerstone of our freedom system, and any attempt to reduce or thin down its importance (fortunately well reflected in our Constitution) will have to confront us. That is why the

aggressive secularism practiced by our current government turns out to be especially destructive and has become one of our most critical lines. Of course, the aim is not to hold a purely “on the defensive” attitude, but rather to deploy the creative richness and potential of religious freedom in all arenas.

2/ *Freedom of education:*

Together with the previous item, I think this is one of the essential topics for the future of democracy in the western world. First of all, because the educational crisis is horrific and needs to awake many energies and initiatives scattered all over the social body; and secondly, because the controlling desire of the State finds here its climax. Freedom of education cannot be just a formal statement, it has to be a right that can be exercised effectively by all citizens. To fulfil this task, not only have we designed special programs, but we have also taken special care with this information and we have given it much editorial care. In this field, as well as in the defence of the family, we have learnt how to connect with a wide social sector (beyond the limits of the catholic public): COPE has been a privileged loudhailer for the citizens’ movement that went against the LOE (Organic Law on Education) (precisely because it puts at risk the freedom of education) and has contributed to nourishing this mobilization with well articulated reasons throughout our programs.

3/ *Promotion of families based in the marriage between a man and a woman, and open to the transmission of life:*

This has been the privileged field for the social experiments that our current government likes so much. A radical, and quite suicidal, culture which has devoted itself to unprotect and even dissolve a thousand years old institution crucial for the common good, such as marriage. Of course I am referring to the so called “Express divorce”, and especially to all the changes implemented in our Civil Code which have meant that marriage as such has disappeared. The legislative measures taken in this area have gone beyond those of any other neighbouring country; not only is this a problem with regards to law, but a whole anti-family culture which unfortunately has found good grounds to disseminate in most of the media, whilst the interest and values of millions of families are being methodically marginalised or even attacked. COPE feels the task of strengthening a real family culture as its own, defending its anthropological and moral foundations, as well as policies and legislations that actively serve families. We can also say here today, with modesty but realism, that we have efficiently served the great mobilization promoted by the Spanish Family Forum. But our task does not finish there, it continues with permanent efforts throughout all our programs.

4/ *Defence of the culture of life :*

Following the wake of our beloved John Paul II, COPE wants to be an instigator of the culture of life, in a context of increasing loss of its significance and value, and also of new aggressions, both in its initial phases (everything regarding the status of the human embryo and the defence of the unborn) as well as the last stages of our lives, where there is a systematic campaign in favour of the liberalization of euthanasia. We know perfectly well that in this field we have to combine reason (the recovery of the natural right that Benedict XVI is proposing) with proof (the beauty and good of all human life regardless of the circumstances) and specific assistance to those living in difficulties (giving a stronger voice to so many initiatives that attempt to help mothers in difficult situations or the terminally ill). The field of experimenting on embryos is another area that demands our commitment as a communication mean, especially if we take into account that the current confusion requires an extraordinary educational effort where we want to participate.

In Spain, a cultural and political project is taking place that aims to replace the catholic matrix of our society by one of a secular and radical nature. This desire has been expressed in many occasions by influential intellectuals and important members of the socialist party, and has translated into on the one hand, what Benedict XVI calls “cultural ridicule of Christianity” and, on the other, the implementation of policies which tear up the basic moral consensus of our society to force what the Government of Zapatero calls “dissemination of rights”. It is obvious that the aim to “evangelize public opinion” mentioned in the first paragraph of our Ideology, shows COPE’s special commitment to face the aggressive secularism we are being witnesses of.

5/ *Final reflections*

The COPE group, consisting today of its radio and TV offerings, wishes to serve the common good of Spanish society from its vocation to be a “catholic and general” media, which doesn’t evade the commitment to the vicissitudes of our society. We wish to be a platform of Christian presence in the complex world of the media, not in order to establish divisions or borders, but rather to establish a true dialogue between the catholic culture and the secular culture, to which Benedict XVI is inviting us all, with a view to defend the most essential in the human being and its life in society, in these puzzling and disruptive times we have had to live in.

We are convinced that our mission coincides with the aim to show the great yes of Christianity: Yes to life, to human love, to freedom and to reason, set as the image of God. And in all this we can find and become friends of many others, some of which we considered alien to us at the beginning.

**3rd Workshop chaired by
Fr. Martin Holik and Milan Tesar
*Radio Proglas (Czech Republic)***

**«Technical developing : Internet – Digital -
Podcasts – MP3 ...»**

It is undeniable that we live a fast evolution of technologies. That is even more obvious for television, but the radios are not excluded from it either. If we speak about new media and new technologies, it is necessary to distinguish the linear media (media in real time) and non-linear media (working with the recording).

1/ Linear Media – Media in real time

a) Situation for the broadcasters:

There are several technologies usable, which poses some problems. The evolution is so fast that news and better technologies are created before the preceding ones were codified. This is why one tries to make some broadcasting technologies compatible one with the other.

Example : T-DAB, a good and robust technology, involved too high expenses for the broadcasters. Moreover, it was necessary to await the liberation of frequencies. While waiting, the improved DAB (DAB+) was created.

Another protocol, DMB (“DIGITAL Multimedia Broadcasting”), had a so great success that the forum worldDAB changed its name and became the forum worldDMB.

Another difficulty is raised by the fact that different countries make different decisions and choose different protocols.

The effort made to benefit from the division of the current frequencies gave birth to the system DRM, which uses the current scale of the medium and short waves.

The transmission of the data on the mobile telephones (even to the cheap ones) makes possible the reception of the programmes of radio as of today: it is the DVB-H and DMB-H system.

The broadcasting of the programs via the Internet is already current. But one awaits there “fights” by the unions of royalties.

With the Internet wireless telegraphy, it is easier to bring new technologies anywhere. But we must await a cover adapted to the mobile receivers.

There let us add the “traditional” system of broadcasting via satellite (DVB-S), which is received – in Europe – only by the fixed receivers.

The radios having a good cover experience a rise of competition and thus are almost obliged to create new channels and new programs.

On the contrary, for those which did not succeed in obtaining “traditional” frequencies that means new chances.

b) Situation for the listeners:

As for the listeners, all that always means complication and risk that a new receiver can become useless the following day.

The complexity of all these methods of reception and of their starting becomes another problem, which discourages especially the oldest potential listeners.

Some types of receivers are too expensive to be manufactured in small series. Other types make possible only the reception of one or two channels, because there are not some more in the respective countries. The apparatuses which combine the reception of new and old technologies are more appealing when sold. But they are generally more expensive.

The producers do not have enough time to make up their mind, and their customers of course either. LCD television sets with a cheap DVB-T and DVB-S tuner do not exist, although one can buy the components of them separately.

Some paradoxes are found:

The IPOD readers and mobile telephones most modern allow only the FM reception.

The manufacturers of cars recently gave up the cassette recorders and now sell CD readers. Only some of them offer USB connectors for MP3 readers.

2/ Non-linear Media – hearing of recorded material

As for nonlinear hearing, the recording of the programs on the Internet has become current. Several systems are combined:

- the stream (favourable as for the question of the royalties),
- the downloading (PC, IPODs, MP3readers). In this case, the broadcaster is often obliged to remove the music from his programs for reasons of royalties.

The recording of the programs on the Web is perhaps a question of fashion. The listener wants to listen to the programme when he has time and desire of it. But the man is lazy by nature, therefore one can put the question to know if this service will continue to be effective in the future.

The radios which do not produce “traditional” programmes and which offer the possibility to create an individual program or many hundreds of the programs organized by sections (on the Internet for example) gain in our opinion less potential listeners than the Internet itself. On this subject one could speak for example about the engagement of the Christians on the virtual world of Second Life.

To conclude : We live a blessed time, which requires nevertheless a great attention and reflection. Finally, it is always the contents which lead or does not lead the listener to the reception of the program or to the fact of seeking the recorded programs of his preferred channel.

Glossary

DVB-T	digital video (and audio) broadcasting – terrestrial
DVB-H	digital video (and audio) broadcasting – handheld
DVB-C	digital video broadcasting – cable
T-DAB	digital audio broadcasting – terrestrial (protocol Eureka 147)
DAB+	new compression (AAC4) for T-DAB (association with Eureka 147)
DRM	World digital radio (digitalisation MW=middle wave and SW=short wave)
T-DMB	digital multimedia broadcasting
Podcast	internet-archive
Simulcast Multicast	broadcast via internet (packet)
Wi-Fi	wireless internet connection (protocols 802.11a-g)
worldDAB	worldDMB forum

AUSTRIA
Radio STEPHANSDOM

BELGIUM
RCF Brussels

CZECH REPUBLIC
Radio PROGLAS

FRANCE
RCF

HUNGARY
SZENT ISTVAN Radio

ITALY
Associazione CORALLO
- RadioTelevisioni
Libere Locali -

LATVIA
LKR

MALTA
RTK Radio

NETHERLANDS
K.R.O (Hilversum)

POLAND
Radio PLUS

PORTUGAL
Radio RENASCENCA

ROMANIA
Radio TRINITAS

RUSSIA
Christian Church Social Channel
Catholic Radio DAR

SLOVAKIA
Radio LUMEN

SLOVENIA
Radio OGNJISCE

SPAIN
Radio Popular
CADENA COPE



*European Conference of Christian Radios
Conférence Européenne des Radios Chrésiennes*

This 14th Conference suggested by the ECCR with all the Christian radios of Europe, stands from the point of view of the construction of Europe on ethical and spiritual values, which support comprehension and the bringing together between the people of our continent.

Gathering more than 650 radios from the Atlantic to the Ural, the ECCR thus continues the action which it undertook since its creation in 1994, in particular thanks to the Conferences previously organized in Brussels, Strasbourg, Rome, Warsaw, Lisbon, Vienna, Madrid, Budapest, Malta, Bratislava, Rome, Prague and Iasi.

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