

INFORMATION NOTE 2

TOGETHER ON THE WAY TO TRONDHEIM

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CONFERENCE OF EUROPEAN CHURCHES
12 ASSEMBLY
Trondheim (Norway)
25 June to 2 July 2003

**JESUS CHRIST HEALS AND RECONCILES -
OUR WITNESS IN EUROPE**

Information Note 2

WELCOME TO TRONDHEIM!

This is the second and last information note before the 12th CEC Assembly in Trondheim. We ask you to read it carefully because it contains information about arrival, accommodation, registration, insurance and behaviour in Norway. There are also important details about the Opening Worship and other activities on Thursday, which is a special day because King Harald of Norway and the Prime Minister Kjell Magne Bondevik are among our guests. You will also find some other useful information. Please pay special attention to information about the **Sections**.

Right now we feel almost overwhelmed with work both in Geneva and Trondheim, but we are doing our best to prepare for a successful Assembly and yet to take into consideration needs from individuals. We ask for your understanding if any problems might occur for some of you, and will do our best to solve it to your satisfaction.

However, in the middle of all the work and stress we do look forward to seeing you all here and trust in your prayers both for the staff and all the people on their way to Trondheim, for the Assembly itself and for **nice weather!**

PUBLICATIONS AND DOCUMENTATION STILL TO BE EXPECTED

At Trondheim itself you will receive your copy of:

The Assembly Workbook
The Assembly Worship Book

There will also be a number of papers relating to specific Assembly topics. You should already have received your copy of the Assembly **Theme Paper** which you will need to bring with you.

THE ASSEMBLY WEBSITE

We use this opportunity to remind you of our web site www.cecassembly.no, which contains a lot of information about the Assembly also with the visitors and youth programme, pre-visit possibilities and more, and with useful links to information about Trondheim and Norway.

THE HEARINGS AND TORG

Those of you who are preparing for exhibitions at the Torg and for Hearings (both in the core programme and outside, at the Torg) are in a direct dialogue with Cathrine

Ronca. Turn to her for any additional questions cathrine.ronca@teknonett.com , phone: 00 47 930 04 336.

The Torg has an "*agora*", where there will be the daily briefing on the assembly programme, the "interesting person of the day" will be presented, some cultural events will happen and groups or individuals can address the Assembly. You will also find the programme for the Torg on the website.

The Thematic Hearings in the core programme are open to all and you just have to make a careful choice among all the interesting themes. No other programme is planned during these 15 hearings on Thursday-Friday to make sure that you attend this compulsory part of the Assembly! There will be interpretation in English, German and French at all these hearings. The hearings outside the core programme are also open for all, but may clash in time with the Sections Friday-Saturday. Note that the Sections are regarded as compulsory for delegates who are not involved in Assembly Committees. Some of these extra hearings are not provided with interpretation.

SECTIONS

From 20h00 on Friday 27 June until 18h30 on Saturday 28 June the Assembly will work in four sections. Each will look at a certain range of challenges posed by the Assembly theme. In each case, the direction of the discussion should lead to identifying what priorities are indicated for our ecumenical work in Europe, and how CEC and its members can be geared to serve these ends.

Enclosed with this mailing please find a form enabling you to state your preference for which Section to join. Fill in the form and bring it with you to Trondheim, and hand it in when you register on arrival.

The Sections will be:

- 1. Growing in solidarity**

This section will focus on healing and reconciliation of the divisions and disparities within European society, bearing in mind particularly such issues as: racism and xenophobia; inter-religious dialogue (especially since 11 September 2001 and war on Iraq); the needs of migrants and asylum-seekers; the situation of minorities; violence against and trafficking of women; inequalities of wealth and healthcare in Europe and the growing phenomenon of HIV/Aids in parts of Europe. Five years after the end of the Ecumenical Decade of Churches in Solidarity with Women, there is need to look again at the community of women and men in church and in society.

- 2. Growing Together in Europe**

This section will highlight the factors which are working for, and those working against, the development of Europe as a community of peoples based on shared values of human dignity, justice and freedom. The role of the European institutions, the future of the European Union and its significance for the whole of Europe, the healing of memories between peoples, and the role of the churches in conflict mediation and

reconciliation will be reviewed. Moreover, what part can Europe now play on the world scene, both in the context of economic globalisation and the situation following the war on Iraq?

3. **Growing Witness in Society**

How can the churches answer accusations that they are merely relics of Europe's past with nothing to offer for the future? How and where is the gospel being communicated today, with transformative power for both individuals and societies? What responses can Christians make to contemporary questions posed by the advances in biotechnology, and by ecological crises? Where are the points at which living witness to Jesus Christ as healer and reconciler is actually being made? In this witness how can the European churches help each other, and be helped by the world-wide Christian community?

4. **Growing Fellowship Between Churches**

This section will examine if and how far the European churches are actually growing "in the fellowship (koinonia) of faith, hope and love" (Preamble to the CEC Constitution). Major concerns will include the *Charta Oecumenica* process, theological dialogues, the role of such fellowships as Leuenberg and Porvoo in the ecumenical scene as a whole, and relations between the "historic" European churches and the more recently-arrived "diaspora" churches from Africa, Asia and Latin America. How does the search for closer fellowship relate to the churches' witness to the world and in society, to their evangelism, and to the process of European integration itself? Do the churches themselves experience and exhibit healing and reconciliation, and so offer a model and a hope for Europe today?

PASSPORTS AND VISAS, CUSTOMS QUOTAS

Norway is not an EU-member state. The Schengen-rules regulate traffic of EU-residents only and do not apply to any goods. A valid passport is the only ID document accepted by Norwegian authorities. All Assembly participants requiring a visa for Norway are advised to contact their local Norwegian Embassy or Consulate well in advance.

Import of alcohol and tobacco is strictly limited to small personal quota: Travellers who have reached the age of 20 are allowed to bring 1 litre of wine and 1 litre of spirit, 200 cigarettes or 500 grammes of tobacco. You may need a physicians' statement for certain medication. Check www.toll.no/engelsk/reisende03.html for details.

CURRENCY EXCHANGE

The local currency is the Norwegian Kroner (NOK). 1 € = 8 NOK. Major credit cards (VISA/Master) are accepted almost everywhere, even in taxis. The easiest way to change to local currency is by using your credit card in the "minibanks" (bankomats) which are easy to find. There is one even in the lobby of the Assembly venue.

HOTEL ALLOCATION

According to the decision made in the Central Committee, Tvette Arrangement is instructed to make the allocation of hotels at their discretion and with a few guidelines concerning delegates, stewards, visitors etc. Short stays and Norwegian visitors are mainly placed at Scandic Trondheim, situated in a residential area outside the city centre. It will not be possible to change from one allocated Assembly hotel to another due to restrictions accepted by CEC in order to obtain substantial discounts on the room rates of most hotels. The name, address, telephone and telefax to your allocated hotel will be sent to you about June 11. Further details about the hotels will be found on the Assembly website www.cecassembly.no

Details about stay in private homes will be issued and sent to those concerned.

PAYMENT

We have already sent to all registered participants a confirmation indicating details of cost. During the week of June 9 – 15 we will send information about hotel reservation and an invoice. Payment will be due within 10 days. Please note that the whole amount (participation fee, meals and hotel) must be paid to Tvette Arrangement.

ARRIVAL INFORMATION, AIRPORT BUS ETC

Vaernes airport is some 35 km from downtown Trondheim. CEC assistants will be in the arrival hall of the airport at the busiest hours of the arrival days June 23, 24 and 25. The Airport bus brings you from the airport directly to or close to several of the hotels used by CEC. Don't hesitate to ask the driver or show him your hotel confirmation. For further details, please see http://www.cecassembly.no/07c_Local/airport_bus_service.htm

Be aware that the bus ticket costs 62 NOK one-way, payable cash in local currency. Alternatively, a taxi costs from around 400 NOK. Those of you whose expenses are fully covered by CEC will have the bus ticket refunded by CEC in Trondheim. If this is difficult, please contact CEC Geneva for further advice.

Those of you who will be allocated to Hotel Leangen, Singsaker Summer Hotel, Elgeseter Hotel and Scandic Trondheim are advised to take the bus to Radisson SAS Royal Garden, and a taxi from there to the hotel in question – cost will vary between about NOK 70 and 120. If you arrive by train, the railway station is located very close to the city centre and, depending on your luggage, within walking distance of Radisson SAS, Rainbow Gildevangen and Astoria. (Taxi stand right outside the main entrance). Stewards will be informed of special arrangements.

CLIMATE AND WEATHER AT 63° NORTH

Though the climate is described as "moderate" (the Arctic Circle is only 400km further north), the weather may vary from hot summer with bright sunshine to chilly spring. Statistically the average temperature is 12°C and the normal precipitation is about 70 mm. You can check the weather forecast at www.trondheim.com/engelsk/weather/index.asp

There will be about 20 hours from sunrise to sunset, so please bring your own sleeping 'shades' if you think this will affect you.

REGISTRATION, INFORMATION DESK AND SERVICE TELEPHONE

The CEC Assembly registration and information desk will be open during the whole Assembly. You are requested to register at Trondheim Spektrum as soon after arrival as is convenient for you. Kindly make a note of the **service telephone number (+47) 404 00 367** which in principle will be open at all hours during the Assembly. The information desk is also your contact for the outside world during the Assembly, and on the Torg you will find both personnel who can advise you, and an internet café.

LOCAL TRANSPORT

Downtown Trondheim is small enough to explore by foot. Most hotels are within walking distance from each other. Taxis are dependable and run on meters. You can ask for a receipt, which will print all the relevant data.

THE ASSEMBLY VENUE - TRONDHEIM SPEKTRUM

Nestling by the River Nidelven and set in spacious grounds Trondheim Spektrum is situated a leisurely 15-minute walk from most downtown hotels. There will be a limited bus service from the city centre to Trondheim Spektrum every morning and evening during the Assembly days June 25 to July 2 for the rate of NOK 15,- (approx. 2 €) each way.

Trondheim Spektrum includes a large outdoor area ideal for exhibitions, trade shows, parking, catering etc. The park-like surroundings offer a perfect setting for relaxation and recreation between meetings etc. For details, please see www.trondheim-spektrum.no

MEALS

Apart from breakfast, which will be served at your hotel, all daily meals will be served at Trondheim Spektrum – lunch, dinner and two coffee breaks. First meal will be coffee in the afternoon of June 25, followed by dinner at 18.30, last meal will be lunch July 2. You are asked always to wear your name badge, as this is your ‘ticket’ for entering the dining hall. Two meals require a separate ticket: *Lunch Sunday, June 29 and lunch Wednesday, July 2*. Tickets for these meals are to be collected free of charge from the Information Desk at the Torg at the latest the day before the meal.

All lunches will include salad, bread/butter, coffee/tea and ice water, the dinner will also include a dessert or fresh fruit. Special diet requirements mentioned in the registration form will be attended to.

Beverage of various kinds can be bought from counters in the dining room.

The organisers have given instructions on serious consideration to environmental aspects whenever possible and the coffee will be ‘Fair Trade’.

LIABILITY

The organisers cannot accept any responsibility for personal accidents or damage to personal effects of any CEC Assembly participant. Everyone is advised to make their own arrangements for insurance of personal effects, medical cost for non EU etc. If you do not have your own health insurance, please inform CEC’s office in Geneva immediately.

MISCELLANEOUS

- Please take advantage of the information on various aspects given on the Assembly internet site www.cccassembly.no
- Tipping in restaurants, taxis etc. is about the same as in other western countries – fine with 5-7% if you are especially pleased with a waiter, but also perfectly ok not to pay. For taxi we recommend just rounding up to the nearest 10-kroner.
- If you drive a car, please be aware of the **zero tolerance limit for alcohol**.
- For those of you who do not have access to INTERNET, please do not hesitate to send a fax to Tvette +47 7380 7728, and they will be happy to return by fax the information pages requested by you.

THURSDAY 26th: OPENING WORSHIP, KEYNOTE SPEECH, AND OPENING OF THE TORG

Again we want to remind you that we expect all the delegations to bring a **small bottle of water for the opening worship**. We would encourage you to find clean water from a wellspring or other sources with non-contaminated water, and make sure you avoid any kind of plant, animal or fish disease. The water will be poured together in the opening worship, and finally will end up in the Nidelven River. We would suggest that the leaders of the delegations take the responsibility to find the water, and that the youngest person in each delegation pour the water in the silver bowl during the worship.

In the programme you will see that the opening worship starts at 08h30. However, mark that you have to be seated at 08h00. We admit that it is early, but due to the visit of the King this is how it has to be. To make you feel welcome in the Cathedral and to give you a good time for meditation, the Cantor of the Cathedral will play a short organ concert for us from 08h00. All of you will have a badge according to your category during the Assembly. **Remember to wear your badge all the time, not at least for the opening worship and the keynote speech.** Except a limited area in the front to the right of the Cathedral, where a few people will have reserved seats, you can choose where you would prefer to sit.

After the worship the King will leave the Cathedral first and after him probably another small group of people. Then the rest of us will walk down to the riverbank like a “pilgrimage” from the Cathedral to the Trondheim Spektrum. When we pass the river the “Fountain for Life”, will be started. This is done in co-operation with the UN organisation in Norway as a sign of water as basic for life and a reminder of the UN Year on Water. At the arrival you will have the possibility for a quick cup of coffee, but do not take too much time before you find your seat in the Plenary Hall (hall F).

The keynote speech will start at 10.30 sharp. As soon as the King is inside the Hall F, the doors will be closed. Make sure you have your seat before he arrives. After that session the whole Assembly will move to the Torg where the Mayor of Trondheim will greet us all and declare the opening of the Torg. When the VIPs and a small group of guests have left the room, we will have our lunch in Trondheim Spektrum. Guests are invited to join us for that meal.

THE ASSEMBLY PUB

Every evening from June 25 to July 1 (except Sunday 29) the Assembly Pub “Børsen” is open for Assembly participants who wear their badge. This place is in the middle of the city centre close to most of the hotels and across the street from Vår Frue (Our Lady’s) church. The prices will be reasonable compared to the Norwegian standard.

FILM FESTIVAL

Another interesting event linked to the Assembly is a film festival in Vår Frue (Our Lady’s) Church. This is being planned by the Lay Academy in Norway jointly with some other organisations. A good selection of movies linked with the Assembly theme is to be presented. Look it up on the website.

“Martnan”, the Annual Market Event in Trondheim

When you arrive in Trondheim you will discover that the city is full of life already. Every year at this time Trondheim has its largest commercial event combined with a lot of street life and fun. You can make some good buys here if you are looking for handmade items (though you can also get some very poor things!).

THE TRONDHEIM CONFERENCE 2003 – CAPACITY BUILDING AND TECHNOLOGY TRANSFER

Overlapping with the CEC Assembly is this conference (June 23 – 27), which is the fourth in a series hosted by the Norwegian Government, in collaboration with the United Nations Environment Programme (UNEP) on implementing the Convention on Biodiversity (CBD). The conference will focus on practical and technical follow-up measures for technology transfer and capacity building under the obligation of CBD.

Participants from this conference are welcome to attend the CEC programme as well as CEC participants being welcome to the CBD conference, which is being held in the Radisson SAS Royal Garden Hotel.

THE CHURCH OF NORWAY, ST. OLAV AND TRONDHEIM: SOME MORE BACKGROUND INFORMATION

Many of you have asked for more background material especially on St. Olav. You may find something on links at the Assembly website, especially about Norway, Trondheim, the Church of Norway, the Christian Council of Norway and other basic information. It is not so easy to find some stories about St. Olav. So we have tried to pull together some points, which you can read on your way to Trondheim.

The Church of Norway is a Lutheran Church. This was decided after the reformation in the 1530s and declared by the Danish-Norwegian King in 1537. Norway was under Denmark at that time. When Norway had its own constitution written in 1814, Lutheranism was recognised as the official religion of the state. The Church of Norway is still a state church. It is, however, to a great extent a self-governing institution and it is on the agenda to establish a new relationship between church and state.

Even though Christianity had touched the coast of Norway in the 9th century, and we used to say that Norway was Christianised about 995, it was not widespread. The first impulses seem to come from the British Isles and Middle Europe. The year 995 was also the year when King Olav Haraldsson was born. He was son of King Harald Grenske of Norway. Even before Olav was born his father was killed in Sweden.

Olav grew up as a heathen and wanted to become a Viking and the King of Norway. As a heathen Viking at that time, Olav, as well as other Vikings, brought terror to the places where he came, not at least to the Christian parts of Europe where they plundered churches and monasteries. It is not a pleasant history, but we have to remember that Vikings were also children of their own time. Even after Olav became a Christian it might have been difficult for him to change completely.

According to Snorre Stulasson (1178 –1241), an Icelandic chief, historian and poet, who wrote “Tales of the Norse Kings”, Olav stayed in Rouen during one winter (1013-14) as a guest of Duke Richard II of Normandie. We believe that Olav was baptised there. When Olav came back to Norway (1015) the long narrow country was divided between the Danish King, the Swedish King and the Lade (a place in Trondheim) Earls. Also small local chiefs ruled over different parts of the country.

The Saga tells that Olav christianised Norway by the sword. That is partly true. We need to remember; however, what the society was like and that people suffered from the heathen customs in the country. Humans were offered to heathen gods and it was legal to leave babies, sick and elderly people to die in the forests. On his mission, Olav brought with him clergy from Britain. Among four bishops was Bishop Grimkjell. He probably played an important role when the church and the country was organised under Christian legislation. It is supposed that Bishop Grimkjell was the one who initiated a meeting at Moster (South West of Norway) where it was decided that Norwegian legislation should be written according to the Church Law. This was the initiative for the law (secular and Church), which was called ***St. Olav's Law*** and which lasted all to the Reformation, and which actually has been the basis for legislation up to our time.

These were the new and important points in St. Olav's Law:

- All should worship Jesus Christ
- New-born children should live and not be placed in the forests
- Slaves should be allowed their freedom
- A man should only have one wife
- Heavy punishment for abuse and violence against women
- Rules for lent and fasting periods
- Dead bodies should always be buried in blessed soil
- The men in the county should be responsible for maintenance of the churches and support the clergy

It is obvious that Olav made a lot of enemies when he tried to implement this law. It was easy for King Knut from Denmark to get the chiefs' loyalty when he promised them more power and independence. Due to these problems King Olav had to flee the country. He left his Queen, Astrid, who was the daughter of a Swedish King. Olav took his son and went to Gardariket, which was the Nordic name at that time for Russia. He stayed at the court of his brother in law, the great Prince Jaroslav and his

wife, Princess Ragnhild, who was the sister of Olav's wife. Olav was very well received in Novgorod.

There is little doubt that Olav went through a deep spiritual development in Russia. He was in a difficult situation, and he probably learned a lot about the mystery of suffering. He had failed as a King; his heritage was taken away from him. A foreign King had taken his country. He had lost the glory of power and was dependent on the mercy of others.

After some time Olav felt that he had to go back to Norway to fight for his country. The idea of Norway as a united Christian country had not left his mind. According to Snorre. Prince Jaroslav was against the plan and suggested that Olav could take Vulgaria, the country east of Volga where the people were heathen. It was probably the eastern part of Great Bulgaria. Olav, however, had a dream where one of his predecessors, King Olav Tryggvason who was the founder of Trondheim (997), came to Olav and told him to return to Norway, his heritage, which was given him by God. Olav Tryggvason was also one of the early Christian kings of Norway.

The men who were closest to Olav were all concerned about his return, but they followed him. His army was relatively small, partly due to his decision that all men who followed him had to confess the faith in Jesus Christ.

Olav decided to leave his destiny in the Lord's hands and was killed in the battle. He died as a martyr. The day was July 29th 1030. It is told that when the king was wounded he leaned against a stone, threw away his sword and prayed to God for help. It is said that the Church at Stiklestad (the place where St. Olav was killed) is built over this stone. Snorre tells that miracles occurred already at the battlefield. The blood from the King's body had a healing power.

After the battle the leaders in the area wanted to get rid of the dead King's body and told a farmer to sink it in the Trondheim fjord. The farmer and his son filled a coffin with stones and threw it in the fjord. They brought with them the King's body to Trondheim and buried it in the riverbank of Nidelven.

Soon after Olav's death the people who stood up against him started to acknowledge him as a true saint. King Olav's friend, bishop Grimkjell, was in the South of Norway at the time of the battle at Stiklestad. People in Trondheim called him back, and he did not hesitate, because he believed that the stories told about miracles were true, and that King Olav was a holy man. One year after his death King Olav was declared a saint by bishop Grimkjell.

The dead body was now dug out from the riverbank, and Snorre tells a detailed story about the circumstances. A beautiful smell came from the body, the king looked like he had only had a nap, his cheek was red, and his hair and nails had grown. (Also before and after the Reformation in 1537, different sources can tell that St. Olav's body was still intact and not decayed at that time.) The miracles were probably not the only reason for bishop Grimkjell to canonise Olav. He knew him very well as a human being, and saw in Olav a saint and a martyr who did not live a sinless life, but who was still used by God to unite Norway as a Christian country. Olav did not win as a Viking or a King, but as a Martyr. His victory was won when he seemed to have

lost. His martyrdom convinced his enemies to unite and to pull their strength together to form Norway into a Christian nation.

When St. Olav's body was taken up from the riverbank, Snorre tells that a beautiful water source came up from the ground. (In spite of a debate between historians, we regard the source, located at the riverbank where the 12th CEC Assembly is going to have the closing worship, as this original source. When we re-opened this source in year 2000 and got access to the real water from the well, we were asked if we expected miracles. That is not so important, but the first miracle is already there: In the middle of the city we find this water, which is unbelievably pure and good, even containing healthy minerals. Look up the CEC website www.cecassembly.no for an article on the St. Olav's well spring)

St. Olav's body was first buried in the St. Clement's Church. Later it was moved to a small wooden church at the place where the Nidaros Cathedral is now. Around 1070, St. Olav's nephew, Olav Kyrre initiated the building of the Christ Church of Nidaros, and the altar was placed where the King's grave had been. It is not easy to see remains of the original building today, but excavations have given important information about the first building-initiatives.

The year 2003 is not only the year for the 12th CEC Assembly in Trondheim. We are also celebrating the 850th anniversary of the Archbishop's See of Nidaros. In 1152-53 the well-known Cardinal Nicolaus Brekespear, later Pope Hadrian, came to Trondheim to establish an ecclesiastical province in Norway and the northernmost archdiocese in Europe. The first archbishop, Eystein Erlendsson, decided to have the Cathedral built to extend the Christ Church of Nidaros.

The shrine of St. Olav was placed at the high altar. The Saga tells that St. Olav's son, King Magus the Good, made a costly shrine for his father's coffin. It stayed on its place until the Reformation. The silver part was then taken to Denmark and melted down. The wooden coffin with St. Olav's body was for some time outside the Cathedral to avoid the adoration of the saint. It must still have been some kind of reverence for St. Olav, because the body was brought back to the Cathedral and buried under the floor together with other Norwegian kings and noblemen.

It is probably true to say that no person has meant so much to Norway as St. Olav, at least not symbolically. In spite of all efforts to get rid of his image after the Reformation and the Lutheran Church's repudiation of saints, the awareness of his importance has grown little by little in the 19th and 20th century. As Norway started on the road to national independence (from Sweden) with its own constitution in 1814, St. Olav became a national symbol. In 1997 the pilgrim route to Nidaros was re-opened and the number of pilgrims to the Cathedral is growing. We are again celebrating St. Olav's day as a part of the great church and music festival "St. Olav's Festival". It is, however, important to underline that this happens not only in Trondheim, but more and more cultural and church events are linked to St. Olav and the celebration of his day.

As a saint, Olav's most important task is to show us the way to Christ. He can really be interpreted as a "**saint of today**":

He is a saint for the one, undivided Church because he died in 1030.

He is an ecumenical symbol, because he knew the different Christian traditions and also other faiths. Born as a heathen Norwegian, he spent years in Russia probably both before and after he became a Christian, he was baptised in France and brought with him clergy from the British Isles.

He is the image of an open-minded true European: He travelled east, south and west in Europe and brought home new customs, items, ideas and people.

St. Olav is related to nature and the environment. Many stories are told about his care for the creation, how he made sure that the fields trampled down by his men's horses was restored by miracles. The legends tell that where he passed, water sources appeared. Many flowers and plants are called after him.

He is a symbol of justice and reconciliation, in spite of his background as a Viking king. He stood by the weak and the poor against those who had power. He initiated a Christian legislation in Norway, and by his martyrdom the different groups of Norwegians were united in one Christian nation.

The image of St. Olav is a great encouragement for Christians of today, who in many ways find it difficult to live a Christian life in a post-modern society. St. Olav was a child of his own time, who in spite of negative and disturbing impulses from other customs and faiths and not at least a sinful life as a Viking, grew spiritually and dedicated his life to Jesus Christ. As St. Olav was God's instrument for his mission in Norway at the turn of the first millennium, so can we also devote our lives to our Lord and be instruments for his mission in the world in the turn of the second millennium.

God bless you on your way to Trondheim and the 12th CEC Assembly.

Revd Dr Keith Clements
CEC General Secretary

Revd Berit Lanke
Assembly Organising Secretary