

19TH ANNUAL EPP GROUP INTERCULTURAL DIALOGUE WITH CHURCHES AND RELIGIOUS INSTITUTIONS

BUILDING UP PEACE AND SECURITY FOR EUROPE AND ALL ITS NEIGHBOURS

VENICE, 20-21 OCTOBER 2016





PROGRAMME

THURSDAY, 20 OCTOBER

09:30 HRS / OPENING

Françoise GROSSETÊTE MEP, Vice-Chair of the Group of the European People's Party (Christian Democrats) in the European Parliament

György HÖLVÉNYI MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue of the European People's Party Group (EPP Group) in the European Parliament

Elisabetta GARDINI MEP, Head of Italian FI Delegation of the EPP Group in the European Parliament

Lorenzo CESA MEP, Head of Italian UDC-NCD-SVP Delegation of the EPP Group in the European Parliament

WELCOME MESSAGE

Luigi BRUGNARO, Mayor of Venice

STATEMENTS OF THE RELIGIOUS REPRESENTATIVES

Mons. Francesco MORAGLIA, Patriarch of Venice
Nader AKKAD, Imam from Trieste

10:00-11:30 HRS / SESSION I

EURO-ASIATIC REGION AND NORTH AFRICA: THE STATE OF PLAY

CO-CHAIRS

Elisabetta GARDINI MEP, Head of Italian FI Delegation of the EPP Group in the European Parliament

Lorenzo CESA MEP, Head of Italian UDC-NCD-SVP Delegation of the EPP Group in the European Parliament

INTERVENTIONS

Cardinal Bechara Boutros RAI, Maronite Patriarch of Antioch and all the East

Metropolitan EMMANUEL of France, The Ecumenical Patriarchate

Riccardo DI SEGNI, Chief Rabbi of Rome

Ibrahim el HODHOD, President of Al-Azhar University in Cairo, Egypt

Hadiatou SOW, Deputy Permanent Observer of the Mission of the Organisation of Islamic Cooperation to the European Union

Rocco BUTTIGLIONE MP, Professor of philosophy and history of the European Institutions at the Pontificia Universitas Lateranensis, Rome, Italy

11:30-12:00 HRS / DISCUSSION OPENED BY

Fulvio MARTUSCIELLO MEP, Chairman of the European Parliament delegation to Israel

14:00-15:45 HRS / SESSION II

DIALOGUE FOR PARTNERSHIPS WITH RELIGIOUS ORGANISATIONS TO STRENGTHEN EU EXTERNAL AID EFFECTIVENESS

CO-CHAIRS

György HÖLVÉNYI MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

Alojz PETERLE MEP, Chairman of the Delegation to the EU-former Yugoslav Republic of Macedonia Joint Parliamentary Committee

INTERVENTIONS

Mons. Yousif Thomas MIRKIS OP, Chaldean archbishop of Kirkuk & Sulaimanya

Rev. Olivier POQUILLON OP, Secretary General of COMECE

Rev. Paul KARAM, President of Caritas Lebanon

Rev. Haroutune SELIMIAN, Armenian Refugee Aid organisation in Aleppo, Syria

Rev. Ziad HILAL SJ, Jesuit Refugee Service, Syria

CONCLUSIONS BY

Othmar KARAS MEP, Chair of the Delegation to the EU-Russia Parliamentary Cooperation Committee

FRIDAY, 21 OCTOBER

09:30-11:30 HRS / SESSION III

DIALOGUE FOR COOPERATION TO FACE CHALLENGES TOGETHER

INTRODUCTION

Antonio TAJANI MEP, First Vice President of the European Parliament in charge of the Intercultural Dialogue

CO-CHAIRS

Jan OLBRYCHT MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

Michèle ALLIOT-MARIE MEP, Chair of the Delegation for relations with the Arab Peninsula, Chair of the parliamentary working Group on Christians in the Middle East in the European Parliament, Former Minister of State in France

INTERVENTIONS

Christos STYLIANIDES, EU Commissioner for Humanitarian Aid & Crisis Management (video message)

Ján FIGEL, First Special Envoy for the promotion of freedom of religion or belief outside the European Union, former EU Commissioner

Patrick KARAM, Vice President of the Île-de-France Regional Council , President of Chredo

Michele BRIGNONE, , Professor at the Sacro Cuore University, Managing editor of the interreligious journal 'OASIS' and scientific secretary of the OASIS International Foundation, Italy

Rev. Cristiano BETTEGA, Director, Office for ecumenism and interreligious dialogue of the Italian Catholic Bishops Conference

11:30-12:00 HRS / DISCUSSION OPENED BY

HERBERT DORFMANN MEP, Member of EPP Bureau

12:00 - 12:15 HRS / OVERALL CONCLUSIONS

Elisabetta GARDINI MEP, Head of Italian FI Delegation of the EPP Group in the European Parliament

Lorenzo CESA MEP, Head of Italian UDC-NCD-SVP Delegation of the EPP Group in the European Parliament

SUMMARY

“War crimes, genocide, religious and ethnic cleansing continue to affect the Middle East. In the face of these grave events, there exists a mutual responsibility for action, both for the international community and the churches,” said **György Hólvényi MEP**, Co-Chair of the EPP Group’s Working Group on Interreligious Dialogue, in welcoming attendees to the 19th annual EPP Group Intercultural Dialogue with Churches and Religious Institutions in Venice (20-21 October).

“Religious leaders are able to inspire actions for rebuilding societies. They represent the basic ideas of respect for life and human dignity, charity and solidarity. Such a task of religious leaders is especially important in times of conflict and increasing religious intolerance,” he added.

EPP Group MEPs met with representatives of churches and religious institutions, which have a crucial role to play to facilitate and encourage interreligious dialogue, according to fellow Co-Chairman **Jan Olbrycht MEP**: *“Dialogue means that I know I’m not perfect, but ready to listen to others”*.

Put simply, religious leaders and institutions can encourage those from different cultures to meet at the table and talk to each other. From there, a willingness to secure peace, and greater understanding can help to build bridges. And the European Union cannot afford to ignore current conflicts in our neighbouring regions.

“Guaranteeing peace and stability in the conflicted zones of the Middle East will preserve the stability of Europe,” said **Cardinal Bechara Boutros Rai**, Maronite Patriarch of Antioch and all the East.

Terrorist attacks in Europe and the brutal actions of Daesh in the Middle East and beyond are deeply concerning according to **Michèle Alliot-Marie MEP**, Chair of the Delegation for relations with the Arab Peninsula and Chair of the parliamentary Working Group on Christians in the Middle East in the European Parliament. *“This new kind of terrorism has a global, strategic approach,”* she said. *“Global means that we need help from all parts of the countries, not just governments. It’s not just a political world that needs to take action, but also the religious world,”* she added, highlighting the influence of religious institutions.

Metropolitan Emmanuel of France, the Ecumenical Patriarchate, stressed that it *“isn’t religion that causes conflicts around the world. It’s the fundamentalisation of it,”* and called for effective actions to go hand-in-hand with words.

The conference heard first-hand accounts from conflict zones. **Reverend Haroutune Selimian**, of the Armenian Refugee Aid organisation in Aleppo, spoke of the situation in Syria and how the Christian churches have stayed with their communities, providing shelter and helping all Syrians, including their Muslim neighbours. He voiced the need for reconciliation work once peace has been achieved. *“Today, we need peace, and then reconciliation based on justice and righteousness. Not based on power and submission to it. The most important thing that you should do is sit down with us and listen to our side of the story.”*

“What happened from Lesbos to Lampedusa, from Mosul to Tel Aviv cannot leave us indifferent,” said **Lorenzo Cesa MEP**, Head of the Italian UDC-NCD-SVP Delegation in the EPP Group.

The importance of listening to understand was further underlined by **Elisabetta Gardini MEP**, Head of the Italian FI Delegation in the EPP Group: *“What we need to do is listen to people who come from the conflicted areas. These communities in the Middle East are suffering from this situation. If we don’t deal with what’s happening than we’ll be overwhelmed by it. I hope that we can find a new way of listening to one another.”*

Antonio Tajani MEP, First Vice-President of the European Parliament in charge of Intercultural Dialogue, said: *“We cannot fail to listen to the cry and pain of the people in Aleppo. Muslims are victims of fundamentalism violence as well.”*

Quoting Pope Francis, Mr Tajani added: *“The way forward is a way of peace.”*

MESSAGES

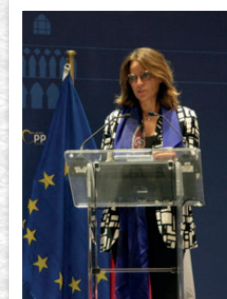


György HÖLVÉNYI MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

*"It's really difficult to sell the importance of religious organisations in the Middle East or anywhere in the world since the importance of churches in local communities is still not sufficiently recognised at EU level."
"Churches also have to be able to articulate their visions in a more effective way."*

Jan OLBRYCHT MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

*"Dialogue means that I know I'm not perfect, but ready to listen to others."
"Now we have just different kind of monologues running next to each other."*



Elisabetta GARDINI MEP, Head of Italian FI Delegation of the EPP Group in the European Parliament

*"What we need to do is listen to people who are coming from the conflicted areas."
"We, Europeans in some ways have lost our path, we've lost where we're going. These communities in the Middle East are suffering from this situation. If we don't deal with what's happening than we'll be overwhelmed by the situations."*

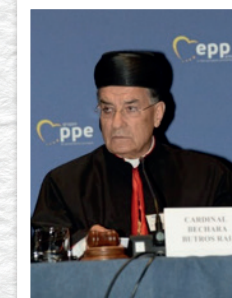


Lorenzo CESA MEP, Head of Italian UDC-NCD-SVP Delegation of the EPP Group in the European Parliament

*"Globalisation has contributed to the loss of socio-cultural identity on the part of many people."
"Globalisation has also led to the breakup of societies and privatisation of religion."*

Cardinal Bechara Boutros RAI, Maronite Patriarch of Antioch and all the East

*"Guaranteeing peace and stability in the conflicted zones of the Middle East will preserve the stability of Europe."
"Peace can be the only basis of economic development by creating jobs, guaranteeing prosperity and security."
"Lebanon is the only country in the Middle Eastern region which recognises plurality of religions and faith. It's essential to preserve peace here in order to maintain this model in the region."*





Metropolitan EMMANUEL of France, the Ecumenical Patriarchate

It isn't religion that causes conflicts around the world. It's the fundamentalisation of it."

"Even churches are at turning points now, since our communities are fairly affected by post-modernism."

Riccardo DI SEGNI, Chief Rabbi of Rome



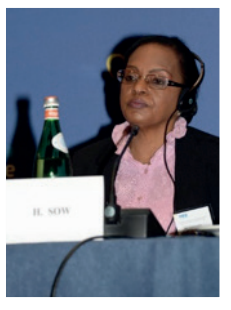
"We have to go back to our fundamental value of human dignity so we can work together and build a better world."

"We need to seek harmony but accept that people have different point of views."



Ibrahim el HODHOD, President of Al-Azhar University in Cairo, Egypt

"Nowadays, isolation is impossible due to modern technology so we have to learn to solve our problems together."



Hadiatou SOW, Deputy Permanent Observer of the Mission of the Organisation of Islamic Cooperation to the European Union

"We have to build bridges between our societies".

Rocco BUTTIGLIONE MP, Professor of philosophy and history of the European Institutions at the Pontificia Universitas Lateranensis, Rome, Italy



"Europeans started to ignore their roots and therefore there's a fear of the absence of identity. Fundamentalism knows it and provides a bad answer."



Alojz PETERLE MEP, Chairman of the Delegation to the EU-former Yugoslav Republic of Macedonia Joint Parliamentary Committee

"When it comes to religious issues and the separation of the church and the state we have to ask the question: what is, who is religion? Religion is the citizens and you cannot separate citizens."

"Religion is not a private issue as communists claimed. It's a personal issue."

Mons. Yousif Thomas MIRKIS OP, Chaldean archbishop of Kirkuk & Sulaimanya



"Daesh didn't come out of nothing. There's decades of hate speech and the rejection of others behind it. Therefore we cannot oversimplify this questions and saying that it's only a few hundred mad men."

"We're victims of decisions which we didn't make."

"We need to stabilise the region instead of spending money for hosting."

"Eastern European countries understand better with their communist past that what does dictatorship and oppression mean."



Rev. Olivier POQUILLON OP, Secretary General of COMECE

"The European Union needs one political voice."

"We need to set up economical diplomacy. If they would have chance to live in their lands, why would they leave?"

Rev. Paul KARAM, President of Caritas Lebanon



"According to the statistics, there's more than 1 million Syrian refugees in Lebanon. The real number could be about 1.5 million."

"Caritas is operating in the whole country in the field of social assistance, security and health care. The needs are very huge and the capacities are still limited."



Rev. Haroutune SELIMIAN, Armenian Refugee Aid organisation in Aleppo, Syria

"Today we need peace and then reconciliation based on justice and righteousness."

"The most important that you should sit down with us and listen to our side of the story."



Rev. Ziad HILAL SJ, Jesuit Refugee Service, Syria

"A lot of Syrians had lost what they'd had but their only hope is to go back to their homes one day."

"The world is only sitting and watching our disaster."

"Civil society is still working and try to reach as many people as possible so we can maintain what we have left from the country."

"These organizations help Syrians without any discriminations."



Othmar KARAS MEP, Chair of the Delegation to the EU-Russia Parliamentary Cooperation Committee

"We should learn from the speakers. We need new policies in these areas."

"Please, do not wait for politicians to invite you to such events. You need to push yourselves forward!"



Antonio TAJANI MEP, President of the EP (First Vice President of the European Parliament in charge of the Intercultural Dialogue at the time of the conference)

"The way forward is a way of peace." - quoting Pope Francis. Our identity is lying on this word: freedom."

"Muslims are victims of fundamentalism violence as well. We cannot fail to listen to the cry and pain of the people in Aleppo."

"We have to be strong in our identity. If people come to Europe and they see that we have no identity we'll look weak."

Michèle ALLIOT-MARIE MEP,
Chair of the Delegation for relations with the Arab Peninsula, Chair of the parliamentary working Group on Christians in the Middle East in the European Parliament, Former Minister of State in France



"This new kind of terrorism has a global, strategic approach. Guns aren't enough to stop this new terrorism."

"Global means that we need help from every part of the countries, not just governments."

"It's not just a political world needs to take actions but also the religious."



Herbert DORFMANN MEP, Member of EPP Bureau

"Churches are well rooted in societies, better than NGOs, because of their long and rich historical experiences. Churches help people on the ground."

"We need to see what Churches do for instance for migrants and refugees in refugee camps. We can learn from what Churches and church based organisations do on the ground."

BIOGRAPHICAL ELEMENTS

OPENING



Françoise GROSSETÊTE MEP

Vice-Chair of the Group of the European People's Party (Christian Democrats) in the European Parliament

Grossetête was first elected Member of the European Parliament in the 1994 European elections. She has since been serving on the Committee on the Environment, Public Health and Food Safety. In this capacity, she is currently the Parliament's rapporteur on new legislation on veterinary medicines. In 2016, Grossetête also joined the Committee of Inquiry into Emission Measurements in the Automotive Sector. She previously served as member of the Temporary Committee on Climate Change (2007-2009), the Temporary Committee on Improving Safety at Sea (2003-2004) and the Temporary Committee on Foot and Mouth Disease (2002).

Degree in public law and political science (1969) – Higher Certificate in Social and Labour Law (1969). Lecturer in law in higher education (1969–1974), Parliamentary assistant (1988–1997).



György HÖLVÉNYI MEP

Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue of the EPP Group, Member of the European Parliament for the EPP Group since 2014 MEP

Member in the Committees on Environment and further Culture and education of the EP.

Previous Positions:

Secretary of State for Relations with Churches, National Minorities and Civil Society, 2012- 2014. Secretary-General of the Robert Schuman Foundation, 2009. Advisor on Intercultural and Religious Dialogue in the EPP Group Secretariat, 2009-2012, and Press Advisor, 2003-2009. Head of President's Cabinet Office, Duna Television Broadcasting Co, 2000-2003. Deputy State Secretary, Ministry of Youth and Sports, 1999. Director for Tourism, Tihany Municipality and Tihany Benedictine Abbey, 1996-1999. Press Secretary of the Budapest Group, Christian Democratic Party, Head of Foreign Affairs Department, 1994-1996. Head of Department, Ministry of Welfare, Parliamentary Secretariat, 1991-1994. Teacher, Szent-Györgyi Albert Elementary School, 1990-1991.

Education : College of Tourism and Economics, Postgraduate Program for Economics and Tourism 1998-2001 Eötvös Lóránd University, Teacher Training College, Teacher's Degree on Hungarian Literature and History 1985-1990.



Elisabetta GARDINI MEP

Head of Italian FI Delegation of the EPP Group in the European Parliament, MEP since 2008

School-leaving certificate. Diploma at Vittorio Gassman 'Bottega teatrale di Firenze'. 1981-2004 Theatre and TV actress RAI TV presenter; theatre producer. 2004-2008 National spokesman for 'Forza Italia'. 2005-2006 Member of Veneto Regional Council. Forza Italia deputy group leader. Member of the Cultural Affairs Committee. 2006-2008 Member of the Italian parliament. Secretary of the Social Affairs Committee; Member of the Committee on Elections. Positions in Parliament: Member - EPP Heads of National Delegation, EPP Bureau, Delegation to the Euro-Latin American Parliamentary Assembly, Environment, Public Health and Food Safety.



Lorenzo CESA MEP

Head of Italian UDC-NCD-SVP Delegation of the EPP Group in the European Parliament, MEP and Vice-President of the EPP Group from 2004 to 2006. Re-elected in 2014

He has a background as an entrepreneur. He was on the Board of Directors of leading companies and banks until 2004. He was also Marketing Director of a communications company. In 2005, he was elected Head of the National Political Party UDC and still holds this position today. From 2006 to 2013, he was a Member of the Italian Parliament. He is also a member of the International Popular Christians Party. Positions in Parliament: Member - Nuovo Centrodestra - Unione di Centro, EPP Heads of National Delegation, EPP Bureau, Foreign Affairs, Delegation to the Euronest Parliamentary Assembly, Armenia, Azerbaijan and Georgia, Mashreq, Delegation to the UfM Parliamentary Assembly, Industry, Research and Energy and Security and Defence. He graduated in Political Science from LUISS Guido Carli University, Rome.



Luigi BRUGNARO

Mayor of Venice

Luigi Brugnaro is an Independent Italian politician, entrepreneur, business executive and the current Mayor of Venice, an office he took a hold of on June 15, 2015. He is the owner of the Reyer Venezia Mestre basketball team, a past chairman of Confindustria Venice and a former president of Assolavoro.



Mons. Francesco MORAGLIA

Patriarch of Venice

Moraglia was born in Genoa. He attended the seminary of Genoa and on 29 June 1977 was ordained a priest by Cardinal Giuseppe Siri. He then continued his studies at the Pontifical Urbaniana University, earning a doctorate in dogmatic theology in 1981. From 1977 to 1978, he taught in the archdiocesan major seminary. From 1979 to 1988 he was assistant parish priest in a parish in the city centre of Genoa city and until 1986 Professor of Dogmatic Theology at the Faculty of Theology of Northern Italy. From 1986 he was a professor and, later, dean at the Ligurian Institute of Religious Studies. In 1996 he was appointed Director of the Diocesan Office for Culture. He became a member of the Genoa Diocesan Priests' Council in 2001. He was appointed Bishop of La Spezia-Sarzana-Brugnato on 6 December 2007 and received episcopal ordination on 3 February 2008 at the hands of Cardinal Angelo Bagnasco, with Cardinal Mauro Piacenza and Bishop Bassano Staffieri as principal co-consecrators. He took possession of the diocese on 1 March 2008.

On 31 January 2012, he was named Patriarch of Venice. His installation was on 25 March 2012.

On 18 September 2012, Patriarch Moraglia was appointed by Pope Benedict XVI to serve as one of the papally-appointed Synod Fathers for the upcoming 13th Ordinary General Assembly of the Synod of Bishops on the New Evangelization.



Nader AKKAD
Imam from Trieste

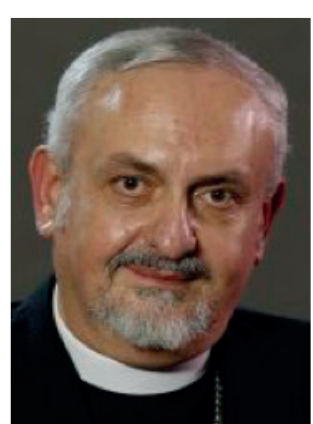
Dr. Nader AKKAD was born in 1969 at Aleppo (Syria). He holds a degree in engineering and his PhD at the University Of Trieste, and an M.A. in Islamic Studies from University of Padova, Italy. He is Imam and founder of Islamic Center in Trieste, and chairman for Interreligious Dialog of Union of Islamic Communities in Italy (UCOII). He is lecturing on Islam in Europe at University of Trieste and at the Centro Veritas.

SESSION I
EURO-ASIATIC REGION AND NORTH AFRICA: THE STATE OF PLAY



Cardinal Bechara Butros RAI
Maronite Patriarch of Antioch and all the East

He is the 77th Maronite Patriarch of Antioch, and head of the Maronite Church, a position he has held since 15 March 2011, succeeding Patriarch Nasrallah Boutros Sfeir. Rahi also holds the position of a Cardinal of the Catholic Church. He attended Collège Notre Dame de Jamhour, a Jesuit school in Lebanon. He entered the Mariamite Maronite Order on 31 July 1962 and was ordained as a priest on 3 September 1967. From 1967 to 1975 he was responsible for the Arabic programs of Vatican Radio. In 1975, he received a PhD in canon and civil law. He was appointed titular bishop of Caesarea Philippi on 2 May 1986 and consecrated as auxiliary Bishop of Antioch on 12 July 1986 On 9 June 1990, he was elected bishop of Jbeil. In 2003 he was elected Secretary of the Maronite Synod, and in 2009 he was appointed President of the Lebanese Episcopal Commission for the Media. At 71, he was elected patriarch of the Maronites on 15 March 2011. On 7 March 2012, Patriarch al-Rai was appointed a member of the Congregation for the Oriental Churches. In February 2013, following the resignation of Pope Benedict XVI, Patriarch Rai, being a Cardinal, became a candidate for the papacy. He participated as a cardinal elector in the conclave that elected Pope Francis. On March 18, 2015 Cardinal-Patriarch al-Rai became the sole cardinal-electore from the order of cardinal-bishops when Cardinal Naguib turned 80 and ceased to be a cardinal-electore.



Metropolitan Emmanuel of France
The Ecumenical Patriarchate

He was born in 1958 on the island of Crete, Greece. He received his secondary education in France, attending the Sorbonne in Paris, before continuing his studies at the Catholic Institute and the St. Sergius Orthodox Theological Institute. Ordained a priest in 1985, Fr. Emmanuel continued his doctoral studies at the Holy Cross Institute of Theology in Boston, Massachusetts in the United States.

Upon completion of his studies, Fr. Emmanuel was appointed vicar general of the Greek Diocese of Benelux. In 1995, he was appointed director of the Office of the Orthodox Church under the auspices of the European Union in Brussels, Belgium.

On November 11, 1996, he was consecrated the auxiliary bishop of the Benelux diocese.



Hadiatou Sow

Deputy Permanent Observer of the Mission of the Organisation Islamic Cooperation to the European Union

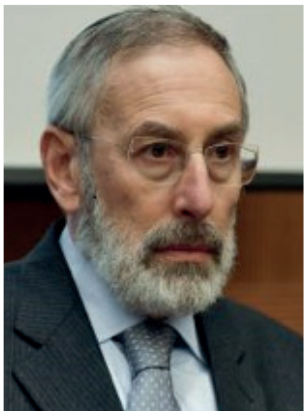
She previously served at the Ministry of Foreign Affairs and Guineans Abroad of the Republic of Guinea, as Ambassador Political Counsellor and from 2014 to 2015, she was Ambassador National Director of International Organizations from 2012 to 2014. She also served as Ambassador National Director of Cultural and Political Affairs from 2002 to 2005 at the same Ministry. Prior to her Diplomatic career, Ambassador Mrs. Hadiatou Sow was a journalist and occupied high level position at the Guinean National Television, as Editor in Chief and Director of Programs, from 1979 to 1985. She holds one Master in Public Administration in the field of International Management from the National School of Public Administration of Hull in Quebec, Canada; and another Master (with honours) in Social Sciences in the field of Linguistic Philosophy from the University of Conakry, Guinea.



Ibrahim El HODHOD

President of Al-Azhar University in Cairo, Egypt

Born in Egypt 1964. He was teaching assistant at the Department of Rhetoric and Criticism at the School of Arabic in Cairo, Al-Azhar University. Later, in chronological order, he was assistant teacher, teacher, assistant professor and professor of the above mentioned University in Cairo. He got a master's degree (MA) and then a PhD in the Arabic language, Rhetoric and Criticism. He became Dean of the Arabic Language College in Cairo and today he is the head of the Al- Azhar University.



Riccardo DI SEGNI

Chief Rabbi of Rome

He is a specialist in diagnostic radiology and he is descended from three generations of rabbis. He completed his rabbinical studies in 1973 and was elected chief rabbi of Rome in 2001.

In 2005, Di Segni was present at the funeral of John Paul II, with whom he had cordial relations. He has expressed concern over the state of Christian–Jewish dialogue during the papacy of Benedict XVI, at a time shortly after the Italian Rabbinical Assembly decided to temporarily suspend interfaith talks.



Rocco BUTTIGLIONE

Professor of philosophy and history of the European Institutions at the Pontificia Universitas Lateranensis, Rome, Italy

Buttiglione is a Professor of political science at Saint Pius V University in Rome, and member of the Pontifical Academy of Social Sciences. He studied law in Turin and Rome and became a Professor of political science at Saint Pius V University in Rome. He was also a professor of philosophy and acting rector at the International Academy for Philosophy in Liechtenstein. He served as a minister for EU policies (from 2001 to 2005) and then as Minister for Cultural Assets and Activities (from 2005 to 2006) in Silvio Berlusconi's governments. In 2005 Buttiglione received an honorary doctoral degree for his commitment to the ideas of liberty.



Fulvio MARTUSCIELLO MEP

Chairman of the European Parliament delegation to Israel, MEP since 2014

He obtained a Law Degree in 1991 and specialised in civil law in 1994. He entered the Italian Lawyer Association in 1995. He worked in the Italian Central Bank from 1995-2014. He was Vice-President of the Campania Regional Committee for Tourism, Agriculture and Economic & Development from 1995 to 1996, and President of the Committee of Campania Regional Reform from 1999 to 2000. He was a Quester for the Campania Region Human Resources Department in 2005.

2010-2012, he was President of the Campania Regional Centre-Right Political Group 'Popolo della libertà'. He was Advisor on economic & development issues to the President of the Campania Region between 2012 and 2014 and Regional Minister for Economy and Development in 2013 and 2014.

Positions in Parliament: Chair - Israel, Conference of Delegation Chairs, Budgetary Control, Delegation to the UfM Parliamentary Assembly, Economic and Monetary Affairs.

SESSION II

DIALOGUE FOR PARTNERSHIPS WITH RELIGIOUS ORGANISATIONS TO STRENGTHEN EU EXTERNAL AID EFFECTIVENESS



Alojz PETERLE MEP

Member of Foreign Affairs, Former Prime Minister of Slovenia. Elected Member of the European Parliament since 2004.

Chair of the Delegation to the EU-Former Yugoslav Republic of Macedonia Joint Parliamentary Committee. Member of Committee on Foreign Affairs and the Conference of Delegation Chairs. Prime Minister of the first democratically elected Slovenian Government (1990-1992). Deputy Prime Minister (1993-1994) and Minister of Foreign Affairs (1993-1994 and June-November 2000). Elected MP 1990, 1992, 1996 and 2000. Chairman of the Parliamentary Commission for European Affairs (1996). President of the Christian Democrats of Slovenia (1990-2000). Chairman of the Council of the New Slovenia-Christian People's Party (2001-2005). Vice-President of the EUCD (1996-1999), Vice president of the European People's Party (2006-2009). Elected representative of the National Assembly to the European Convention and elected member of its presidency (2002-2003). Head of the Slovenian Delegation in the EPP-ED (2004-2006). Personal Representative of the Chairman-in-Office of the OSCE for Central Asia (2004-2005). Co-chair of informal all-party forum "MEPs against Cancer" and the WG on Health. He has received a number of prestigious awards, including European Voice's European of the Year in 2003. Education: History, geography, and economy, University of Ljubljana, Slovenia.



Mons. Yousif Thomas MIRKIS OP

Chaldean archbishop of Kirkuk & Sulaimanya

Fr. Yousif Thomas Mirkis was born in Mosul, Iraq. He attended the Seminary of Saint Jean of Mosul and later continued his studies in France where he joined the Order. He made his first profession in the Order in 1975 and was ordained to the priesthood in 1980. He holds a Ph. D in Theology and the History of Religion from the University of Strasbourg and a Diploma in Ethnology from the University of Nanterre. He is the co-founder of the faculty of philosophy and theology of the "Babel College" (1989), where he conducted studies from 1989 to 2001 and has been teaching since. In 2006 he founded the Academy for Human Sciences in Baghdad. Since 1995, he has been the director of the magazine "Al-Al-Fiker Masihi" (the Christian Thought) and the publishing house "Al-Nasira." At present he is Superior of the Community of the Dominicans in Baghdad. He speaks Arabic, French and English, knows Aramaic too.



Rev. Olivier POQUILLON OP

Secretary General of COMECE

Brother Olivier Poquillon OP was born in Paris. After studies in international law, he entered the novitiate of the Dominicans in 1994 and was ordained priest in 2001. Among other assignments, he served as an expert of the Holy See to the Council of Europe and as a military chaplain in the Balkans, Africa and the Middle East. He also chaired the Dominican Order's Francophone Commission for Justice and Peace. After teaching at the University of Mosul (Iraq), he was the Permanent Delegate of the Order to the United Nations from 2008 to 2013. Since then he has been the Prior of the Dominican convent in Strasbourg. After studies in international law, he entered the novitiate of the Dominicans in 1994 and was ordained priest in 2001. Brother Olivier Poquillon arrived in Brussels where he becomes the head of the Secretariat of COMECE, a team responsible for conducting dialogue between the Bishops of the Catholic Church in Europe and the European institutions.



Rev. Haroutune SELIMIAN

Armenian Refugee Aid organisation in Aleppo, Syria

Born in Aleppo in 1963. Received Bachelor's degree in Theology from the Near East School of Theology in Beirut, Lebanon. In 1992, received a Master's degree in Divinity from the McCormick Theological Seminary in Chicago, Illinois. In 1999, received a Certificate in Ecumenical Studies from the Bossey Institute in Geneva, Switzerland. Since 1992 have been holding a variety of positions in the Armenian Evangelical Community of Syria and the Near East region, have been the elected President of the Syrian Armenian Evangelical Community. Since 2004, president of the Syrian affairs in the Central Committee of the Union of the Armenian Evangelical Churches in the Near East, president of the Armenian Evangelical Educational Council in Syria, president of the Board of trustees in the American College For Girls of Aleppo, as well as the elected President of the Armenian Evangelical World Council (2009-2010). In September 2011, I was honoured with the "Mkhitar Kosh Medal" by Mr. Serj Sarkissian, the President of the Republic of Armenia.



Rev. Paul KARAM

President of Caritas Lebanon

Studied law and political science. Priest in the Maronite Diocese of Jbeil; served in Lebanon in several parishes; served as well to establish communities in some countries such as in Nigeria, Benin, Sweden, Rome and Paris. Holder of a diploma degree in theology from the University of the Holy Spirit - Kaslik and a Master in Christian and pastoral youth education from the Salesian Pontifical University - Rome (2001), and the Graduate PhD in pastoral theology from Catholic University of Paris (2003) and the University of Marc Bloch - Strasbourg (2004). National Director of the Pontifical Missions Societies in Lebanon (since 2006), and representative (elected for three consecutive times) for Asia at the Congregation for the Evangelization of Peoples in Vatican (since 2007). Founder of the "Children of the Star of the Magi" in Lebanon, an initiative to support children of the Middle East and North Africa. Elected president of Caritas Lebanon in January 30th, 2014 and handed over officially this responsibility in April 1st, 2014.



Rev. Ziad HILAL SJ

Jesuit Refugee Service, Syria

He was born on 20 June 1973 in Syria. He studied at the Greek Catholic Patriarchate School in Damas. He holds a BA in Theology and Philosophy from Paris from university-level institution Centre Sevrés des Jésuites. He holds a Master degree in Theology and Education also from Centre Sevrés des Jésuites, Paris. He used to be the project director of Jesuit Refugee Service in Homs, Syria, from 2012 to 2015. He is the consultant for projects of Aid to the Church in Need (ACN) in Syria.



Othmar KARAS, MEP

Chair of the Delegation to the EU-Russia Parliamentary Cooperation Committee

He was born in 1957, Ybbs/ Donau, Lower Austria. Degrees :Mag. Phil. (University of Vienna) and Master of European and International Business Law (M.B.L.) (HSG), doctor honoris causa (Donau-Universität Krems). Occupation and political functions: University of Vienna, Instructor (Department of Political Studies), Member of the European Parliament (since 1999), Secretary General of the Austrian People's Party (ÖVP) (1995 - 1999), Member of the Austrian Parliament (1983 - 1990), Manager in the banking and insurance sector (1981 - 1995), Political advisor of the Austrian People's Party (1979 - 1981). European Parliament: Head of the ÖVP-Delegation (2006 - 2009 and since 2011), Rapporteur, Basel III, President of the Kangaroo Group (2009 - 2013), EPP Coordinator, Special Committee on the Financial, Economic and Social Crisis (CRIS) (2009 - 2011), President of the SME Intergroup (since 2004), Vice-President and Treasurer of the EPP-Group (2004 - 12/2011), EPP Coordinator in the Committee for Economic and Monetary Affairs (2002 - 2004), Member of the Presidency and Treasurer of the EPP-Group (1999 – 2004).

SESSION III

DIALOGUE FOR COOPERATION TO FACE CHALLENGES TOGETHER



Antonio TAJANI MEP

President of the EP (First Vice President of the European Parliament in charge of the Intercultural Dialogue at the time of the Conference) MEP 1994-2004 and since 2014

He did classical studies at the ‘Torquato Tasso’ secondary school, Rome, and obtained a degree in Law from La Sapienza University, Rome. He was Vice-President of the European Commission responsible for Transport from 2008 to 2010 and for Industry and Entrepreneurship from 2010 until 2014. He is Vice-Chairman of the European People's Party, elected at the EPP

Congress in Estoril in 2002, re-elected in Rome in 2006, again in Bonn in 2009 and in Bucharest in 2012. He is a Member of the EPP Group Bureau, which prepares the Group's position for European Council summits.



Jan OLBRYCHT MEP

Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

Since 2004 he is Member of the European Parliament. Member of the Committee on Budget and the ASEAN Delegation. Substitute Member of the Committee on Regional Development.

Vice-Chairman of the Council of European Municipalities and Regions (CEMR) (1995-2001). Head of the Polish delegation to the Congress of Local and Regional Authorities of the Council of Europe (1990-1998). Member of the Bureau of the Assembly of European Regions (ARE) (2000-2004).

Mayor of Cieszyn (1990-1998). Member of Cieszyn Council (1990-1998). Member of the Śląskie

Provincial Assembly (1998-2004). Leader of the Śląskie Provincial Executive (1998-2002)

Lecturer: University of Silesia (1979-1990), Jagiellonian University (1985-1989), University of Bielsko-Biała (2002-2004); University of Economics in Katowice (2002-2004).) Education: Doctorate in Sociology, Jagiellonian University (1984).



Michèle ALLIOT-MARIE MEP

Chair of the Delegation for relations with the Arab Peninsula, Chair of the parliamentary working Group on Christians in the Middle East of the European Parliament, former French Minister

MEP from 1989-1992 and since 2014. Chair of the Delegation for relations with the Arab Peninsula.

Member of Committee on Foreign Affairs and the Conference of Delegation Chairs.

Her former experience includes Minister of Youth and Sports (1993-1995), Minister of Defence (2002-2007), Minister of the Interior, Overseas Territories and Territorial Communities (2007-2009), Minister of State, Minister of Foreign Affairs and European Affairs (2010-2011) Member of the National Assembly (several times), and Mayor of Saint-Jean-de-Luz (1995-2002). Education: Degree in private law, political sciences and the history of law.



Christos STYLIANIDES

EU Commissioner for Humanitarian Aid & Crisis Management

He was elected Member of the European Parliament in the May 2014 European elections where he served until October 31st 2014. On October 24th, 2014 he was appointed by the European Council EU Ebola Coordinator.

He was twice appointed Government Spokesperson of the Republic of Cyprus (in 2013-2014 and in 1998-1999). He was responsible for the management of the Government's communication strategy and was the head of the Government's centralised Press and Information Office.

During the period 2006-2013 he served as a Member of the Cyprus House of Representatives (elected in 2006 and 2011). During his tenure he served as Vice-Chair of the Committee on Foreign and European Affairs (2011-2013) and member of the Committee on European Affairs, the Committee of Internal Affairs and the Committee of Employment and Social Affairs (2006-2011). Between 2006 - 2011 he was a member of the OSCE Parliamentary Assembly and he was elected Member of its Bureau in 2012.



Ján FIGEĽ

First Special Envoy for the promotion of freedom of religion or belief outside the European Union, former EU Commissioner

Studied power electronics at the Technical University of Košice for five years, beginning in 1978. From 1983 he worked as a research and development scientist for ZPA Prešov. He was elected to the National Council of the Slovak Republic in 1992, serving on its Foreign Affairs Committee and becoming a member of Slovakia's delegation to the Council of Europe a year later. In 1998 Figeľ left his parliamentary seat and was appointed State Secretary of the Ministry of Foreign Affairs. Led Slovakia's accession negotiations with the European Union until 2003. He also represented the Slovak government in the European Convention which drafted the European Constitution. He returned to the National Council in 2002 where he chaired its Foreign Affairs Committee, stepping down in 2004 to take up his Commission post. From 1995 to 2000 Figeľ lectured in international relations at Trnava University. Figeľ served briefly in the Prodi Commission. The Slovak government nominated Figeľ for the incoming Barroso Commission which took office on 22 November 2004 to the Education, Training, Culture and Multilingualism portfolio.



Patrick KARAM

Vice President of the Île-de-France Regional Council,
President of Chredo

Patrick Karam, born on 8th of February 1961 in Pointe-à-Pitre in Guadeloupe. He protects human rights and is a researcher in international relations. Former Interministerial Delegate for Equal Opportunities for French people from the overseas French departments (during Nicolas Sarkozy government). Since 2010 he has been regional deputy of Ile-de-France Region (UMP), and since 2011 General Inspector in field of Youth and Sports. He is also the president of the CHREDO (Coordination des Chrétiens d'Orient en Danger - Coordination of Christians of Orient in Danger) created in September 2013. Between January 2014 and September 2016, he was the first president of the Council of French representative from overseas territories. Since December 2015, he has been the Regional Vice Chairman of Ile de France, in charge of Youth, Sports and Associative Life. Patrick Karam is Guadeloupian with Lebanese origins. He lived and went to school in Guadeloupe until his degree C to Baimbridge High School in Guadeloupe. He has a doctorate in political science (University of Burgundy in Dijon), has a Master of Public International Law, public and international organizations (Sorbonne Paris 1 University) and a Master of Public Law (University René Descartes-Paris 5).



Michele BRIGNONE

Managing editor of the interreligious journal 'OASIS' and scientific secretary of the OASIS International Foundation, Italy

Michele Brignone is the scientific secretary of the Oasis International Foundation and managing editor of the homonymous journal. A graduate in International and Diplomatic Studies at the University of Trieste, he holds a Ph.D. in History, Institutions and International Relations of Extra-European Countries (University of Pisa, Italy). Since 2010 he has been lecturer in Arabic Language at the Catholic University of Milan. His research focuses on modern Islamic political thought and modern Islamic intellectual history.



Rev. Cristiano BETTEGA

Director, Office for ecumenism and interreligious dialogue of the Italian Catholic Bishops Conference

Christian Bettega was born in Transacqua (Trento) on 3/26/1967. Classical Studies (1986) and a diploma in piano at the Conservatory Benedetto Marcello in Venice (1990). Priest of the Archdiocese of Trento since 26.06.1998. Assistant pastor in Mezzolombardo (Trento) 1998-2002. Studies and doctorate in dogmatic theology at the Philosophisch-theologische Hochschule Sankt Georgen, Frankfurt am Main, with a thesis on the theology of history in Bruno Forte (Theologie der Geschichte Zum trinitarischen Ansatz der Geschichtstheologie Bruno Fortes - 2006). Teaching activities since 2007: Professor Extraordinary at the stable Theological Trento Academic; Professor at the Advanced Course in Religious Sciences of Fondazione Bruno Kessler, Trento; Professor at the Institute of Religious Sciences of Bolzano; Lecturer at the Italian Catholic Mission of Germany - Frankfurt am Main, Archbishop's delegate for the Pastoral Care of Vocations (2007-2013). From 2013 CEI National Director for Ecumenism and Interreligious Dialogue.



Herbert DORFMANN MEP

Member of EPP Bureau, MEP since 2009

Degree in “Agronomy”(Catholic University of the Saint Heart in Piacenza). Agronomist. 2005 - 2009 and Mayor of Velturno (Bolzano), Head of the SVP Eisacktal District since January 2009. Head of the agriculture department of the Chamber of Commerce of Bolzano (1995-1997). Director of the Association of Farmers of South Tyrol (1997-2006) Secretary General of the "Assembly of the viticulture regions of Europe (AREV)" (2005-2009). Positions in Parliament: Member - Südtiroler Volkspartei (Partito popolare sudtirolese), EPP Bureau, Agriculture and Rural Development.

COLLECTED SPEECHES

19TH ANNUAL EPP GROUP INTERCULTURAL DIALOGUE WITH CHURCHES AND RELIGIOUS INSTITUTIONS
BUILDING UP PEACE AND SECURITY FOR EUROPE AND ALL ITS NEIGHBOURS

DISCOURS INTRODUCTIF

Françoise GROSSETÊTE MEP, Vice-Chair of the Group of the European People's Party (Christian Democrats) in the European Parliament

Monsieur le Maire,

Monseigneur,

Monsieur le Grand Rabbin,

Monsieur l'Imam,

Chers collègues,

Chers amis,

Permettez-moi de commencer par quelques mots en français, pour vous dire mon plaisir d'être parmi vous ce soir, dans cette magnifique cité de Venise, et pour remercier très chaleureusement, au nom du Groupe PPE :

- le Maire de Venise, Monsieur Luigi BRUGNARO, qui nous fait l'honneur de nous accueillir dans sa ville pour ces journées de dialogue.

- les représentants religieux, Monseigneur MORAGLIA, le Grand Rabbin BAHBOUT, et l'Imam AKKAD, que je remercie pour leur présence parmi nous, qui est un signe fort pour le dialogue interreligieux.

- Nos collègues de la délégation italienne, enfin, que je ne pourrai pas tous citer mais dont les efforts ont été cruciaux pour l'organisation de ces quelques jours de réunion, qui s'annoncent passionnants.

Venice, with its long, rich and glorious History, is, I believe, the best possible place to hold our EPP intercultural dialogue with churches and religious institutions. This city, opened to the world and to international trade at a very early stage in history, has indeed enriched itself, over centuries, of very diverse cultural influences and of the presence of strong religious communities.

Open on the Adriatic and Mediterranean seas, the birthplace of European civilisation and our bridge, if I can say so, to Africa and the Middle East, the city of Venice is for us like a window to the world. In those troubled times for religious and multicultural dialogues, core values of the EPP Group, no doubt, that this setting will be a great inspiration to feed our roundtables on "building up peace and security for Europe and all its neighbours".

Vorrei concludere in italiano augurandovi a nome di tutto il nostro Gruppo e del nostro Presidente, Manfred Weber, due giorni di dibattiti produttivi.

Françoise GROSSETÊTE MEP, Vice-Chair of the Group of the European People's Party (Christian Democrats) in the European Parliament
JEUDI 20 OCTOBRE - OUVERTURE À 9H30

Chers collègues,

Chers amis,

Je suis heureuse d'ouvrir cette journée de débats. Les discussions vont être intenses et riches aujourd'hui car nous avons des invités de grande qualité.

Mais je veux tout d'abord remercier mes collègues qui ont activement participé à l'organisation de ces journées :

- Gyorgy HOLVENYI, co-Président du groupe de travail sur les relations interculturelles et le dialogue interreligieux du Groupe PPE,
- Elisabetta GARDINI et Lorenzo CESA, tous les deux Chefs de la délégation italienne du Groupe PPE au Parlement européen au nom de Forza Italia et de l'Union du Centre, merci pour leur accueil à Venise.

Nous avons par ailleurs l'honneur d'accueillir le maire de Venise, Luigi BRUGNARO.

Nous avons également parmi nous d'éminents représentants religieux :

- Monseigneur Francesco MORAGLIA, Patriarche de Venise
- Rabbi Scialom BAHBOUT, Grand Rabbin de Venise
- Nader AKKAD, Imam de Trieste

L'Europe doute de son avenir et subit de plein fouet de multiples crises dans un contexte international particulièrement instable. Ces journées se veulent donc d'abord une plateforme d'échange entre responsables religieux et politiques, pour montrer que rien ne doit nous éloigner du dialogue que nous devons avoir en permanence entre nous.

Chacun connaît l'importance que nous accordons, au sein du Groupe PPE, au dialogue interreligieux. Le dialogue entre les religions et avec le monde politique et la société dans son ensemble joue un rôle central en faveur du projet de paix que porte l'Union européenne depuis sa création.

La connaissance et la compréhension de la culture et de la religion des autres est un moyen de s'enrichir mutuellement et c'est un rempart efficace contre les extrémismes. Ce dont nous avons particulièrement besoin aujourd'hui.

Nous aurons donc l'occasion d'aborder durant ces journées nos relations avec l'Afrique et l'Asie mais aussi les outils pour coopérer plus efficacement contre le radicalisme et répondre ainsi aux défis immenses de paix et de sécurité que nous connaissons.

Elisabetta GARDINI MEP, Head of Italian FI Delegation of the EPP Group in the European Parliament

ALLA PRIMA SESSIONE DI LAVORO "SITUAZIONE NELLA REGIONE EURO-ASIATICA E DEL NORD AFRICA"
VENEZIA, 20 OTTOBRE 2016, ORE 10H00

Sua Beatitudine Cardinale RAHI,

Sua Eccellenza Monsignor EMMANUEL, Metropolita di Francia

Sua Eccellenza Riccardo di Segni, Rabbino Capo di Roma

Sua Eccellenza Ibrahim el HODHOD, Rettore dell'Università del cairo Al-Ashar

Dr. Hadiatou SOW, vice Osservatore permanente dell'Organizzazione dei Paesi Islamici presso l'UE

Onorevole Rocco BUTTIGLIONE, Vice Presidente della Camera dei deputati del Parlamento italiano,

Illustri ospiti,

Cari Colleghi,

Innanzitutto desidero ringraziarvi per aver accolto il nostro invito a partecipare a questo nuovo appuntamento del Gruppo del Partito Popolare Europeo per parlare della gravissima situazione di instabilità e, in alcuni casi, di guerra, che si è venuta a creare nella regione euro-mediterranea.

Discuteremo assieme di quanto sta accadendo, di come la comunità internazionale reagisce, dei rischi e delle prospettive per il futuro.

Naturalmente auspichiamo che le prospettive siano di pace e non di ulteriore sofferenza per milioni di persone, ben sapendo che dipende anche da noi e da ciascuno dei nostri Paesi la volontà di interrompere il disastro che sta colpendo tutta la regione euro-mediterranea. Ma siamo sufficientemente coscienti dei rischi che si stanno correndo?

Sappiamo bene che se non interrompiamo subito quanto sta accadendo - e sono eventi che ancora molti vogliono considerare emergenziali - i conflitti in Siria, Libia e Iraq si moltiplicheranno e diventeranno strutturali. Inoltre, l'Europa e il mondo intero rischiano di essere sommersi da una crisi umanitaria senza proporzioni. Sappiamo anche molto bene che il taglio sistematico, a partire dal 2008, di fondi UE per gli aiuti allo sviluppo è da ritenersi responsabile di un allentamento della cooperazione con i paesi in via di sviluppo per far crescere la loro economia, per aiutarli nella loro crescita sociale e politica, per sostenerli nella loro azione di stabilità e sicurezza. Oggi ne paghiamo le conseguenze.

A proposito dell'emergenza umanitaria, il mio plauso va subito a tutti quanti si stanno adoperando in mezzo a mille difficoltà per portare soccorso a milioni di persone che fuggono dai teatri di guerra: Paesi, Organizzazioni umanitarie e volontari. Il Libano ha già dato rifugio a 2 milioni di siriani, aumentando di colpo del 50% la sua popolazione residente. Tuttavia le infrastrutture non sono adeguate, nessuno investe su scuole, ospedali sul sostegno ad una nuova economia locale. Certo, tutti noi crediamo che i rifugiati debbano un giorno ritornare nelle loro terre e quindi è comprensibile ritenere provvisoria la loro sistemazione nei campi profughi. Tuttavia non possiamo sperare che Libano e rifugiati siano capaci di sopportare una situazione simile per lungo tempo. Quindi Stati e potenze mondiali devono prendere coscienza che i giochi di potere che avvengono in Siria, Iraq e Libia non possono essere più tollerati da nessuno, nemmeno da noi europei.

Anche l'Europa ne paga un prezzo: milioni di rifugiati hanno attraversato l'Europa, molti foreign fighters sono tornati in Europa e hanno già colpito Francia, Belgio e Germania con atti terroristici.

Queste guerre hanno anche riproposto con più enfasi il tema delle persecuzioni religiose e delle pulizie etniche. E la domanda è sempre la stessa: sono le guerre che innescano o incoraggiano le persecuzioni religiose e le pulizie etniche o è l'uso improprio della fede religiosa e le lotte etniche a soffiare sulle guerre? Esiste per davvero una lotta tra civiltà? La divisione all'interno del mondo islamico è reversibile?

Qualsiasi siano le risposte a queste domande, sappiamo quanto sta accadendo.

30 milioni di persone hanno abbandonato il proprio Paese come profughi e perché perseguitati politici e religiosi.

Di questi, almeno 8 milioni sono arrivati in Europa negli ultimi 8 anni. Sappiamo anche che le proiezioni indicano che i maggiori Paesi europei aumenteranno di una decina di milioni la loro popolazione indigena nei prossimi vent'anni. I Paesi africani e mediorientali aumenteranno la loro popolazione di 150 milioni di unità nello stesso periodo. Per non parlare degli abitanti dei Paesi dell'Est, anch'essi in cerca di benessere, sicurezza e pace.

Di fronte a questi scenari l'Europa deve subito riprendere una sua iniziativa, perché ne va della sua stessa sopravvivenza. L'Europa deve ritrovare le ragioni di una sua forte unità interna e mutua solidarietà, per affrontare assieme queste sfide. Il dialogo e la speranza non deve mai venire meno e il Gruppo PPE dovrà adoperarsi per stimolare la ricerca di dialogo e la pace in Medio Oriente tra tutte le parti in causa: Unione Europea, mondo musulmano, Stati Uniti e Russia.

Vi ringrazio per l'attenzione e ora chiedo al Collega Lorenzo Cesa di prendere la parola.

György Hölvényi MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue of the EPP Group
WELCOME ADDRESS FOR THE OPENING SESSION, 20. OCTOBER 2016

His Beatitude,

Excellencies,

Distinguished Guests,

Dear Colleagues and Friends

I am privileged to welcome you all here on behalf of the organisers, the EPP Group at the European Parliament. Our Annual Dialogue is traditionally the main event for the Working Group for interreligious dialogue of the EPP. I very much believe that the event today has a special significance. We organised this conference to discuss the extremely complex security situation in Europe's neighbourhood. Our priority aim was to address the wish for peace and stability together with the authorities of world religions.

Let me stress right at the beginning that this year's conference is taking place in very hard times. I recall especially the current conflicts in the Middle East and the global challenge of migration. Our intention in the coming days is to focus together on the issues of peace-creation, security and the role of religions in this endeavour. I trust that we will receive crucial first-hand insights by local religious leaders. It is our task to seek for solutions together with every player engaged in international development and humanitarian actions.

I believe that religious leaders are able to inspire actions for re-building of societies. They represent the basic ideas of respect for life and human dignity, charity and solidarity. Such a task of religious leaders is especially important in times of conflicts and increasing religious intolerance.

With the continuous dialogue promoted by our Group we also wish to stress that religion cannot be pushed back to the private domain of people. Religions have a

justified place in the public sphere as their crucial social activities show. Dialogue between the public domain and religions can only lead to better mutual understanding. And then it opens space to take common steps to end human atrocities and suffering.

Maybe a conference like this cannot create peace in itself. I still believe that this dialogue of leaders from various institutions will facilitate the process of re-building stability.

A warm welcome on behalf of the EPP Group!

Lorenzo CESA MEP, Head of Italian UDC-NCD-SVP Delegation of the EPP Group in the European Parliament

ALLA PRIMA SESSIONE DI LAVORO "SITUAZIONE NELLA REGIONE EURO-ASIATICA E DEL NORD AFRICA"

Sua Beatitudine Cardinale RAHI,

Sua Eccellenza Monsignor EMMANUEL, Metropolita di Francia

Sua Eccellenza Riccardo di Segni, Rabbino Capo di Roma

Sua Eccellenza Ibrahim el HODHOD, Rettore dell'Università del cairo Al-Ashar

Dr. Hadiatou SOW, vice Osservatore permanente dell'Organizzazione dei Paesi Islamici presso l'UE

Onorevole Rocco BUTTIGLIONE, Vice Presidente della Camera dei deputati del Parlamento italiano,

Illustri ospiti,

Cari Colleghi,

Nel ringraziare tutti quanti per essere presenti a questo nuovo incontro, vorrei da subito esprimere la mia preoccupazione per gli eventi che hanno incendiato molti Paesi del nostro vicinato orientale e del Mediterraneo e la tristezza per le tragedie che colpiscono milioni di persone obbligate a rifugiarsi in altri Paesi.

Ringrazio anch'io tutti i Paesi che oggi ospitano milioni di rifugiati e già abbiamo appreso da sua Beatitudine il cardinale Butros RAHI gli sforzi incredibili del Libano e della Caritas per prestare aiuto ai due milioni di rifugiati.

Provo anche un profondo disagio. È il disagio che qualsiasi europeo deve provare di fronte all'inazione sostanziale dei Paesi dell'Unione europea per trovare delle risposte di solidarietà per popoli bisognosi e che sfidano la morte per giungere sulle nostre coste o alle nostre frontiere. Tutti hanno sotto gli occhi il fallimento di diversi Consigli europei, ove da anni si discute su come ripartire i rifugiati che arrivano in Europa.

C'è una parte del mondo che soffre e noi europei rimaniamo spesso intrappolati dai nostri egoismi e dalla paura dei neo-nazionalismi crescenti nei nostri Paesi.

Il primo obiettivo deve essere quello di fermare le guerre. Poi quello di aiutare ciascun Paese distrutto a ricostruire il suo tessuto istituzionale, politico, sociale ed economico. Infine, quello di reinserirli in una comunità internazionale stabilendo relazioni pacifiche e di collaborazione con tutti.

Questo deve essere un lavoro urgente e noi Europei dobbiamo prendere tutte le iniziative più opportune.

Non possiamo più tollerare che guerre annientino popoli interi, distruggendo così anche il loro patrimonio di cultura e tradizioni. Non possiamo più tollerare che in nome della propria fede religiosa ci siano persecuzioni sistematiche o, peggio, si giustificino guerre.

L'Europa dovrà molto rapidamente ridisegnare da capo le proprie strategie politiche in funzione di obiettivi chiari e condivisibili. L'Europa è culla di civiltà, cultura e prima potenza commerciale. Dovrà giocare bene le sue carte se non vorrà essere travolta dagli eventi.

Sono sicuro che questo 19° incontro organizzato dal Gruppo parlamentare del PPE al Parlamento europeo sarà occasione di profonda riflessione e di dialogo tra noi e gli illustri ospiti sulle tragedie che colpiscono il vicinato europeo. Le loro testimonianze, le loro analisi e i loro suggerimenti saranno oggetto di riflessioni da parte del Gruppo del PPE.

Il Gruppo PPE iniziò vent'anni fa un'intensa azione politica per promuovere il dialogo tra le diverse istanze della società e, in particolare, con le comunità religiose e tra le Chiese. Si iniziò per facilitare la comprensione tra popoli appartenenti

all'universo cristiano e questo ci portò a realizzare l'allargamento dell'UE ai Paesi dell'Est Europeo. Poi si iniziò, con la mia regia, a stabilire un dialogo con il mondo Musulmano. Questo ci portò a visitare diversi Paesi musulmani e a istituzionalizzare incontri con i loro responsabili politici e religiosi. Il mondo ebraico, la cui cultura è così presente in Europa, tanto da far parte delle sue radici, è anch'esso parte di ogni nostra iniziativa di dialogo e sono onorato di far parte di un Gruppo politico che di tutto ciò ne ha fatto un'azione politica strategica.

Quanto sta accadendo nel nostro vicinato, a Est come a Sud-Est, ha riportato indietro la storia di almeno 15 anni. Eppure l'UE ha creato il Partenariato orientale, con un'Assemblea parlamentare, e il Partenariato Mediterraneo, anch'esso con la sua Assemblea parlamentare, ma ciò non è bastato.

Il PPE, culla dei Padri fondatori dell'Unione Europea, dovrà al più presto avviare un confronto con Commissione europea, con l'Alto rappresentante UE per la Politica estera e la sicurezza e con il Consiglio europeo per riscrivere d'accapo la nostra politica di vicinato e per riappropriarci di un ruolo che abbiamo perso.

Vi ringrazio per l'attenzione e ora inviterei Sua Beatitudine il Cardinale Bechara Butros RAHI, Patriarca Maronita di Antiochia e di Tutto l'Est a prendere la parola.

Grazie.

Metropolitan Emmanuel of France, The Ecumenical Patriarchate

SESSION I « EURO-ASIATIC REGION AND NORTH AFRICA: THE STATE OF PLAY » VENISE, 20 OCTOBRE 2016

Béatitude,

Mesdames et Messieurs,

Chers amis,

Avant d'entrer dans le vif du sujet qui nous occupe, permettez-moi de vous transmettre les salutations de Sa Sainteté le Patriarche œcuménique Bartholomée. Il a pris connaissance avec beaucoup d'intérêt du programme de cette 19e rencontre établissant un dialogue ouvert et sincère entre responsables politiques et religieux sur des sujets aussi indispensables que de penser la paix et la sécurité dans notre région, l'Europe et dans les pays qui l'entourent.

En préparant mon intervention, je me suis rendu compte à quel point les recompositions géopolitiques qui touchent aujourd'hui le monde rendent complexe, pour ne pas dire impossible la volonté de graver dans le marbre un état des lieux d'une région aussi vaste l'Eurasie et embrassant aussi l'Afrique du Nord. Cet exercice en reviendrait à tracer dans le sable les éphémères représentations d'une photographie prise à un instant T de l'Histoire qui, alors que le doigt a à peine appuyé sur le déclencheur de l'appareil, la vague du temps efface les arguments, trop souvent pris pour définitifs.

Il ne s'agit pas ici de me dédouaner dans la description d'un état des lieux somme toute indispensable, mais qui restera par trop sommaire. Dresser un état des lieux dépend par conséquent des lunettes que l'on chausse. La région euroasiatique considérée dans l'intitulé de cette session est une aire géographique considérable. Elle a d'ailleurs pour premier effet de tourner légèrement le globe terrestre sur la gauche afin d'épouser d'un

seul regard cette vaste étendue. De ce mouvement résulte un constat, le déplacement du centre de gravité, ou pour le dire autrement le jaillissement de multiples acteurs, renforçant l'idée d'un monde multipolaire.

Mais la logique organisant les rapports de force d'une telle région relève d'un jeu d'alliances, souvent héritées de l'histoire – mais pas seulement – se fondant tout autant sur les intérêts économiques et stratégiques, que sur des critères plus « instinctifs » au premier titre desquels : la religion. Cela nous renvoie indubitablement au maillage civilisationnel envisagé par Samuel Huntington. D'accord ou non avec cette théorie, elle a néanmoins la qualité de mettre en évidence un point sur lequel je souhaiterais insister. Elle met en évidence la réalité de carrefour liée à cette espace eurasiatique qui se trouve au croisement des civilisations occidentale, islamique et orthodoxe. Les frontières à la rencontre des civilisations forment, dans ce contexte, autant de zones de conflits.

Pour autant, il me semble tout aussi nécessaire de considérer d'autres aspects structurant les relations de l'Europe avec ses voisins orientaux.

En effet, la montée en puissance de la Russie, les conflits syriens et ukrainiens constituent un retour aux heures les plus glaciales de la guerre froide. Mais il ne s'agit plus d'une guerre idéologique opposant le communisme au libéralisme, mais bien plus de contenir les prétentions de pouvoir autour de postures (politiques et morales) qui questionnent le principe même et le fonctionnement de la démocratie, pour ne pas dire de nos démocraties. Vous connaissez tous parfaitement ce qu'a pu dire Winston Churchill en 1947 à propos de la démocratie, permettez-moi de le replacer dans un contexte plus large : « Personne ne prétend que la démocratie est parfaite ou omnis-

ciente. En effet, on a pu dire qu'elle était la pire forme de gouvernement à l'exception de toutes celles qui ont été essayées au fil du temps ; mais il existe le sentiment, largement partagé dans notre pays (la Grande-Bretagne), que le peuple doit être souverain, souverain de façon continue, et que l'opinion publique, exprimée par tous les moyens constitutionnels, devrait façonner, guider et contrôler les actions de ministres qui en sont les serviteurs et non les maîtres. »

C'est de cette aspiration à la liberté par la démocratie que les révolutions arabes débutées en décembre 2010 et qui se prolongent encore aujourd'hui dans le conflit syrien, non sans une transformation drastique des enjeux, sont le signe. Tout le monde a été surpris par ce vent de liberté qui a soufflé sur l'Afrique du Nord et remontant le long du Proche-Orient. Parallèlement, cette nouvelle réalité politique, que certains fondamentalismes religieux ont mise au défi, a souligné la complexité d'une équation géopolitique à laquelle l'Europe tente de participer au nom même de la protection des droits de l'Homme et de la défense de la dignité humaine. Et nous ne pouvons que nous en réjouir.

Je mentionnais le Proche-Orient, car il me semble qu'il s'agit ici d'un trait d'union indispensable à l'aire géographique que nous considérons ensemble aujourd'hui, réunissant l'Eurasie à l'Afrique du Nord. De nouveau, espérer en établir un état des lieux relève d'une mission quasi impossible. Aussi, je me contenterai de rappeler que la sacralité de cette région est intimement liée à son pluralisme. Je pense que sa Béatitude le Patriarche Maronite Bechara Boutros Rai sera d'accord avec moi. À l'intérieur de cette mosaïque de communautés, les chrétiens d'Orient dans leur diversité

intrinsèque possèdent un rôle, une mission et un destin particuliers. Je ne cesse de le rappeler à la suite du Patriarche œcuménique Bartholomée, les chrétiens, en particulier au Moyen-Orient, sont constitutifs d'une diversité religieuse faite de cohabitation et de dialogue. Il est faux de croire impossible la coexistence pacifique entre les hommes et les femmes de religions, de cultures, de langues différentes. En d'autres termes, le religieux n'est pas un vecteur de clivage, mais un facteur de cohésion. Car c'est le radicalisme qui génère de l'exclusion. Nous soutenons de toutes nos forces les processus de démocratisation qui passent par la garantie des droits fondamentaux, parmi lesquels le droit à la liberté religieuse. La présence des chrétiens au Proche-Orient y est intimement liée, dès lors que la paix dans cette région aura été retrouvée. Il y a donc urgence d'agir en leur faveur, avant qu'il ne soit trop tard.

Mesdames et Messieurs,

Après avoir développé tous ces éléments, que dire des religions qui sont des acteurs incontournables des régions que je viens tout juste d'évoquer ? Je crois qu'il faut avoir ici la sincérité de reconnaître que mêmes les Églises, pour parler de ma propre famille spirituelle, se trouvent à une étape charnière face aux recompositions géopolitiques auxquels nous assistons. Étape charnière, parce qu'en vivant la vie du monde, nos communautés sont pleinement habitées par les paradoxes de la modernité faisant coexister sous un même toit l'ouverture de la paix et l'isolation de la violence, la relation et la rupture, la liberté et le fondamentalisme.

Aussi, le rapport de l'Europe à ses pays voisins est caractéristique de cette ambiguïté. En effet, n'est-il pas contradictoire que le religieux en activant les ressorts de l'identité, en mobilisant les éléments du patriotisme national, devienne aussi l'un des leviers du protectionnisme culturel au détriment de la protection des droits de l'Homme et du principe fondamental de dignité. N'est-il d'ailleurs pas écrit dans la Bible, selon les mots du prophète Isaïe : « Qu'avez-vous à écraser mon peuple et à fouler aux pieds la dignité des pauvres ? » (Is 3, 15) La fonction du religieux si elle offre une colonne vertébrale à l'identité tout en créant du lien communautaire, possède une dimension de clivage. Cependant, c'est à nous, responsables religieux, que revient la mission d'en dépasser les inerties en offrant le maximum de notre espérance au monde et en accueillant le monde, jusqu'au plus petit de nos frères et sœurs, dans le maximum de leur diversité. L'ouverture, l'accueil et la solidarité sont par conséquent les conditions mêmes de la paix.

Mais les gestes doivent s'unir à la parole. C'est ce que le Pape François, le Patriarche œcuménique Bartholomée et l'Archevêque Jérôme d'Athènes ont voulu signifier en attirant l'attention de l'opinion publique mondiale en se rendant ensemble sur l'île de Lesbos, en Grèce, en avril 2016. Ils ont tenu par leur présence à répondre à la crise humanitaire liée aux bouleversements régionaux sur fond d'une crise économique et financière. Contre toute attente, ce contexte n'a en rien émoussé la courageuse solidarité du peuple grec.

Je terminerai par conséquent mon propos en citant une partie de la déclaration signée à l'issue de la visite de Lesbos : « En tant que dirigeants de nos Églises respectives, nous sommes unis dans notre désir de paix et dans notre sollicitude pour promouvoir la résolution des conflits à travers le dialogue et la réconciliation.

En reconnaissant les efforts déjà en cours pour apporter de l'aide et des soins aux réfugiés, aux migrants et aux demandeurs d'asile, nous appelons tous les dirigeants politiques à utiliser tous les moyens afin d'assurer que les individus et les communautés,

y compris les chrétiens, restent dans leurs pays et jouissent du droit fondamental à vivre en paix et en sécurité. »

Je vous remercie de votre attention !

Mons. Francesco MORAGLIA, Patriarch of Venice

THURSDAY, 20 OCTOBER, STATEMENTS OF RELIGIOUS REPRESE

Your Eminence,

Ladies and gentlemen,

I would like to wish you all the best in your work. Having come from various corners of Europe to Venice and this is a high profile event. It is important to take the opportunity to have true cultural dialogue between people, religions, states, institutions, organisations and social, cultural, economic and political groups.

We need to identify by means of dialogue what reasonable, realistic and politically acceptable means we can use in order to build peace, security and the Europe of people instead of bureaucracy together. This Europe, given the difficult international background is up against a challenge in terms of reaching out to people, near and far. If it can do this, it will take considerable political legitimization in the future. I would like to throw a point that Pope Francesco recently said during his visit to Georgia and Azerbaijan: "Religions have a big task ahead: helping people looking for a meaning to life. Religion is a necessity for people in order to get where they want. It is a compass keeping them from Evil and moving them towards good. Therefore, religion here has an important challenge to fulfil, trying to help people discovering the best of themselves. In addition, we as guides have great responsibility in terms of meeting a real need that people are looking for. People are often lost in the vertiginous paradoxes that we see in the modern world.

Dear friends, we have a serious responsibility, we religious communities which is to help people who are looking for meanings to life. Moreover, what's important here is the commitment of the faith communities in terms of believing in God and striking against radicalism and fundamentalism and to build a culture of real meetings and peace Let's not forget also that this is made of patience, understanding and humble concrete steps.

This realism is something that comes from our competencies, we as religious communities but also from political entities, all over Europe and of course the countries that compose the European Union. It is a real civilizational challenge that we are facing now. It is more than just a matter of urgency: it is the reality of our time. The crisis of migrants and refugees must be treated magnanimously, with deep political insight, a long-term vision. Otherwise, our societies will be completely shattered. We often speak about denial of reality just as if our political representatives would not be able to face reality nowadays because of a lack of long-term perspective. We are facing a historical phenomenon. A mass phenomenon. There will be no short time answer.

It is a question of responsibility at the supranational level in Europe, but not only in Europe. Until now, we only heard a couple of declarations, nothing specifically concrete. The national communities find themselves at a disadvantage. In particular, Italy feels lonely. Italy feels lonely when it comes to handle the ever-growing flows of migrants, despite the good will of those who act day after day on the field. In the face of this too much indifference, an absence of program to envisage the future. But it is absolutely necessary to act in the long term, to engage with goodwill as many are doing today in order to guarantee peace and security on the European continent. But it is this clairvoyance, this long-term political vision which seems necessary to me, and if we do not call it here, where can we make this request heard?

We also need to take into account the well-being and development of the populations of neighboring countries who look to Europe with great hope. A hope mixed with fear and anxiety.

I thank you and wish you an excellent job.

Jan Olbrycht MEP, Co-Chairman of the Working Group on Intercultural Relations and Interreligious Dialogue

SESSION 3, DIALOGUE FOR COOPERATION TO FACE CHALLENGES TOGETHER

While listening to the first speakers of this meeting, I think it's very important to ask the following question:

"What is the importance of the dialogue in different cultures?"

What we mean by dialogue?

Do we think the same way about the dialogue, and about what it really is?

Dialogue means to be open to the others, but also to know that I'm not perfect but ready to listen to others. The dialogue is the reciprocity in the opening, on the standing, but also the assumption that I think that you think that you can understand

me. Because if I think that you think that you don't understand me the dialogue is closed. There is no dialogue.

Therefore we need the identity, readiness, be open. But we first of all need to ask ourselves if the dialogue is a value for all of us. Is it a global value, or do we have different monologues going on in the same time?

I think this is an important difference so we today are discussing not on how to make monologues and how to speak to each other but the question is how to organise a dialogue to listen to each other and to understand each other and to try to find together the solutions for the raised issues.

Nader AKKAD, Imam from Trieste

20 OCTOBER / STATEMENTS OF THE RELIGIOUS REPRESENTATIVES

Bism Allah Arrahman Arrahim "Nel nome di Dio Clemente e Misericordioso"

Presidente Chairman Weber, Onorevoli, Eminenze, Eccellenze, Reverendissimi, Signore e Signori,

Assalam Alaikum "La Pace sia con voi"

Vi porto il saluto della mia Comunità Islamica del Friuli Venezia Giulia e delle Unioni delle Comunità Islamiche in Italia l'UCOII.

Vi diamo i Benvenuti a Venezia, città di mare, storicamente aperta allo scambio e alla presenza delle diverse minoranze religiose, tra cristiani orientali, ebrei e musulmani, con interessanti relazioni di dialogo religioso caratterizzato dal contatto quotidiano con i sudditi della Serenissima.

Oggi il vostro gruppo dei parlamentari si riunisce in questa conferenza con i leader religiosi delle tre religioni monoteiste, per comprendere meglio le tradizioni culturali e

religiose in Europa e nel Medio Oriente, e cercare soluzioni alle sfide della sicurezza, dell'immigrazione, dei rifugiati, e dei richiedenti asilo, a causa delle guerre.

Come cittadino Italiano, di origine siriana, e di fede musulmana, incorporo nella mia storia personale la ricchezza culturale e di dialogo oltre alla sofferenza e alla sete per la Pace in Siria e in Aleppo mia città natale. Perciò ritengo che l'incontro oggi dei leader religiosi con i membri delle istituzioni politiche come il parlamento europeo e i parlamentari nazionali, di assoluta importanza, in quanto questa conferenza offre un quadro in cui i rappresentanti religiosi insieme ai politici hanno un'occasione unica per scambiare delle idee e parlare delle difficoltà in un atmosfera di reciproco rispetto, finalizzata alla ricerca comune, di soluzioni che aiutano la coesistenza pacifica tra tutti i suoi cittadini fedeli e non fedeli inclusi.

Le religioni monoteiste dispongono di tanti valori comuni che servono oggi per poter affrontare le sfide attuali come la migrazione e la soluzione dei conflitti.

Solo assieme mettendo le qualità della Fratellanza della religione Ebraica, l'Amore della religione Cristiana, e la Pace della religione Islamica, assieme riusciremo di costruire una società che diventi modello per la libertà e per la convivenza pacifica fra tutti i suoi cittadini.

I musulmani che vivono in Italia, giunti alla terza generazione, si sentono parte integrante del tessuto sociale cittadino, si sentono cittadini italiani ed europei di fede islamica, la loro appartenenza natale e culturale è l'Europa, pur mantenendo le loro radici islamiche. Di fronte alle emergenze nazionali, i musulmani sono parte integrante della società e sono sullo stesso fronte con i loro concittadini, subiscono assieme le conseguenze e si mobilitano assieme per affrontare tali emergenze. I musulmani Europei oggi piangono da tutto il cuore per la drammatica situazione in Siria.

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Onorevoli amici parlamentari vi chiedo di fare tutto e di più, assieme agli Stati Uniti d'America e la Russia per raggiunger un accordo di pace, per un immediato cessato il fuoco, con l'apertura dei corridori umanitari e il successivo rientro degli sfollati, facendo valere i diritti fondamentali dell'uomo garantiti dal diritto internazionale.

Eccellenze capi religiosi abbiamo un compito molto importante, quello di riconciliare popoli e culture, per contribuire a plasmare i nostri paesi, con impegno umano e sociale, facendo valere i valori basilari della fede, della Pace, della Solidarietà, della Giustizia, e del Perdono.

Sull'importanza del nostro percorso comune di dialogo Interreligioso, vorrei concludere con le parole del teologo svizzero Hans Kung: Non c'è pace tra le nazioni senza la pace tra le religioni.

Non c'è pace tra le religioni senza il dialogo tra le religioni. Non c'è dialogo tra le religioni senza "Wa Asslam Alaikum wa rahmatu Allah", Pace e Misericordia di Allah siano con tutti voi



Ibrahim el HODHOD, President of Al-Azhar University in Cairo, Egypt

الإسلام والتعايش

الإسلام والتعايش

أد/ إبراهيم صلاح الهدد

رئيس جامعة الأزهر - مصر

المؤتمر التاسع عشر لحوار الثقافات والأديان

لغريق حزب الشعب الأوربي مع الكنائس والمؤسسات الدينية

فينسيا - إيطاليا 20 21 أكتوبر 2016م

السادة أعضاء فريق حزب الشعب الأوربي بالبرلمان الأوربي السيد فرانسوا جروسييتي عضو البرلمان الأوربي السيد جورججي هولفييني عضو البرلمان الأوربي السيد أليزابيتا جارديني رئيس الوفد الإيطالي لفريق حزب الشعب الأوربي، السيد لورينزو سيسا رئيس الوفد الإيطالي لفريق حزب الشعب الأوربي بالبرلمان الأوربي السيد لوجي بروجنارو عمدة مدينة فينيسيا أصحاب النياحة والأخبار والمطرانة ممثلي القيادات الدينية، الحضور الكرام أحبيكم جميعا بتحية الإسلام السلام عليكم ورحمة الله وبركاته وبعد

فقد قدمت إليكم من مصر التي تحضن الأزهر الشريف وجامعته، جامعة الأزهر تمثل مؤسسة من خمس مؤسسات كلها تحت قيادة شيخ الأزهر أ د/ أحمد محمد الطيب، إذ يضم الأزهر: جامعة الأزهر التي يدرس فيها ما يقارب نصف المليون من الطلاب والطليات منهم أربعون ألف وأد من أكثر مائة دولة من دول العالم جاؤوا ليدرسوا في الأزهر وجامعته التي تضم سبعا وسبعين كلية يقوم على التدريس فيها ما يقارب عشرين ألف عضو هيئة تدريس منهم ما يقارب ستة آلاف من النساء والباقيون من الذكور، وبها ثلاثة وأربعون مركزا بحثيا، وست مستشفيات جامعية، وتدرس فيها العلوم الدينية والنظرية والتطبيقية بكل فروعها.

والمؤسسة الثانية: قطاع المعاهد الأزهرية الذي يضم أكثر من عشرة آلاف معهد ديني بها أكثر من مليوني تلميذ وتلميذة، وهذه المؤسسة تقوم على التعليم قبل الجامعي بكل مراحله، والمؤسسة الثالثة: مجمع البحوث الإسلامية وهو أكبر هيئة علمية إسلامية تقوم على خدمة العلوم الدينية وتستقبل الطلاب الوافدين ليدرسوا على منح مقدمة من الأزهر يبلغ عدد الدارسين على منح أكثر من أربعة آلاف، كما أن هذه المؤسسة تبعث علماء خارج مصر على نفقتها لتعليم الإسلام الصحيح، كما أن بها علماء كبار في كل التخصصات يفتون في كل جديد وتكون العضوية فيه بالانتخاب المباشر من أعضاء المجمع، ويشترط في العضو أن يكون حسن السيرة غزير العلم وفيه أعضاء من غير المصريين ، والمؤسسة الرابعة : هيئة كبار العلماء ولها القول الفصل في مسائل الاختلاف في الدين الإسلامي، والمؤسسة الخامسة: هي المجلس الأعلى للأزهر وهي أعلى سلطة في الأزهر ورئيسها شيخ الأزهر، وقد بدأ أول درس علمي في الأزهر الشريف في عام 972م أي أكثر من ألف عام واستقبل الوافدين ليدرسوا على نفقته منذ أكثر من خمسمائة عام، وقامت الدراسة فيه على ثلاثة أركان علوم المنقول (القرآن الكريم والحديث الشريف) و (علوم المعقول : كالمنطق والفقه أي: العلوم العقلية التي تدرب العقل على فقه النص المقدس وكذلك علوم الآلة) وعلوم الدنيا، أي : العلوم النظرية والتطبيقية، يربي الطالب في الأزهر على علوم النقل والعقل والفكر فيقدر أفضل من غيره على الفهم الصحيح للدين الإسلامي .

كانت هذه مقدمة مهمة بين يدي ما أريد قوله ليتبين لحضراتكم لماذا استمر الأزهر وجامعته كل هذا الزمان وتلقاه الناس بالقبول إذ تفرّد في بناء أولاده في العلم على هذا النحو الواعي المستوعب لمستجدات عصره مع تحصنه بطوم تراثه، المؤمن بثقافة التنوع إذ يدرس مذاهب متعددة وفرقا شتى، كما يربي على احترام الآخر.

إن الإسلام الذي درسه وتعلمه يؤمن بتعدد الحضارات، وقرها، ويرسخ الإيمان بذلك في قلوب أتباعه، والسيرة العطرة لرسول الله وصحبه الكرام، جسدت الإيمان بتعدد الحضارات وتنوع الثقافات، وتعاطت معها، وألعا عمليا و" التقاء الحضارات معلم من معالم التاريخ الحضاري للإنسانية، وهو هو مشترك إنساني عام وبين ماهو خصوصية إلى مغاليله أو تجنبه، وقد تم دائما وأبدا وفق هذا القانون الحاكم التمييز بين ما قدر لا سبيل حضارية" والخيار البديل لصدام الحضارات هو أن تتفاعل الحضارات الإنسانية بما يعود على الإنسان والبشرية بالخير والفائدة، والاتجاه نحو البناء لممارسة الهيمنة (صدام الحضارات) التي تدفع الطرف المتسلح بإمكاناته العملية والمادية والاستجابة الحضارية لتحديات الراهن، عكس نظرية ويؤمن الأزهر "أن الانحزال ونقي الآخر والسيطرة على مقدراته وثرواته تحت دعوى أن نزاعات العالم القادمة سيتحكم فيها العامل الحضاري. صغيرة بحكم التطور التقني الهائل في تكنولوجيا الاتصال أمر مستحيل، كما أن والتقوقع والانغلاق على الذات في عالم اليوم الذي تحول إلى قرية الكاسحة وهو طريق التبعية الحضارية الذي يفقد كل وراء الدعوة إلى حضارة عالمية واحدة هو بحد ذاته عملية تكريس لهيمنة الحضارة الانسيقي إلى مجرد هامش للحضارة الكاسحة" أمة خصوصيتها الحضارية ويحولها

كما أكد الإسلام لأتباعه أن التعدد والتنوع من سنن الله في كونه، وأن جوهر رسالته عدم إكراه الناس على دين واحد فالتعدد سنة من سنن الله تعالى: ليلولكم فيما آتاكم فاستبقوا الخيرات} (المائدة/48) . قال تعالى: {لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم أمة واحدة ولكن في الكون، وقال أيضا (لا إكراه في . (هود / 118-119)واحدة ولا يزالون مختلفين إلا من رحم ربك ولذلك خلقهم ولو شاء ربك لجعل الناس أمة (وقال أيضا الذين قد تبين الرشد من الغي..) . (البقرة/256)

وقد نص القرآن الكريم على أن الإيمان بالرسل والكتب السماوية شرط كمال إيمان المسلم، في قوله - تعالى: - (آمن الرسول بما أنزل إليه من ربه التسامح الإنساني الذي والمؤمنون كل آمن بالله وملائكته وكتبه ورسله بالفرق بين أحد من رسله) (البقرة/285) "بيد أنه لا يجوز أن يفهم هذا أنه انغلات أو استعداد للذوبان في أي كيان من الكيانات التي لا تتفق مع جوهر هذا جعله الإسلام أساسا راسخا لعلاقة المسلم مع غير المسلم على الإسلام أن تسود حياة الناس، فالتأكيد على الخصوصيات التسامح لا يلغي الفارق والاختلاف ولكنه يؤسس للعلاقات الإنسانية التي يريد الدين. فهذا التفاعل الحضاري بين الأمم والشعوب والتعاون والثقافية، لا سبيل إلى إلغائه، ولكن الإسلام لا يريد لهذه الخصوصيات أن تمنع العقائدية والحضارية فيما بينها".

إن الإسلام جاء رسالة رحمة إلى الناس كافة، قال الله - تعالى: - (وما أرسلناك إلا رحمة للعالمين) (الأنبياء/107) و دعوته مرتكزة على تنوع الشعوب والتعدد المجتمعي، ولا سبيل إلى الانقياد إلا بالتعارف والتعاون وقد جاء ذلك في قوله : - تعالى: - (يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا)(الحجرات/13)

إن دعوة الإسلام تركز على التسامح، والحوار لا الصدام، والتعايش لا التناحر

وقد جاءت نصوص القرآن والسنة المطهرة مطننة عن ذلك بكل وضوح من ذلك

فقد أمر الله نبيه بالعلو والصفح عن غير المؤمنين به قال الله تعالى : " وقيله يارب إن هؤلاء قوم لا يؤمنون فاصفح عنهم وقل سلام فسوف يعلمون "(الزخرف/88-89) كما أمر الإسلام أتباعه بالجدال الحسن مع أهل الكتاب قال : - تعالى: - (ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن إلا الذين ظلموا منهم وقولوا آمنا بالذي أنزل إلينا وأنزل إليكم وإلهنا وإلهكم واحد ونحن له مسلمون) (العنكبوت/ 46)

كما أمره بالصفح الجميل (فاصفح الصفح الجميل) " الحجر : 85" ويقول : (خذ العفو وأمر بالمعروف وأعرض على الجاهلين)" الأعراف 199" وقوله - تعالى: - (قل للذين آمنوا يغفروا للذين لا يرجون أيام الله ليجزى قوما بما كانوا يكسبون) " الجاثية:14".

كما أمر القرآن أتباعه بالبر بأهل الكتاب، (لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبرؤهم وتقسطوا إليهم إن الله يحب الغفابطين . إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم من دياركم وظاهرؤا على إخراجكم أن تولوهم ومن يتولهم فأولئك هم الظالمون) " الممتحنة:9-8" .

كما أمره بالصفح الجميل (فاصفح الصفح الجميل) " الحجر : 85" ويقول : (خذ العفو وأمر بالمعروف وأعرض على الجاهلين)" الأعراف 199" وقوله - تعالى: - (قل للذين آمنوا يغفروا للذين لا يرجون أيام الله ليجزى قوما بما كانوا يكسبون) " الجاثية:14".

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قد جاء في صحيح البخاري أن جنازة مرت فقام النبي - صلى الله عليه وسلم: - وقمنا فقلنا: يا رسول الله إنها جنازة يهودي فقل: أوليست نفسا؟ إذا أوتم جنازة فقوموا" إن الأصل في الإسلام السلم والحرب استثناء، وهو صريح قوله تعالى: (يا أيها الذين آمنوا ادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان إنه لكم عدو مبين) (البقرة/ 208) وقوله : (وإن جنحوا للسلم فاجنح لها وتوكل على الله) (الأففال/61) وقد نهى رسول الله - صلى لله - عليه وسلم: - عن تمنى القتال، ودعا الصحابة إلى ذلك حين قال: (لا تتمنوا لقاء العدو وسلوا الله العافية، فإذا لقيتموه فاقبوا وانكروا الله معينة تبيحها وتكون فيها عادلة ومشروعة. كثيرا) ومن ثم فهو يعتبر الحرب خرقا للسلام وجريمة ما لم تدع إليها حالات

كان من نتائج ثقافة التعايش التي أكد الإسلام عليها بقاء الآثار والكنائس والمعابد حتى ما يخص أتباع الديانات غير السماوية، وذلك في البلاد التي تحها المسلمون على مر التاريخ، في كل البلاد، ومن يفعل غير ذلك من داعش وغيرها يبرأ منه الإسلام، وهو ناتج عن فهم مغلوط مشوه عن الإسلام.

يتها السيدات والسادة : إن الأزهر الشريف أكبر وأقدم مؤسسة دينية إسلامية في العالم ، يمتلك من الدراسات والأفكار ما يمكنه من طرح الرؤية لإسلامية، وبيان علاقة المسلم بغيره من أتباع الديانات السماوية، وليس من هدف الأزهر ولا من رسالته تحويل غير المسلمين للإسلام، وإنما هدفه شرح حقيقة الإسلام، وإن دوره هو الحفاظ على نقاء شريعة الإسلام والدفاع عنها.

إن الإسلام لايحمل عداء للعقائد الأخرى، إن الأزهر الشريف يدين العنف والإرهاب،إن الناس جميعا قد أوجدهم الله من نفس واحدة، والاختلاف في لعقائد من طبيعة البشر، والعقائد لايتباع ولاتشتري،ولا إكراه على العقائد، وإن الاختلاف لايمنع التعاون ولا التعارف، إن جميع الأديان السماوية اتفقت على أمرين إخلاص العبادة لله وحده والتحلي بمكارم الأخلاق، ولم يختلف أحد على أهمية الكلمة الطيبة في حياتنا جميعا.

إنني أدعوكم جميعا إلى بناء السلام بين بني البشر جميعا إن المشتركات بيننا كبيرة فلنستثمرها في وقف شلالات الدماء بما لكم ممثلي الأديان من سلطان على القلوب فلنتعاون جميعا على تنقية الشعور الديني من الضغائن والأحقاد التي كلفت البشرية ثمنا باهظا ومرهقا، وقد أنشأنا في مصر بيت العائلة يقوده شيخ الأزهر دورة ويقوده قداسة البابا تواضروس دورة وقد أذاب الجليد بين أتباع الديانتين، والتجربة تحرز النجاح ثلو النجاح في نقوية النسيج الوطني وإخماد الحرائق في مهددا والحمد لله رب العالمين، فلنتكاتف جميعا أيها السادة لمواجهة العنف، والجوع، والفقر،ولنتعاون معا لإسعاد البشرية، وكل ذلك مما دعت إليه الأديان السماوية.

شكرا لكم جميعا

أد/ إبراهيم صلاح الهدد

رئيس جامعة الأزهر - جمهورية مصر ال

Summary in english of Ibrahim el HODHOD's speech,President of Al-Azhar University in Cairo, Egypt

First Mr Ibrahim welcomed thanked the EPP group for having him. He then explained about the Egyptian Al-Azhar University which represents five sub-associations under the presidency of Sheik Al-Azhar. The first sub-association is the University of Al-Azhar which has around 0.5 Million students that came from all over the world to study religion, practical and theoretical sciences. The second is the sector of Al-Azhar schools which provides a pre-university tutoring. The third, is the Islamic Research Center, the largest Islamic scientific body based on the service of religious sciences and sent scientists outside Egypt to teach the right Islam. The fourth, is the Council of Senior Scholars which has a say on the issues of differences in the Islamic religion. The fifth, the Al-Azhar supreme council which is the highest authority in Al-Azhar.

This introduction was just to clarify for the audience the reason why Al-Azhar and his university kept on going during all these years, because he was able to educate his students the traditional teaching in light of the new technologies.

The Islam that Al-Azhar teaches, believes in diversity, and the interaction between the different civilizations. Al Azhar also believes that in today's world, isolation is impossible regarding all the technologies and globalization that our planet is witnessing.

Besides, Islam assures to his followers that diversity and variety comes from God, and that's why Islam encourages tolerance and accepting other's religions. Moreover, the Holy Quran states that for a Muslim to have a complete faith he also has to believe in all the holy books and prophets. Thus Islam encourages the interaction between the different civilizations, forgiveness, dialogue and coexistence. (He refers to several verses from the Quran) He added that one of the proofs that Islam supports coexistence is the existence of the churches, temples and ruins in the countries that were conquered by the Muslims historically.

Mr Ibrahim concludes by pointing that Al-Azhar is the oldest and biggest Islamic association, and has no motive to convert non-Muslims to Islam, but its goal is to explain the true and correct Islam and defend it. He added that Al-Azhar condemns violence and terrorism, and invites all people to build peace between each other because our similarities are numerous and we need to invest them in order to stop blood-shedding, poverty, and hunger.

L'ambassadeur S.E. Hadiatou SOW, Observateur Permanent Adjoint De L'organisation De Cooperation Islamique (OCI)
Après De L'Union Européenne

- Madame la Présidente,
- Distingués invités,
C'est un grand honneur pour moi de prendre la parole au nom du Secrétaire Général de l'Organisation de Coopération Islamique (OCI), Son Excellence Iyad Ameen Madani qui n'a pu effectuer le déplacement sur Venise pour des contraintes de calendrier.

Il mesure à sa juste valeur, l'opportunité de cette rencontre qui traite de questions sensibles ayant trait à la paix et à la sécurité, dans un contexte particulièrement critique de la vie internationale.

S.E. Iyad Ameen Madani souhaite plein succès à nos travaux qui s'inscrivent dans la trajectoire du dialogue permanent afin de trouver les solutions idoines concourant à instaurer un climat de compréhension entre les nations, gage d'une coopération mutuellement avantageuse.

Au demeurant, qu'il me soit permis de féliciter mes prédécesseurs pour la qualité et la pertinence de leurs déclarations.

Distingués invités,
Mesdames et Messieurs,

L'OCI se réjouit de prendre part à la 19ème Conférence du Groupe PPE sur le dialogue interculturel avec les Eglises et les Institutions religieuses.

Le thème de notre débat axé sur « l'état actuel de la Région Euro-asiatique et

l'Afrique du Nord », revêt une grande importance parce que concernant une zone aux confluents de grandes civilisations qui ont façonné le destin de l'humanité.

Aussi loin que l'on remonte le temps, l'histoire nous renvoie aux incessantes migrations des peuples, de l'extrême orient à l'Europe en passant par le Nord de l'Afrique, favorisant ainsi des brassages ethniques et culturels sur le socle d'un important flux d'échanges commerciaux.

C'est le lieu de mettre un accent particulier sur la contribution de la civilisation arabo-musulmane au développement et à l'essor scientifique de cette région.

L'OCI qui regroupe 57 Etats est fortement représentée dans cet espace euro asiatique et d'Afrique du Nord qui concentre en son sein la plus grande proportion de musulmans dans le monde.

Cette région est aujourd'hui malheureusement, l'épicentre de nombreux conflits dont certains tirent leurs origines dans les ingérences extérieures et la convoitise des ressources sans occulter l'intolérance sur fond d'extrémisme violent, corollaire de radicalisation.

Ces crises récurrentes et non maîtrisées aux conséquences humanitaires dramatiques, ont engendré un flux migratoire sans précédent, suscitant un amalgame entre religion et terrorisme.

Tout comme l'Europe et le reste du monde, les Etats musulmans sont eux aussi frappés dans leur chair par des actes odieux commis par des individus et autres groupes se réclamant faussement de l'Islam, l'OCI a toujours condamné le terrorisme sous toutes

ses formes et dans toutes ses manifestations, s'inscrivant ainsi dans la dynamique d'une synergie inclusive pour vaincre la peur, contenir la haine et l'intolérance, afin de rendre à l'humanité la quiétude indispensable à son plein épanouissement.

C'est pourquoi, nous devons davantage nous atteler à la recherche de solutions inclusives tout en veillant au renforcement des institutions des pays en crise, dans le respect de leur souveraineté et de leur intégrité.

Comment ne pas penser alors à la Syrie qui s'engouffre dans les ténèbres de l'horreur ? Elle mérite notre solidarité pour permettre à son peuple de renouer avec la démocratie dans un pays reconstruit sur la base de la déclaration de Genève I et des résolutions pertinentes du CSNU. La Libye, après tant d'années de convulsions, doit se relever pour reprendre sa place dans le concert des Nations. Nous ne pouvons être impuissants face aux tentatives de désintégration de l'Irak, à la déstabilisation de l'Afghanistan et à la violation de la légalité constitutionnelle au Yémen.

Il est surtout temps que la communauté internationale assume ses responsabilités pour permettre l'avènement d'un Etat palestinien viable et souverain, vivant côte à côte avec Israël à l'intérieur de frontières sûres et internationalement reconnues.

C'est le prix pour que cette région recouvre sa splendeur historique, capitalise ses immenses atouts économiques et sociaux tout en apportant sa touche au partenariat pour la paix.

Il nous incombe donc de nous attaquer aux causes profondes des conflits, de réduire la fracture sociale caractérisée par la marginalisation, le sous-emploi, la discrimination des jeunes et des femmes, du fait de leur origine ou de leur religion.

Notre responsabilité collective est engagée pour répondre aux aspirations légitimes de nos peuples.

L'OCI s'ancre dans cette dynamique à travers les politiques et mécanismes mis en oeuvre pour lutter contre le terrorisme, barrer la route à l'Islamophobie et à la radicalisation, et renforcer le dialogue au sein de l'Islam. La Conférence de Makkah II sur la réconciliation et l'unité nationale en Irak, ainsi que celle des oulémas en Afghanistan, s'inscrivent dans cette logique. L'OCI s'attèle également à promouvoir la tolérance entre les religions tout en participant à l'allègement des souffrances des populations victimes de conflits et à la protection des minorités musulmanes discriminées, notamment les Rohingyas au Myanmar. Je tiens à saluer les Etats membres de l'OCI, voisins des pays en crise qui paient un lourd tribut en accueillant les millions de réfugiés fuyant les affres de la guerre.

Dans cette optique nous apprécions hautement les efforts déployés par l'UE qui apporte une assistance substantielle à ces pays tout en s'investissant à relever les défis du phénomène migratoire et de l'islamophobie grandissante. L'OCI n'aura de cesse de créer toutes les conditions nécessaires pour raffermir sa coopération avec l'UE, notamment par la mise en oeuvre du Mémorandum d'entente qui s'approprie des questions de paix, de sécurité et de coopération humanitaire.

Voilà pourquoi, nous nous réjouissons de l'engagement constant du Groupe PPE, dans l'approfondissement des sillons du dialogue pour que la force de la Foi cristallise l'action des politiques sur le chemin de la compréhension entre les peuples, afin d'assurer leur développement harmonieux.

Il s'agira de légitimer le dialogue entre les civilisations de sorte qu'au-delà de sa simple dimension culturelle, il devienne un principe fondateur des relations internationales.

Distingués invités,

Mesdames et Messieurs,

Lutter contre les stéréotypes, promouvoir l'égalité entre les Hommes, assurer le bien-être de l'humanité ; telle est la vocation de l'Islam, religion de paix, de justice, de dignité, de tolérance et de solidarité.

C'est ce message que l'OCI entend véhiculer pour raffermir davantage les relations séculaires entretenues entre les peuples d'Afrique du Nord, d'Europe et d'Asie pour bâtir un monde de justice pour tous et de prospérité partagée.

Je vous remercie.

Rev. Haroutune SELIMIAN, Armenian Refugee Aid organisation in Aleppo, Syria

SESSION II DIALOGUE FOR PARTNERSHIPS WITH RELIGIOUS ORGANIZATIONS TO STRENGTHEN EU EXTERNAL AID EFFECTIVENESS

It's dark in Aleppo, Syria, and we wonder what the new day will bring us. A few days ago at midnight, when it was still dark a rocket fell on the school-building right across the yard from our home. It was scary, but we only suffered material damage. It must have been the seventh or eight time that our compound, which houses our church, our school, the office-building and our home, has been hit. It just makes the living a bit more difficult knowing that there is no place, which we can call 'safe'.

I do not forget that several dear friends have lost their lives during the incredibly loud fighting during the last few days. It was with great sadness that I went over to the family that had just lost two children. We prayed together, we cried together, we tried to find some hope in the tragedy and misery. So many regrets were being voiced: "Why didn't we leave Aleppo, why didn't we try to find a safer place in Aleppo, why did our two children have to 'go' and both at the same time? Shouldn't the parents die before their children do? Yes, what sad days we are experiencing and most of us don't see any more hope for our City. Do other see hope?

But despite the targeting of the school this morning, our school is open and last week we celebrated the accomplishments of teachers and staff of our school! We thanked them for their efforts at creating a new generation that can one day rebuild our city. Yes, education is so much part of our heritage. When our ancestors a hundred years ago were exhausted and arrived half dead to Aleppo, they soon built a hut to live in. They continued by building another hut to be used as a church that could also be used as a school during the week. Our emaciated ancestors from the Armenian Genocide knew what priorities in life were, and education was certainly one of them.

Yes, our school is a joy to us all. We love seeing the students enter their class-rooms, but it's getting harder and harder for them to concentrate. Some of the teachers will tell you that they ask the students to relax and maybe even sit down on top of their desks for a while to unwind and tell one another about their worries and what has happened during the last few hours. Yes, everybody is so badly affected by a war that doesn't seem to come to an end. Yes, soon our war will have already lasted as long as the Second World War.

You might be interested in knowing about me. Yes, I'm an Armenian pastor. When introducing myself I often refer to myself as a 'Shepherd', in Armenian 'hoviv'. Yes, it means a person who takes care of the sheep and the lambs. In religious terms, it means a person who guides his flock in a spiritual way, but in a war-situation it's really much more than guiding people in their personal internal lives. It means guiding them from place to place to try to physically stay safe, help to get the job done and if possible stay well-fed. I don't know if you've ever followed a shepherd around and seen how he doesn't let the strong and powerful sheep take over and make life miserable for the weak ones. The shepherd is there for all. But especially for the weak ones! It's an hour-for-hour job, no rest, but it's satisfying for both the 'sheep' and the shepherd. Yes, in the Church it's not a one-way communication. It's two-ways and it means walking together – forward!

The Middle East Is So Different

It has shocked many Europeans when they come to see us how much we as a church do for the community and often we are told: "But that's the job of the Government!" Yes, the Church is into education, sometimes even sports, culture, history, coun-

seling – in more ways than you can imagine, guidance, protection, providing for the needy, medicine, providing medical expertise through its clinics, music. Yes, I can go on and on. The Church is not only 'saying mass' or "worshipping" at the same time every week. It's part of the daily lives of so many people. Yes, the Europeans will keep on asking: "But isn't this the government's job?" Yes, it's become the government's job in Europe, but was it always so? Many of the activities of the Government in your countries might have been started up in the Church. But that's where we still are in many parts of the Middle East. The Church is part of the christian community and the larger community is part of the Church.

"Even if You Leave – The Church Will Be Right Here"

As more and more people have left Syria for other countries, at least five million until now, many have come and asked for advice. The bottom-line from me and many other community-leaders has always been that "if people want to stay they will be assured that the Church will remain with them". Yes, as the events become more and more violent and more and more life-threatening the Church has become even more determined to stay behind in order to be with those who will never have the means to leave. "The Shepherd stays with the weak!" During the last few years we have been through many challenging times, many times when we have wondered if we will make it through. And we still wonder! The European press hasn't until recently discovered Aleppo and 'the siege'. For us this siege is not a new thing. By now the majority of the people of Aleppo, the ones living in the area, which is controlled by the regime, have been through at least five sieges during the last four years. They've lasted for at least three months and at the most for six months. At those times the desperate scream for food and water could be heard all over the city. Most newspaper reports

didn't write much if at all about these sieges. Up to two million people were under siege and both Muslim and Christian areas held by the regime were violently attacked with many victims. In the Church during those sieges we started seeing more and more poor Muslims come to us for help. Yes, our clinics are open for all. People in need are a priority for any church. It's become such a problem in Muslim areas that some Christian organisations have concentrated on helping Muslims wherever they are and in some cases more than Christians. The shepherds at work even helping out with other folds! These are precious days of 'togetherness' and I'm saying this with all my heart! Yes, we are all human beings and all Syrians, and we all need one another to make up the beautiful mosaic of a Syria we love and want to see continue existing.

So What Can We Do Together? And How?

With my talk today, I simply want to say that we are there. For the time being we cooperate with four European entities - Der Christliche Hilfsbund im Orient (Hilfsbund) - l'Action chrétienne en Orient (ACO) - GAW and GZB. We have been working together in some cases since the Armenian refugees first arrived from Turkey. Yes, until today the Church with all of its many volunteers is there. Right there on the ground and with a lot of 'infra-structure' and centuries of good experience. In a world where the Church has been scorned, persecuted, requested to stay silent, considered to be out of touch with reality, too rigid, with too much biases and convictions, the Church is still here as a shepherd with many strong convictions but with a heart that beats on behalf of the poor and the ones who are so traumatized that they cannot possibly speak up for themselves. Yes, I want to make it clear that

our mandate is not over. No, we are still there ready to give a helping hand, but our resources have long been exhausted. Oh, there is so much more that we would like to do. And it might shock you, but there are many things that we would like to do just in our own way. We don't say that we've got the monopoly on ideas, but we can also be honest and say that many of the European ideas have not worked in our particular setting. So please be patient with us!

Sit Down with Us and Listen to Our Side of the Story

Yes, Syria certainly isn't a success story. It is the opposite. We are all hurting and we wonder how we can turn this disaster around. Now is not the time to pass out blame! We've gone far beyond that, but as a Church we've got the authority from the Good Shepherd, Jesus Christ Himself, to urge his followers to become peace-makers! Jesus Himself say: "Blessed are the peace-makers!" Yes, today we've got to start from scratch in making ourselves and others into peace-makers. Yes, we've got to start right from scratch. We must start bringing peace to every unit of our society. First of all to the individual, that human being that we all are! We need that peace that Jesus Himself can give. Yes, no other peace is lasting! Once that little human being finds peace he can start creating peace in his family and that's how true peace can be returned to Syria. Peace and then reconciliation! Reconciliation based on justice and righteousness. Not based on power and submission to it. Oh, we need to be reconciled one to one another, realizing that we are all precious human beings created by the same Creator, the same God who IS LOVE! Yes, most of all I want to be a shepherd who will bring reconciliation to the various communities of my own country.

It's an 'inside-job'! This cannot be done outside, the Geneva Talks or similar efforts will of course help, but most of all we need to start at home. Will you help us?

Yes, Will You Really Be with Us?

You might not have realised that 'Easterners' are spiritual beings. They are not isolated individuals. They are part of the community of other human beings. I remember what I witnessed last week at a hospital. A young man had been shot and was about to lose his eye-sight. Seventeen people from his family and friends came with him to the hospital. Some had come to be with him and some to support his family. Several of them were busy trying to contact the best ophthalmologists around to give him the very best treatment, others were crying out to God for His healing-power and mercy. Everybody was doing something for this young man! There they were for most of the day! Everybody cared for just this young man! Yes, that's us! In Europe you might call this 'a waste of time and effort'. We call it solidarity! We call it society, community, or simply LOVE. But it all spoke to my heart and it made me join them in prayer, yes, in desperate prayer for this young man and for our dear country falling apart. Yes, will you be with us doing it our way? - Through our communities? -Through our religious communities? – Through our Syrian people? Yes, this is what we are asking!

My Last Question: "Do You Really Trust Us? Or Will We Continuously Be Asked to Prove Ourselves?"

Having seen many people both in Syria and abroad I have come to realize that as Syrians we are often being accused of having 'turned down' the Arab Spring and

its benefits. Maybe we have! Or maybe we didn't know about it. Maybe the people who came up with it didn't inform us about it to give us time to react or even to implement it. But on the whole the Arab Spring seems to have been another 'outside influence' devised outside and propagated by outsiders. And this is what hurts us. Maybe we could have been entrusted to work on it and make it work! Maybe we just never really got the opportunity. Yes, Europe we do need you and your wisdom, but it's hard to build a country like Syria without being part of Syria. Have you ever considered that we back in 2011 had more than 10 million children and youth at schools or universities? Yes, that was about 40 % of the population. Doesn't that prove that we want to learn? Yes, we want to study, we want to get there. And there is so much that we can do and are willing to do.

Let's Hold Hands and Work Together!

After a war which has exhausted us here and many countries in Europe, we certainly know that we cannot do this by ourselves. For years to come, we will need the assistance of many more NGOs than the ones we have already been working with in the past years. We also need and will need human resources that are scarce here for the moment. And most of all, we need people with us who will encourage us to continue the work that we believe has been inspired by God Himself. Yes, when we look all around us we cannot but realize that people are spiritual beings in need of something more than having their material needs met. Yes, our hands are extended to you – how will you respond to us in the time of our deepest need?

Patrick Karam, Vice-président du conseil régional d'Ile de France, Président de la CHREDO

SESSION III- DIALOGUE FOR COOPERATION TO FACE CHALLENGES TOGETHER / 21 OCTOBRE

Les Chrétiens d'Orient représentaient 15 à 20% de la population de l'Orient jusqu'aux années 1950, ils sont aujourd'hui 3 à 4% et vont disparaître de certains pays.

Leur exode massif prive l'Orient d'une partie importante de sa puissance humaine et matérielle, indispensable pour son essor et remodèle le visage de la région, de sa culture et de sa civilisation.

Le début du troisième millénaire va-t-il signer leur disparition sur les terres qui ont vu naître et se développer le christianisme?

Dans moins d'un demi-siècle, à l'exception de l'Égypte, les chrétiens trop peu nombreux seront incapables de se vivre en communauté et ils seront absorbés dans l'anonymat des villes qu'ils devront rejoindre après avoir abandonné des villages désormais désertifiés.

Dans ces conditions, ils ne pourront pas préserver et afficher une identité particulière et devront se plier au dictat de la majorité conquérante.

L'Orient se refermera sur une homogénéité religieuse et les atouts du pluralisme qui ont construit ces pays et ces civilisations seront désormais souvenir ancien.

Les Chrétiens ont toujours constitué le trait d'union entre la civilisation arabo-musulmane et la civilisation occidentale et l'espace de dialogue entre elles. Ils ont toujours joué le rôle de modérateur des extrémismes. Un Orient sans Chrétiens serait ouvert à tous les extrémismes et constituerait une vraie menace pour son entourage proche, l'Europe, et pour le monde.

L'Europe est en première ligne, elle qui a une continuité territoriale avec ces régions du monde tellement proches de son territoire avec les moyens de communication,

le développement des transports, les flux humains liés aux exodes massifs et les risques liés au terrorisme à grande échelle.

En luttant plus fermement contre l'affaiblissement des chrétiens en Orient qui fragilise cette région du monde et la pousse vers l'extrémisme et l'obscurantisme, l'Europe possède une des clefs de la solution.

Deux facteurs concourent à l'affaiblissement de la présence chrétienne en Orient :

I-D'une part : l'émergence de mouvements jihadistes compromet la survie des chrétiens

La survie des chrétiens est désormais compromise en ce début du 21^{ème} siècle par l'émergence en Syrie et en Irak de mouvements jihadistes qui remettent en question les équilibres politiques et religieux et le pacte tacite qui avaient jusque-là assuré une certaine stabilité de la présence chrétienne.

Il ne s'agit pas uniquement de DAESH. Selon nos nombreux interlocuteurs rencontrés en Syrie et au Liban :

- Ce n'est pas seulement DAESH qui réprime les Chrétiens, mais aussi toutes les fractions islamistes armées dont Jabat Al-Nosra, Jum'd Al Cham (soit disant modéré et soutenu par l'Arabie Saoudite), jaych al islam, jum'd al islam (soldat de l'islam)...

- Dans plusieurs régions, différents mouvements islamistes pouvaient coordonner leurs forces pour programmer des attaques, ce fut le cas à Maaloula aux côtés d'Al Nosra.

- Au début 2012, l'ASL (Armée de la Syrie Libre) aussi pouvait joindre ses forces

aux islamistes qui attaquaient les positions où habitaient les Chrétiens. L'ASL a pu kidnapper des pro-régimes, dont des chrétiens et les vendre à Jabat al-Nosra (dans la région d'Idleb, au nord-ouest de la Syrie).

- Les groupes de combattants pouvaient changer d'appellation au gré des opportunités et passer de factions islamistes en factions islamistes. Dans certains territoires, les habitants ont d'ailleurs du mal à distinguer les factions islamistes.

Proposition 1 :

Tenter de faire le tri entre « méchants islamistes », DAESH que nous combattons et « bons islamistes », ceux qu'il faut soutenir directement ou indirectement conduirait à une impasse à la fois pour les minorités et pour l'Europe elle-même comme l'a montré le précédent de l'Afghanistan.

L'Europe doit donc considérer et traiter les islamistes sans tenter de distinguer les bons des mauvais.

Se pose également la question du retour des réfugiés sur leur terre d'origine après la défaite des jihadistes

Ce retour sera difficile en raison de la trahison des voisins, de destruction des villages et de la perte des maisons et des biens

Les Yeizidis (réfugiés, la députée Vian Dakhil) et les Chrétiens, en Irak (de Karakosh et de Mossoul) et en Syrie (le prêtre Toufic de Maaloula, les habitants de Maaloula, les réfugiés à Zahlé...), disent qu'ils ont été dénoncés par certains voisins musulmans sunnites car les agresseurs ne pouvaient pas les identifier sans leurs aides.

Même si beaucoup de réfugiés disent aussi qu'ils ont été protégés par d'autres musulmans, la trahison de proches rend difficile leur retour dans leurs maisons. Ils ne s'imaginent pas revenir et revivre à côté de voisins qui les ont trahis.

Proposition 2 :

Il ne pourra y avoir de retour durable si ceux qui ont collaborés avec les islamistes et ont contribué à persécuter ou dénoncer les chrétiens ne sont pas poursuivis et puni par la justice. L'Europe doit peser pour que s'ouvrent toutes les poursuites judiciaires en Irak et en Syrie dès que les conditions de paix seront revenues.

Par ailleurs, les maisons et les villages sont endommagés, voire détruits.

Dans la région du Mont Shingal libérée en décembre 2014 et la ville martyre des yeizidis, Sinjar, reprise le 13 novembre 2015 par les forces kurdes, 90% des maisons Yeizidis ont été détruites.

Et même lorsque les territoires sont libérés et sécurisés, comme en Syrie, il est difficile de revenir. Ainsi à Maaloula libérée le 14 avril 2014, depuis deux ans, seule la moitié des habitants est revenue. En Syrie, les gens n'ont aucune aide pour reconstruire dans leurs villes d'origine. C'est le cas pour les villages ou les villes occupés et libérés mais c'est aussi le cas pour des lieux qui ont été bombardés mais n'ont pas été occupés. Ceux qui vivent en dehors de la Syrie bénéficient de soutien mais pas ceux qui veulent trouver une aide pour rester sur place, se nourrir ou reconstruire.

Proposition 3 :

L'Union Européenne doit susciter la création d'un fonds international de soutien aux minorités, dont les chrétiens d'Orient, afin d'aider les déplacés et les réfugiés à revenir sur leurs terres d'origine en finançant la reconstruction des maisons, des écoles, des hôpitaux, des infrastructures et aussi des églises qui sont des lieux de sociabilisation et de solidarité.

Si on veut maintenir les habitants sur place en Syrie, l'aide internationale doit aussi pouvoir les concerner dans les villes et villages d'origine où ils vivent.

Tous les responsables politiques et religieux nous ont alerté sur l'exode des cerveaux et de la jeunesse qui appauvrissent les pays d'origine et les laissent exsangues de leur élite. Le nonce apostolique en Syrie, indique que la moitié des médecins a quitté le pays et que la Syrie perd sa matière grise au point de ne plus pouvoir dépanner un ordinateur.

Ils demandent à l'Occident de faire preuve de responsabilité et de ne pas favoriser le départ des habitants de ces pays et de s'abstenir de toute communication qui pourrait être interprétée comme un appel d'air par des personnes qui veulent fuir la guerre et la misère et n'hésitent pas à mettre leur vie en péril entre les mains de réseaux mafieux de passeurs. Nos interlocuteurs font remarquer que ces pays qui seraient vidés de leurs élites et de leurs jeunes pourraient devenir de véritable poudrière.

Proposition 4 :

Tout mettre en œuvre pour fixer les déplacés et les réfugiés dans leur pays d'origine ou dans les pays voisins et communiquer sur le refus de les accueillir en Occident.

II-D'autre part, en Orient les chrétiens sont des citoyens de deuxième zone

Les pressions exercées contre les chrétiens orientaux en raison de leur religion ont varié suivant les pays, les régimes et les moments.

Avant les crises, en Irak et en Syrie, les chrétiens ne subissaient pas de pressions, ni d'intimidations d'ordre religieux de la part de régimes autoritaires autre que la répression politique commune à tous les nationaux.

Ainsi la liberté religieuse qui existait dans ces deux pays permettait aux Chrétiens de pratiquer leur rite en toute liberté, le statut de la femme était évolué, des conversions et des mariages mixtes étaient possibles et chacun pouvait vivre suivant sa religion ou sa culture.

Il y a aujourd'hui une régression globale, tant en Irak, que dans une partie de la Syrie mais aussi en Egypte et dans l'ensemble du monde arabe. Les chrétiens sont des citoyens de deuxième zone. Ils subissent des discriminations institutionnelles normalisées.

Alors qu'en Occident, les musulmans issus de l'immigration ont les mêmes droits et bénéficient de tous les avantages économiques et sociaux des pays d'accueil, dans la plupart des pays musulmans, les Chrétiens, pourtant présents depuis deux millénaires, ne peuvent occuper des postes de premier rang dans l'administration, l'armée ou la politique. En outre, différents métiers leur sont interdits et ils sont systématiquement écartés de toute prise de fonction qui leur donnerait une visibilité ou un pouvoir quelconque sur des musulmans.

Certains pays en Orient tolèrent la pratique religieuse des chrétiens, à condition qu'elle soit effacée, discrète et non revendicatrice. Lorsque des églises sont menacées, attaquées, voire endommagées et détruites, ou lorsque des chrétiens sont agressés, parfois tués, par des groupes opérant en plein jour, les forces de l'ordre demeurent l'arme au pied et les enquêtes de police ne sont jamais menées pour trouver les coupables.

Si en Occident, le nombre de musulmans ne cesse de progresser en raison des politiques d'accueil favorables et des conditions politiques, économiques et sociales jugées plus épanouissantes comparativement aux pays d'origine, en Orient au contraire, une épuration religieuse massive et silencieuse est en cours.

Proposition 5 :

L'Europe doit plaider afin qu'une réciprocité de traitement par rapport aux musulmans d'Occident soit exigée au bénéfice des chrétiens en terre d'islam.

Qui soutient les chrétiens d'Orient ?

Les discriminations et la stratégie de la terreur sont les deux faces d'une même réalité. Elles visent à éliminer toute présence chrétienne, toute identité multiple, tout souvenir du christianisme et de son rôle historique dans la construction de ces peuples et de ces Etats. Elle vise in fine à rendre cet espace géopolitique hostile et impénétrable à l'Occident.

Pour la première fois, les chrétiens qui se sentent étrangers dans leur propre pays émigrent massivement et ceux qui restent envisagent désormais l'exil comme la seule condition de leur survie. Leur départ précède celui d'une élite musulmane craignant le fanatisme totalitaire qui ne manquera pas de les prendre également pour cible.

Les Chrétiens sont persécutés uniquement parce qu'ils sont chrétiens, parce qu'on les assimile à l'Occident, et que l'on veut faire disparaître les racines chrétiennes de ces pays.

A la différence des autres communautés, les Chrétiens d'Orient n'ont pas de territoire sanctuaire où ils pourraient se réfugier, ils n'ont pas d'armée pour les défendre, ils n'ont pas de partis politiques pour porter leurs intérêts (sauf au Liban), et ils n'ont pas non plus de protecteurs internationaux.

Les chiïtes sont défendus par l'Iran. Ils ont un sanctuaire où ils peuvent se réfugier et une armée pour les protéger. Les États du Golfe portent à bout de bras les sunnites, les financent et les arment. Les Kurdes ont leur territoire, une armée puissante et ils peuvent aussi compter sur l'Occident.

Mais qui défend les chrétiens d'Orient ? Personne en vérité. Pas plus les Arabes que les Occidentaux.

Les Arabes, ruminant les défaites subis face à différents ennemis historiques, incapables depuis la fin de l'ère Nasser de porter un projet d'unité qui dépasserait les particularismes religieux, se sentent désormais relégués, déclassés, à la traîne de l'histoire et cette frustration de ne pas pouvoir jouer un rôle à la mesure de leur passé lointain, pousse à la recherche d'une dignité à travers une unité religieuse qui rassemblerait au-delà des particularismes ethniques.

Dans ce schéma excluant, les chrétiens, premiers militants de la cause arabe, n'ont pas leur place et le silence des pays et des populations arabo-musulmans, eux qui sont pourtant prompts à se mobiliser pour d'autres causes, pour d'autres populations, pourvu qu'elles soient musulmanes, est un signal que la brisure s'opère.

L'Europe, très réactive à condamner les violations des droits de l'homme partout dans le monde, est gênée d'afficher sa solidarité avec des populations qui portent depuis près de 2000 ans ses valeurs, des populations à qui elle doit sa civilisation et son identité. Mais sa voix ne porte pas au-delà des protestations d'usage destinées à calmer son opinion publique révoltée par les souffrances de populations qui revendiquent une double filiation civilisationnelle, avec l'Occident et avec le monde arabe.

L'Occident paye son aveuglement. Il a fermé les yeux sur la persécution des chrétiens d'Orient, qui sont, avec les femmes, les thermomètres de la poussée des fièvres qui se manifestent dans la région, et aujourd'hui c'est sa sécurité qui est menacée.

Les milliers de Français et d'Européens qui rejoignent les organisations terroristes, les millions de réfugiés qui déferlent en Europe, la déstabilisation de tout l'Orient auraient pu être évités si la menace avait bien été prise en compte et entraîné une réaction à la hauteur des dangers.

Faute de considérer que les Chrétiens sont chez eux en Orient et de tout mettre en œuvre pour les aider à retourner sur les terres qui ont vu naître et grandir le christianisme, faute d'agir avec fermeté pour défendre leurs droits et exiger l'égalité de traitement avec les populations musulmanes, l'hémorragie se poursuivra.

Les chrétiens d'orient assurent, en quelque sorte, la ligne de défense de l'Occident. Plus l'Orient s'enfonce dans la terreur, plus l'Occident subira les conséquences.

L'Europe en général, et la France en particulier, doivent demander la réciprocité de traitement aux pays musulmans. Ils doivent exiger la fin des discriminations institutionnelles et des persécutions contre les chrétiens d'Orient. Ils doivent renforcer le rôle politique de ces derniers dans leur pays respectifs, seul moyen pour les enraciner dans leur terre.

Il y va de la paix, de la stabilité et de l'avenir de l'Europe.

Proposition 6 :

L'Europe doit mettre en place une diplomatie plus offensive sur la question des chrétiens d'Orient et exiger des pays orientaux leur engagement à tout mettre en œuvre pour défendre la présence chrétienne en Orient, à respecter la liberté de culte et de religion, à préserver les églises et à permettre leur développement, à soutenir les écoles, l'enseignement de la foi, ainsi que les symboles de la présence chrétienne.

Othmar KARAS MEP, Chair of the Delegation to the EU-Russia Parliamentary Cooperation Committee

VENEDIG AM 20. OKTOBER 2016 / FRIEDEN UND SICHERHEIT FÜR EUROPA UND SEINE NACHBARN

Alle Referate am heutigen Nachmittag lassen sich aus meiner Sicht und Überzeugung in fünf Botschaften zusammenfassen:

1. Die Voraussetzung für Frieden und Sicherheit in der Europäischen Union (EU) und der Welt ist die Einhaltung und Durchsetzung des europäischen und internationalen Rechts sowie die Einhaltung unserer gemeinsam festgelegten Grund-, Freiheits- und Menschenrechte. Dafür Sorge zu tragen muss der erste Punkt in jedem Arbeitsprogramm oder Abkommen sein. Wer die Regeln verletzt muss mit Sanktionen rechnen. „Belohnen, und sei es nur durch Nichtstun, darf man Aggressoren niemals“, schreibt Berthold Kohler in seinem heutigen Kommentar in der Frankfurter Allgemeinen Zeitung (FAZ) (Kohler, Berthold (20. Oktober 2016): „Niemals belohnen, auch nicht durch Nichtstun“. Frankfurter Allgemeine Zeitung (FAZ). Abgerufen online am 20. Oktober 2016. Link: <http://www.faz.net/aktuell/politik/ausland/europa/vor-dem-eu-gipfel-niemals-belohnen-auch-nicht-durch-nichtstun-14490506.html>)

2. Wenn wir die Flucht- und Migrationsursachen nachhaltig bekämpfen wollen, müssen wir den Menschen dort Hoffnung geben, wo sie leben.

3. Innerhalb der Europäischen Union sollten wir keine außen-, sicherheits-, verteidigungs- und wirtschaftspolitische Maßnahme planen, beschließen, umsetzen – ohne vorher das Wissen und die Erfahrungen der Kirchen und religiösen Institutionen, die vor Ort tätig sind, zu nutzen und diese zu beteiligen. Ich schlage vor beim Europäischen Auswärtigen Dienst (EAD) einen Rat der Kirchen, Kulturen und religiösen Institutionen dafür einzurichten.

4. Meine Bitte an die Kirchen und religiösen Institutionen ist einfach: Warten sie auf die Initiativen der Politik nicht. Erheben sie unaufgefordert das Wort. Drängen sie uns, Ihnen zuzuhören. Wir haben den Situationsbericht von Rev. Haroutune Selimian, der direkt von Aleppo zu uns gekommen ist, gehört. Heute findet in Brüssel der Gipfel der Staats- und Regierungschefs statt. Es wird auch über den russischen Bombenhagel auf Schulen, Spitäler, die Zivilbevölkerung in Aleppo gesprochen werden. Wer berichtet in Brüssel aus Aleppo? Warum sitzen sie hier und wurden nicht zum Gipfel eingeladen?

5. Meine Forderung an uns Abgeordneten der EVP-Fraktion im Europäischen Parlament ist ebenfalls einfach und sofort umzusetzen: Wir tun das, was ich soeben vorgeschlagen habe und geben den Erfahrungen, dem Wissen, den Projekten der Religionen, die in den Regionen arbeiten über die wir Politiker in der EU sprechen, in den Ausschüssen (AFET, SEDE, DROI, DEVE...) eine Stimme.

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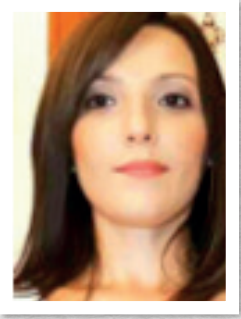
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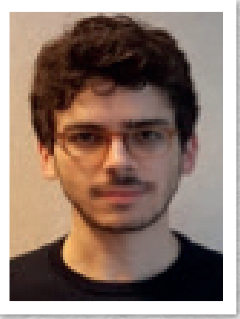
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