The Need for Reconciliation in Europe (Part I)

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Abstract
"The need for healing and reconciliation in our broken world cannot be overemphasized." This perception leads to the question: What unhealed wounds and unhealed injuries still lead individuals, cultures and nations in Europe to keep at heard their wounds as permanent felt injuries. There are hundreds of reports about European History and several large publications about, but according to the knowledge of the author there are no detailed reports about the European unhealed "deep historical wounds" in Europe. The following study is an attempt to understand conflicts in the near past of Europe as well as still ongoing prejudices and delimitations between cultures and nations of Europe.
Part I.2. as well as II.1.d) is oriented at Charta Oecumenica 3: The European Christian community had to confess that "the history of the Christian churches … has been marked by many beneficial experiences but also by schisms, hostilities and even armed conflicts."[1]
The chapters II.1. to II.4 list several conflict, injuries and reasons of long-life wounds in heart in Europe. This list starts with wounds regarding violence against indigenous peoples in Northern Europe and other minorities. But also it is necessary

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[1] Charta Oecumenica, chapter 3: *Moving towards one another* : http://www.cec-kek.org/content/charta.shtml

to understand the centuries old wounds between nations (Northern Ireland conflict, Russian–Finland conflict, Poland-Germany-Russia conflict). But to understand wounds in Eastern Europe is very important to remember the "East-West Border-line" since about thousand years (II.1.d) as well as the wounds regarding the Ottoman occupation (II.1.e). To understand still partly unhealed wounds in Northern and Western Europe we have to take in account as well the wounds which leaded to the Second World War (II.2.a) as the wounds after the Second World War (II.2.b) and as the wounds regarding the several Genocides in Europe (II.2.c). This first part of the report ends with the description of the new European wounds regarding the communist dictatorships (2.3.a) and new wounds in the Europe of the second half of the 20th century (2.3.b). But we have to take in account also the new challenges through the new "neighbourhood of Christians and Muslims" in Northern Europe (II.4.)

The following second part of this study will focus the "Church's Ministry of Reconciliation in Europe" as well as the importance of Healing of Memories for Reconciliations in Europe.

I. The Need for Healing and the Role of the Churches in European conflicts

I.1. The Need for Healing and Reconciliation in our Broken World

"The need for healing and reconciliation in our broken world cannot be overemphasized. The pain and burden of memories of ongoing, recent and past conflicts haunt and hamper normal life and progress. The process for 'Healing of Memories' is designed to advocate for, develop and promote healing of memories and other healing and reconciliation processes in Churches and faith communities, so as to strengthen their role as channels of hope, healing and reconciliation in our world today. It is clear that the moral and ethical basis of all religions obliges all adherents to accept one's neighbors on their own terms. Respecting the inherent dignity and rights of the marginalized is fundamental to the wellbeing and consistent progress of society. Churches and communities are also called to be humble, repentant and to take responsibility, as individuals and societies, for naming crimes, both omissions and commissions. Healing of memories cannot be complete without the persistent quest for truth and justice, understanding one's own history, having the opportunity to share one's narrative in a safe,

respectful and trustworthy space, listening to one another and making the long and difficult journey to reconciliation and forgiveness."[2]

This perception the Life and Peace Institute of Uppsala-Sweden in his Report "Reaching Reconciliation" 2006 focused to the following coherencies :

"There is no reconciliation without pardon;
There is no pardon without forgiveness;
There is no forgiveness without repentance;
There is no repentance without recognition of sin;
There is no recognition of sin without humility"[3]

For the Healing of Memories processes it is an "imperative for individuals and communities to address the issues that bring about polarization and conflict. Understanding conflicts, naming them and striving to resolve polarization among individuals and society are steps that cannot be skipped."[4] This is important and an imperative for peace and reconciliation all processes as well for conflict transformation and Transitional Justice as for intercultural mediation and Healing of Memories.

I.2. The Role of the Churches in European Conflicts

The word "reconciliation" does not happen in the Hebrew Old Testament: within the Greek New Testament "reconciliation" does occur only fourteen times. But "the bible is replete with stories of reconciliation, from the stories of 'Esau and Jacob, and Joseph and his brothers, to Jesus´ parables, especially the Prodigal Son".[5]

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[2] These first sentences are a copy of the sentences of Dieter Brandes and Manoj Kurian: *Preface - Healing of Memories in Europe* in „Reconciliation" nr. 7 (*Reconciliation between Peoples, Cultures and Religions. Reconciliation in Bosnia-Herzegovina Compared to European-Wide Experiences. The European Interreligious Consultation on 'Healing of Memories' Sarajevo, Bosnia-Herzegovina, May 3-6, 2010)*, edited by Manoj Kurian, Dieter Brandes, Olga Lukács, Vasile Grăjdian, Sibiu 2012, pp. 15-26, here p. 15.

[3] Lucia Ann Mc Spadden, *Introduction to the 2006 edition of "Reaching Reconciliation – Churches in the Transition to Democracy in Eastern and Central Europe"* , Life&Peace Institute Uppsala-Sweden, second edition 2006, edited by Hans Baer, Joan Löffgren, Halina Grzymala-Moszczynska, pp. XII – XXV, here p. XII.

[4] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 15.

[5] Robert Schreiter : *Reconciliation as a New paradigm of Mission,* in "Come Holy Spirit, heal and Reconcile – Report of the WCC Conference on World Mission and Evange-

But especially the Apostle Paul sets out the Christian understanding of reconciliation: Christians who have experienced their own reconciliation and healing with God believe in what Paulus says in the 2 Corinthians 5,18: "God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry for reconciliation".

Robert Schneider points the fact that Paul figured out three processes of reconciliation:

- the "***vertical reconciliation***": "God's reconciling a sinful humanity to God's own self" (Romans 5,1-11)
- the "***horizontal reconciliation***": "between individual human beings and groups in society" (Ephesians 2,12-20)
- the "cosmic reconciliation": "God's work through Christ in the context of the whole creation … God is seen as reconciling all things and all persons – whether in heaven or on earth – in Christ" (Ephesians 1,10, Colossians 1,20).

But the European Christian community had to confess that "the history of the Christian churches … has been marked by many beneficial experiences but also by schisms, hostilities and even armed conflicts" (Charta Oecumenica 3)[6] and they had to confess that "throughout history they themselves had created bad witnesses of the Christian message of reconciliation".[7] And the Second Ecumenical Congregation in Graz confessed that "religions and churches themselves (became) part of the problem".[8]

From the message that God in Jesus Christ "having given to us the preaching of this news of reconciliation" over centuries was sparsely to sense. And very often was sparsely weighted the main guiding principle of Christians: "Let us pursue the things that make for peace and build up the common life." (Romans 14,19)

The Christian ethics of life had often been replaced by a justification of political action even in churches. However, it was precisely in the church-

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lism, Athens, Greece May 9-16, 2005", edited by Jacques Matthey, Geneva, Plenary Papers, 2008, pp. 213-218, here p. 214.

[6] Charta Oecumenica, chapter 3: *Moving towards one another,* http://www.cec-kek.org/content/charta.shtml

[7] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe,* p. 15.

[8] Final Document Nr. 3 of the Second European Ecumenical Assembly in Graz 1997 (Graz 3), www.kek-cec.org, B34 : *Role of churches in conflicts*.

es that all the dying voices had been given to martyrdom.[9] For example, in the recent "European war history" in the Balkans, the churches had to learn painfully that (still) political, economic and social conflicts are based on ethnic and cultural prejudices as well as also "religious arguments" where put in the course of the war. And even persecutions and ethnic cleansing did not lead to promote critical reactions from churches involved.

Michael Lapslay, director of the Healing of Memories Institute in Cape Town, points it in this way: "Where we count, we have much in common ... we who strive to be disciples of Jesus have a story in which miraculous, but also complicities, are mixed with the evil and the ugly."[10]

The Assembly of the Conference of European Churches (CEC) in Trondheim 2003 acknowledged in its final message that the history of our churches is a "history ... of painful alienation and suspicious distrust, ... but there is also drawing of hope that is the result of mutual commitment to one Dialogue in the spirit of truth and love ... to follow the footsteps of Christ, who reconciles us when we recognize each other in his image."[11]

The CEC is to "begin ... with its member churches the discussion on concepts of identity - geographical, ethnical, secular as well as the confessional - at regional, national and European level"[12] and at the European level the Churches should collect and spread "positive experiences and examples of reconciliation in the various societies" and should "actively participate in reconciliation processes"[13].

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[9] Cf. Dieter Brandes, *Healing of Memories - Eine Aufgabe christlicher Kirchen in Europa* in „Healing of Memories – Dialog über die gemeinsame Geschichte der christlichen Kirchen in Rumänien" edited by Dieter Brandes, epd-Dokumentation Nr. 40 / 2005, Evangelischer Pressedienst, Frankfurt/M, 2005, pp. 16-25, here p. 16.

[10] Michael Lapslay SSM, *Healing Memories – Gewalt überwinden als Teil der Mission der Kirche*, speech 2002 June in Breklum/Germany, www.healingofmemories.sa, p. 2.

[11] 12th Assembly oft he CEC 2003 in Trondheim-Norway, Final Message, chapter 3, www.cecassembly.no

[12] *Zweiter Bericht des Weisungsausschusses für Grundsatzfragen – Neue Herausforderungen in einem neuen europäischen Kontext,* 12th Plenary Assembly of the Conference of European Churches CEC 2003, chapter „KEK und Europa" nr. 15, www.cecassembly.no

[13] *Zweiter Bericht...*, nr. 18

II. The historical wounds of Europe[14]

The first half of the 20th century in (the Christian) Europe was characterized by wars and genocide in a terrible, hitherto unknown dimension.

Partly, there where "old, historically pent-up scores … settled between people of different cultures, ethnicities, languages, and denominations and this lead to million-fold murder, to desecration, torture and expulsion- and new trenches of hate."[15]

But to analyze the backgrounds of the conflicts and to build ways of Healing of Memories in Europe we have to mention the four main streams of pain in the past and present of Europe:
- the old historical wounds
- the wounds from the beginning of the 20th century
- the wounds from the second half of the 20th century
- the new challenge in Western Europe: the new build neighbourhoods of Christians and Muslims

But it is not possible to list all the wounds in Europe that have led to the existence of prejudices, misunderstandings and discrimination between cultures and nations as well as between denominations, religions and religious communities. Because we have to realize that there have been uncountable wars in Europe over these past thousand years.

The following are some of the important "wounds of the past", tensions, prejudices and aggressions, which in several cases have existed already for over thousand years.

II.1. Old historical wounds

a) Violence against indigenous people (Sámi in Scandinavia)

When we think of persecutions and discrimination of Indigenous, we think, for example, Aborigines in Australia, Amazonian Indians in Brazil and Herero's in Namibia. But few, however, know to that in (Northern) Europe live indigenous also and have been subjected to a period of persecution and discrimination until the 20th century.

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[14] This chapter compare with Dieter Brandes, *The Role of the City in Reconciliation between Cultures and Religions,* in "Il Mediterraneo e le Città", Fondazione Giovanni Paolo II, Firenze 2011, pp. 95-104.

[15] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe,* p. 16.

"For longer than we are able to remember"[16], Samies as indigenous in Scandinavia where haunted victimized, discriminated and systematic oppressed and even were persecuted and even so often murdered.

The Sámi are called as the only indigenous people of the European Union.

Sami has been living in the north of Norway, Sweden, Finland and Kola Peninsula in Russia for thousands of years.[17]

The discriminations and oppressions related in particular to the Sami language, faith and cultural traditions.

Especially in the 18th century and in the beginning or the 19th century violence against the indigenous Sámi in the North of Scandinavia (Norway, Sweden and Finland) was perpetrated. "Actually, everything that gives value and contents to terms like culture and identity has been affected."[18] The guideline of the policy of discrimination for instance in Norway was a policy of "Norwegianization" up to the 1970s, "carried out by local governments, national and local Church authorities, School authorities and Health authorities".[19]

The situation of the Sami has changed fundamentally with the accession of Norway (1990) and Denmark (1996) to the ILO Convention of the UN International Labor Organization. The signatories to the ILO Convention are committed to "create conditions for sustainable and socially just development as well as new forms of development cooperation with indigenous peoples and to engage in a political dialogue on global structural policy issues".[20]

But on the one hand Sweden and Finland did not sign the Convention until now. And on the other hand new conflicts for instance about the right of the Sami to construct fences for the calf marking at the lake Altevatn in Norway still 2006 show that still conflicts about the indigenous rights regarding the ILO Convention are going on.[21]

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[16] Rolf Steffensen, *The Difficult Talks – Experiences from a Reconciliation Process of Norway,* in "Reconciliation" nr. 7, p. 54.

[17] Cf. Vilho Vähäsarja, *Relations between the Finish Majority and the Sámi People,* in "Reconciliation" nr. 7*, p. 47.

[18] Rolf Steffensen, *The Difficult Talks,* p. 54.

[19] Rolf Steffensen, *The Difficult Talks,* p. 54.

[20] Cf. *ILO-Konvention 169 - Konkretes Recht, von den Staaten ignoriert*, https://www.gfbv.de/de/news/ilo-konvention-169-324/

[21] Cf. *Norwegen und Schweden streiten um die Rechte der Sámi,* http://www.gfbv.it/3dossier/eu-min/sami-de.html.

b) Violence against Romani since more than 500 years[22]

Roma became the largest ethnic minority in the European Community with the EU accession of Bulgaria and Romania. About 8 -10 million Romani live in the European Union.[23]

Already, presumably, between 800 and 1000 AD, Romani where forced to emigrate from their origin homeland in Northwest India, after the Afghan Prince Mahmud of Ghazni had conquered the regions of Panjab, Sindh and Rajastan, and the arriving Arab tribes claimed the land for themselves.[24] The first Romani migrations in Europe some historians date for the Balkan regions between the 9th and the 11th century. But anyhow, "there are numerous historical records about the presence of Roma … in the Balkans in 13th and 14th century".[25] Later the Romani attained Central- and Western Europe. About 1500 the Romani reached England in and in 1715 they came to North America.

Over centuries "Roma/Gypsies are stigmatised and discriminated in all social contexts".[26] But the history of Roma is very different in Europe: in Central- and West-Europe the Roma were declared to be off-limits (right-wingers) at the end of the fifteenth century (Freiburger Reichstag), which had to join the group of travelers and soon gave it the name "Gypsies". In Eastern Europe, on the other hand, they were often bondsman or even slaves.[27]

In the following centuries the Romani experienced frequently discriminations and pogroms. But the most complete and cruel destruction of the

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[22] In this chapter the author does not differentiate between Roma and Sinti because to differentiate exactly it needs a very carefully research and also an enormous explanation of the different scientific standards.

[23] Cf. Dirk Auer : *Roma in Europe* : http://archiv.eurotopics.net/de/home/presseschau/archiv/magazin/gesellschaft-verteilerseite/roma_in_europa_2007_09/debatte_roma_in_europa/

[24] Cf. *Sinti und Roma – Geschichtlicher Hintergrund*, Landeszentrale für politische Bildung in Baden-Württemberg – Info-Portal Östliches Europa, https://osteuropa.lpb-bw.de/6077.html

[25] Elena Marushiakove and Veselin Popov, *Roma on the Balkans,* in "Reconciliation" nr. 7*,* pp. 225-229, here p. 225.

[26] Fabian Jacobs, Johannes Ries, Nina Stoffers, *The Christian Churches and the Roma/Gypsy in Europe,* in "Reconciliation" nr. 4 (*Telling Stories of Hope – Reconciliation in South East Europe Compared to World Wide Experiences – Festschrift in Honor of Dieter Brandes to his 65th Birthday*), edited by Vasile Grăjdian, Olga Lukács, Cluj Napoca – Leipzig, 2010, pp. 182-196, here p. 182.

[27] Cf. Udo Engbring-Romang, *Ein unbekanntes Volk? Daten, Fakten und Zahlen*: http://www.bpb.de/internationales/europa/sinti-und-roma-in-europa/179536/ein-unbekanntes-volk-daten-fakten-und-zahlen.

Roma occurred in the time of German nationalism. The National Social-
ist policy was to identify the gypsies as the same with the Jews. Conse-
quently, like the Jews, they became victims of discrimination, persecution
and assassination. Among the National Socialists, about 500,000 Sinti and
Roma were murdered.

The Assembly of the Conference of European Churches CEC 2003 in
Trondheim stated in the end of the Assembly:

> "In the struggle against racism and xenophobia in Europe, the
> question of the treatment of Roma is of utmost importance. Re-
> ports by international monitoring institutions such as the EU
> Monitoring Centre on Racism and Xenophobia or the European
> Commission against Racism and Intolerance have outlined that
> Roma are among those groups most affected by racism, xeno-
> phobia, discrimination and all forms of social and cultural exclu-
> sion. Roma are a minority in almost every European country."[28]

And the Hearing 13 Healing of Memories: Roma and the Nordic
Churches have verbalized that the Roma "have been marginalised, re-
jected, forced to give up their identity and their culture". And even more:
There where "children taken away, their women sterilised"[29]. Many thou-
sands of Roma where murdered in concentration camps.

In recent decades, various Roma groups have been in Romania and
Bulgaria tried to identify with the (presumed) origins of their history
through deliberate delimitations in clothing and architecture. Unfortunate-
ly, such deliberate demarcations of the Romani group itself lead again in
individual cases to new demarcations / discrimination of the national ma-
jority population.[30]

**c) Century-old wounds in Europe – Examples of Western and
Eastern Europe**

i) The "Northern Ireland Conflict"

The **Northern Ireland Conflict** started "officially" with the Anglo-
Irish Treaty in 1921. The Treaty on the one hand guaranteed officially in-

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[28] Assembly of the Conference of European Churches CEC 2003 in Trondheim: *State-
ment for Healing of Memories – an ongoing task Roma and the Nordic Churches,* in
"Reconciliation" nr. 7, pp. 230-231.

[29] *Hearing 13 Healing of Memories: Roma and the Nordic churches*, Trondheim Report
of the 12th Assembly of CEC, http://www.ceceurope.org/wp-content/uploads/2015/07/
FinalReportNarrative_E.pdf, p. 30.

[30] Individual observation and experience of the author

dependence for 26 of the 32 Irish counties from the Kingdom of Great Britain. But in the new Republic of Ireland the previous resistance arm split into the regular Irish national army and the Óglaigh na hÉireann ("Volunteer Fighters of Ireland"). Óglaigh na hÉireann now armed resistance in Ireland itself against the compromise of the Anglo-Irish Treaty.[31]

On the other hand the six northern counties of Ulster remained part of the United Kingdom of "Great Britain and Northern Ireland". But although in 1921 Northern Ireland received its own parliament and its own government, a separate branch of the Óglaigh na hÉireann, also formed in Northern Ireland, now called Irish Republican Army IRA[32].

Since 1969 the violence in Northern Ireland escalated in the conflict between the Irish and the British. The British government under H. Wilson sent large groups of troops. After the so-called Blood Sunday (Bloody Sunday), when on 30 January 1972 paratroopers opened fire on a protest train in Londonderry and shot 14 protesters, Nordern Ireland sank in a civil war. More than 3300 people were killed in the conflict, and some 42,000 were wounded.

In view of the anarchic situation, the British government under E. Heath canceled the status of autonomy of the province in 1972 and assumed even the direct executive power.

Since 1991 the British government held peace talks with the most important parties. In 1996 "All-Party Talks" began to stagnate because the IRA continued to bomb attacks and refused to surrender their weapons. It was not until 1997 that the IRA declared an indefinite armistice, so Sinn Féin was admitted to the negotiations.

The parties signed a peace agreement on 10 April 1998 (Good Friday Agreement), which was confirmed in popular surveys in both Northern Ireland and the Republic of Ireland. But to understand the "Northern conflict" one must understand the 750-year old **historical conflict between England and Ireland** with conquest and resistance.[33]

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[31] In the newly founded "Republic of Ireland" began the "Irish Civil War" between the proponents (Republicans) of the Anglo-Irish Treaty and the opponents (Sinn Féin). In May 1923 the republican forces and the followers of Sinn Féin took over the government.

[32] For more information about IRA please compare M. E.Collins: *Ireland 1868-1966*, Dublin, 1993, p. 242, and M. E.Collins : *Politics and Society in Northern Ireland 1949-1993*, Dublin 2008, and T. P. Coogan, *The IRA,* London, 1990, pp. 327–351 and 377–418.

[33] The history of Ireland compare for instance James Camlin Beckett, *Geschichte Irelands*, 3rd edition, Stuttgart 1991, and Michael Maurer, *Kleine Geschichte Irlands*, Ditzingen, 1998.

In the time of Christianization in the 4th and 5th centuries, was stabilized the earliest "Irish High Kingdoms". The following three centuries are considered as the "Flowering Time" of the early Christian Ireland.

But political disunity and internal wars, as well as attacks of the Vikings from 795 rang the end of this time.

At the end of the 10th century, once in the Ireland history a united Ireland under the rule of King Brian Boru existed 9 years. He became the Kingdom of Ireland in 1005 and defeated the Vikings in 1014. In the next 150 years, the again divided Ireland saw a period of relative peace.

But this period ended with the invasion of Anglo-Norman under Henry II in 1169 who declared themselves in 1171 as "King of Ireland". The following seven and a half centuries Ireland under the Kingdom of England respectively from 1801 under the "Kingdom of Great Britain and Ireland"[34] was marked from several Irish insurrections and bloody smashed. In particular, when the settlement of Englishmen was intensified in Ireland in the 16th century, the resistance of the Irish erupted.

Insurrections took place for instance in 1573, 1579-83, 1595, 1598, 1600, 1641, 1648, and 1798.

In 1801 Ireland was joined by the Act of Union to the Kingdom of Great Britain, which was called now the "United Kingdom of Great Britain and Ireland". But already in 1843 the British troops had carried down the next insurrection. And also after the beginning of the First World Ware 1916 a further insurrection started with a follow up of a guerilla war.

1918 in the House of Commons elections of 1918 the Irish party Sinn Féin won 80 percent of the Irish seats and formed from these deputies the "First Dáil", the first Irish parliament since 1801. The British government immediately declared the "First Dáil" as illegal. The following Irish Independence War (1919-1921), which led to the Anglo-Irish Treaty in 1921, which guaranteed independence from the UK for 26 of the 32 Irish counties. The six northern counties of Ulster remained part of the United Kingdom of "Great Britain and Northern Ireland".

ii) The Russia - Finland conflict

The most important years of the Finnish history[35] are 1809 and 1917.

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[34] With the "Act of Union" after the Irish insurrections of 1798 the uprising was bloody smashed.

[35] For more information about the Finnish history compare for instance Eino Jutikkala: *Geschichte Finnlands*, Stuttgart, 1964, and Jason Lavery, *The History of Finland*,

In 1809 Finland - after belonging more than 600 years to the Swedish Kingdom - became the "Finish Nation". Although a nation within the Zar Rich of Russia, Finland was given firstly the status of an autonomous Grand Duchy under Russian Tsar Alexander I.

On December 6 in 1917, the Finish regional Parliament declared Finland to be an independent democracy.

But to understand the Russian-Finish conflict one must understand the 700-year old historical conflict between around Finland and especially around Karelia.[36]

The region Finland was originally inhabited by the Finno-Ugric people of Karelia's. Until the 12th century the territory of today's Finland was a kind of political vacuum, always contested between its neighbors Sweden and Russia.

In the 13th century, especially Karelia between Sweden and Novgorod was hard-fought.

In the third "Swedish Crusade" (1293-1295), the Swedes under Torkel Knutsson conquered the western part of Karelia and built Wiburg Castle. In the Treaty of Notenborg, Karelia now was divided between the two Kingdoms in 1323: West Karelia has been affiliated to Sweden, but the eastern part of Finland - fell to Russia.

Since that time West and East Karelia developed diverging: Eastern Karelia remained to Russian culture and language and belong to the Russian Orthodox sphere - while Swedish-Karelia remained to the Swedish Culture and belong to the Catholic sphere and with the Reformation time it became Protestant.

But with the 1721 peace of Nystad Russia received most of Karelia and after the "Finish War" between Sweden and Russia in the Treaty of Fredriksham 1809 all of the Finland fell to Russia. As a sign of his good will, Czar Alexander 1812 unified Total Finland and created it as the "Grand Duchy of Finland". The following 105 years were the only time when Finland with all parts of Karelia has been a unified country.

After the October Revolution in Russia and the Finnish Declaration of Independence in 1917, Karelia was the scene of bloody battles of the so called Finnish Civil War. In addition, Finnish troops tried in vain to add parts of East Karelia to its territory. In 1920, Russia recognized the

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Westport-USA, 2006.
[36] The Karelians like the Sámi are indigenous people of Northern Europe.

independence of Finland. But Eastern Karelia was founded in 1923 as the "Karelian Autonomous Soviet Socialist Republic" (ASSR).

During the Second World War, Karelia was again fiercely embattled. With the defeat of Finland in the "Winter War" 1939-1940 the majority of West Karelia fell in the Treaty of Moscow to the Soviet Union and was combined with the Karelian ASSR.

In the "Continuation War" 1941-1944 Finland conquered the ceded territories and also occupied main parts of East Karelia. But after the next defeat of Finland in the "Paris Peace" 1947 the border was established in the borders today.

After the dissolution of the Soviet Union in 1991, the Karelian ASSR became the Republic of Karelia.

iii) The Poland - Germany – Russia Conflict[37]

To understand the tensions, prejudices and hurts between Poland and Germany it is helpful to include the history of relations between Poland and Russia too. The same is the opposite to understand the tensions, prejudices and hurts between Poland and Russia: We have to mention the history of relations between Poland and Germany too.

The German - Polish relations of war remain about 800 years with important dates of 1226, 1410, 1772, 1793, 1795, 1914, 1939, 1914, 1939, 1943, 1944, 1945, and 1991.

The Russian - Polish relations of war remain about 600 years with important dates of 1610, 1772, 1793, 1795, 1794, 1807, 1830, 1863, 1920, 1939, 1940, 1945, 1956, and 1991.

The dates of conflict more in details :

The first battle between German and Polish troops is known from 1109 when the Polish king Boleslaw III battles against German troops won and was able to connect large parts of Silesia and Pomerania to Poland.

The "Deutsche Ritterorden" (English: "Teutonic Order" or "Order of the German Knights") was first invited in 1226 to support the fight against the pagan Prussians. But since the "Deutscher Ritterorden" later became a danger to Poland, which claimed for more great power, the Lithuanian

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[37] For more information about the Polish history compare for instance Mieczysław B. Biskupski, *The History of Poland*, Greenwood, 2000, and *History of Poland*, edited by Aleksander Gieysztor and Stefan Kieniewicz Warsaw 1979, and Manfred Alexander, *Kleine Geschichte Polens*. advanced edition, Reclam, Stuttgart 2008, and Jörg K. Hoensch, *Geschichte Polens*, Stuttgart, 1983.

and Polish dynasties in 1386 allied themselves against the "Deutschen Rit-terorden" in the Battle of Tannenberg in 1410. Poland then took control of Prussia and Gdansk.

In 1569 Lublin Poland and the Dukedom of Lithuania became unity as the now called "Kingdom of Poland and Lithuania". This Empire became the largest state in Europe.

In 1610 in the Battle of Kluszyn the army of the Tsar Empire was defeated Russia and Poland was on the zenith of its power.

1683 in the legendary "Battle of Vienna" the Polish King John III Sobieski with a conjoint German-Polish army could destroy the Ottoman army and thus stop the further expansion of the Ottomans to Europe. This was the only important one in history that Polish and German-Austrian troops fought jointly together!

But 160 years later just German and Austrian troops together with Russians destroyed the Polish empire completely with the 3 partitions in 1772, 1793 and 1795. As a result, no independent Polish state existed for more than 120 years until the end of the World War One 1918. Uprisings in the following years in 1794, 1807 (encouraged by the invasion of Napo-leon to Prussia), 1830, 1863, were each blown down bloody.

After the Russian Revolution in 1917, an independent state was proclaimed in Poland in November 1918.

In 1920, the so called "Warsaw miracle" took place, when the Polish army stopped the advance of the Bolsheviks' troops to Central Europe.

1939 German troops occupied Western Poland and Russian troops Eastern Poland as the result of the Molotov-Ribbentrop Agreement.

1940 April 3 to May 11 about 4400 captive Polish army officers were killed in a forest near Katyn by Soviet special forces.

1943 a revolt took place in the Jewish Warsaw Ghetto. But the revolt was bloody crushed and after the hopeless struggle of the Jewish Ghetto followed the mass deportation of the Jews from Warsaw to the concentra-tion camps of Treblinka and Auschwitz. Of the 450.000 Jews who lived in the Ghetto, only 300 survived.

When the Soviets stood in front of Warsaw in the summer of 1944, then the Warsaw Uprising of the national Polish Home Army (Armia Kra-jowa) began on August 1. the Warsaw Uprising. Support was given to the insurgents by the British Royal Air Force. But Joseph W. Stalin, however, refused any help to the insurgents. On October 2 the Polish associations

had to give up in Warsaw. About 180.000 Poles had lost their lives and hundreds of thousands of Warsaw peoples were forced into camps.

1945 as result of the World War Second the borders of Poland changed considerably. The whole country was "moved" 300-500 km to the West. Originally Polish territories in the East were occupied by the Soviet Union, and the Poles from the East were moved to West Prussia in originally German cities such as Wroclaw, Gdansk and Szczecin. The Oder-Neisse border became the new western border of Poland.

Poland became a communist political system.

In 1956 large anti-Soviet turmoil took place in Posen

In 1970, the Warsaw Treaty between Germany BRD and the Republic of Poland was abolished to normalize mutual relations. In this Treaty the BRD secured the Oder-Neisse Line as the western border of Poland. On the day of the signing, Brandt knelt before the monument of the heroes of the Ghetto.

In 1980 a new anti-Soviet turmoil took place in Posen

In 1989 the first free elections were held in Poland.

In 1991 the "Two-plus-Four Treaty" (BRD, DDR, France, USSR, Great Britain, USA) was concluded. The results were the restoration of German unity and the agreement that the existing borders are final.

d) The thousand years old borderline between Eastern and Western culture

Europe is culturally in several points obviously still divided into Western and Eastern Europe. The separation between East and Western Europe has both theological and political causes.

i) The **theological reason** is called the Oriental Schism (also: Great Schism). The Oriental Schism is the schism between the Orthodox Church and the Roman Catholic Church and is generally dated with 1054 when Humbert de Silva Candida, the emissary of the Roman Pope Leos IX and the Patriarch Michael I of Constantinople, declared the union negotiations failed.

But the theological differences already were obvious when the Western "Council of Toleda" (589) proclaimed that the Holy Spirit emerges not only from the Father, but also from the Son ("filioque").[38] This declaration

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[38] This new interpretation of the Holy Spirit was introduced originally to distinguish itself against Arianism, but this declaration was not concerned with the patriarchy of Constantinople.

was not accepted from the other patriarchates and the Filioque was added as a "Latin addition" to the Creed of Nicaea.[39]

The relationship between Rome and Constantinople was once again damaged by the events of the "Fourth Crusade" in 1204, when Constantinople was uninhabited by the Venetians, and a Latin imperial empire was established along with a Latin patriarch.

ii) The **political aspect** of the East-West split was strengthen when the Franconian king Pippin the Roman Pope did install as a secular monarch of the "Papal state" Vatican.

But when in the west Pippin's son Charles the Great, was crowned by Leo III 800 on December as the Emperor because both during the reign of Irene of Athens regarded the Byzantine, the Greeks, politicians and clerics, were horrified that the Roman bishop unquestionably crowned a "barbarian prince" as a Roman Imperator, which in their opinion was a betrayal of the state and the church.

In the following centuries, there were always new permanent injuries between Western and Eastern Europe, for instance:
• the already mentioned conquest of Constantinople in 1204;
• the establishment of a Latin Patriarch;
• the inactiveness of the West during the Ottoman conquest of Constantinople in 1453;
• the division of Orthodoxy after the Habsburg conquests:
    - 1569 "Union of Brest"
    - 1646 "Union of Uschhorod"
    - 1698 "Union of Transylvania"

The cleavage of Europe into the Western Culture (Roman-Catholic and Protestant Churches as well as Western philosophy and arts) and the Eastern Culture (Orthodox Churches and Islam as well as Eastern philosophy and arts) spread more and more.

And in the present time we have to mention that the Eastern border of the European Union still divides Europe into two parts: The majority of the countries of the European Union is part of the West European culture. Only Romania, Bulgaria, Greece and Cyprus are part of the East European cultural region.

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[39] In addition to the primacy of the Pope, the Filioque is the most important theological controversy which prevents a reunion of the Roman Catholic Church and the Orthodox Churches after their almost thousand-year schism.

But we may have to realize that "the European Union will be confronted with its main challenge, if states like Russia, Armenia, Ukraine, Belarus, Serbia, Macedonia, Kosovo, which are all oriented towards the Eastern-Orthodox culture".[40]

But also we have to mention that it will be still more a challenge when states who are Islam oriented in majority like Albania, Bosnia-Herzegovina and Azerbaijan will apply for membership in the European Union.

e) Wounds originating from the occupation time of the Ottoman Empire

The Ottoman Empire had occupied several South East European countries for more than 400 years. The occupation started 1393/96 with the occupation of Bulgaria. The other conquests followed: 1389/1459 Serbia, 1394/1417 Walachia, 1417 Moldova, 1446/53 Greece, 1463 Bosnia, 1468/1501 Albania, 1526 Hungary, 1541 Transylvania (Vassal)

With the second Viennese defeat in 1683 the Ottoman expansion in Europe was stopped and in the following centuries, the conquered European territories became independent again: 1686 Hungary, 1687 Transylvania (Conquest by Habsburg Empire), 1699 peace of Karlowitz (Croatia and most part of Ukraine)

In the course of the 18th and especially the 19th century, the Ottoman Empire suffered considerable losses of territory in conflicts with the European powers as well as through national independence efforts: 1718 Treaty of Passowitz (Banat, North Serbia), 1775 Bukovina, 1821-1829 autonomy of Greece,

1856 autonomy of Serbia, Moldova and Walachia, 1878 Treaty of San Stefano: autonomy of Bulgaria, affiliation of Dobrogea to Romania, 1878-1881 autonomy of Albania, 1912/13 autonomy of Montenegro.

Over this long periods of Ottoman occupation and liberation wars myriads of injuries and painful remembrances were produced and took place in hurts over generations.

But on the other hand the many wars in responsibility of the two other South East European empires Habsburg and Russia against the Ottoman Empire over the centuries in the suffering population of South-East Europe also left behind many situations of injustice and hatred in their countries after the occupation.

Many non reconciled wounds over more then 400 years occupations

[40] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 19.

and wars still remain in mind in Serbia, Croatia, Bosnia-Herzegovina, Macedonia, Greece, Cyprus, Bulgaria, Romania and Russia etc. These mental (deep historical) wounds are handed down from one generation to the next. And "some of these wounds in South East Europe were carried into the aggressions of the First and the Second World War".[41]

II.2. Wounds from the first half of the 20th century

Not only the mental historical wounds in South East Europe as described above remain, but also the several wars in Western Europe left deep wounds: the several so called "Napoleon Wars" in the 19th century, the remaining of the 120 years long division of Poland, the remaining Russian occupation of the Baltic countries and other unhealed wounds from several other conflicts lead Europe to the First World War with killing of ten million people in 1914-1918.

a) Following the First World War: a new map of Europe

The First World War ended with the peace treaties between the victorious powers and the "loser states". In the peace Treaties of Versailles (Germany), Trianon (Hungary), Saint-Germain-en-Laye (Habsburg), Neuilly-sur-Seine (Bulgaria), Sévres (Ottomans respectively Turkey) the main result was a "new map of Europe"

The peace treaties created a new map of Europe with new (or new rebuild) states like Poland, the Baltic countries, Belarus, Ukraine, Czechoslovakia and Yugoslavia. But also from several existing states the borders were significantly changed like Germany, Italy, Austria, Hungary and Romania.

The peace contracts followed the principle, that mixed cultures in states would produce peace, reconciliation and intercultural tolerance and respect.

But the reality was the opposite: new intolerance, racism and fascism instead of peace and reconciliation happened all over Europe.

It was in some cases "precisely this new map of Europe that created many new injuries and wounds between cultures and nations"[42]:

- Germany with France and Poland
- Hungary with Romania, Czechoslovakia and Ukraine

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[41] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 19.
[42] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 20.

- Serbs with Croats, etc.

And already 2 decades later new conflicts emerged after the "dictate" of the new borders. In particular the resulting deportations and incidents of banishment lead to new conflicts on the background of historically grown cultural and racist prejudices and unhealed wounds of the past.

b) Wounds from the Second World War

20 years after the end of the First World War "a hitherto unseen war began, a war of nationalism, fascism and racism"[43]. An unbridled anti-Semitism, gypsy phobia and racism against minorities took place particularly in Middle and South Europe. And alleged facts about the threat of certain races led to brutal attacks against Jews and gypsies as "subhuman races". Other victims have been Jehovah's Witnesses, homosexuals, communists etc. and people of many other politically different minds. But also in the relationship of the European nations among themselves new prejudices and theories about alleged conspiracies arose.

All these hostilities ultimately led to the greatest war-related controversy that mankind has ever experienced.

The result of the Second World War was 50 million dead people and the partial or total destruction of entire cities. In addition, there are murders of about 6 million Jews, about 500 thousand Sinti and Roma[44], at least 70 thousand mentally and physically handicapped and countless politically motivated.

But the Second World War left new wounds for example between[45]

Germany/Austria and	Poland/ the Czech Republic/ Slovakia/ the Netherlands/Belgium/ France/ Serbia/ Russia
Russia and	Finland/ Poland/ Ukraine etc.
Hungary and	Romania/ Slovakia/ Ukraine
Greece and	Turkey
Romania and	Soviet Union regarding losing the North Bucovina and the East of Moldova (Bessarabia)

And it was an immensely challenge for the next decades to overcome the prejudices and the injuries and mental and physical wounds.

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[43] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 20.

[44] Compare for instance *Chronologie des Völkermors an den Sinti und Roma*, http://www.sintiundroma.de/uploads/media/chronologie140111.pdf , p 2.

[45] Compare Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 20.

c) Holocaust – Genocide wounds[46]

In the first half of the 20th century, genocide occurred in unprecedented harshness and brutality. It seems as if, in the first half of the 20th century, the liberation struggle of the various nations and peoples, which initially had a positive effect in the nineteenth century, led to the exclusion of all populations groups which were not identified as "clearly national". And the "popular research" for supposedly guilty for lost wars has found a special confirmation in the marginalization of minorities. This identification of racial and cultural minorities with the allegedly suffering through these minorities was therefore predominantly the breeding ground in the "loser states" of the First World War in Germany, Austria, Hungary and Turkey.[47]

The "main genocides" of the first half of the 20th century in Europe are the following:
- the genocide of between 1 to 1,5 million Armenians 1894/95 and 1915/16
- the genocide of about 6 million Jews in the time of national socialism in Germany 1941-1945
- the genocide of about 500 thousand Sinti and Roma 1939-1945
- the genocide of about 100 thousand Crimean Tartars 1944[48]

But we also have to mention also the "forgotten genocide" in Ukraine when the Soviet Union government under Stalin caused a famine in Ukraine with about 6 million Ukrainians died victims.

But also after the Second World War we have to mention the Genocide of Srebrenica 1995 with about 8000 victims.

II.3. Wounds from the second half of the 20th century

a) Communist and other Dictatorships

Very soon after the end of the Second World War, Communist states arose in Eastern Europe in the influence of the Soviet Union. Europe

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[46] For more details compare for instance Boris Barth, *Genozid – Völkermord im 20. Jahrhundert*, München, 2006.

[47] This includes the Soviet union as a successor state of the Russian empire, with the loss of territories in the West - especially the Peace Treaty of Dorpat in 1920 concerning Finland and Estonia and the Peace Treaty of Riga in 1921 concerning Poland-Lithuania.

[48] Compare Robert Conquest, *The Nation Killers: The Soviet Deportation of Nationalities*, London, 1970, and Alan W. Fisher, *The Crimean Tatars*, Stanford, 1978

started to be divided through the so called "Iron Curtain" in Western and Eastern Europe. Communist Dictatorships where established in Eastern Europe with a "high degree of oppression, deportations, state terrorism and murders".[49]

Communist governments came to power :

1945   Peoples' Republic of Poland (1989 the „Third Republic of Poland" after protests and demonstrations of "Solidarnoćś")

1945   Socialist Federation Republic of Yugoslavia (until 1992)

1946   Socialist Peoples' Republic of Albania

1946   Peoples' Republic of Bulgaria

1948   Peoples' Republic of Rumania

1948   German Democratic Republic (GDR) [1953 National Uprising]

1949   Federative Socialist Republic of Hungary [1956 National Uprising]

1948   Czechoslovakian Socialist republic [1968 "Prague Spring"]

Other nations after occupation by the Soviet Union become communist as Soviet republic within the Soviet Union :

1922   Ukraine Socialist Soviet Republic

1922   Belarus Socialist Soviet Republic

1940   Moldovan Socialist Soviet Republic (Molotov-Ribbentrop Pact 1939 August 24)

1940   Estonia Socialist Soviet Republic (Molotov-Ribbentrop Pact 1939 August 24)

1940   Lithuania Socialist Soviet Republic (German-Soviet Border and Friendship Treaty 1939 September 28)

1940   Latvian Socialist Soviet Republic (German-Soviet Border and Friendship Treaty 1939 September 28)

The relations between the democratic nations of Western Europe and North America – connected in the 1949 founded North Atlantic Treaty Organization (NATO) - and the states of the 1955 founded Warsaw Pact (Soviet Union, Poland, GDR, Czechoslovakia, Hungary, Romania, Bulgaria) became more and more and over 40 years the designation "Cold War".

In 1989-91 the communist dictatorships in East Europe came to an end. But the hearts are still wounded and waiting to be healed.

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[49] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 21.

But the persecutions, expulsions, mass deportations and mass murders suffered over 40 years under the communist governments have left many wounds and many of them still wait of healing.

At the "First European Ecumenical Assembly" in Basel Switzerland 1989 "representatives from all churches in Europe gathered for the first time since the church division between West and East".[50] The section 5.3 of the final document speaks about "Healing the division of Europe". With a "real prophetic voice in the spring"[51] of that year which has brought radical political changes in Central and Eastern Europe, the Basel document asked whether in "the coming years, will détente mean no more than an effort to reduce the dangers of our divisions or will we at long last achieve a real reconciliation in Europe?"[52]

But in Western Europe there were also dictatorships after the Second World War :

    Spain (Franco dictatorship - 1934 – 1976)
    Portugal (Salazar dictatorship - 1926 – 1976)
    Greece (military dictatorship 1967 – 1974)

These dictatorships also produced deep wounds, many of which are not healed to this day.

b) New wounds in Europe after the end of the Cold War

After the end of the Communist dictatorships in Eastern Europe and the end of the "Cold War", in Europe a political climate of peace and reconciliation developed and the European Union has been expanded by 10 former Communist nations.

But the climate of reconciliation and mutual understanding came very quickly to an end at the latest with the invasion of Russian troops in Abkhazia and South Ossetia in 2008.

But before that, there were already regional conflicts with many victims like in the war between Armenia and Azerbaijan 1992-1994 around Mount Karabakh.

We have to acknowledge that also after the end of the Cold War, new conflicts have arisen in Europe with multiple violence and terrorism.

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[50] Viorel Ioniţă, *Reconciliation - A Permanent Concern for the Conference of European Churches*, in *Reconciliation nr. 4,* p. 94.

[51] V. Ioniţă, *Reconciliation...*, p. 94.

[52] *Peace with Justice. The official documentation of the European Ecumenical Assembly,* Basel, Switzerland, 15–21 May, 1989, published by the CEC, Geneva, 1989, p. 49.

In the the following are the most important European conflicts and wars after the Second World War :

- Azerbaijan and Armenia regarding the conflict around the Nagorno-Karabakh
- Georgia and Russia after the undeclared war and dividing Abkhazia from Georgia
- Ukraine and Russia regarding the East Ukraine civil war and the annexation of the Crimean Peninsula
- Serbs and Croats after the war between Croatia and Serbia 1991-1995 and behind century old conflict lines
- Bosnians, Croats and Serbs in Bosnia-Herzegovina after the civil war 1994
- Greeks and Turks after the North Cyprus occupation by Turkish troops
- Moldavians and Russians regarding the split of the region of Transnistria

These conflicts produced new wounds and injuries and the most of these unhealed wounds still wait to be healed.

20 years after the end of the communist era the churches in Europe therefore on the one hand try to clarify intensively their own involvement as well in the conflicts during the time of the Cold as in the conflicts after the political changing in Europe 1989/90. On the one hand the European Churches strive to realize the churches' ministry of reconciliation between cultures and nations and within societies.

Therefore the Second European Ecumenical Assembly in Graz formulated: "We would request that the churches take on an active and persistent role in the peaceful transformation of conflicts (e.g. in Northern Ireland, in Cyprus) and in peace and reconciliation processes following violent conflicts (such as those in Bosnia, Croatia, Serbia, Chechnya etc.)."[53]

II.4. The new challenge in Western Europe: the neighbourhood of Christians and Muslims (Charta Oecumenica 11)

In 1961 the "Recruitment agreement" between the Federal Republic of Germany and Turkey was signed. In 2015 there were about 1.5 million

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[53] *Reconciliation – Gift of God and Source of New Life, Documents of the Second European Ecumenical Assembly*, edited by Rüdiger and Stefan Vesper, Graz, 1998, p. 51.

Turkish citizens in Germany. And 2013 already were accounted about 3 million people of Turkish origin in Germany. Even in other Western European countries, which had only little experience before the sixties in Christian-Islamic cohabitation[54], the numbers of people with Islamic religious affiliation have been considerably risen since the sixties.

Since 2015 Western and Middle Europe has been affected by a large "wave of refugees" from countries of the Middle East, North Africa and Islamic states in Central Africa.

Especially since the Western European states had not met the "Islamic challenge" satisfactorily due to the Turkish influence, and they had shown little effect on effective integration programs, they were now completely unprepared by the still persistently onslaught of refugees. These new situation produces on the one hand a great wave of willingness to help but on the one hand new anxieties and delimitations and prejudices.

And as we realize that Holland, France and Great Britain with their long-time experiences in colonies with predominantly Islamic population have significant problems just with Islamists and terrorists, then we have still a long way to reach a sustainable reconciliation beyond the religions.

But confronted with unresolved questions about the unrestrained influx of Islamic refugees to West and East Europe and about ever-increasing security questions concerning terrorism we should not ignore the fact that there are European countries with a predominantly Muslim population or a high percentage in Europe too :

"Approximately 15 million are living in the European part of Russia, 7 million in Azerbaijan, 2.5 million in Albania, 2 million in Serbia, 2 million in Bosnia-Herzegovina, 1 million in Bulgaria and 0.6 million in Macedonia."[55] And the half of the ancestors of this population with Islamic religion "has been living in Europe for more than 500 years".[56]

And in these countries there are still unhealed centuries old wounds from conflicts.

Upcoming will be published the second part of "The need for Reconciliation in Europe"

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[54] Exceptions are Holland, France and Great Britain with their experiences in colonies with predominantly Islamic population.
[55] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 22.
[56] Dieter Brandes and Manoj Kurian, *Healing of Memories in Europe*, p. 22.

With the following chapters :

3. The Church's Ministry of Reconciliation in Europe

3.1. Examples of Reconciliation processes between and within Churches (Charta Oecumenica 3)

3.2. Reconciliation – A Permanent Concern for the Conference of European Churches

3.3. Reconciliation processes between Christian Churches and Jewish Communities   (Charta Oecumenica 10)

3.4. Reconciliation processes between Christian Churches and Muslim Communities (Charta Oecumenica 11)

3.5. Examples of the Church Ministry of Reconciliation for cultures and nations through the Healing of Memories Methodology

4. Healing of Memories between Churches, Religions, Cultures and Nations "

Micro Level : Healing of Memories as Counselling Process in pastoral care (Charta Oecumenica 2)

4.2 Macro Level : Healing of Memories as society-oriented reconciliation process" between Cultures, Religions, Nations and within communities (Charta Oecumenica 8, 10, 11)