



For action

**REPORT OF THE JOINT CONSULTATIVE GROUP BETWEEN PENTECOSTALS
AND THE WORLD COUNCIL OF CHURCHES**

The executive committee is asked to receive and forward the report of the Joint Consultative Group between Pentecostals and the World Council of Churches to the assembly (Cf. approved recommendation 19 of the programme committee of the central committee of 28 August – 5 September 2012, GEN PRO 10).

The report of the Joint Consultative Group reflects the work of the group between the period 2007 and 2012. It is prepared as a resource for the Busan assembly with advice and recommendations for how to strengthen the dialogue between the fellowship of WCC member churches and Pentecostal churches around the world.

The report bears witness to the JCG members' attempt to understand one another better and to bear witness to differing theological convictions. It contains theological reflections from the different traditions of the group members. It is neither an authoritative declaration of any of the churches involved, nor a confessional agreement on doctrinal issues. It is offered to those who are interested to learn more about the work of the JCG.

1. The story of the JCG

The Joint Consultative Group (JCG) between Pentecostals and the World Council of Churches (WCC) was established by the Harare assembly in 1998, recognizing the growing need to consolidate existing relations and create new ones; to initiate study on issues of common interest, to explore different forms of participation; and to encourage collaboration.

The first round of JCG discussions, which took place from 2000 to 2005, were reported to the Porto Alegre assembly in 2006. From the beginning of its mandate, the JCG has sought.

- to search for better ways of understanding one another;
- to look for new opportunities for mutual learning and action;
- to share our experience of Christian witness with one another;
- to discuss our challenges with the hope of moving beyond them;
- to share what we will learn with our respective churches;
- leading to our affirmation of the common life in the Spirit.

The Porto Alegre assembly received the JCG report and recommendations; endorsed the continuation of the JCG; and recognized “the visible contribution of the Pentecostal churches in the dynamically changing Christian landscape, and the importance to the ecumenical movement of engaging in mutual learning and sustained dialogue with the Pentecostal churches.”¹

¹ Report of the Policy Reference Committee, “God in your grace ... Official Report of the Ninth Assembly of the World Council of Churches”, WCC, Geneva, 2007, p 281.

The second round of JCG discussions was inaugurated in 2007 under the leadership two co-moderators – Rev. Dr Cecil M. Robeck, on behalf of the Pentecostal church members, and Rev. Jennifer S. Leath, on behalf of the WCC church members. The group, which was comprised of two teams of equal size, included both continuing and new members (appendix 1).

2. From Porto Alegre to Busan

The JCG met annually between 2007 and 2012, building on the relationships and hard-earned trust developed during the first round of conversation. Each meeting helped to deepen dialogue, but also to engage with national churches and local congregations – both Pentecostal churches and WCC member churches – making every effort to learn from and share with local churches through dialogue, fellowship and prayer.

In 2007 the JCG met in Baar, Switzerland at the Focolare Centre, which allowed for significant exposure to this charismatic community within the Roman Catholic Church. The meeting introduced a new group of members to the history and work of the JCG; and provided space for discussion on the ecclesial gifts of charisms and sacraments.

The group set as its agenda from 2007 to 2012 continued theological dialogue on the nature and mission of the church based on a study of the marks of the church as affirmed in the Nicene-Constantinopolitan Creed – the one, holy, catholic and apostolic church.

In 2008 the JCG met in Helsinki, Finland to discuss the oneness of the church. The meeting was held at the Orthodox Sofia Conference Centre and provided space for discussion with the Finnish Ecumenical Council, the Evangelical Lutheran Church of Finland, the Orthodox Church in Finland and the Finnish Pentecostal Movement.

In 2009 the JCG met in Hong Kong, China to discuss the holiness of the church. It met with the Hong Kong Christian Council, the Hong Kong Council of the Church of Christ in China and the Pentecostal Holiness Church of Hong Kong.

In 2010 the JCG met outside Geneva, Switzerland to discuss the catholicity of the church. Meeting at the Bossey Ecumenical Institute provided an opportunity for interaction with Bossey students and faculty, the Orthodox Centre at Chambesy and newly elected WCC leadership.

In 2011 the JCG met in Riga, Latvia to discuss the apostolicity of the church. The JCG coincided with a meeting of the European Pentecostal and Charismatic Research Association and provided the opportunity to meet with the Evangelical Lutheran Church in Latvia, the Pentecostal Church and the United Bible Society.

The JCG returned to the Bossey Ecumenical Institute in 2012 to complete its report to the Busan assembly.

3. The lessons the JCG learnt from holding these conversations

The JCG is encouraged that WCC member churches and Pentecostal churches are finding more opportunities for dialogue, common prayer and serving Christ together. From its experience, over two periods of conversation, the JCG bears witness to its experience of a methodology that has enabled the work to be fruitful, and offers this to any others engaged in such conversations.

A. Fruitful ecumenical conversations benefited from certain commitments from the outset, especially that both teams in the conversation:

- i. Set their work in the context of daily prayer and the study of Scripture together.
 - ii. Were granted the time, energy, and finances necessary to see the process of conversation through to completion.
 - iii. Gathered team members who represented a genuine and thoughtful cross-section of the constituencies intended to be at the conversation table.
 - iv. Assigned persons who were personally secure, self-aware, and knowledgeable of and committed to the positions held by their tradition, yet open to new insights and lessons from their conversation partners in such a way that change in our perceptions of one another is possible.
 - v. Enlisted those with the necessary gifts to facilitate the process of conversation and with the broadest possible inclusion of all participants throughout the process.
- B. The conversation benefitted from the partners making commitments about how they will work together. It worked best when both parties shared an attitude of humility, honesty and openness about what they bring to the table, accompanied by personal faithfulness to the gospel. Once that commitment was made, a fruitful conversation benefitted when participants:
- i. Set aside presuppositions, stereotypes and apprehensions about one another.
 - ii. Set goals together in a spirit of mutuality that led to the desired conclusion of time spent together.
 - iii. Developed a mutually agreeable methodology by which these goals may be reached and assessed.
 - iv. Resisted unilateral actions intended to favour oneself or one's tradition.
 - v. Resisted the temptation to idealize one's own tradition without also acknowledging its weaknesses.
 - vi. Resisted the temptation to portray the weaknesses of the dialogue partner without considering its strengths as well.
 - vii. Were willing to represent fairly and accurately, with love and respect, the breadth, depth, differences within, and nuances of one's tradition to the best of one's ability, whether or not s/he identifies with them completely.
- C. Fruitful ecumenical conversation required a personal commitment and openness by all participants. It provided an opportunity for participants to grow spiritually and to grow together. In this conversion process, participants found it necessary to:
- i. Listen to and to pray for one another with the mind and the heart so that genuine understanding between all parties became possible.
 - ii. Share together in learning and teaching.
 - iii. Take on assignments intended to contribute to the goals of the conversation.
 - iv. Hold the best interest of the other participants at heart.
- D. Fruitful ecumenical conversation benefited from the commitment of all participants to act upon the knowledge that is received in the conversation process, anticipating that that all participants would attempt to.
- i. Bring into their lives and the lives of their ecclesial bodies what has been learned in the conversation.
 - ii. Be open to promoting further conversations within their own constituencies.
 - iii. Speak only the truth in love about the other tradition, once it has been honestly and candidly explained.
 - iv. Report to the appropriate ecclesial bodies the fruit (both positive and negative) of the time spent in conversation honestly and in a timely manner.

- v. Communicate these findings in as clear a language as possible in order to facilitate their reception by the broadest possible audience, and
- vi. Recognize the limitations that conversation alone brings to the quest for Christian unity while celebrating the gifts or new possibilities that issue from that conversation.

4. What the JCG sought to achieve

The basic goals of the JCG were (1) to *introduce* JCG members to a particular model and context of ecumenical dialogue (a joint consultative group); and (2) to *prepare* JCG members to introduce others from their respective churches to different ways of being in dialogue across Christian traditions. To achieve these objectives it was necessary to develop a methodology that allowed room for personal growth and mutual encouragement.

The group was composed of equal numbers of WCC and Pentecostal members, including pastors, professors, church leaders and lay people from around the world. Some were experienced ecumenists, while others were new to ecumenical dialogue. It was a dialogue of Christians who could represent their traditions and the experience of their churches. It was not only a dialogue between WCC member churches and Pentecostals, but an experience of intra-WCC and intra-Pentecostal discussion.

Because of its grassroots diversity the JCG had to find ways of being in dialogue that brought the gifts of every person to the table. The group quickly developed an inter-disciplinary approach that included personal testimonies, prayer, bible study, theological dialogue and engagement with local churches all working together to help explore the theme of discussion.

The JCG also served as a switch board for sharing updates on international, national and local developments in ecumenical dialogue, helping to nurture a number of significant opportunities for dialogue between WCC member churches and Pentecostal churches.

Through its inter-disciplinary approach the members of the JCG celebrated many points of common faith, but also navigated the tensions of theological, historical and experiential difference in understanding the one, holy, catholic and apostolic church.

5. Dialogue centred on shared resources

The method and choice of topics for discussion drew more upon shared resources of faith, than theological issues and ecclesial positions alone.

One thing that all JCG members held in common was a deep faith and belief in Christ as God and Saviour. This was strengthened by sharing personal testimonies of faith in Christ, particularly at the beginning of the journey but also through deepened sharing along the way. Common faith was also nurtured by praying together daily using the songs, prayers and stories of each member's tradition.

The JCG chose to discuss a topic that each member loved and cared for dearly – the church. Moreover it chose to talk about the church using the ancient and common affirmation that the church is one, catholic, holy and apostolic as professed in the Nicene-Constantinopolitan Creed (appendix 2).

In talking about the church the JCG looked to a common source for understanding – the Bible. As much time was spent studying Bible passages relevant to the mark of the church under discussion

as was spent discussing theological positions papers. The common story of the people of God helped to steer the discussion toward common affirmations about the church (appendix 3).

In a spirit of love, we prayed the Lord's Prayer and shared our common faith through the Nicene-Constantinopolitan Creed.

In a spirit love, we invited each other to share in and become part of our faith journeys.

In a spirit love, we reflected on scripture as the common word we share.

In a spirit love, we considered theological and historical accounts of our church traditions.

In a spirit of love, we encouraged and were encouraged by the churches we encountered.

6. Observations from our discussion on the church

The Nicene-Constantinopolitan Creed professes the church to be one, holy, catholic and apostolic. These are commonly referred to as the "marks of the church". It is what Christians believe to be true about the church in every time and in every place. The profession is a source of shared faith in the Triune God, binding the faithful together.

The Church is One –The creed professes that the church is one. This affirms what already exists in Christ and what will be forever. It is grounded in and reflects the nature of the Holy Trinity. It was important for early Christians to affirm their unity in Christ to deepen their experience of fellowship in the Holy Spirit and to proclaim their faith in the Triune God.

The church is one because the Holy Trinity is one. The church is one in Jesus Christ. There is one church, one people of God, one body of Christ, one gospel, one baptism, one communion of saints. Like the creed, these affirmations of faith from the life of the early church offer a clear vision of the church as one (Eph 4.4-6).

Today, the oneness, or unity, among Christ's followers is expressed in many ways. It can be experienced in sharing, in fellowship, in communion and through sacraments (e.g. baptism and Eucharist); it can also be expressed in prayer, through common service and continuing Christ's mission in the world to proclaim the love of God for all creation. It is a state of being and act of doing.

And yet there are many differences in how churches around the world understand the oneness of the church, how they seek to make their unity in Christ visible and how they bear witness to this mark of the church. The differences emerged through history, are expressed in theology and are visible in different ecclesiologies. In spite of these differences, unity is understood as a gift and a calling, rooted in common faith in Jesus Christ and with a common purpose in worshipping God and proclaiming the faith of the gospel in the Triune God.

The Church is Holy – The claim that the church is holy is a claim made by faith. That claim is made in our confession of the creed (credo = I believe). This faith claim is based upon the fact that the God of Abram, Isaac, Jacob, the Triune God, has revealed Himself to be holy (*kadosh/hagios*). He is the Holy One of Israel. Holiness originates in God and is freely communicated by Him through the Spirit to His creation, in various times and places, and especially to those engaged in serving Him, the church of Jesus Christ. The church as both the body of Christ and as community is holy because God has communicated His holiness to the church. Our participation in this holiness is made possible by our participation in the life of the Triune God, through the life, death, and resurrection of Christ Jesus (Col 1.22) through the Holy Spirit. We have been cleansed through the "washing of water with the word" (Eph 5.26-27). We are the temple of God, indwelt by His Holy Spirit (1 Cor 3.16-17), and sustained by our life in Christ. It appears that all of us agree on these basic truths.

Where we have found differences among us is in the link that some make between the holiness of the individual Christian (understood as a process of sanctification) and the holiness of the church. The question is frequently asked, if the church is “without spot or wrinkle” (Eph. 5.27) how do we account for sin among the saints? That we, members of the body of Christ, are called to live lives that are holy (1 Pet. 1.13-21), lives that are worthy of our calling (Eph. 4.1-3) is not in dispute. Standards of personal holiness, however, are often in dispute, as is the place of discernment and discipline within the life of the holy community.

The Church is Catholic – The mark of catholicity, from the Greek *kath’holou* meaning “as a whole” and “universal”, evokes a sense of totality, wholeness, integrity, perfection, and – with respect to the church-universality and ecumenicity. Given this etymological foundation, catholicity signifies and celebrates the presence of the risen Christ and affirms the true faith in the face of heresy and schism.

Catholicity is also understood by some members of the JCG as a task of the church, not merely a possession of the church. The JCG agree that this mark is also related to God’s mission. However, different perspectives surfaced concerning the mission of the church with respect to catholicity. Pentecostal, Protestant and Orthodox traditions have their own internal understandings of fullness and integrity.

At the conclusion of the meeting during which the JCG considered the mark of catholicity, the JCG developed the following affirmation in a spirit of togetherness.

“We affirm that catholicity is the gift of the Triune God to the church in its universality of time and space. The church is wherever and whenever there are those who confess Jesus Christ as Lord and Saviour, and includes all those who have held this faith throughout the ages, inclusive of particularities such as age, social condition, gender, race, or ability. The church, in its catholicity, expresses its life through worship and God’s mission, making Christ known, pursuing justice and compassion for the sanctification of all of creation and making ‘every effort to maintain the unity of the Spirit in the bond of peace.’ This obedient response to the call of God is only possible in the power of the Spirit, recognising the love of God that transforms us, and in humble dependence upon God’s grace.”

Pentecostals understand catholicity in terms of the “full gospel” in relation to the Lord’s promise to give life in fullness (Jn 10.10); He is Saviour, the one who baptizes in the Spirit, the Healer as well as the coming King. The JCG reaffirmed that the WCC does not exist as “the *una sancta* of which the creeds speak”, and so does not embody catholicity in this way, but as a fellowship of churches calling one another toward a “mutual accountability” as they embody faith in Christ and fulfil the call of catholicity.

The Church is Apostolic – When we affirm that the church is apostolic, we begin with the Triune God, the Father who both sent (*apostello*) His Son, our Lord Jesus Christ, to bear witness to the truth in God and also sends the Holy Spirit. As Christians, we root our apostolic claims in Jesus Christ who, as the Father sent Him, sends His disciples into the world to bear witness (*martyria*) to the truth that we have come to understand as the gospel. That truth was made manifest in His incarnation, His death, and His resurrection. In a sense, all those who identify with Christ are carriers of the gospel message (*evangelion*). The living out of this common calling is made manifest in word and deed, and in our common *koinonia*. Still, Jesus chose the twelve, in a unique way, to carry the message of truth, to set the church in order, to guard the “good treasure entrusted to you with the help of the Holy Spirit living in us,” (2 Tim 1.14) and to pass it along to the faithful of the next generation (2 Tim 2.2) and hence, to all generations.

The message that is to be guarded was embodied first in the life, death, and resurrection of Jesus Himself, but it also exists in the affirmations of faith such as may be found in 1 Corinthians 12.3 (“Jesus is Lord!”), and 1 Corinthians 15.1-11, the things of first importance. The apostle’s affirmation shows these truths as being rooted in scripture, which provides evidence that in Christ we are confronted by God’s eternal plan, and through Christ, we stand in continuity with the whole church. In the early church, the affirmations first given by the apostles (Jude 3) were entrusted to those on whom the apostles had laid their hands, consecrating them as bishops, who were asked in turn, to pass them along to the next generation. These basic teachings became the “rule of faith.” They embodied the essence of that “deposit of faith” in written form, which has been passed along to each generation. As time passed, the essence of these “rule of faith” became enshrined in the creed, now commonly confessed by much of the church. Thus, Christ, scripture, the creed, and the ongoing teachings of the church understood as “tradition,” provide the content and the context for the apostolic affirmation. The ministry keeps the faith of the church and experiences the faith through the liturgical or worship life and the practices of the church and its members. It appears that all of us may agree on these basic truths.

Where we have found differences among us is rooted in our separate histories. We do not all agree on how this passing of the deposit of faith is safeguarded. We do not necessarily agree on the sacramental or the charismatic character of the ministry, the limits on who is a minister, the role of succession in guaranteeing the “deposit of faith,” or whether there is an unbroken chain of succession. We do not all agree on a common understanding or interpretation of the scriptures or the place and meaning of apostolic life that may be evidenced by fruit (Gal 5.22-23) and charisms (1 Cor 12.8-10) of the Holy Spirit. Nor do we necessarily agree on how best to proclaim the deposit of faith that has been given to the church. These differences are not only between the WCC and Pentecostal members of the JCG, but also among WCC member churches and Pentecostal churches.

Pentecostals have been committed to the proclamation of the apostolic faith since their inception. Many Pentecostal denominations incorporate the term “apostolic” in their name (e.g. Apostolic Faith Mission). In addition to their commitment to apostolic faith, Pentecostals contend that the apostolicity of the church is also closely related to apostolic life (Acts 4), apostolic work (Jn 14.12), and apostolic power manifested in spiritual gifts as well as “signs and wonders” (Acts 2.4).

7. Unexpected fruits

The JCG quickly affirmed that patience is a virtue when it comes to encouraging WCC member churches and Pentecostals to be in dialogue. Though patience is still needed, there were a number of unexpected fruits that the JCG helped bring to harvest during the past years. Though the JCG cannot claim to have planted these fruits, its members did help to nurture them with the hope that each fruit will increase the efforts to encourage dialogue and common witness.

- In 2010 the WCC general secretary delivered greetings to the Pentecostal World Congress gathered in Stockholm, Sweden. An exchange of invitations has ensued for the Pentecostal World Congress and the WCC Assembly both taking place in 2013. The recognition and encouragement of dialogue at this level helps to highlight our need for one another.
- New bilateral conversations have emerged between Baptists and Pentecostals; between the Ecumenical Patriarchate and Pentecostals. In addition to the existing dialogues involving Roman Catholics, Lutherans and Reformed with Pentecostals, these new conversations are a sign that deeper dialogue between church traditions is possible. In addition, there are many local and national conversations that reach the church at a grass roots level, i.e. forums for

praying together, reading the Bible together and engaging in common diaconal work. The commitment to these conversations helps to build mutual understanding.

- The Global Christian Forum (GCF) has made tremendous inroads in introducing church leaders from the Catholic, Orthodox, Anglican, Protestant, Evangelical and Pentecostal traditions to one another. The relationships made through the GCF have nurtured many new developments and continue to help to deepen the broadest relationships.
- The invitation to hold the 10th Assembly of the WCC in Busan, South Korea was endorsed not only by the WCC member churches in Korea, but by all the member churches of the National Council of Churches in Korea, including the Pentecostal Church. The invitation signifies an important change in relationships.

8. Member testimonies

Given the importance of personal testimonies to the JCG methodology over the years, members of the JCG were invited to respond to the following three questions at the end of the journey

- What have you learned from our work together?
- How have you been transformed through our work together?
- What are the challenges for the church that have been clarified through our process together?

While responses to these questions varied, the testimonies were positively provocative and reflect an overwhelming and unanimous celebration of this virtue – the development of personal relationships of mutual love provide a sure foundation for the mutual understanding upon which inter-church, ecumenical dialogues rely – and the mutual understanding inter-church, ecumenical dialogues generate. When we grow in relationship with one another, we grow in love for one another; when we grow in love for one another; we grow in understanding of one another.

We learned that we must take the time to grow in love for one another in our diversity.

We were transformed and reoriented toward a common hope.

We gained a deeper understanding of the challenges we face together as Christians.

9. Recommendations

On the occasion of the Busan Assembly, the JCG prepared the following recommendations to the WCC member churches.

Recognising that together WCC member churches and Pentecostal churches confess faith in the Triune God according to the scriptures; together these churches are called to be a response to Christ's prayer for the unity of his believers, so that the world may believe in God's saving love for all creation; and

Recognizing also that JCG conversations in recent years have produced promising results, which should continue for the sake of common witness in the world and deeper mutual understanding between churches;

R1. The JCG recommends that efforts should be maintained to encourage conversation between the member churches of WCC and Pentecostal churches that are not members of the WCC.

A. Involvement in the work of the WCC

R2. The WCC should continue to involve Pentecostal leaders, pastors, lay people and theologians in strategic ways that help the fellowship of WCC member churches to encounter the Pentecostal movement.

R.3. *Recognizing the growing significance of Pentecostalism in the world, the JCG recommends the participation of Pentecostals in WCC commissions be strengthened, i.e. Faith and Order, Mission and Evangelism, International Affairs.*

R.4. *The JCG recommends that collaboration in the area of theological education, ecumenical formation and youth initiatives continue, e.g. through theological education networks (ETE and WOCATI), the Bossey Ecumenical Institute and ECHOS (youth commission).*

R.5. *The JCG recommends, that a Joint Consultative Group is maintained as a platform for monitoring the rapidly developing conversations (formal), dialogue (informal) and encounters between WCC member churches and Pentecostal churches.*

R.6. *Acknowledging that there are Pentecostal churches that are members of the WCC, the JCG recommends that consideration be given by the WCC to the most appropriate ways of their engagement in this process of encounter and conversation, in consultation with its Pentecostal conversation partners.*

R.7. *Recognizing the value of the diversity on our and teams and the contributions each participant was able to make, we recommend that the WCC along with its Pentecostal partners in the JCG maintain and continue to strive toward balanced participation.*

B. Conversations among Pentecostals

The Pentecostal movement is diverse, global and growing. The JCG would like to encourage the Pentecostal World Fellowship to continue to endorse the theological exchange between churches.

C. Conversations, dialogues and encounters at national, regional and global levels

Though the WCC and the PWF offer global leadership, it is also important to encourage dialogue between national churches, between world communions and among church leaders.

Where WCC member churches and Pentecostal churches have engaged in dialogue at a national level great progress has been made.

R.8. *The JCG recommends that churches around the world should be encouraged to be in conversation on a national and regional level, finding new ways to express common faith in and common witness to Christ.*

The bilateral dialogues and conversations between world communions and Pentecostal churches have helped to deepen theological discussions.

R.9. *The JCG recommends that global church traditions be encouraged to continue dialogue and conversations that lead to deeper mutual understanding, solving existing problems between the churches and healing of divisions.*

R.10. *Recognizing the Global Christian Forum brings leaders together from many church traditions, establishing relationships through the Forum that have helped initiate many new opportunities for churches to deepen their ecumenical encounter, therefore, the JCG recommends that these efforts be encouraged.*

Appendix 1

Participants in the Joint Consultative Group

World Council of Churches

Rev. Jennifer S. Leath (2007 to 2012), Co-moderator
African Methodist Episcopal Church

Rev. Dr Lesley Anderson (2007; 2009 to 2012)
Methodist Church in the Caribbean and the Americas

Ms Kyriaki Avtzi (2008)
Ecumenical Patriarchate

Father Ioan Chirilá (2007 to 2012)
Romanian Orthodox Church

Rev. Dr Paul Goodliff (2007 to 2012)
Baptist Union of Great Britain

Rev. Marjut Haapakangas (2010 and 2012)
Evangelical Lutheran Church of Finland

Rev. Tuija Elina Mannström (2007 to 2008)
Evangelical Lutheran Church of Finland

Dr Konstantinos Kenanidis (2009 to 2012)
Ecumenical Patriarchate

Prof. Dr Marina Kolovopoulou (2007 to 2012)
Church of Greece

Rev. Dr Cephas Omenyo (2007 to 2012)
Presbyterian Church of Ghana

Dr Xanthia Morfi (2011)
Ecumenical Patriarchate

Rev. Iára Müller (2007 to 2011)
Evangelical Church of the Lutheran Confession in Brazil

Rev. Eric S.Y. So (2007 to 2009; 2011)
Hong Kong Council of the Church of Christ in China

Sr Mother Superior Theoxeni (2007)
Ecumenical Patriarchate

Pentecostal Team

Rev. Dr Cecil M. Robeck (2007 to 2009; 2011 to 2012), Co-moderator
Assemblies of God

Rev. Dr Japie Jimmy LaPoorta (2007 to 2012), Co-moderator in 2010
Apostolic Faith Mission of South Africa

Dr Kimberly Ervin Alexander (2008 to 2012)
Church of God

Dr Miguel Alvarez (2010 to 2012)
Church of God

Rev. Dr Teresa Chai (2008 to 2012)
Assemblies of God

Rev. Dr Harold D. Hunter (2007 to 2012)
International Pentecostal Holiness Church

Rev. Dr Veli-Matti Kärkkäinen (2007 to 2012)
Finnish Pentecostal Movement

Rev. Connie Karsten - van der Brugge (2008 to 2012)
United Pentecostal and Evangelical Churches

Dr Jean-Daniel Plüss (2010 to 2012)
Swiss Pentecostal Mission

Dr Paulson Pulikottil (2007 to 2012)
Indian Pentecostal Church

Bishop Stephen Safwali (2007 to 2012)
Antioch Bible Church

Rev. Dr Frederick Ware (2009)
Church of God in Christ

Observers from the WCC Youth Commission, ECHOS

Dr Connie Ho Yan Au (2009)

Mr Nikos Kosmidis (2008)

Appendix 2

Nicene- Constantinopolitan Creed²

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation he came down from heaven,
by the power of the Holy Spirit he became incarnate
from the Virgin Mary
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried;
on the third day he rose again in accordance with the Scriptures;
he ascended into heaven.
He is seated at the right hand of the Father,
he will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father;
with the Father and the Son
he is worshiped and glorified:
he has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

² Em tua graça – resources for praise and prayer, Ninth Assembly, World Council of Churches, Geneva, 2006.

Appendix 3

Biblical texts used by the JCG to help discuss the marks of the church

The Church is One

- Acts 2.42-47 and 4.32-35
- Acts 15 – Full Chapter
- Ephesians 4.1-16
- Philippians 1.3-11

The Church is Holy

- Hebrews 12.1-5
- Isaiah 6.1-13
- Leviticus 19.1-37
- I Peter 2.1-10
- Acts 10.9-20, 34-48
- Philippians 1.2-5(11)

The Church is Catholic

- Ruth 1.15-17; 4.13-17
- Acts 11.27-30
- John 15.1-17
- Revelations 7.9-17
- Philippians 3.12-16

The Church is Apostolic

- John 20.21 and Luke 10.1-20
- Numbers 11:16-17; 23-30
- I Corinthians 15.1-11 and II Corinthians 11.5-30
- II Timothy 1.6-7 and Titus 1.5-9
- Acts 2.42-47
- Philippians 4.2-9