

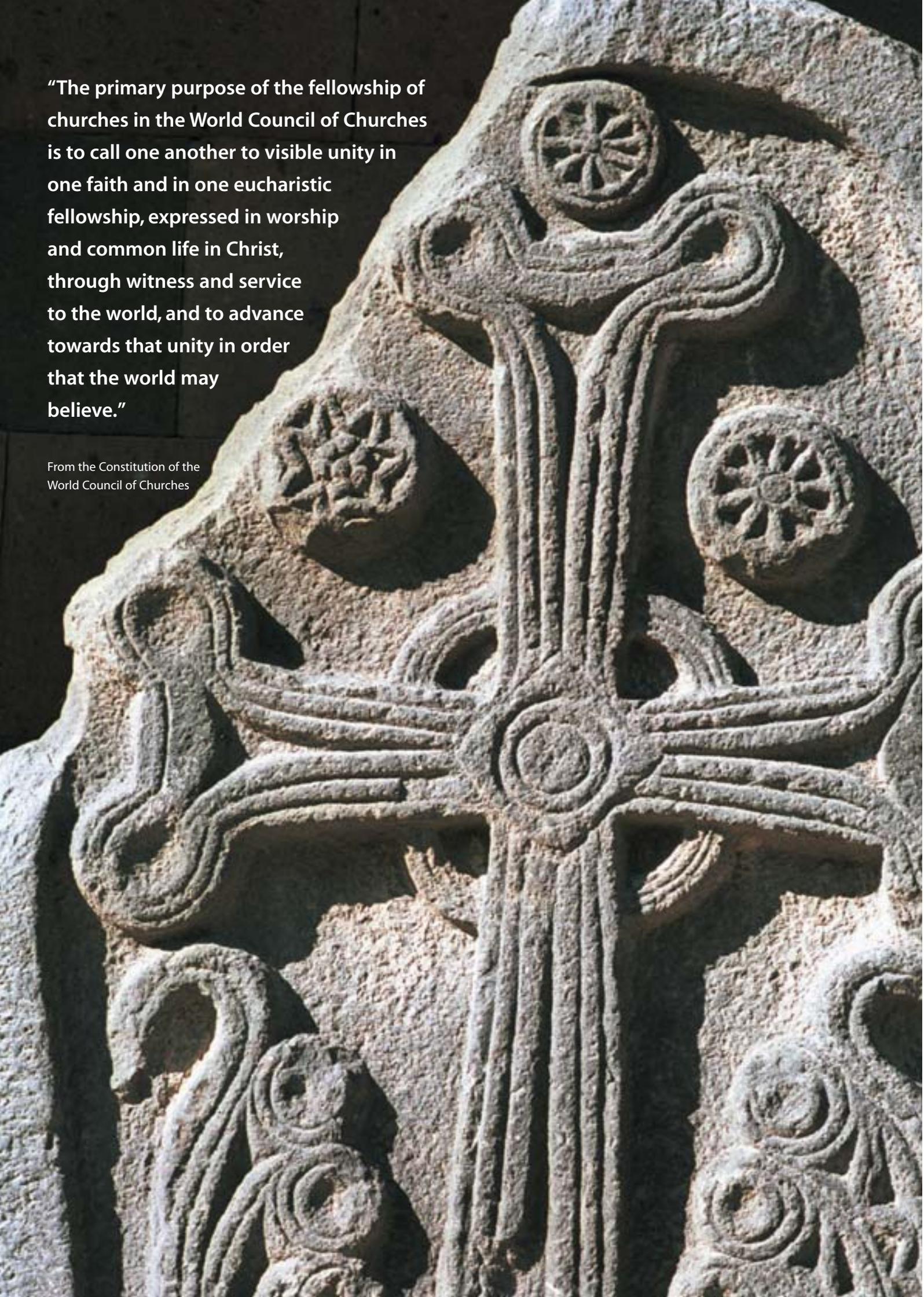


World Council of Churches  
**Annual Review 2004**



**“The primary purpose of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe.”**

From the Constitution of the  
World Council of Churches



# WCC Annual Review 2004

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The following related documents are available on our website [www.wcc-coe.org](http://www.wcc-coe.org) or on request from WCC:

### WCC Directory 2005

Includes lists and contact details of WCC member churches, ecumenical organizations, governing bodies and staff.

### WCC Finance Report 2004

The detailed audited report on WCC finance.

### WCC Programme Plan 2006 (Summary)

An overview of WCC programme plans.

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# Introduction



“A year rich in initiative and hope  
... in a world characterized by  
conflict and polarization”

Rev. Dr Samuel Kobia  
WCC general secretary

The year 2004 proved to be rich in initiative and hope for the World Council of Churches and for the wider ecumenical movement. The WCC was able to provide a unique space for the articulation of a common voice and for concerted action of churches in a world characterized by conflict and polarization.

The WCC annual review 2004 offers a glimpse into the wealth of activity carried out by the Council together with its member churches and ecumenical partners around the globe. Whether in theological study, mobilization for justice and peace, dialogue with other faiths, humanitarian service, or education and formation, the WCC provided innovative leadership and a global institutional form to the community of churches worldwide. As the largest global organization of churches, the WCC remains a unique and privileged instrument of the ecumenical movement.

This was also my first year as WCC general secretary and I am grateful to our churches, ecumenical partners and agencies for their generous support and encouragement which have sustained me and carried the Council during this period. In my first months of service, I gave some priority to meeting with and listening to our membership and wider constituency in my visits to several regions of the world. Wherever I went, I witnessed the profound changes affecting the world, and I felt the

anxiety and concern of our churches and their societies. Fear, poverty and illness continue to enslave many millions.

But in all places I also experienced an authentic sense of Christian hope rooted in a profound spirituality and faith in Jesus Christ. This hope emerges joyfully in the continuity of things of the spirit with action for justice and peace. I am convinced that this spiritual yearning of people is something the ecumenical movement needs to rediscover as a source of vitality, a “compass” for our actions and a foundation for renewal.

In 2005 the WCC enters the final year before its ninth assembly in Porto Alegre, Brazil, which takes as its theme “God, in your grace, transform the world”. We anticipate that this assembly will be a unique moment of fellowship, prayer and hope for thousands of Christians from around the world. The year of preparation is certain to be significant for the Council, as a rapidly changing world context and new realities require that we discern and adapt our strategies and programmatic focus. The effective and united voice and witness of the churches has rarely been so necessary.

**Rev. Dr Samuel Kobia**  
WCC general secretary

# The World Council of Churches is the world's most inclusive ecumenical organization, and aims to promote Christian unity in faith, witness and service



The World Council of Churches is the world's most inclusive ecumenical organization, and aims to promote Christian unity in faith, witness and service. The WCC defines itself as a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

Today, the WCC brings together 347 churches, denominations and church fellowships in over 100 countries throughout the world, representing over 550 million Christians and including churches from the diverse traditions of the Protestant Reform, most of the world's Orthodox and Oriental Orthodox churches, as well as many United and Uniting churches.

The modern ecumenical movement began in the late nineteenth and early twentieth centuries, when Christians began to pray and work together across denominational boundaries. By the 1920s, several pioneering movements had been formed to advance the cause of church unity worldwide. In 1937, church leaders from Protestant and Orthodox traditions agreed to establish a World Council of Churches, and in 1948 representatives of 147 churches gathered in Amsterdam to constitute the WCC. Since that time, a

growing number of churches on every continent have joined this search for Christian unity.

Eight WCC assemblies have met since Amsterdam (1948): Evanston (1954), New Delhi (1961), Uppsala (1968), Nairobi (1975), Vancouver (1983), Canberra (1991) and Harare (1998). The ninth assembly will be held in Porto Alegre, Brazil, in 2006.

Each assembly elects a central committee (158 members) which meets every 12 to 18 months, and an executive committee (25 members) which meets twice a year to oversee the policies and programmes of the Council.

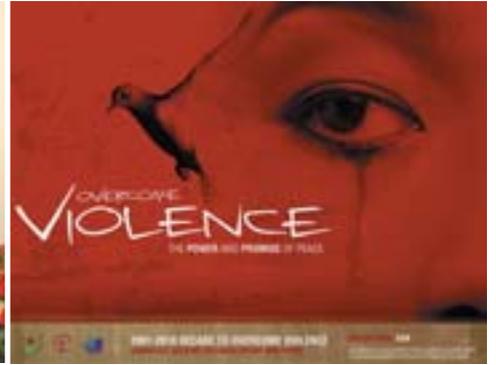
In 2004, Rev. Dr Samuel Kobia (from Kenya) succeeded Rev. Dr Konrad Raiser (from Germany) as the general secretary and heads the 170 staff based at the WCC headquarters in Geneva. The WCC maintains offices in the USA, the Middle East, Eastern Europe and the Pacific and works with a network of programme staff and consultants in all regions.



Installation of new general secretary



Kobia in Africa



Overcoming violence: focus on USA

# WCC Year in Review 2004

## **New WCC general secretary**

The WCC welcomed a new general secretary, Rev. Dr Samuel Kobia from the Methodist Church in Kenya, who took up office in January 2004. In an interview published after his first 100 days in the position, Kobia emphasized that, as a movement and as an institution, he “would like to see the WCC offer moral guidance on the crucial issues facing the world. I am convinced that the questions confronting the world today are of a fundamentally spiritual nature ... I would like the WCC to be both a bridge-builder and a bridge itself, connecting humanity and allowing people to relate to each other again.”

## **India: Christian presence at the World Social Forum**

Affirming the spirituality of life and human dignity was the WCC’s central theological message at the World Social Forum in Mumbai, India, in January. The theme underlay the five seminars the WCC ran jointly with the World YWCA, the Lutheran World Federation (LWF), Church World Service and other ecumenical organizations. A strong interfaith dimension was part of the approach of the ecumenical delegation, the largest Christian participation since the Social Forum started in 2000.

## **USA: “The Power and Promise of Peace”**

“The Power and Promise of Peace” was the compelling theme for the 2004 annual focus of the WCC’s “Decade to Overcome Violence (DOV): Churches Seeking Reconciliation and Peace (2001–10)”, this time on the USA. It was also the theme of the 2004 annual meeting of the United States Conference of the WCC, held 5–6 October in Atlanta, Georgia. Among key personalities involved in the event were former US Ambassador to the UN, Rev. Andrew Young, King Center president and CEO, Martin Luther King III, and the WCC president from North America, Dr Bernice Powell Jackson.

## **Churches and the Rwanda genocide: The Kigali Covenant**

The need for churches to confess their collective failure in addressing the Rwandan genocide when it erupted ten years ago was part of the message that the WCC general secretary brought to Rwanda during his first visit to the country from 16–18 April 2004. A central part of the programme was devoted to an international ecumenical workshop on “Lasting Peace in Africa” co-convened by the WCC and the All Africa Conference of Churches, and attended by church and ecumenical leaders from some 20 African countries. The workshop’s conclusions were summarized in a document – the “Kigali Covenant” – which proclaimed “never again should such a degree of violence and crime against



Ecumenical Patriarch



Faith and Order: young theologians



United Nations

humanity be allowed to occur in any of our countries ... the leadership of churches and governments [should] feed the minds and souls of their people with love, peace and reconciliatory messages so that painful experiences in human memory are not exploited.”

### **Orthodox Church relations: meeting with Ecumenical Patriarch**

“You are at home here,” were the words used by Orthodox Patriarch Bartholomew I to welcome the WCC general secretary during his first visit to the Ecumenical Patriarchate in Istanbul, Turkey, in May 2004. In his welcome, the Ecumenical Patriarch said that, as one of the founding members of the WCC in 1948, the Ecumenical Patriarchate “has always collaborated fully” and “will continue to work within the WCC towards the unity of the church”. The Ecumenical Patriarchate has given strong support to the work of the Special Commission on Orthodox Participation in the WCC since 1998. Kobia highlighted “the pioneering role of the Ecumenical Patriarchate in the areas of ecology and interreligious relations.”

### **Kobia meets with UN secretary-general**

Churches’ concern over the situation in Iraq and Israel/Palestine, the role of religion in conflict, and working relations between the WCC and the United Nations Organization were the focus of the first meeting between the UN secretary-general

Kofi Annan and the WCC general secretary Samuel Kobia on 19 May. Annan welcomed the initiative to invite the Council’s member churches to mark the International Day of Peace with prayer services.

### **Hopes for peace in Sudan**

“Peace is coming” was the hopeful refrain echoed by the international ecumenical women’s delegation to Sudan which was co-organized by the WCC and the All Africa Conference of Churches (AACC), 29 June–9 July. Earlier in the year, the WCC general secretary welcomed the peace agreement between the warring parties in the Sudanese civil war as “an important step towards national reconciliation and healing” and “a turning point for the people of Sudan”. The WCC has been at the forefront of church efforts for peace in the country for decades.

### **Faith and Order Commission meets in Malaysia**

The world’s most representative theological forum for Christian unity – the World Council of Churches’ Commission on Faith and Order – met in Kuala Lumpur, Malaysia, from 28 July to 6 August 2004, under the theme “Receive one another, as Christ has received you, for the glory of God” (Romans 15:7). The commission’s first meeting in the twenty-first century, it was also the first time it gathered in a Muslim-majority country. In his address to the meeting, the prime minister of Malaysia, H. E. Dato’ Seri Abdullah bin Haji



World Bank president Wolfensohn



Spirituality against HIV/AIDS



Korean welcome

Ahmad Badawi, stated that the large Christian gathering gave him “great hope that, together, we can fight the perception that religions are at war, and that civilizations are colliding”.

**Churches continue the fight against HIV/AIDS**

The WCC, as part of the Ecumenical Advocacy Alliance, joined other faith-based groups at the 15th international AIDS conference in Bangkok, Thailand, in July to highlight the major role religious communities play in responding to the physical, emotional and spiritual needs of those living with HIV and AIDS. Participants also debated the challenges involved in combating stigma and preventing the spread of the virus.

**WCC executive experiences Asian vitality**

The vitality of the churches and of the ecumenical movement in Korea and in the Asia region were at the centre of attention during the August WCC executive committee meeting in Seoul. Members of the WCC’s governing body met with South Korean church leaders and president Roh Moo-hyun, who expressed strong appreciation of the WCC for its “fundamental assistance” in support of human rights and democratization in his country. The president also invited a future WCC assembly to a reunited Korea.

**21 September: International Day of Prayer for Peace**

Within the framework of its Decade to Overcome Violence, the WCC called on its member churches to pray for peace on 21 September. The new WCC initiative was linked to the International Day of Peace declared by the UN general assembly. Church leaders from all regions contributed inspiring video messages for the launch. In his message, WCC moderator Catholicos Aram I of the Armenian Apostolic Church (Cilicia) emphasized that “peace is an essential dimension of our Christian life and witness. Peace is a gift of God given to humanity through the incarnation of our Lord Jesus Christ. Peace is also a God-given vocation that must be fulfilled in obedient response to the call of God.”

**World Bank and International Monetary Fund at the Ecumenical Centre**

World Bank (WB) president James D. Wolfensohn and International Monetary Fund (IMF) deputy managing director Agustín Carstens joined WCC general secretary Samuel Kobia and WCC president for Africa Agnes Abuom for a high-level encounter between the three organizations on 22 October 2004 at the Ecumenical Centre in Geneva. The event was the culmination of a two-year process and resulted in a statement on “Common Ground and Differences of View” on poverty eradication worldwide.



Catholicos Aram I



Latin America



Churches in ACTION

### **Towards the ninth assembly: Kobia in Latin America**

Samuel Kobia visited five Latin American countries in 21 days on his first visit to the region since he became general secretary. The intensive programme in Bolivia, Brazil, Argentina, Uruguay and Chile included meetings with church and ecumenical organizations, as well as with representatives from civil society and government authorities. In Porto Alegre, Brazil, Kobia participated in the planning committee meeting for the WCC ninth assembly, to be held in this city in February 2006.

### **Church advocacy at the United Nations**

United Nations reform, economic justice, the crisis in Sudan and the Nuclear Non-Proliferation Treaty were the focus of the annual World Council of Churches' UN Advocacy Week which took place from 14–19 November in New York at the UN and the WCC's UN liaison office.

### **On the wings of a dove**

"On the wings of a dove", a 16-day WCC global campaign to overcome violence against women and children, was launched on 25 November 2004. Churches and church-related organizations worldwide addressed violence against women and children by promoting increased public awareness, and attempting to bring justice and healing to those who have suffered or are still suffering from violence. Worship and prayer vigils, discussions and exhibitions also characterized the campaign.

### **Ecumenism in the twenty-first century**

The future of ecumenism in the twenty-first century was the focus of a major conference convened by the WCC from 30 November–3 December near Geneva. The event gathered representatives from a range of churches and agencies to discuss more effective institutional forms for ecumenical work in a changing global context. The consultation's final statement emphasized the urgency of seeking new forms of ecumenism. It also underlined the WCC's role to provide a forum for "exchange and common advocacy against injustice", to "foster accountability in the quality of relationships among churches and partners", and to "provide space for the ecumenical movement to formulate a common ecumenical vision for the twenty-first century".

### **Ten years of ecumenical news**

WCC co-sponsored Ecumenical News International celebrated its 10th anniversary in 2004. Congratulating the agency, the WCC general secretary underlined the commitment "to the vision of an independent, professional, ecumenical news service as an indispensable resource for the witness and mutual understanding of the Christian fellowship worldwide." Further information on [www.eni.ch](http://www.eni.ch).

### **Asian tsunami: churches quick to ACT**

WCC member churches were among the first to respond to the devastating tsunami which affected several Asian countries at the end of 2004. Working through ACT (Action by Churches Together) churches and related agencies pledged over \$40 million in response to the crisis. WCC staff also visited the affected region and facilitated collaboration among local churches and aid organizations. ACT is a global alliance of Orthodox and Protestant churches co-founded by WCC to respond to humanitarian disasters.

*Background and further information on these highlights and other WCC actions in 2004 are available on our website: [www.wcc-coe.org](http://www.wcc-coe.org)*

# Deepening the Christian Fellowship

“A call for a transformation of the ecumenical movement from the narrow confines of its institutions”

The WCC brings together Christian churches from all regions and a broad spectrum of confessional families. Nurturing and deepening the fellowship among churches and ecumenical partners is a central task of the WCC through the work of its general secretary and the Office of Church and Ecumenical Relations.

#### **Church and ecumenical relations**

Throughout 2004, an intensive programme of visits to churches was carried out by the general secretary, Rev. Dr Samuel Kobia, during his first year of service (15 visits to 6 continents), carefully prepared in cooperation with staff responsible for the programmatic content and the communication aspect. The series of visits included Asia, the Pacific, Europe, North America, Africa and an extensive tour of Latin America, in advance of the WCC's ninth assembly in Brazil in 2006.

Work on the recommendations of the Special Commission on Orthodox Participation in the WCC was pursued, focusing primarily on a review of decision-making procedures, the adoption of a consensus model, a strengthening of WCC membership criteria, and the necessary revision to WCC procedural rules. The steering committee of the Special Commission in the WCC met in Minsk, Belarus, in June 2004. Participants affirmed support for changes in the WCC's decision-



making and membership rules, and developed theological reflection on issues of ecclesiology.

In early March, in Lebanon, the WCC general secretary and the moderator Catholicos Aram I met with Cardinal Walter Kasper and representatives of the Vatican's Pontifical Council for Promoting Christian Unity. The Joint Working Group between the WCC and the Roman Catholic Church held its last plenary session in May 2004 and concluded the seven-year mandate of the Group by adopting a detailed report and results of joint studies that will be presented at the ninth assembly. In 2006, the Joint Working Group will celebrate the 40th anniversary of its existence.

The WCC co-organized the fifth annual meeting of the Joint Consultative Group between the WCC and Pentecostals in South Africa in September.

#### **A reinforced global role**

In September, the annual meeting of the WCC with leaders of regional ecumenical organizations approved the text of a joint letter to the UN secretary-general expressing support for a strengthened UN role in the world. The group also gave particular attention to a reinforced global role for the WCC and closer collaboration with its regional partners. Earlier in the year, in June, the WCC hosted a meeting of the ecumenical officers of member churches, who explored ways of



coordinating ecumenical efforts more effectively, and discussed interfaith relations and new trends in the Christian world.

In May 2004, the Global Christian Forum in Asia was the first of a series of four regional consultations that will lead to a Global Christian Forum planned for 2007.

The Joint Consultative Group of the WCC and Pentecostals held its fifth annual meeting in South Africa in September and prepared a report to be submitted to the ninth assembly.

#### **New member churches**

In its August meeting the executive committee approved the application of new member churches. It endorsed the proposal that the Protestant Church in the Netherlands be accepted as a member church in continuation of the membership of the former Netherlands Reformed Church, Reformed Churches in the Netherlands and Evangelical Lutheran Church in the Kingdom of the Netherlands, which have now united.

#### **Ecumenism in the 21st century**

The landmark consultation on ecumenism in the 21st century, organized near Geneva, 30 November–3 December 2004, brought together more than 100 participants from WCC member churches, from Catholic and Pentecostal churches as well as from Christian world communions, regional and national ecumenical organizations, international ecumenical institutions and church-related agencies.

During the three days of dialogue, participants shared their visions of ecumenism and looked at more effective ways to work together in today's rapidly changing ecclesial, economic and political contexts. The consultation concluded with a call for a transformation of the ecumenical movement from the narrow confines of its institutions. In related discussions, WCC sought to strengthen its policy of partnership with specialized organizations of churches, which have traditionally formed a key network of support for ecumenical work, especially in the areas of advocacy and development. Further steps in the process of institutional "reconfiguration" are anticipated during 2005.

#### **A common ecumenical home**

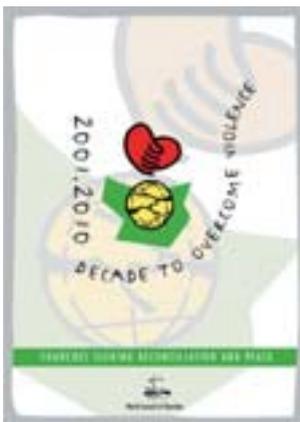
Throughout the year the Ecumenical Centre, the WCC's Geneva headquarters, remained a space of welcome and diverse activity. Almost 3000 visitors in organized groups originating from more than 30 countries were welcomed to the centre and participated in presentations and discussion with staff of WCC and partner organizations. The centre provides a unique open space of hospitality in international Geneva, and its facilities are regularly used by other organizations and institutions.

#### **Towards the ninth assembly 2006**

Preparations for the WCC's ninth assembly in Porto Alegre, Brazil in February 2006 moved into a new phase. An assembly office was opened in Geneva and a coordinator and other staff were appointed. The Assembly Planning Committee met twice, in Italy and in Brazil, to develop the programme and to approve key policies. Staff worked with local churches and partners in Porto Alegre to plan for the event, which will gather over 3,000 Christians from all traditions and all regions under the theme "God, in your grace, transform the world".



# Churches for Reconciliation and Peace



“Creative ways of promoting a culture of peace and reconciliation”

Launched in 2001, the WCC’s Decade to Overcome Violence (DOV) remains a priority theme for the fellowship and continues to provide a unique framework for churches around the world to address “the spirit, logic and practice” of violence and to develop creative ways of promoting a culture of peace and reconciliation together.

**The power and promise of peace**

The DOV annual focus for 2004 was on the USA, organized under the theme “The Power and Promise of Peace”. A national DOV committee and the WCC US office coordinated a calendar of church peace events throughout the year, culminating in October at the WCC US Conference annual meeting in Atlanta. Attention was drawn to the US churches’ responsibility for peace and justice through a series of workshops and worship services, and participants were moved by the messages of solidarity brought by a group of eight “living letters” from countries in conflict. In 2005, the DOV annual focus is on Asia, taking the theme “Building Communities of Peace for All”, which is also the theme of the seventh assembly of the Christian Conference of Asia.

**Religion, power and violence**

Religion has potential both as a soothing balm and as an explosive fuel in situations of conflict. The sixth Willem Visser ‘t Hooft consultation, held at the Ecumenical

Institute in Bossey in June 2004, brought together people from various religious traditions, soliciting their spiritual resources to identify inter-religious models, resources and networks for peace-building. A short film on the event was produced.

**International Day of Prayer for Peace**

In consultation with the United Nations, the WCC invited churches from around the world to mark 21 September 2004 as the first International Day of Prayer for Peace, to coincide with the UN’s existing day of peace. One of the highlights of this global mobilization was a series of messages from 14 world Christian leaders and peace-makers from all continents. These were made available on the DOV website, along with other resources for prayer and liturgy.

Throughout the year, the DOV coordinating office developed closer links with the UN Decade for a Culture of Peace and Non-violence for the Children of the World. In this context, the WCC’s DOV programme took part in the first international exhibition of peace initiatives in Paris. New DOV educational tools and materials were made available on the DOV website and on CD.

Further information:  
[www.overcomingviolence.org](http://www.overcomingviolence.org)

# Building the Unity of the Church



The WCC coordinates and supports the efforts of churches to study the theological and doctrinal issues affecting their unity and division, primarily through its Commission on Faith and Order. The Roman Catholic Church is a full partner with member churches of the WCC in the work of Faith and Order, and representatives of other non-member churches are involved in the meetings and related study processes.

**Faith and Order Plenary Commission**

The year proved to be one of change and steady development for Faith and Order. The milestone event was the *Faith and Order Plenary Commission meeting* in late July in Kuala Lumpur, Malaysia, under the theme “Receive one another, as Christ has received you, for the glory of God” (Rom. 15:7). The Plenary Commission, which is held every seven years, concluded that “there are still many questions we need to explore, but we became aware of reaching a moment of hope, having identified a framework which might enable churches to move forward in terms of mutual recognition”. A group of younger theologians made a significant impact on the meeting, through both their interventions and a message to the gathering.

**Visible unity of the church**

Faith and Order focused on several studies advancing the visible unity of the church.

The study on ecclesiology – developed in light of churches’ responses to the ground-breaking WCC process on baptism, eucharist and ministry (BEM) – seeks to express what the churches “can now say together about the nature and purpose of the church” and, from that perspective, to clarify the continuing areas of disagreement.

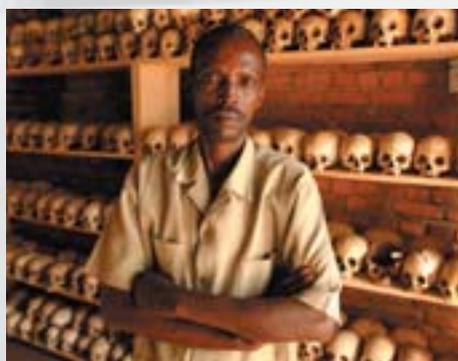
The work on ecclesiology was complemented by a study of ethnic identity, national identity and the search for the unity of the church. This explores the role of churches in situations of tension and conflict – especially where divisions between churches reinforce ethnic and national cleavages – and how Christian unity can further the churches’ witness to reconciliation and justice. The ongoing Faith and Order study on the nature and mission of the church was also upheld as a major ecumenical tool for the twenty-first century.

**Week of Prayer for Christian Unity**

The Week of Prayer for Christian Unity 2005, prepared early in the year, marked the beginning of a new era of collaboration between the WCC and the Roman Catholic Church. For the first time, the text was not only jointly prepared but also co-published by the WCC and the Pontifical Council for Promoting Christian Unity.

“Receive one another, as Christ has received you, for the glory of God”

# Churches Speaking the Truth to Power



The year 2004 provided ample reasons for promoting ecumenical advocacy and peaceful resolution of conflicts. The Churches' Commission on International Affairs is the WCC's instrument for advocacy and Christian witness in the arena of global political life. In late 2003 and 2004, the International Affairs team analysed and prepared statements and minutes on conflicts in Sudan, Korea, Zimbabwe, Somalia, Israel/Palestine, India/Pakistan and on the Nuclear Non-Proliferation Treaty.

### Emerging advocacy priorities

Recognizing the need for a flexible response to new crises, in 2004 the CCIA Commission also identified the need for a more proactive advocacy approach to four regional priorities during the period leading up to the WCC ninth assembly:

- (1) peace with justice in Israel/Palestine, including support for the ecumenical accompaniment programme and efforts to establish a Jerusalem Ecumenical Centre in the old city;
- (2) promotion of peace and reunification in the Korean peninsula;
- (3) close cooperation with the Zimbabwe Council of Churches in support of a

sustainable resolution of the political crisis there;

(4) special efforts to accompany Cuban churches in the complex transition on the island.

### United Nations liaison

The strengthened WCC UN Liaison Office in New York serves as a link between the UN and the work and constituency of the WCC and aims to monitor and influence UN policy by bringing the voice of the churches to the forefront of international debate. Among the year's priority areas were monitoring of the UN security council in response to conflicts, disarmament and environment, economic justice, impunity and the rights of indigenous peoples.

The WCC UN office facilitated the first meeting of the new WCC general secretary with his UN counterpart Kofi Annan. A highlight of the year was the WCC Advocacy Week at the UN, which was organized for the second time in New York in November. Some 80 participants from churches and partners came together for a week of discussion and common strategizing. Four public

seminars were held in the UN building on the Millennium Development Goals, nuclear proliferation, UN reform and the situation in Sudan.

### Nuclear non-proliferation

The Nuclear Non-Proliferation Treaty statement was followed-up by a WCC delegation to five foreign ministries of non-nuclear members of NATO, and to the NATO headquarters, focusing on the contradictions between existing state undertakings in the NPT and the language used in the Strategic Doctrine of NATO in which nuclear weapons maintain an essential role. The delegation was well received and in each capital there was strong interest in further dialogue with churches.

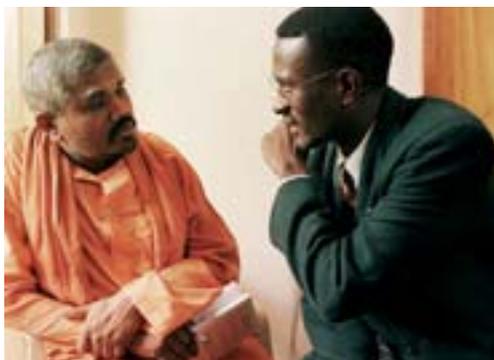
### Spirituality and politics

In response to the increasing interaction between religion and politics, a seminar was organized in December on "Spiritual Accompaniment on Political Processes". One conclusion was the need for a clearer and more proactive political role for the churches, in order to strengthen the value of politics by refocusing on issues of principle.

"To monitor and influence UN policy by bringing the voice of the churches to the forefront of international debate"

# Churches in Dialogue

## with Other Faiths



The WCC is increasingly expected to provide analysis, resources and guidance on interreligious dialogue and cooperation. The WCC Interreligious Relations and Dialogue staff work with a broad network of other faith communities, institutions and academics to maintain and strengthen interfaith tolerance and mutual understanding, despite an international context which has reinforced prejudice and interreligious tension.

“Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it”

### **Religious plurality and Christian self-understanding**

After a two-year study process involving diverse international networks and WCC staff teams, a study document on a theological approach to *Religious Plurality and Christian Self-Understanding* was produced and will be presented at the WCC ninth assembly. The theme of hospitality was chosen as the leitmotif of the document, indicating a welcoming attitude to others and echoing the biblical experience of Hebrews 13:2: “Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.”

### **Christians and Muslims in the USA**

The WCC helped initiate discussions between diverse Muslim and Christian groups from the USA and the Middle East on the impact of US–Arab relations on Christian–Muslim mutual perceptions and the so-called clash of civilizations. In 2003 and 2004, a series of conferences was held in Europe and the Middle East. Visits of Middle Eastern Christians and Muslims to the USA were prepared for 2005 and a set of encounters with Christians of various persuasions was planned.

### **Teaching for tolerance**

The WCC continued to facilitate contacts and exchange between Christian institutions and centres specializing in the study of Islam and Christian–Muslim relations. A number of meetings have been held over the years with a variety of themes. In 2004, and for the third time since 1995, the WCC co-sponsored with the University of Balamand in Lebanon an international consultation on developing teaching programmes in interreligious and intercultural studies.

### **African religious and spiritual life**

A major multifaith consultation on the contribution of Africa to religious and spiritual life was jointly prepared by the WCC and the Pontifical Council for Interreligious Dialogue and held in September in Ethiopia.

### **Imagining the future**

A planning group involving partners from other religions began preparations for a major WCC interreligious conference scheduled for June 2005. Under the theme “A critical moment in interreligious relations and dialogue: thinking together, assessing the present and imagining the future”, this global event is expected to signal renewed ecumenical commitment to interreligious dialogue.

# Mission and Evangelism: Healing a Broken World



Mission and evangelism is one of the central historical streams of the work of the WCC. Mission in an ecumenical perspective is understood as the promotion of common witness and mutual support of churches in their evangelistic and healing role in the world. The WCC mission staff work with churches and mission agencies worldwide to develop collaboration and to deepen reflection on the theology and methods of holistic mission.

“Called in Christ to be reconciling and healing communities”

## Promoting the ministry of reconciliation

The theme of reconciliation undergirded the main activities of the programme on mission and evangelism in preparation for the conference on world mission and evangelism in Athens in May 2005, under the theme “Come, Holy Spirit, Heal and Reconcile! Called in Christ to be Reconciling and Healing Communities”. Among the most genuinely global mission gatherings, the conference will involve over 500 participants from virtually all Christian traditions. During 2004, priority was given to the theological, spiritual and material preparations for this major event.

Several theological and spiritual documents were published in the International Review of Mission and in book form. Two statements were prepared on new insights in theology and mission: one on mission from the perspective of the message of reconciliation, the other on the intrinsic relationship between the healing mandate of the church and its missionary calling.

## Mission with the poor

The Urban and Rural Mission office convened an intercontinental consultation in Ghana in June 2004

under the theme “mission from the perspective of people in struggle”. Participants emphasized the need for an understanding and practice of mission with the poor, involving the church and transforming its mission to go beyond the church into diverse religious and social contexts.

Other key moments of reflection during the year included the Zambia conference on mission and development, the annual school for evangelism held in Fiji, and an Afro-Asian mission consultation in India on healing, reconciliation and power.

## Churches as healing communities: HIV/AIDS

To foster churches' reflection and action on their healing ministries, in particular in relation to the HIV/AIDS pandemic, a series of consultations was organized in all regions. Networking and advocacy work was developed in relation to HIV/AIDS in close cooperation with the Ecumenical Advocacy Alliance, co-founded by the WCC, such as support for the code of good practice for HIV/AIDS and an active contribution at the 15th international AIDS conference in Bangkok where the contribution of faith-based organizations was accorded unprecedented recognition.

# Churches Caring for Life



The WCC works with churches and ecumenical networks to uphold alternative visions of the unity of humankind, a vision characterized by justice, peace and solidarity.

“For the WCC, priority is given to ethical approaches to justice, human rights and equality”

### Dialogue with international financial institutions

Dialogue with the World Bank and the International Monetary Fund culminated in October with a historic high-level encounter between the leadership of the WCC and the two financial institutions. Their common commitment to overcome poverty was affirmed, despite differing perspectives: priority is given to economic growth by the Bretton Woods institutions, while the WCC’s priority is ethical approaches to justice, human rights and equality. The three organizations agreed to continue joint work on case studies to assess the impact on people’s lives of World Bank and IMF programmes.

The WCC’s AGAPE process (Alternatives to Globalization Addressing People and Earth) culminated with a meeting to harvest the findings of a regional process of consultation, to be presented at the WCC’s ninth assembly. The WCC’s role in promoting ecumenical coordination at the World Social Forum developed significantly in India and in preparations for Porto Alegre in 2005.

### Practical justice

Russia’s signing of the Kyoto Protocol was welcomed by the WCC network on climate change, which significantly contributed to this achievement. The network began to broaden its cooperation

with other ecumenical partners, linking its work on climate change with a commitment to ensure clean water for all.

Members of churches and organizations working on racial justice reflected on the theme “Living out the challenges of transformative justice.” They developed their responses to exclusive migration policies and increasing xenophobia and racist violence in some countries. A resource guide on *Transformative Justice: Being Church and Overcoming Racism* was published and widely distributed.

The Indigenous People’s programme emphasized loss of land and resources and the safeguarding of indigenous languages. Relocating the programme to Bolivia allowed greater emphasis on the daily experience of indigenous people and churches in their local context.

### On the wings of a dove

A global church campaign on violence against women was launched by the WCC on 25 November and lasted until 10 December. Entitled “On the wings of a dove”, the campaign focused on efforts made to overcome violence against women and children. Brochures, posters and a website were used to raise awareness of the problem in churches and among the broader public.



# Churches Serving Human Need



“Conditions affecting refugees, migrants and internally displaced people worsened in most regions of the world”

Since its inception, the WCC has considered service to those in need as central to the life of the ecumenical movement. The WCC strengthens collaboration in the area of practical solidarity, capacity-building and development cooperation worldwide, and coordinates ecumenical work with refugees and migrants. During 2004, staff of the Diakonia and Solidarity team coordinated some 54 ecumenical round-table programmes focusing on poverty alleviation and social welfare, supported a range of church projects and visits, and conducted training workshops in several regions.

Considerable progress was made in establishing church-based networks working on children's issues in Asia. These networks enable churches to be more aware of the needs of children in their countries, to develop more effective ways of responding to those needs and to learn from – and encourage – one another. An international conference of Orthodox Church social and humanitarian organizations was held in Finland in May, leading to plans for a global Orthodox network on diakonia.

## **Commission of the Churches on Diakonia and Development**

The new WCC Commission of the Churches on Diakonia and Development met in May to consider issues such as the role of religion in development, diakonia and justice, and the rights-based approach to development. The 2005 meeting of the Commission will follow-up on these issues, consider a code of conduct for churches and related organizations working in diakonia and development, and discuss interfaith perspectives on development and service.

A study on the relationship between diakonia and justice was carried out in conjunction with the Justice, Peace and Creation team. Contributions were received from approximately 100 partners working in the regions. The results will be published in 2005.

## **Uprooted people**

Work with uprooted people continues to be a high priority, particularly as conditions affecting refugees, migrants and internally displaced people worsen in most regions of the world. Ecumenical working groups met in most regions, and the annual meeting of the Global Network on Uprooted People took place in September with a particular focus on gender-based violence and HIV/AIDS among refugees and migrants.

Cooperation increased with ACT International, the WCC-related emergency coordination office. At the very end of the year, the destruction caused by the tsunami disaster in Asia led to a massive outpouring of assistance from the international community. ACT mobilized significant support for church partners in the region. Although rarely highlighted in international media, the support of Asian churches and related organizations in the affected areas was immediate and effective.

# Education: Nurturing the Ecumenical Vision



The purpose of ecumenical formation in the WCC is to develop anew an ecumenical consciousness in the churches and ecumenical movement, and to enable churches and ecumenical organizations to be effective carriers of the ecumenical vision.

## **Understanding the ecumenical movement**

There is increasing recognition of the need for ecumenical formation within the leadership and staff of churches, councils and agencies in the ecumenical movement. In response, two initiatives were taken in 2004. A CD-ROM was produced containing advice, methodologies, presentations and resources to assist ecumenical formation in various contexts. In December, an international ecumenical formation seminar brought together staff from 14 churches and agencies for an intensive programme designed to help participants understand the ecumenical movement and to strengthen their active participation.

In some places, ecumenism is regarded with suspicion, but church workers are keen to know more. A workshop was held in November at the International Baptist Theological Seminary in Prague on the theme "Education for unity and unity in education". Church, religious and theological educators came from

Orthodox and Protestant churches in Central and Eastern Europe. Although there were significant differences between the countries represented, participants identified common challenges to the role and content of religious education in state education and the need to develop theological education.

## **Working in the regions**

The strategy of appointing WCC regional consultants for the Asia/Pacific, Central and Eastern Europe, and Latin America/Caribbean regions is proving to be effective for the Ecumenical Theological Education programme, which requires contextual approaches. Examples include the development of an HIV/AIDS-responsive theological curriculum for Africa, which is now used as a model for other regions. Work continues to help women gain access to theological education and to encourage churches to engage them.

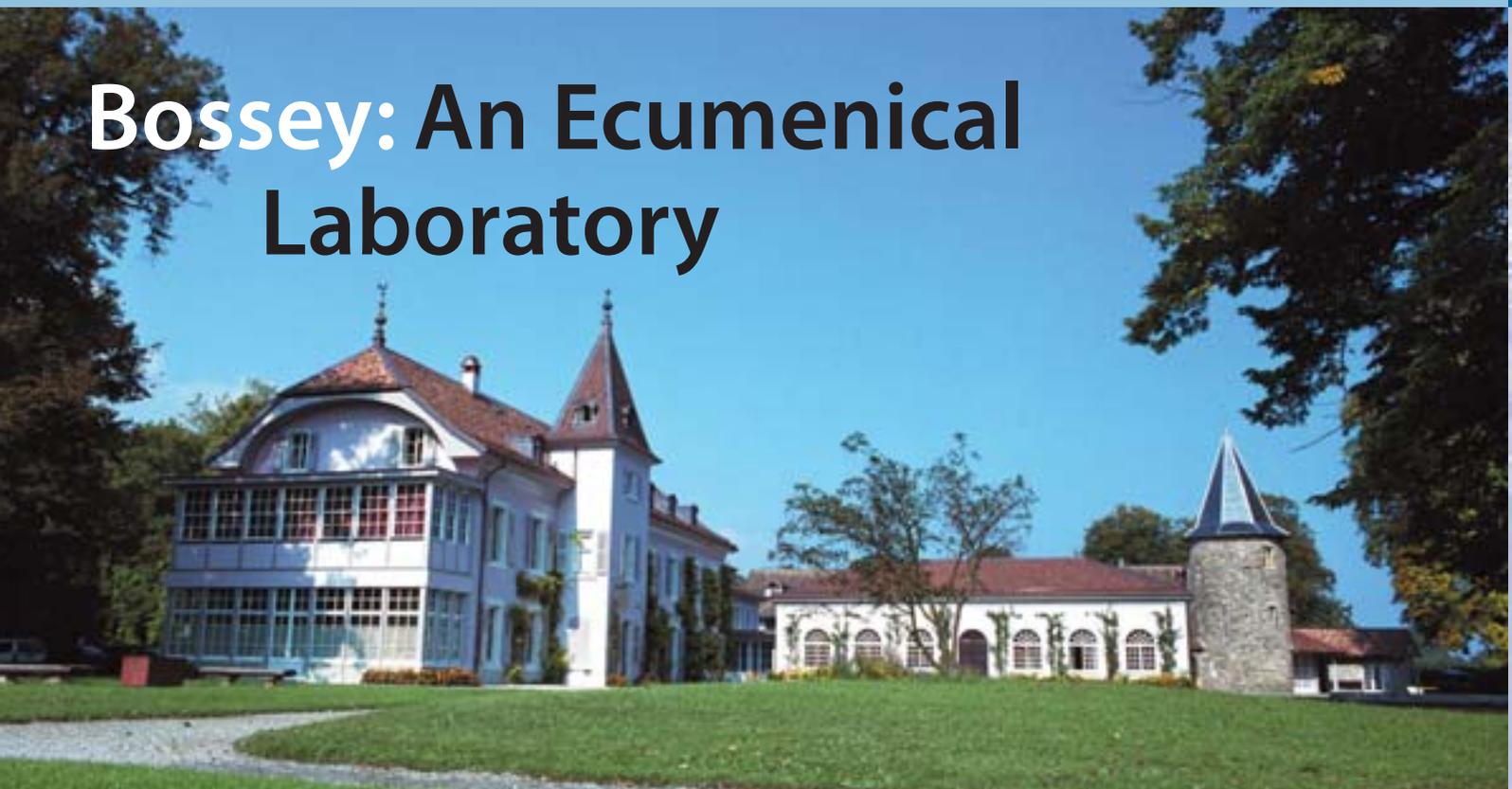
## **Future leaders and advocates of ecumenism**

The experience of WCC scholars studying in another country has continued to produce leaders and advocates for the ecumenical movement. In 2004, 76 scholarships were awarded for individuals and 12 for group training. Regional consultations for Africa and the Pacific were held to assist WCC national

correspondents and other stakeholders to understand the programme and how it operates, and to ensure that priorities and procedures are responsive to regional needs. There continues to be a low level of funding for scholarships for theological studies. An external evaluation of the WCC scholarships programme will take place in 2005.

"To enable churches and ecumenical organizations to be effective carriers of the ecumenical vision"

# Bossey: An Ecumenical Laboratory



The WCC's Ecumenical Institute at Bossey, near Geneva, contributes to the formation of ecumenical leadership, both lay and ordained. Founded in 1946, and affiliated with the University of Geneva, Bossey offers a unique ecumenical learning experience to the many students from diverse Christian traditions and origins who attend the Institute's Graduate School. Other institutes and universities continue to seek collaboration with Bossey, confirming that ecumenical commitment and enthusiasm are still alive and at work in many parts of the world.

### **Expanding ecumenical horizons**

During 2004, two new elements were integrated into academic programmes that substantially changed the dynamics of the student community and the whole ethos and methodology of teaching. The first was the decision to admit in the annual intake of 40 places students from non-WCC member churches or from churches and religious communities which are not traditionally part of the ecumenical movement. Bossey is thus endeavouring to enlarge the scope of its ecumenical encounter and stimulate positive engagement with these churches.

### **Interfaith learning**

The second significant change was the decision to include an interfaith dimension in the curriculum of Bossey. Students argued that cohabitation with people of

other faiths has become a reality in many parts of the world, and there is a need to study the nature of Christian identity and witness in these contexts. Scholars from other faith communities have been invited to lecture and interact with the students.

### **Forming future ecumenical leaders**

Bossey continues to attract more and more applications from potential students, with 2–4 applicants for every study place. Bossey's research confirms that many of the Institute's alumni are among the top leaders of WCC member churches, governing bodies and the wider ecumenical movement.

The 55th session of the Graduate School of Ecumenical Studies was held on the theme "The responsibility of religion for peace-making in contexts of increasing violence" and ended in February. The 56th session commenced in October with the theme "For thine is the kingdom and the power and the glory: God's power and human accountability". Alongside the traditional annual graduate programme, the Master of Ecumenical Studies and the Ph.D. programme in Ecumenical Studies attracted considerable interest.

"Bossey offers a unique ecumenical learning experience to many students from diverse Christian traditions and origins"

# Preserving the Ecumenical Memory



“One of the most valuable of the WCC’s assets”

The wealth of knowledge on church life and the history and concerns of the ecumenical movement contained in its library and archives is one of the most valuable of the WCC’s assets. Beginning in 2003, the WCC received a special grant from the private Swiss bank Pictet et Cie to establish an Ecumenical Research Centre. The purpose of the new centre is to improve the accessibility of WCC library and archive resources to researchers and students as a unique global centre of ecumenical learning and ideas. The completion of this major project will be marked by a series of interfaith events in Geneva in late 2005.

#### **One library on two sites**

As part of the project, the management of the libraries at the Ecumenical Centre in Geneva and the Ecumenical Institute of Bossey, was merged and consolidated. Common policies on cataloguing and acquisitions were established and implemented. In consultation with faculty and staff, thematic collections were assigned a primary site, while maintaining reference titles at both. In this process 20,000 books were transferred to the Ecumenical Institute, doubling the number of books available there for students and faculty.

A central element of the project, the renovation and expansion of the library at the Ecumenical Institute, was completed

in late 2004. The ground floor, which used to be a basement for book storage, has become a spacious, luminous area with a reception and office, reading tables for reference books and periodicals, and a separate computer room with 18 terminals. The first floor is used for open shelves and reading tables as well as a separate reading room for 20 people. Overall, the new library provides significantly more space for users, and has doubled its storage capacity. The transfer of part of the collection to Bossey and the installation of additional mobile shelving for the archives has reduced the pressure on the Geneva library.

#### **Preserving ecumenical memory**

Considerable progress was made on the status, cataloguing and recording of the collections of church and ecumenical reviews and periodicals, which are key resources for study and research on ecumenical issues. Significant work was also accomplished in the critical area of the historical archives of the Council by creating new indexes for the entire collection of photographs and paper archives. Efforts were made to increase online availability, and a new computer-based management and archive system was introduced.

# Ecumenical Accompaniment Programme in Palestine and Israel



The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) is currently the most comprehensive ecumenical response to any conflict situation. EAPPI accompanies Palestinians and Israelis in non-violent action and advocacy to end illegal occupation and support a just and sustainable peace in the region. Since the start of the programme, 168 people from more than 30 churches in 12 countries – including for the first time South Africa – have served as “ecumenical accompaniers” with local churches, Palestinian and Israeli NGOs, and local Palestinian communities in various capacities.

### Concern for justice and peace in the Holy Land

The WCC has a long history of concern for justice and peace in the Holy Land – the biblical land where Jesus Christ walked. In 2001 the worsening political and social situation in Israel and the occupied Palestinian Territories challenged churches to match their strongly worded statements with action. Responding to an appeal by the heads of churches and Christian communities in Jerusalem for presence and solidarity – an appeal supported by other churches and ecumenical agencies – the WCC executive committee recommended in September 2001 the development of an accompaniment programme.

In 2004, among multiple initiatives throughout the occupied territories, EAPPI monitors in Jayyous provided valuable accounts of the impact of the Israeli security barrier on local populations. EAPPI reports were used in the Palestinian submission to the International Court of Justice in The Hague, which found the construction of the wall by Israel to be illegal. Accompaniers also assisted the International Committee of the Red Cross with information in a case it has brought against the Israeli military due to its actions in the Jayyous area. EAPPI accompaniers from South Africa and Germany also made a series of presentations about their respective experiences of forced division and separation, and raised the local profile of the programme.

### Raising awareness

Accompaniers were encouraged to write and share their experiences, with stories and photos posted daily at [www.eappi.org](http://www.eappi.org). Upon return to their home country they engaged in further awareness-raising and advocacy through presentations in their parishes and congregations, interviews and articles in the media, and also in meetings with politicians and institutions, in order to influence public opinion about the consequences of occupation.

The EAPPI was coordinated and managed locally at the office in Jerusalem, and internationally in Geneva, by a team of four full-time and two part-time programme staff. National coordinators are based in countries sending accompaniers. International meetings with EAPPI staff and national coordinators were organized in Jerusalem in March and October.

A local reference group was appointed in the spring, chaired by Lutheran Bishop Munib Younan and involving WCC member churches and EAPPI local key partners. The group serves in an advisory capacity, in particular in identifying placements and potential activities in Israel and Palestine.

“EAPPI accompanies Palestinians and Israelis in non-violent action and advocacy to end illegal occupation and support a just and sustainable peace in the region”

# Ecumenical HIV/AIDS Initiative in Africa



The HIV/AIDS epidemic remains one of the greatest health challenges of our time. AIDS is now by far the leading cause of death in sub-Saharan Africa, and to date over 15 million Africans have died from AIDS. The Ecumenical HIV/AIDS Initiative in Africa (EHAIA) was set up in 2002 as a joint undertaking of African churches, Northern churches and agencies and the WCC, in response to the crisis.

### **Towards AIDS-competent churches**

The EHAIA enables churches in Africa to gain access to the information, training, networks and funding they need to help deal with HIV/AIDS in their communities.

The initiative works to help churches in Africa become “AIDS-competent churches” whose teaching and practice indicate clearly that discrimination against people living with HIV/AIDS is against the will of God, and to participate actively in collaborative efforts towards HIV/AIDS prevention.

Since the formation of the EHAIA, four regional offices run by coordinators and guided by regional reference groups have been established (East, West, South and Central Africa). A theological consultant has also consolidated work with theological training institutions and staff. The focus has been on training church leadership and workers, and strengthening policy and programme

development. More than ten thousand church-related resource persons from all over Africa were directly trained by the EHAIA during this period.

### **Summit of African church leaders**

A major EHAIA highlight in 2004 was the summit meeting on HIV/AIDS of African heads of churches and the New Partnership for Africa’s Development (NEPAD), in Nairobi, Kenya, in early June. The meeting reaffirmed the pledge of African church leaders to contribute actively to overcoming AIDS, and decided to dedicate the last Sunday of November each year to fasting and prayer for the rapid end of HIV/AIDS and related stigma. Envisioning their communities as centres of mutual spiritual and material support, and of knowledge, advocacy and resources, leaders committed themselves to promoting the active support of church institutions for health treatment and ensuring access to adequate health facilities.

### **An important catalyst for change**

A mid-term assessment indicated that the EHAIA programme “has been an important catalyst for an evolution in the way churches think about and respond to HIV/AIDS. Increasingly, churches are developing the capacity to understand the magnitude of the epidemic.” The report outlined how church communities increasingly seek to prevent

HIV transmission and to care for those suffering from AIDS-related illness. Receiving the assessment, the International Reference Group agreed unanimously that EHAIA is “on the right track” and should continue with its important mission.

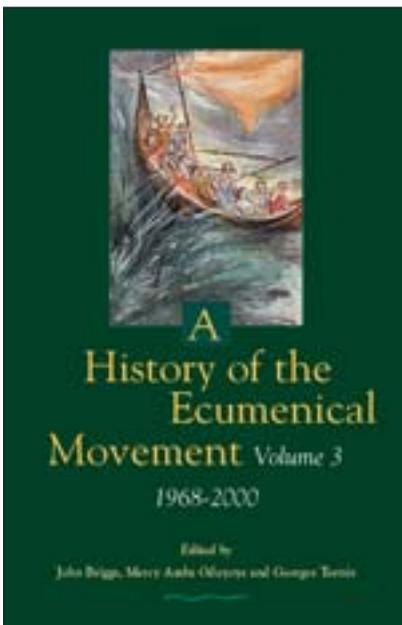
“Stigma and discrimination against people living with HIV/AIDS is sin and against the will of God”

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## A History of the Ecumenical Movement

Vol. 3: 1968-2000

John Briggs, Mercy Amba Oduyoye  
and Georges Tssetsis eds

Project editor: Hugh McCullum

The third volume of the history of the ecumenical movement opens with in-depth reviews of the global context of ecumenism, trends in the life of the churches, and developments during the period covered. Chapters on specific themes – mission, dialogue, ecumenical formation, the Bible, spirituality, inclusive community, ecumenical social thought, justice and peace, racism and ethnicity, science-technology-ecology, diakonia – are followed by a discussion of criticisms of the movement and of the World Council of Churches. The third part of the volume gives a region-by-region account of ecumenical activities and developments in the final third of the 20th century.

Authors: K.C. Abraham, Ulrich Becker, Carlos F. Cardoza-Orlandi, Emilio Castro, Keith Clements, Martin Conway, Jean Corbon, Paul A. Crow Jr, Richard D.N. Dickinson, K.M. George, Stanley Samuel Harakas, Michael Kinnamon, Birgitta Larsson, Peter Lodberg, Martin E. Marty, Melanie May, Harding Meyer, Lewis S. Mudge, Dafne Sabanes Plou, Elisabeth Raiser, Todor Sabev, Israel Selvanayagam, T.K. Thomas, Lukas Vischer and Hans-Ruedi Weber.

Editors: John Y. Briggs is professor emeritus of the University of Birmingham, UK, and senior research fellow and director of the Baptist History and Heritage Centre at Regent's Park College in the University of Oxford. Mercy Amba Oduyoye is director of the Institute of African Women in Religion and Culture of Trinity Theological Seminary, Legon, Ghana. Georges Tssetsis is Grand Protosbyter of the Ecumenical Patriarchate, and was permanent representative of his church to the World Council of Churches from 1985 to 1999.

704pp., Sfr.80.00

### Volumes 1 and 2 are available again!

Vol. 1, 1517-1948. Among the authors of chapters are W.A. Visser't Hooft, George Florovsky, Ruth Rouse and Oliver S. Tomkins.

Ruth Rouse and Stephen Charles Neill eds,  
870pp., Sfr.80.00

Vol. 2, 1948-1968. Authors of chapters include Lesslie Newbigin, Vasil T. Istavridis, Eugene Carson Blake, Hans-Ruedi Weber, Lukas Vischer and Hans Jochen Margull.

Harold E. Fey ed., 592pp., Sfr.55.00

## Dictionary of the Ecumenical Movement

Nicholas Lossky, José Míguez Bonino, John S. Pobee, Tom Stransky, Geoffrey Wainwright and Pauline Webb eds

A standard reference work indispensable for students and scholars, church leaders and pastors, providing a wealth of up-to-date information available in no other single source. The 700 entries have been written by

some 370 leading figures in the ecumenical movement from every Christian confession and all parts of the world. Entries cover, for example, the areas of faith and order, dialogue, mission and evangelism, and relations of Orthodox, Protestants and Catholics within the ecumenical movement, and include biographical sketches of some of the individuals who have furthered the cause of ecumenism in the 20th century, cross references, and bibliographies.

Nicholas Lossky is professor emeritus at the University of Paris-Nanterre, and professor of church history at the Orthodox theological Institute of St Sergius in Paris. José Míguez Bonino is professor emeritus at the Higher Evangelical Institute of Theological Studies (ISEDET), Buenos Aires, Argentina. John S. Pobee is professor of New Testament at the University of Ghana. Tom Stransky teaches at the Tantur Ecumenical Institute in Jerusalem, where he was rector from 1987 to 1999. Geoffrey Wainwright holds the Cushman chair of Christian theology at Duke University, Durham, North Carolina, USA. Pauline Webb was organizer of religious broadcasting in the World Service of the BBC, and is still a regular broadcaster in the BBC's religious programmes.

1322pp., 2nd edition, illustrated, Sfr.125.00

## Worship Today: Understanding, Practice, Ecumenical Implications

Thomas F. Best and Dagmar Heller eds

Many discussions of worship reveal a lack of detailed knowledge about what unites – and divides – the churches in their worship today. This book offers a wide-ranging and fascinating survey of the contemporary state of Christian worship, and five prominent liturgists reflect on the current state of Christian worship and on opportunities and challenges facing the churches, both individually and ecumenically, in their worship today.

Thomas F. Best is executive secretary in Faith and Order, World Council of Churches. Dagmar Heller, a former executive secretary in Faith and Order, is now executive secretary for ecumenical relations, and for bilateral dialogues with Orthodox churches, of the Protestant Church in Germany (EKD).

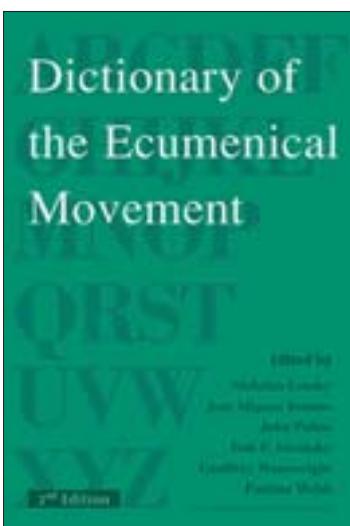
340pp., Sfr.38.50

## For All Peoples and All Nations: Christian Churches and Human Rights

John Nurser

In this new century, born in hope but soon thereafter cloaked in terror, many see religion and politics as a volatile, if not deadly, mixture. For All Peoples and All Nations uncovers a remarkable time when that was not so; when, together, those two entities gave rise to a new ideal: universal human rights. The publication of this book marks the 60th anniversary of the San Francisco conference on the "international order", which set up the United Nations.

John S. Nurser is a fellow of the human rights





centre at the University of Essex and canon emeritus of Lincoln cathedral in the Church of England. He was the founding director of the ecumenical group Christianity and the Future of Europe.

240pp., Sfr.29.50

### **Interpreting Disability: A Church of All and for All**

Arne Fritzson and Samuel Kabue

An exploration of the relationship between Christian churches and persons with disabilities. The book acknowledges the challenge of communicating human experience across differences in culture and language, as well as across cultures and varying degrees of physical and mental ability. Includes the WCC's policy statement on disability, "A Church of All and for All".

Arne Fritzson is a pastor and theologian of the Mission Covenant Church in Sweden, serving on the faculty of Uppsala University. Samuel Njuguna Kabue, a Presbyterian layman, works in Nairobi as coordinator of EDAN.

100pp., Sfr.17.00

### **Axis of Peace: Christian Faith in Times of Violence and War**

S. Wesley Ariarajah

Are there "just wars"? What does the Bible teach about war and violence? What constitutes patriotism when one's nation is at war? Is there theological justification for wars of self-defence or liberation? The author explores these questions to facilitate ongoing conversation in faith communities.

S. Wesley Ariarajah, a Methodist scholar of religions from Sri Lanka, is professor of ecumenical theology at the graduate and theological schools of Drew University, Madison NJ, USA.

144pp., Sfr.19.00

### **Virtual Christianity: Potential and Challenge for the Churches**

Jean-Nicolas Bazin and Jérôme Cottin

How is the emerging Internet culture affecting Christian churches? How can churches influence the formation of the "virtual" world? Should we expect to find a new form of Christian faith evolving on the web, or simply to encounter a fresh means of experiencing Christian traditions? To what extent must churches resist tendencies present in the new media?

Jean-Nicolas Bazin works for the WCC as a specialist in new technologies. Jérôme Cottin works in the communication field for Méromédia and teaches in the religious studies and sacred arts faculties of the Catholic Institute of Paris.

130pp., Sfr.19.00

### **Building Peace: Overcoming Violence in Communities**

Mary Yoder Holsopple, Ruth E. Krall and Sharon Weaver Pittman

In Building Peace, three North American professional women with wide international experience offer practical, step-by-step guidance for overcoming violence and building a culture of peace. Using paradigms that have proved successful in the disciplines of public health and community development, they address the problem of violence as an epidemic that is threatening our families' lives and health.

Mary Yoder Holsopple, who has experience working with victims of war and poverty in Africa, now serves as an elementary school social worker. Ruth E. Krall is a clinician, theologian and educator with primary interest in healing the wounds of violence. Sharon Weaver Pittman has dedicated her life to promoting peace and community-building activities.

120pp., Sfr.16.00

### **Coming to Consensus: A Case Study for the Churches**

Jill Tabart

The author relates the experience of the Uniting Church in Australia in moving to the use of the consensus method in making decisions, from the birth of the idea to the model used currently, a process of several years during which constant evaluation aided continuous improvement. Coming to Consensus is a resource for church councils at every level as they seek an authentically Christian method for discussing contested issues and discerning ways to move forward together.

Jill Tabart was an architect of the consensus procedures used by the Uniting Church in Australia, serving as president of the national assembly of her church at the time the procedures were introduced.

86pp., Sfr.14.00

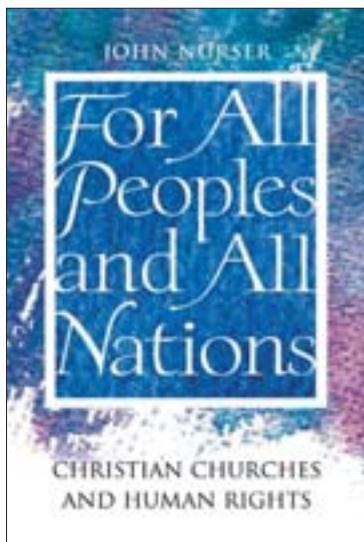
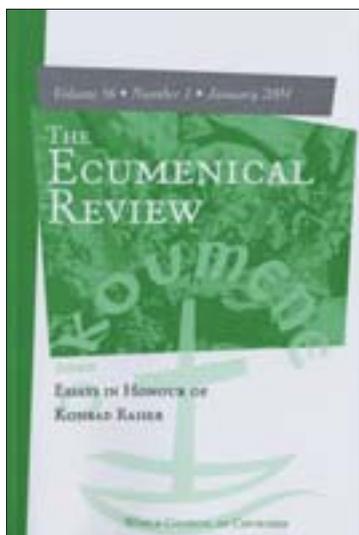
### **The Ecumenical Review**

The theological quarterly of the WCC. Each issue is devoted to current themes of vital interest for the ecumenical movement, with articles from Protestant, Orthodox and Roman Catholic authors, reflecting a wide range of confessional and regional perspectives. Recent issues have dealt with religion and violence, Orthodox perspectives on the church, and the theme of the ninth assembly, "God, in Your Grace, Transform the World".

### **International Review of Mission**

The missiological quarterly of the WCC. While its focus is ecumenical missiology, it also gives a voice to other perspectives, such as those from Pentecostal and Evangelical theologians. Recent issues have explored women and mission; the changing faces of Christianity; and divine healing, Pentecostalism and mission.

Annual subscription for each: SFr.52.00, US\$37.50, £24.00, Euros 38.00



# WCC on the World Wide Web

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## WCC e-news

<http://onlineservices.wcc-coe.org/>

Stay informed about WCC programmes and activities, receive press releases and regular information on WCC work by e-mail with this new service from WCC. Users can also select from a choice of online WCC newsletters.

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## World Council of Churches

<http://www.wcc-coe.org>

The main website of the World Council of Churches is a unique resource for those interested in the role and vision, structures, programmes, relationships and resources of the broadest and most inclusive among the many organized expressions of the modern ecumenical movement.

## Decade to Overcome Violence

<http://www.overcomingviolence.org>

<http://www.vaincrelaviolence.org>

<http://www.gewaltueberwinden.org>

<http://www.superarlaviolencia.org>

The interactive website of the Decade to Overcome Violence is designed to stimulate involvement, facilitate exchange and provide information, ideas, contacts, stories and other resources. Visitors can sign up for e-mail news, download materials on the theology of peace and practical ways of overcoming violence, submit information and stories.

## WCC 9th assembly

<http://www.wcc-assembly.info>

The website of the WCC's ninth assembly in Porto Alegre, Brazil, in 2006 contains background information, documents and resources related to this unique event which will gather thousands of Christians from around the world for fellowship, prayer, celebration and reflection.

## Conference on World Mission and Evangelism

<http://www.mission2005.org>

The world mission conference will take place in Athens, Greece from 9-16 May 2005. Using this website, those interested in participating in common reflection on mission as reconciliation and healing can participate in discussions on the conference themes, share documents and information about relevant events, follow the real conference when it happens, and think about what they can do locally.

## Keeping the Faith

<http://www.keeping-the-faith.info>

'Keeping the Faith' is an integrated exhibition, web and book project of the WCC, planned for the two years leading up to the WCC's ninth assembly in Porto Alegre, Brazil, in 2006. The site will follow the project as it explores the reality of the living church in today's various cultural contexts around the world.

## Ecumenical Accompaniment

### Programme in Palestine and Israel

<http://www.eappi.org>

Maintained in Jerusalem by staff of the WCC's Ecumenical Accompaniment Programme in Palestine and Israel, the EAPPI site provides up-to-date news, photos and eye-witness accounts of the volunteer workers accompanying Palestinians and Israelis in non-violent actions and concerted advocacy efforts for peace and justice.

## Ecuspace – Ecumenical Information-Sharing Platform

<http://www.ecuspace.net>

Ecuspace is an online private forum where people from WCC member churches, national or regional councils of churches, theological institutions, church-related agencies or local groups involved in ecumenical action can share documents, tell others what they are doing and access information on programmes and upcoming events.

## PhotoOikoumene – Photos for professionals

<http://www.photooikoumene.org>

PhotoOikoumene features professional-quality photos related to church and society that document the life of the ecumenical movement. These are available for purchase by editors, journalists, agencies, publishers, audio-visual producers and other multipliers.

## Websites of WCC-related organizations:

**Ecumenical News International**  
[www.eni.ch](http://www.eni.ch)

**Action by Churches Together International**  
[www.act-intl.org](http://www.act-intl.org)

**Ecumenical Advocacy Alliance**  
[www.e-alliance.org](http://www.e-alliance.org)

**Ecumenical Church Loan Fund**  
[www.eclof.org](http://www.eclof.org)

Although the information given here is in English, many of the above websites are multilingual. The content of the websites of WCC-related organizations is editorially independent of WCC.

# WCC Member Churches 2004

## WCC member church statistics by region and church family

The information presented here is based on membership figures as declared by WCC member churches for the WCC ninth assembly (2006) as registered before March 2005. The church count includes the 347 member churches and incorporates the "international" membership of the churches which may be in more than one country or region. The choice of confessional family corresponds to the self-identity of the individual churches.

Table 1: Member churches by region

Region	Total member churches	Number of WCC member churches %	Total church membership	Total church membership %
Africa	94	27%	133 140 734	24%
Asia	74	21%	62 437 231	11%
Caribbean	13	4%	2 617 611	< 1%
Europe	79	23%	273 843 789	49%
Latin America	28	8%	4 520 532	< 1%
Middle East	12	3%	9 729 600	2%
North America	30	9%	73 622 644	13%
Pacific	17	5%	1 950 126	< 1%
<b>Total</b>	<b>347</b>	<b>100%</b>	<b>561 862 267</b>	<b>100%</b>

Table 2: Member churches by church family

Family	Total member churches	Number of WCC member churches %	Total church membership	Total church membership %
African Instituted	8	2%	20 480 000	4%
Anglican	34	10%	67 702 778	12%
Assyrian	1	< 1%	350 000	< 1%
Baptist	24	7%	28 553 454	5%
Disciples	6	2%	2 071 665	< 1%
Free	16	5%	1 196 867	< 1%
Hussite	1	< 1%	130 000	< 1%
Independent	2	< 1%	3 600 000	< 1%
Lutheran	47	14%	59 147 107	11%
Mar Thoma	1	< 1%	1 061 940	< 1%
Methodist	39	11%	39 053 836	7%
Non denominational	2	< 1%	16 115 800	3%
Old Catholic	8	2%	4 721 621	< 1%
Eastern Orthodox	16	5%	200 216 536	36%
Oriental Orthodox	7	2%	62 081 000	11%
Pentecostal	6	2%	481 996	< 1%
Reformed	103	30%	29 641 615	5%
United and Uniting	26	7%	25 256 052	4%
<b>Total</b>	<b>347</b>	<b>100%</b>	<b>561 862 267</b>	<b>100%</b>



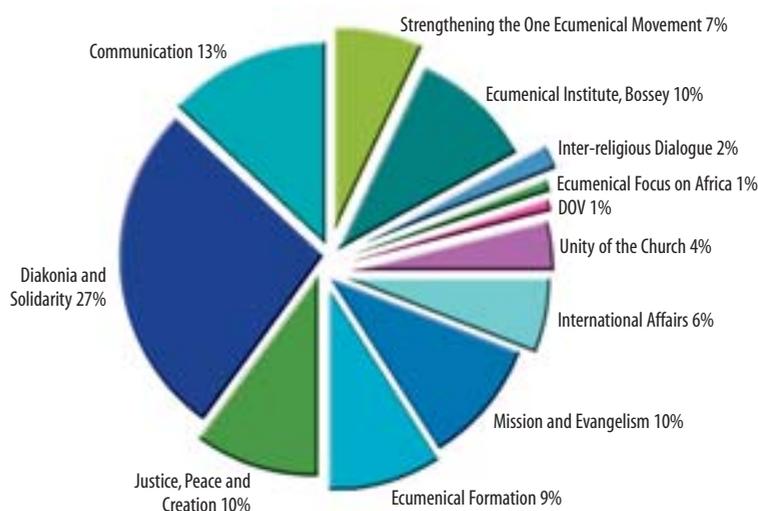
# WCC Finance Overview 2004

Note: The results for 2004 are unaudited, as prepared on 7 March 2005. Income and expenditure of the following entities are yet to be included on consolidation: WCC Eastern Europe Office, Poland; WCC/EWSF Croatia; and the relevant share of the Ecumenical Trust of the WCC and NCCC, USA. Prior year comparatives are audited consolidated results. Audited consolidated results for 2004 will be presented in the WCC Financial Report 2004. UDI signifies undesignated income, i.e. not donated to a specific programme.

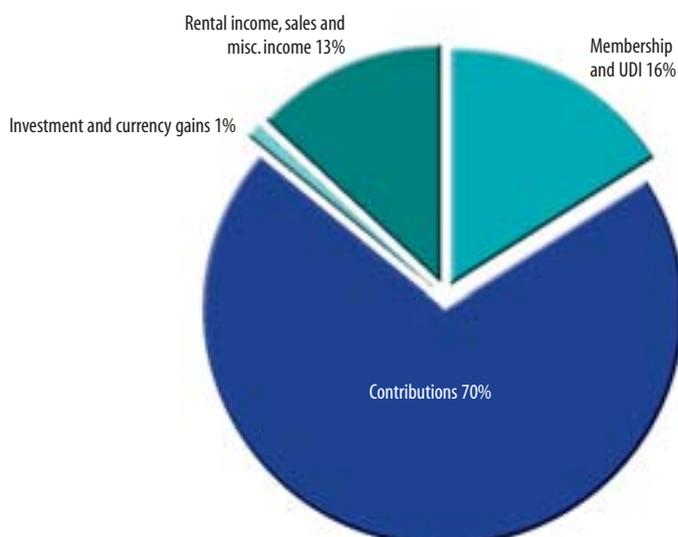
## Financial results 2004 (Swiss Francs 000's)

	Unrestricted and designated funds 2004	Restricted funds 2004	Total funds 2004	Total funds 2003
<b>Income</b>				
Membership and UDI	7,325	–	7,325	7,028
Contributions	–	31,675	31,675	33,218
Investment and currency gains/(losses)	10	181	191	946
Rental income, sales and misc. income	3,949	1,988	5,937	6,019
Unrestricted income distribution	(5,389)	5,389	–	–
<b>Total income</b>	<b>5,895</b>	<b>39,233</b>	<b>45,128</b>	<b>47,211</b>
<b>Expenditure</b>				
Direct programme costs	14	11,888	11,902	15,095
Operating and other programme costs	3,665	10,204	13,869	11,849
Salaries	4,020	14,218	18,238	18,590
Redistribution of costs	(3,191)	3,191	–	–
<b>Total costs and transfers</b>	<b>4,508</b>	<b>39,501</b>	<b>44,009</b>	<b>45,534</b>
Transfers to/(from funds)	340	(348)	(8)	(238)
<b>Net increase/(decrease) for the year</b>	<b>1,727</b>	<b>(616)</b>	<b>1,111</b>	<b>1,439</b>

## WCC expenditure by core programme 2004



## WCC sources of income 2004



# WCC Financial Contributors 2004

## AFRICA

Africa Inland Church - Sudan  
African Protestant Church (Cameroon)  
Anglican Church of Kenya  
Anglican Church of Tanzania  
Association of Baptist Churches in Rwanda  
Church of Christ - Light of the Holy Spirit  
(Dem. Rep. Congo)  
Church of Christ in Congo - Episcopal Baptist  
Community  
Church of Christ in Congo - Evangelical Community  
Church of Jesus Christ on Earth by his Messenger  
Simon Kimbangu (DR Congo)  
Church of Nigeria (Anglican Communion)  
Church of the Brethren in Nigeria  
Church of the Lord (Aladura) Worldwide (Nigeria)  
Church of the Province of Southern Africa  
(South Africa)  
Church of the Province of Uganda  
Church of the Province of West Africa (Ghana)  
Episcopal Church of Burundi  
Eritrean Orthodox Tewahedo Church  
Ethiopian Orthodox Tewahedo Church  
Evangelical Church of Cameroon  
Evangelical Church of the Congo  
Evangelical Lutheran Church in Tanzania  
Evangelical Pentecostal Mission of Angola  
Evangelical Presbyterian Church of Togo  
Evangelical Presbyterian Church, Ghana  
Evangelical Reformed Church of Angola  
Lesotho Evangelical Church  
Methodist Church in Zimbabwe  
Methodist Church Nigeria  
Methodist Church of Southern Africa (South Africa)  
Methodist Church, Ghana  
Other contributions, Africa  
Presbyterian Church in Cameroon  
Presbyterian Church of Ghana  
Presbyterian Church of Mozambique  
Presbyterian Church of Rwanda  
Protestant Methodist Church of Benin  
Protestant Methodist Church of the Ivory Coast  
Province of the Episcopal Church of Rwanda  
Provinces of the Moravian Church in Tanzania  
Reformed Church in Zambia  
Reformed Church in Zimbabwe  
Reformed Church of Christ in Nigeria  
Reformed Presbyterian Church of Equatorial  
Guinea  
United Church of Christ in Zimbabwe  
United Church of Zambia  
United Congregational Church of Southern Africa  
(South Africa)  
Uniting Presbyterian Church in Southern Africa  
(South Africa)

## ASIA

Anglican Church in Aotearoa, New Zealand and  
Polynesia  
Anglican Church of Australia  
Bangladesh Baptist Church Sangha  
Baptist Union of New Zealand  
China Christian Council

Christian Protestant Angkola Church (GKPA)  
(Indonesia)  
Christian World Service (Aotearoa New Zealand)  
Church of Bangladesh  
Church of Christ in Thailand  
Church of North India  
Church of South India  
Church of the Province of Myanmar  
East Java Christian Church (GKJW) (Indonesia)  
Episcopal Church in the Philippines  
Evangelical Christian Church in Halmahera  
(Indonesia)  
Evangelical Christian Church in Tanah Papua  
(Indonesia)  
Evangelical Methodist Church in the Philippines  
Hong Kong Christian Council  
Hong Kong Council of the Church of Christ in China  
Indonesian Christian Church (GKI)  
Javanese Christian Churches (GKJ) (Indonesia)  
Kalimantan Evangelical Church (GKE) (Indonesia)  
Karo Batak Protestant Church (GBKP) (Indonesia)  
Korean Christian Church in Japan (KCCJ)  
Malankara Orthodox Syrian Church (India)  
Mar Thoma Syrian Church of Malabar (India)  
Mara Evangelical Church (Myanmar)  
Methodist Church in Malaysia  
Methodist Church in Singapore  
Methodist Church of New Zealand  
Methodist Church Sri Lanka  
Methodist Church, Upper Myanmar  
Myanmar Baptist Convention  
National Christian Council in Japan  
National Council of Churches in Australia  
NCC Australia - Christian World Service  
Nippon Sei Ko Kai (Anglican Communion in  
Japan)  
Pasundan Christian Church (GKP) (Indonesia)  
Presbyterian Church in Taiwan  
Presbyterian Church in the Republic of Korea  
Presbyterian Church of Aotearoa New Zealand  
Presbyterian Church of Korea  
Protestant Christian Batak Church (HKBP)  
(Indonesia)  
Protestant Church in Sabah (PCS) (Malaysia)  
Protestant Church in South-East Sulawesi (GPST)  
(Indonesia)  
Rissho Kosei-kai (Japan)  
Simalungun Protestant Christian Church (GKPS)  
(Indonesia)  
Toraja Church (Indonesia)  
United Church of Christ in Japan  
United Evangelical Lutheran Church in India  
Uniting Church in Australia

## CARIBBEAN

Jamaica Baptist Union  
Methodist Church in Cuba  
Methodist Church in the Caribbean and the  
Americas (Antigua & Barbuda)  
Moravian Church in Suriname  
Moravian Church, Eastern West Indies Province  
(Antigua & Barbuda)  
Presbyterian Church in Trinidad and Tobago

Presbyterian Reformed Church in Cuba  
United Church in Jamaica and the Cayman Islands

## EUROPE

Armenian Apostolic Church (Etchmiadzin)  
Baptist Union of Denmark  
Baptist Union of Great Britain  
Brot für Alle (Switzerland)  
Catholic Diocese of the Old Catholics in Germany  
CEVAA - Community of Churches in Mission  
(France)  
Christian Aid (UK and Ireland)  
Christian Council of Sweden  
Church in Wales  
Church of England  
Church of Greece  
Church of Ireland  
Church of Norway  
Church of Scotland  
Church of Sweden  
Church of the Augsburg Confession of Alsace and  
Lorraine (France)  
Comitato Cattolico per la Collaborazione Culturale  
(Vatican)  
Conference of European Churches  
Conseil Suisse des Missions Évangéliques  
(Switzerland)  
Council for World Mission (UK)  
Czechoslovak Hussite Church  
DanChurchAid (Denmark)  
Danish Mission Council  
Diakonisches Werk der EKD (Germany)  
Ecumenical Patriarchate of Constantinople  
(Turkey)  
EED - Church Development Service (Germany)  
EKD - sEvangelical Church in Germany  
Estonian Evangelical Lutheran Church  
European Continental Province of the Moravian  
Church (Netherlands)  
Evangelical Baptist Union of Italy  
Evangelical Church of Czech Brethren (ECCB)  
Evangelical Church of the A. and H. Confessions  
in Austria  
Evangelical Church of the Augsburg Confession  
in Romania  
Evangelical Church of the Augsburg Confession  
in Poland  
Evangelical Church of the Augsburg Confession  
in Slovakia  
Evangelical Lutheran Church in Denmark  
Evangelical Lutheran Church of Finland  
Evangelical Lutheran Church of France  
Evangelical Lutheran Church of Iceland  
Evangelical Lutheran Church of Latvia  
Evangelical Methodist Church of Italy  
Evangelical Presbyterian Church of Portugal  
Evangelical-Lutheran Church from Romania  
Evangelisches Missionswerk in Deutschland  
(Germany)  
Federation of Swiss Protestant Churches  
Fédération Suisse des Femmes Protestantes  
(Switzerland)  
FinnChurchAid (Finland)

Fondation pour l'aide au Protestantisme Réformé (Switzerland)  
 Greek Evangelical Church  
 HEKS-EPER (Switzerland)  
 ICCO-Interchurch Org. for Development Cooperation (The Netherlands)  
 Lusitanian Church of Portugal  
 Lutheran Church of Hungary  
 Mennonite Central Committee, Northwest Europe Office (Germany)  
 Mennonite Church Germany  
 Mennonite Church in the Netherlands  
 Methodist Church in Ireland  
 Methodist Church of Great Britain  
 Mission Covenant Church of Sweden  
 Nathan Söderblom Memorial Fund (Sweden)  
 Netherlands Missionary Council  
 Norwegian Church Aid  
 Old Catholic Church of Austria  
 Old Catholic Church of Switzerland  
 Old Catholic Church of the Netherlands  
 Old Catholic Mariavite Church in Poland  
 Orthodox Autocephalous Church of Albania  
 Orthodox Church of Finland  
 Orthodox Church of the Czech Lands and Slovakia  
 Pax Christi e.V., Deutsches Sekretariat (Germany)  
 Peace Watch Switzerland  
 Pictet et Cie (Switzerland)  
 Presbyterian Church of Wales  
 Pro Ökumene e.V. (Germany)  
 Protestant Church in the Netherlands  
 Protestant Federation of France  
 Reformed Church in Hungary  
 Reformed Church of Alsace and Lorraine (France)  
 Reformed Church of France  
 Reformed Church of Romania  
 Religious Society of Friends (UK)  
 Remonstrant Brotherhood (Netherlands)  
 Romanian Orthodox Church  
 Russian Orthodox Church  
 Salvation Army (United Kingdom)  
 Scottish Episcopal Church  
 Silesian Evangelical Church of the Augsburg Confession (Czech Republic)  
 Spanish Evangelical Church  
 Spanish Reformed Episcopal Church  
 Stichting Rotterdam (The Netherlands)  
 Stichting Steunfonds Bossey Nederland (The Netherlands)  
 The Polish Autocephalous Orthodox Church  
 Trankebarfondet (Denmark)  
 Union of Welsh Independents  
 United Free Church of Scotland  
 United Protestant Church of Belgium  
 United Reformed Church (UK)  
 Waldensian Church (Italy)  
 Werkgroep Oecumenisch Programma (The Netherlands)

#### **LATIN AMERICA**

Anglican Church of the Southern Cone of America (Argentina)  
 Christian Biblical Church (Argentina)  
 Church of God (Argentina)  
 Church of the Disciples of Christ (Argentina)  
 Episcopal Anglican Church of Brazil  
 Evangelical Church of Lutheran Confession in Brazil

Evangelical Church of the River Plate (Argentina)  
 Evangelical Methodist Church in Uruguay  
 Evangelical Methodist Church of Argentina  
 Methodist Church in Brazil  
 Methodist Church of Peru  
 Moravian Church in Nicaragua  
 Pentecostal Church of Chile

#### **MIDDLE EAST**

Armenian Apostolic Church, Holy See of Cilicia (Lebanon)  
 Church of Cyprus  
 Coptic Orthodox Church (Egypt)  
 Episcopal Church in Jerusalem and the Middle East  
 Greek Orthodox Patriarchate of Alexandria and All Africa (Egypt)  
 Greek Orthodox Patriarchate of Antioch and All the East (Syria)  
 Greek Orthodox Patriarchate of Jerusalem  
 National Evangelical Synod of Syria and Lebanon  
 Synod of the Evangelical Church of Iran  
 Syrian Orthodox Patriarchate of Antioch and All the East  
 Union of the Armenian Evangelical Churches in the Near East (Lebanon)

#### **NORTH AMERICA**

African Methodist Episcopal Church (USA)  
 American Baptist Churches in the USA  
 Anglican Church of Canada  
 Apostolic Catholic Assyrian Church of the East-N.A.Dioecese (USA)  
 Canadian Yearly Meeting of the Religious Society of Friends  
 CARE USA  
 Christian Church (Disciples of Christ) (USA)  
 Church of the Brethren (USA)  
 Church World Service (USA)  
 CIDA - United Church of Canada  
 Episcopal Church in the USA  
 Estonian Evangelical Lutheran Church Abroad (Canada)  
 Evangelical Lutheran Church in America  
 Evangelical Lutheran Church in Canada  
 Foundation for Theological Education in Southeast Asia  
 International Council of Community Churches (USA)  
 International Orthodox Christian Charities  
 Irwin-Sweeney-Miller Foundation (USA)  
 John C. & Chara C. Haas Charitable Trust (USA)  
 Mennonite Central Committee (USA)  
 Moravian Church in America (USA)  
 National Baptist Convention USA, Inc.  
 National Council of the Churches of Christ in the USA  
 Orthodox Church in America (USA)  
 Presbyterian Church (USA)  
 Presbyterian Church (USA) Foundation  
 Presbyterian Church in Canada  
 Project Ploughshares (Canada)  
 Reformed Church in America (USA)  
 Religious Society of Friends - Friends General Conference (USA)  
 Religious Society of Friends - Friends United Meeting (USA)  
 Tides Foundation (USA)

Trinity Western University (Canada)  
 United Church of Canada  
 United Church of Christ (USA)  
 United Methodist Church (USA)  
 Women's Inter-Church Council of Canada

#### **PACIFIC**

Church of Melanesia (Solomon Islands)  
 Church of Niue  
 Congregational Christian Church in American Samoa  
 Congregational Christian Church in Samoa  
 Cook Islands Christian Church  
 Evangelical Church in New Caledonia and the Loyalty Isles  
 Evangelical Church of French Polynesia  
 Free Wesleyan Church of Tonga (Methodist Church in Tonga)  
 Kiribati Protestant Church  
 Methodist Church in Fiji  
 Methodist Church in Samoa  
 Tuvalu Christian Church  
 United Church in the Solomon Islands  
 United Church of Christ-Congregational in the Marshall Islands

#### **GLOBAL**

ACT International  
 Fellowship of the Least Coin  
 International Labour Office

#### **OTHER CONTRIBUTIONS**

Individuals  
 Local congregations  
 Local denominational bodies  
 Local ecumenical bodies  
 Other local contributions

# WCC Governing, Advisory and Consultative Bodies 2004

## **Central and Executive Committees**

Moderator: Catholicos Aram I of Cilicia

Vice-moderators: Dr Marion Best, Mrs Justice Sophia O.A. Adinyira

## **Programme Committee**

Moderator: Rev. Dr K.M. George

## **Finance Committee**

Moderator: Bishop McKinley Young

## **Commission on Faith and Order**

Moderator: Bishop Dr David K. Yemba

## **Commission on World Mission and Evangelism**

Moderator: Rev. Ruth Bottoms

## **Commission on Education and Ecumenical Formation**

Moderator: Rev. Ofelia Ortega

## **Commission of the Churches on Justice, Peace and the Integrity of Creation**

Moderator: Rev. Robina Winbush

## **Commission of the Churches on International Affairs**

Moderator: Ambassador Bethuel Kiplagat

## **Commission of the Churches on Diakonia and Development**

Moderator: Mr Christer Akesson

## **Board of WCC US Conference**

Moderator: V. Rev. Leonid Kishkovsky

## **Board of the Ecumenical Institute at Bossey**

Moderator: Dr Robert Welsh

## **Communication Advisory Group**

Moderator: Ms Manoushag Boyadjian

## **Reference Group on Decade to Overcome Violence**

Moderator: Dr Janice Love

## **Reference Group on Inter-religious Relations**

Moderator: Rev. Dr Ipe Joseph

## **Joint Working Group between the Roman Catholic Church and the WCC**

Co-moderators:

Archbishop Mario Conti (Roman Catholic Church)

Bishop Dr Jonas Jonson (WCC)

## **Steering Committee of the Special Commission on Orthodox Participation in the WCC**

Co-moderators:

Bishop Rolf Koppe (other churches)

Metropolitan Chrysostomos of Ephesus (Orthodox churches)

## **Joint Consultative Group between the WCC and the Pentecostals**

Co-moderators:

Rev. Dr Cecil M. Robeck (Pentecostals)

Rev. Dr Bruce W. Robbins (WCC)

## **Presidents**

Dr Agnes Abuom

Anglican Church of Kenya

Right Rev. Jabez L. Bryce

Anglican Church in Aotearoa,  
New Zealand and Polynesia

H.E. Metropolitan

Chrysostomos of Ephesus

Ecumenical Patriarchate (Turkey)

H.H. Patriarch

Ignatius Zakka I Iwas

Syrian Orthodox Patriarchate  
of Antioch and All the East

Dr Moon Kyu Kang

Presbyterian Church in the  
Republic of Korea

Obispo Federico J. Pagura

Evangelical Methodist Church  
of Argentina

Dr Bernice Powell-Jackson

United Church of Christ (USA)

Bischof Eberhardt Renz

EKD-Evangelical Church in  
Germany (Württemberg)

# WCC Structure and Staff Teams 2004

## General Secretariat

General Secretary	Samuel Kobia (Kenya: Methodist Church in Kenya)
Deputy General Secretary	Georges Lemopoulos (Turkey: Ecumenical Patriarchate of Constantinople)
Executive Secretary	Sabine Udodesku (Germany: Evangelical Church in Germany)

## Related offices:

Office of Church and Ecumenical Relations	Teny Pirri-Simonian (Lebanon: Armenian Apostolic Church)
Office of Inter-religious Relations and Dialogue	Tarek Mitri (Lebanon: Greek Orthodox Patriarchate of Antioch and All the East) Hans Ucko (Sweden: Church of Sweden)
Decade to Overcome Violence Coordination Office	Hansulrich Gerber (Switzerland: Swiss Mennonite Church)
9th Assembly Office	Douglas Chial (USA: Presbyterian Church USA)
Ecumenical Institute, Bossey	Ioan Sauca (Romania: Romanian Orthodox Church)

## Programme Teams

Director of Programme	Geneviève Jacques (France: Reformed Church of France)
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## Team coordinators:

Faith and Order	Tom Best (acting director) (USA: Christian Church (Disciples of Christ))
Mission and Ecumenical Formation	Carlos Ham (Cuba: Presbyterian Reformed Church in Cuba)
Justice, Peace and Creation	Aruna Gnanadason (India: Church of South India)
International Affairs, Peace and Human Security	Peter Weiderud (Sweden: Church of Sweden)
Ecumenical Focus on Africa	Melaku Kifle (Ethiopia: Ethiopian Orthodox Tewahedo Church)
Diakonia and Solidarity	Elizabeth Ferris (USA: Religious Society of Friends)
Publications and Research	Yannick Provost (France: Ecumenical Patriarchate of Constantinople)
Public Information	Alexander Beloposky (UK: Ecumenical Patriarchate of Constantinople)

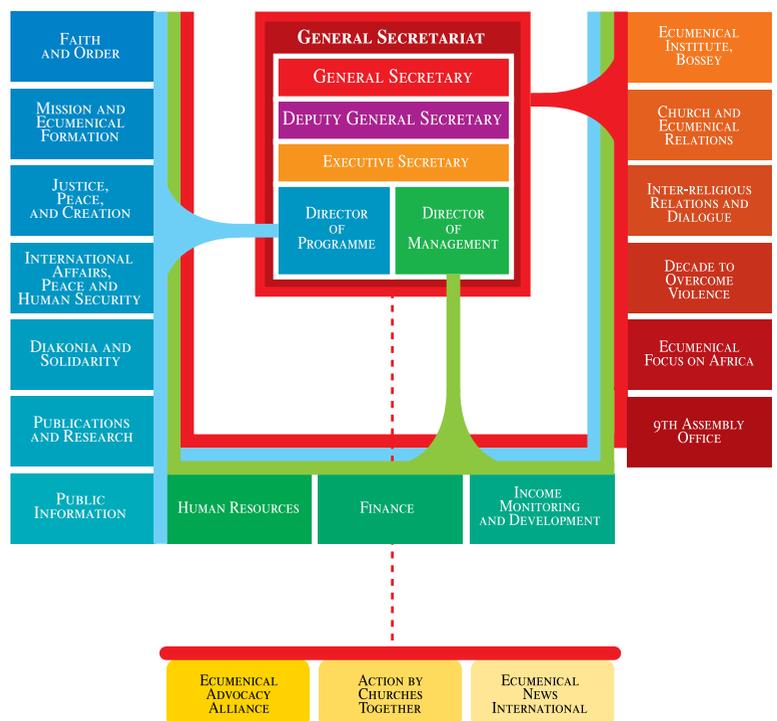
## Management Teams

Director of Management	William Temu (Tanzania: Roman Catholic Church) (NB: House Services and Computer Information Services are directly supervised by the Director of Management)
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## Team coordinators:

Finance	Elaine Dykes (UK: Church of Scotland)
Financial Controller	Costandi Mustaklem (Jerusalem: Greek Orthodox Patriarchate of Jerusalem)
Human Resources	Christina Minezac (Switzerland: Ecumenical Patriarchate of Constantinople)
Income Monitoring and Development	Michiel Hardon (Netherlands: Protestant Church in the Netherlands)

WCC Management and Staff Teams 2004



# WCC Programmes and Activities 2004

This page comprises a complete list of WCC core programmes and activities as structured in 2004. Core programmes CP02 and CP13 were discontinued before 2004 and are not listed here

- |             |  |             |  |
|-------------|--|-------------|--|
| <b>CP01</b> | <b>Strengthening the One Ecumenical Movement</b>                         | <b>CP10</b> | <b>The Challenge of Ecumenical Formation</b>                                       |
|             | 01 Giving leadership to the work of the WCC                              |             | 01 Ecumenical formation  |
|             | 02 Fostering membership relations  |             | 02 Ecumenical Theological Education (ETE)  |
|             | 03 Widening the fellowship   |             | 03 Scholarships  |
|             | 04 Coherence of the ecumenical movement                                  | <b>CP11</b> | <b>The Ethics of Life and Alternatives to Globalization</b>                        |
| <b>CP03</b> | <b>Ecumenical Institute, Bossey</b>                                      |             | 01 Economic globalization: affirming alternatives                                  |
|             | 01 Ecumenical formation  |             | 02 Being church: strengthening voices of youth                                     |
|             | 02 Visiting professors   |             | 03 Caring for life: reflecting on ethics of life and life-sustaining alternatives  |
|             | 03 Publications  |             | 04 Being church: strengthening voices of racially oppressed and indigenous peoples |
| <b>CP04</b> | <b>Dialogue with Neighbours of Other Religions</b>                       |             | 05 Being church: strengthening voices of women                                     |
|             | 01 Deepening relations with partners in dialogue                         |             | 06 Ecumenical Disabilities Advocates Network (EDAN)                                |
|             | 02 Enhancing dialogue on issues of common concern                        |             | 07 Publications  |
|             | 03 Christian identity and religious plurality                            | <b>CP12</b> | <b>Diakonia and Solidarity</b>   |
| <b>CP05</b> | <b>Ecumenical Focus on Africa</b>  |             | 01 Creating spaces for analysis and reflection                                     |
|             | 01 Enhancing African churches' capacity for life in dignity              |             | 02 Sustaining relationships for solidarity and witness                             |
|             | 02 Ecumenical accompaniment for Africa's peace initiatives               |             | 04 Ecumenical advocacy on uprooted people  |
|             | 04 Africa and the ecumenical movement                                    |             | 05 Strategic Initiatives Fund  |
| <b>CP06</b> | <b>Decade to Overcome Violence</b>                                       |             | 06 Multilateral solidarity   |
| <b>CP07</b> | <b>Unity of the Church</b>   |             | 07 Building capacities   |
|             | 01 Ecclesiology  |             | 08 Developing a coherent and holistic approach to meeting human needs              |
|             | 02 Baptism (worship)   | <b>CP14</b> | <b>Communicating the Fellowship</b>  |
|             | 03 Ecumenical hermeneutics   |             | 01 Media relations   |
|             | 04 Church and world  |             | 02 World Wide Web  |
|             | 06 Theological reflections on peace                                      |             | 03 Visual arts   |
|             | 07 Other Faith and Order activities                                      |             | 04 Programme liaison   |
|             | 08 Faith and Order Plenary Commission                                    | <b>CP15</b> | <b>Telling the Ecumenical Story</b>  |
| <b>CP08</b> | <b>Ecumenical Advocacy and Peaceful Resolution of Conflicts</b>          |             | 01 Publishing books and producing other communication vehicles                     |
|             | 01 Peaceful responses to conflicts and war                               |             | 02 Sales, marketing and distribution   |
|             | 02 Ecumenical advocacy   |             | 03 Managing the library and archives of the WCC                                    |
|             | 03 Public issues and publications  |             | 04 Language service  |
| <b>CP09</b> | <b>Mission and Evangelism: Promoting the Ministry of Reconciliation</b>  |             | <b>INTERNATIONAL ECUMENICAL INITIATIVES</b>  |
|             | 01 Conference on World Mission and Evangelism                            | <b>E1</b>   | <b>Ecumenical Accompaniment Programme in Palestine and Israel</b>                  |
|             | 02 Mission study: study process on reconciliation and healing in mission |             | 01 Ecumenical companions   |
|             | 03 Evangelism  |             | 02 Awareness-building and advocacy   |
|             | 04 Mission in solidarity with the poor (Urban Rural Mission)             |             | 03 Jerusalem Ecumenical Centre   |
|             | 05 Health and healing  | <b>E2</b>   | <b>Ecumenical HIV/AIDS Initiative in Africa</b>                                    |



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