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## **Moderator's Address**

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### **Moving Together Towards Communities of Justice and Peace**

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#### **Prayer**

*We believe in our God, who created a changing world,  
Where there are no unchanging laws and no natural order of rich and poor,  
Who calls us to change and transform the world.  
We believe in Jesus Christ rising in our lives  
Freeing us from prejudice and presumption, from fear and hatred,  
To carry on the struggle towards the kingdom.  
We believe in the Spirit, uniting all the people to work for a just peace that is possible  
In the future of God's world. Amen.*  
(from: *The Writing on the Wall*, vol. 3 no. 3)

1. May I begin by expressing my gratitude to you for entrusting me with this great responsibility of the moderator of the central committee of the WCC. It is a calling and not merely a duty. I therefore humbly continue to request your prayers, counsel and accompaniment as I and the leadership of the central committee seek to fulfil the mandate placed upon us for the glory of God.

#### **Central Committee – A gift community**

2. Central committee to me is a gift-space, a safe and constructive space for mutual sharing of our talents and gifts for the furtherance of ecumenism. In this gift-space, which is like a household, there is room for young people, men, women, persons with disabilities, and the elders. All are welcomed to speak respectfully without fear in this household. Everyone is listened to and heard. To this central committee household you bring a gift to offer and you come to receive a gift. This gift-space shall be protected, accessible and free to all; like a bird's nest; warm, safe and protected, where one can sing and fly with ideas.

#### **A faith community**

3. We as central committee members are a community praying together, a community discerning the will of God together, a community empowered by the Holy Spirit and moving together on our ecumenical pilgrimage towards the kingdom of God. As a faith community, we are challenged to review our patterns and practices with a view to respond to the yearning for new hope and energy in the movement. Is it time for us to dare to dream again of “seeking first the kingdom of God and his righteousness, and all these things will be given to you as well” (Matthew 6:31-33)?

#### **A vision bearing community**

4. Besides being a gift, fellowship and faith community, central committee shall be a visionary community that embodies our vision of *oikoumene*, seeking alternative values, ways of life, a learning community that works together in truth and love. I envision a central committee that engages creatively and intentionally with churches, ecumenical organizations and other constituencies on the journey toward justice and life through building, strengthening, consolidating relationships and challenging them where necessary. Members of the central committee shall serve with commitment, humility as we seek to inspire, stimulate

and steer the way for people of God as they join the journey. For me, central committee comprises a group of men and women absorbed in critical reflections (like the Berea Christians who searched scriptures diligently) on the key issues, concepts and challenges of our time; focused on the task, highlighting stories of the people in the margins (“commons”) with a view toward discerning appropriate positioning, direction and action.

5. As we assume our individual and collective roles, we are challenged to think about the legacy being bequeathed to the next generation. What will distinguish this central committee from the previous ones? What would we want, in God’s grace, to be remembered for as the central committee members elected after the WCC 10th Assembly in South Korea in November 2013?

6. I commit myself with the leadership of the central committee to ensure that this gift-space enables all of us to think freely, become motivators and mentors as we endeavour to become a community of renewal and growth. As for staff under the leadership of the general secretary, we encourage you to use your competencies and expertise which we shall respect as you continue to be the agents of our ecumenical vision, cognizant of the financial challenges and the fact that your work in the council is more than a job for you. I would like in humility to invite all of us to this gift-space to accept the value of dignity in difference and diversity with courage, truth, love, openness and willingness. May the Holy Spirit grant us patience to listen, pray, reflect, speak and act without fear; may our leadership style be spiritually inspired. Come, let us reason together! (Isaiah 1:8)

## **The Dynamics of the Global Village or Global Jungle**

7. Many years ago, the term “global village” was coined and used to indicate that humanity was now more than ever interrelated and closely connected because of communication both in terms of travel and flow of information. There is no doubt that the global village has created closer linkages and enabling environments for business transactions and international political engagements. In the modern era, cell phones have redefined the world in ways that suggest “every place is the centre-of-the-world.” It may be argued that live “instantaneity” and “digitaneity” have placed “everyone” in the front row in the world arena. From just about everywhere in the world, the whole “*oikos*” can be perceived or imagined. However, the practice and impact of the global village is a matter of interpretation.

8. Christianity has also contributed to the understanding of the one world (*oikoumene*). The WCC’s formation in 1948 was a recognition of church present in “all” places around the world. In the global village we also experience exclusion, marginalization and threats to life. If Jesus were looking at humanity, what picture would he see of this world? What is our understanding of a village or for that matter a jungle?

## **What is humanity struggling with?**

9. Let us explore some of the main characteristics of the global village/jungle. Within a few minutes we cannot exhaust the many issues that men and women, boys and girls are struggling with in our individual contexts. You come with the narratives of people’s struggles for dignity, justice and life as humanity and creation is threatened. You also come with stories of hope and resilience of our people. I will highlight a few issues for our discussion.

## **Poverty and inequality**

10. “I came so that they may have life and have it abundantly,” said Jesus. (John 10:10)

11. People living in poverty and squalor have yet to enjoy the fruits of the economy that God has given humanity. It is imperative to seriously work on the economy of life. A number of us come from countries that experience grinding poverty and hunger. People are dying daily because of lack of food. The right to food and basic services is a matter of life and death. We all are aware of alarming global and national statistics on these problems. This is contrary to the economy of life. We all know that the Millennium Development Goals of halving and eradicating extreme poverty and hunger by next year (2015) are far

from being met. After the financial crisis in 2008 people around the world, particularly youth and women, fell into poverty and unemployment and yet we witness huge amounts of money spent on armaments and other priorities, paying no attention to suffering people. This is an economic doctrine, structure and system that produced 85 tycoons who own more than the 3.5 billion poorest people on earth. The concept of growth without limits remains prevalent for most policy makers instead of eradicating poverty by intentionally investing in people. In other words, we need poor-people-centred growth policies. There are countries that really need qualitative and inclusive growth while others need de-growth. The issue of chronic concentration of wealth in the hands of a few has not been fully addressed for a long time.

### Poverty amidst wealth: growing inequality and the irony of growth

12. We live in a world of paradoxes. On the one hand, the world has never been wealthier. In spite of the global financial and economic crisis of 2008, global wealth grew to US\$120 trillion in 2010 or an increase of 20 per cent from 2007. Yet, on the other hand, the world has never been more unequal. The UNDP report of 2013 observes that 40 countries in the developing world performed better than expected but in the same report most countries of the global south fell below standard on Human Development Index (HDI).

13. Inequality is higher for wealth distribution than for income distribution. More specifically, the richest one per cent of the world's people holds 31 per cent of the world's wealth while the richest 10 per cent has 71 per cent. At the opposite pole, the poorest half of the global population possesses merely 3.7 per cent of global riches and the poorest ten per cent has scarcely one thousandth of global wealth, translating to a lack of access to basic needs necessary for survival and a dignified life. As confirmed by some of the WCC regional studies and consultations, the experience of impoverishment is further shaped by social hierarchies based on gender, class, race and ethnicity.

14. The rise in inequality is linked to the growth paradox: even where wealth creation at the national level has occurred – as reflected in economic growth – this has not necessarily led to poverty reduction. A recent analysis by Peter Edwards in the WCC publication “Poverty, Wealth and Ecology – The Impact of Globalization” observes that “there is mounting evidence that wealth creation at the macro-economic levels does not automatically result in poverty reduction nor is it a sufficient condition for alleviating poverty...Only 9.5 per cent of consumption growth between 1993 and 2001 benefited the poorest 50 per cent of the world's population.” Global economic corruption mutated in relations between corporations and countries sharpen the concentration of wealth to a few. So called investors either from China, the EU or the US take advantage of poorer nations in unfair deals that are not for the benefit of the people but those of the investors. In areas such as extraction industries as in Africa, the continent is left with gaping holes in the ground after oil and minerals are extracted.

15. Without addressing this issue of equitable production, consumption and distribution of goods and services at various levels when planning our economies, issues like gender injustice, poverty, marginalization, climate change, indebtedness, bubbles and crashes will persist. Let us move together to justice and peace where we shall experience economies of life and ecological justice. We have spoken so many times about eradication of poverty but our statements have not been sufficiently followed by our actions as churches and the ecumenical family. We must engage ourselves in advocating for poverty eradication by investing in people. Our concern today is that those who are responsible for formulating economic, financial and ecological policies have not addressed the real root causes of the problem.

16. As far as churches are concerned about economic problems, many of them tend to look inwards, struggling with how to balance their budgets. Those in poorer regions of the world are affected more than others. In what way can the El Escorial spirit of ecumenical sharing of resources be rejuvenated to help each other and to also resource the ecumenical family?

## Governance

17. Representation and participation in global and national governance systems remain weak as many a nation and people are excluded.

18. **Supranational power brokers** – This century has witnessed and continues to witness the erosion of the concept of the sovereignty of the nation state. Slowly but steadily the nation state in which people have at least a certain say in their own affairs, is replaced by supranational institutions or bodies of all kind, which *de facto* are so powerful that, more and more, they undermine participatory democracy. They all have one distinct feature in common: decisions in their boardrooms regarding millions of people, often deeply influencing their lives, whilst they have literally no say in it.

19. **People's participation replaced by "sponsor democracy"** – Since the 1990s, the number of military coups and governments has steadily declined and instead elections have become the norm. While many people still believe in the values of democracy and democratic governance, democratization processes have been slow partly due to rigging, violence and refusal to accept results. But even in traditional democratic societies, democratic values are steadily replaced by "management democracy". Neo-liberal principles are eroding the role of the collective state. Its services are privatised and the market takes over. Politicians simply manage. They do not lead, they do not guide, and they have no ideals. Democratization has become an instrument to build a political class of like-minded and well-rewarded servants of everyone but their own people, and protecting the interests of the mighty corporations. The exclusion of common citizens from meaningful participation in their own future is a worrying trend that undermines the tenets of democracy. A dark cloud of alienation is covering our societies.

20. In conflict and post-conflict societies, citizens have largely been turned into dependent subjects in the hands of warlords. Exercise of power is expressed in greed; lawlessness, corruption and unaccountable power enabling a relatively small clique of the political class to absorb functions of state and managing/turning them into private property.

## Proxy conflicts and wars on the rise

21. The times when nation states fought it out on the battle field may be over; however, its replacement is often sneaky and far less recognizable. Most conflicts which terrorize people nowadays are related to the capitalist scramble for resources. Local conflicts and even international ones have been privatized. Mining interests in the Democratic Republic of Congo (DRC) have engulfed the people there in conflicts for decades now. This can be attributed to many regionalized conflicts and national ones for example, the extremely profitable narcotics market in the USA has turned Central America from Colombia to Mexico into a battle field destroying the future of millions of mainly young people. Traditional factors like tribalism, nationalism and religion are manipulated to cover up for the real instigators of conflict as observed in the Central African Republic and South Sudan.

22. During the pilgrimage of justice and peace, churches should go beyond peace-building interventions to analysis of causes of conflicts and engage in early warning training of communities as well as influencing policy at national, regional and global levels on "no more war".

23. **People on the move – Migration and human trafficking** – Migration, whether free or forced is a reminder in our time of the biblical exodus story about God's people who had been subjected to decades of enslavement, exploitation, injustice and death, finally fleeing to the "promised land". The widening gap between "rich and poor" both on a national and a global scale, is fuelling migratory movements. Widening access to communication and the steady growth of "exiled communities" stimulate the migratory movement. We face a similar situation. "People on the move" are the cheapest mobile labour force on earth! According to the UN, there were 2.4 million human trafficking victims in 2012, and 80 per cent of them are being exploited as sexual slaves.

24. Economic stagnation around the Mediterranean (and elsewhere) has contributed to the rise of civil unrest resulting in chaotic civil war – as in Syria – or widespread discontent and despair, especially amongst youth, in places like Tunisia and Egypt. Economic crises of recent years for the poorer sections of the Southern European population have narrowed the space for migrants. The rise of populist, nationalist and even fascist political forces all over Europe are contributing to a xenophobic mood amongst (perhaps a majority) of Europeans. Those widely-spread negative tendencies are not guided by well-founded information but seem to be rooted in widespread feelings of insecurity. Such is the case even amongst the “rich”, who more and more reject solidarity postures as building blocks in the quest for a stable social fabric.

25. “Migration” in its many forms, has become a moral issue and has come to the attention of the church. Churches have long engaged with migration issues. Before and especially after the Second World War, churches helped to settle and resettle hundreds of thousands of people displaced by the war. A migration network that soon spanned the whole world with the collaboration of churches in North America and Australia came into existence. During the turbulent days of the decolonization in Africa and elsewhere and during the anti-apartheid struggle which displaced so many people, churches and their diaconal institutions were most active. Given the issues at hand, it is time to intensify the engagement of churches.

26. There is a need to strengthen ecumenical involvement in European policy making both with the organs of the EU, as well as with governments in the member states. Churches of the global south need to raise awareness and lobby against human trafficking and forced migration. Pastoral and diaconal activities by (individual) churches, mainly in urban centres, like other such solidarity work, are strained to the limit due to resource scarcity and negative impact of local, national and European-wide policies. A sustained, coordinated and cohesive counter offensive against the various expressions of xenophobia, racism and cynicism in the political and public domain is imperative. There is a need to enlarge and improve diaconal services for “people on the move”. This requires collaboration between local, national and transnational institutions together with initiatives of Christian solidarity with “people on the move”.

### **Desperate, unemployed youth with no perspective for future**

27. Global demographic information indicates a growing youth population, in general and especially in the global south, experiencing challenges of unemployment and marginalization. The youth bulge is raising concerns because historical evidence shows that when young people, especially young men, are unemployed and pushed to the margins of society they are readily drawn into the dynamics of social upheaval or even war. A recent (2013) study by Kenyan and German students on the topic ‘Youth-Led Development in Kenya – Challenges and Opportunities’ points toward potential socio-political conflict.

28. Globally, young people are among a growing turbulent population, yearning to work, and yet finding themselves on the fringes of society, marginalized and excluded politically and economically. The resilience of young people is amazing; their capacity to survive amidst hardships is incredible. But when the stresses and strains become overpowering, they may be tempted to resort to violence in an effort to realize what they deem to be their rights.

29. Current structures and ways of work do not and cannot attract many young people into the ecumenical movement due to their hierarchical nature.

### **Understanding of the village as opposed to the jungle**

30. The African village is a place where people know each other, where they take care of one another, where they protect each other, where they share and learn together for the well-being and mutual benefit of the community. The global village as described above is not the African village writ large, where sharing, caring and nurturing take place. Christianity contributed to the awareness and the reality of the global village with its many challenges to humanity. We are engaged with a global jungle rather than a global village.

31. In the “global jungle” how does the human community lay claim to the fullness of life while surrounded by weapons of mass destruction? In the global jungle, people live in a culture of self-alienation, while Christian faith compels us toward the values of inclusive brotherhood and sisterhood. Radical individualism and self-centeredness in the global jungle threaten the exercise of democratic rights in the industrial world and in the global south. How do we help humanity rescue itself from threats to fullness of life?

## Changing ecclesial and religious landscape

32. **Status of ecumenism** – During the 20th century, the World Council of Churches was in solidarity with the poor; it was deeply engaged with the struggle for human rights, with the struggle against dictatorial regimes, with the struggle for racial justice, and with the witness of peace against the violence of geo-political hegemony. In retrospect, those initiatives can be deemed high points of ecumenical engagement.

33. **People's struggles** – The WCC as an ecumenical movement has according to some observers loosened its ties with these movements of justice and peace toward the welfare of all living beings. It has lost credible discourse on issues of justice and peace and thus jeopardized a credible connection with people movements on local, national as well as global levels.

34. Perhaps the WCC's greatest loss has been young men and women. The World Student Christian Federation (WSCF), Young Men's Christian Association (YMCA) and Young Women Christian Association (YWCA) constituted the lifeline of the ecumenical movement. In fact, it was the students, young men and women, who built the foundation of the ecumenical “*oikos*” that gave shape to the WCC long before the 1910 missionary council conference. In today's ecumenical structures, young people hardly feature with their ability to inspire, challenge and move on the frontiers of mission. Many young Christian men and women are active in various churches but enjoy few linkages with the organized ecumenical movement. What is the future of ecumenism in the absence of young men and women? Who will be the creators and carriers of the ecumenical vision?

35. Even though the collective heritage of our ecumenical legacy is strong, we are challenged to identify ways of building on it in ways that empower the younger generations.

36. **Threat of stagnation** – National, regional and even global ecumenical structures face the prospect of losing their respective identities or simply stagnating because of financial crisis. The courage to be engaged with a credible, authentic voice amongst multiple actors in the global arena is perhaps the biggest challenge of 20th century ecumenicity. On the other hand, self-aware stakeholders in many sectors of society now share concepts and values that were championed vigorously during the past century by the WCC specifically and the ecumenical movement at large. Could it be that the ecumenical movement is grappling with success, reaching for categories that render the ever-changing patterns of the global village understandable and life-giving? Perhaps the WCC is being called upon to identify paradigms [multiple and common “commons”] and a discerning language of engagement [and “futuring”] with all life-giving movements, in churches, in governments and in multinational agencies. Does the WCC have a role in the revival of local ecumenical structures/movement?

37. **Multi-religious realities** – In many places religion is increasingly deployed as a tool to set people against each other. A worrying trend is the lack of or inadequate ecumenical engagement with the rise of fundamentalism, in the religious forms of intolerance and the political forms of violence in Christian and other religious groups. The on-going balkanization of the Middle East pits Shia Muslims against Sunni Muslims and destroys the future of millions, while providing industrialized nations with access to oil and gas resources.

## Signs of hope

38. “I have witnessed the affliction of my people... and have heard their cry... I know well what they are suffering” (Exodus 3:7).

39. The young generation suffers a deep identity crisis and cultural “anomie” of social violence as well as disorientation in their cultural life and yet in the midst of this deep identity, livelihood crisis, a fresh emergence of youth movements is budding as flowers of hope among our grassroots communities. They converge around life threatening issues like environment, conflict mitigation and spirituality.

40. Since the seeming demise of the Cold War era, minimum peace in the international arena has been replaced by terrorism and war against terror. There are however, growing seeds of hope in the people’s peace movements, including interreligious and citizens’ movements which are spreading everywhere challenging the nation states’ reliance on military power. There is a growing international and cosmopolitan network of solidarity as expressed in the World Social Forum to which WCC has been participating and a resurgence of international campaigns against all sorts of violence; e.g. gender-based violence and injustice.

41. Churches are challenged by unlimited opportunity to address the spiritual and moral issues of people and society in the midst of dynamic change on all fronts, insights that cannot be expected from any other group in society. [Paul Abrecht, in “The Churches and Rapid Social Change”, 1961] While this assertion remains correct, today, unlike in Abrecht’s day, more actors lay claims to spiritual and moral values that churches and the ecumenical movement at large must seriously engage with. Churches are challenged to restate and refocus their insights drawing heavily from their constituencies/members and local communities.

## New Ecumenical Call – Repositioning the people of God for transformative ecumenism

42. “Take every care to preserve the unity of the Spirit by the peace that binds you together” (Ephesians 4:3).

43. **Revitalization of Spirituality in the Ecumenical Movement** – Let the limitations of our structures not limit, curtail or even inhibit our initiatives. The WCC 10th Assembly in Busan, Korea experienced deep engagement with spiritual worship, Bible study and with the events that Korean churches provided with regard to prayers and ecumenical action related to peace and reunification. In these encounters we experienced revitalization of faith and commitment toward renewal of the ecumenical movement.

44. In our churches and ecumenical movements on local, national and global levels there is need to revitalize authentic spiritual engagement with the biblical witness as commitment to the spirit-centred mission statement adopted by the assembly. A revitalized ecumenical spirituality must not be bound by narrow and tradition-bound religious, ecclesial and dogmatic frameworks if they have proven to be unhelpful to addressing the present needs. Rather, it must embrace a prophetic posture for justice, for peace-making and for the diaconal care for all living beings. It means that the Spirit flows in all communities of the earth and seeks far beyond the church and beyond humanity. Such revitalization must also take place within this Ecumenical Centre among staff and in the lives of central committee members. Without spiritual revitalization in our immediate ecumenical ministry, we cannot engage with the movement of the Spirit among the members of grass-root churches and among all living beings.

45. Busan was a turning point that inspired hope for the future of ecumenism but also recognized the need for change in order to sustain and nurture the hope. This is hope that demands a leadership that is bold and servant in nature, modelling the example of Jesus Christ when he washed the feet of his disciples. This is a leadership that will shepherd the ecumenical movement; a faith and value driven leadership that fosters change and mentors future leadership.

46. Revitalization of spirituality should take place in the prophetic witness for justice, the peace-making ministry and in the diakonia movement to care for life of all living beings. This is already taking place on the local level. The place, positioning and role of women in the ecumenical movement remain critical for revitalization and in the pilgrimage of justice and peace. Hence gender justice as a key ecumenical issue requires WCC to seek a fresh theological basis for gender justice for life together in the family and the community. Repositioning the people of God is about a prophetic voice in the midst of violence and injustice; a prophetic stance based on robust contextual analysis and connected to the realities of the “commons”. It is the prophetic stance to the powers; in the midst of the earth groaning, oppression of people under the political nexus of nation states; the rise of religious fundamentalism and terrorism in all regions and new forms of injustice including violent conflicts related to gender, culture and race.

47. **Ecumenism and Youth** – If there is a growing sense that the global ecumenical movement is losing its prophetic cutting edge and instead becoming more and more institutionalized and bureaucratic; it is also because it has slowly but steadily been losing its youthfulness. We tend to trace back, consciously or otherwise, the genesis of the modern ecumenical movement exclusively to the historic mission conference that took place in Edinburgh in 1910, often without any reference to the student and youth movements such as the World Student Christian Federation (WSCF), YMCA and YWCA which together formed the first ever modern ecumenical movement whose vision was nurtured by a radical hope for God's reign of justice in history and by a call to prophetic witness in church and society. Therefore, to bring back prophetic dynamism and movement emphasis into the ecumenical movement we need to let the young generation own and define the ecumenical movement. Youth possess the energy and idealism about the church and the world they see around them and want to be able to make a difference.

48. People under the age of 18 constitute about 46 per cent of the global population today. And these are the people who have played a central role (and continue to do so) in socio-political movements for change across the world in the first two decades of the present century. Yet we do not see them in the ecumenical movement in many leadership roles. As one of our young theologians and ecumenical leaders, Jennifer Leath, put it, we must acknowledge that there is a generation gap in the worldwide ecumenical movement and that the structures and the systems with which we work today have actually aged. We need to ensure that as we age, others behind us can come up. Unfortunately, in most of our ecclesial traditions and also within the ecumenical movement, we still tend to associate “authority of voice” with older and experienced leadership and disregard youth leadership. The young generation may not bring in as much experience with them, but they do bring in creative freshness, liberative vitality, prophetic dynamism, and radical hope: all of them in non-institutionalized form. We need to – and we will – deliberately harness this energy and potential of the youth in order to revitalize the ecumenical movement with its emphasis on prophetic justice. As the prophet Joel reminds us, it is the young generation that has the capacity to see visions (Joel 2:28) and therefore the transformative ecumenism that we envisage must necessarily be one that is envisioned by the young generation of our times.

49. Busan affirmed life through the pilgrimage of justice and peace. Life is important to God and to sustain this call, hope and broad engagement, the pilgrimage of justice and peace has to place local churches and communities at the heart/centre of the movement. Furthermore to ascertain ownership of the pilgrimage, it has to move out of Geneva to the people only; then will it become a reality. Through intentional efforts at ensuring ownership, the pilgrimage of justice and peace is an opportunity to rebuild, build and restore trust. Like a bank account, the trust and its incremental levels in moving together towards justice and peace are crucial. The Busan hope has to be translated into trust where all believe they have a place, a stake, and a contribution to make.

50. Cognizant of the forces against and threats to life our participation requires long-term commitment that is characterized by well-defined processes that facilitate sustained engagement and not stand alone events. A process-oriented pilgrimage that can bear witness to change and a process-oriented movement of justice and peace that draws on individual and collective wisdom of the faithful “the commons” so as to converge for life are needed.



51. Ecumenism is a call directed by the Holy Spirit. Without change we cannot survive. The future of global ecumenism lies with ecumenism from below, ecumenism from the margins of the cities and urban centres, from rural areas, from local churches, and from migrants and people on the move (commons). Moving together we respond in the mode of social and spiritual struggle to the call of unity with people of other faiths. The financial crisis that has affected churches and Christian communities provides opportunity to reflect on the objectives, methods and approaches to our work; it provides an opportunity to revisit the roots of Christian spirituality.

52. Our future and our journey together is premised on the call for unity as a gift-space that is open, free and safe for all; a gift-space where ecumenism is rooted in the struggles of people for justice and life; a gift-space for the unity of the church, the unity of all humanity and all creation. Our journeying together on this pilgrimage of justice and peace will afford opportunities to all, not least young men and women, to plant seeds toward the redefinition, the re-shaping and reviving of the ecumenical movement. Let us move together to rebuild, restore and reclaim a life-giving and life-empowering world where all live in dignity, peace and justice.