



World Council of Churches Annual Review 2013





World Council of Churches

The World Council of Churches (WCC) is a global fellowship of churches whose relationship with one another and activities together are an expression of their common faith in Jesus Christ and their common calling to the glory of the one God: Father, Son and Holy Spirit.

The WCC is the broadest and most inclusive among many organized expressions of the modern ecumenical movement, which seeks visible church unity. The fellowship includes most of the world's Orthodox churches, the Old Catholic and Mar Thoma churches, churches of historic denominational traditions such as the Anglican, Baptist, Lutheran, Methodist and Reformed, many united and uniting churches as well as such churches as the Mennonite, Friends, Congregationalists and Disciples.

The Roman Catholic Church has a formal working relationship with the WCC but is not a member. There are emerging relationships with evangelical and Pentecostal churches not already in membership.

Churches in the fellowship of the WCC pursue a vision of ecumenism seeking visible unity in one faith, and one eucharistic fellowship; promoting a common witness in work for mission and evangelism; engaging in Christian service by meeting human need through WCC partner agencies; breaking down barriers between people; and upholding justice, peace and the integrity of creation.

The WCC was officially formed in 1948 by representatives of 147 churches gathered at its First Assembly in Amsterdam, the Netherlands.

As of 31 December 2013 the WCC had a membership of 345 churches from more than 110 countries around the world.

Following the Ninth Assembly, from 2006 to 2013, the WCC focused its work in six programme areas:

- The WCC and the Ecumenical Movement in the 21st Century
- Unity, Mission, Evangelism and Spirituality
- Public Witness: Addressing Power, Affirming Peace
- Justice, Diakonia and Responsibility for Creation
- Education and Ecumenical Formation
- Inter-Religious Dialogue and Cooperation

Each programme is rooted in the threefold vision for transformation of the church and the world. This vision is to live out Christian unity more fully, live as church being neighbours to all, while addressing threats to the human community and encouraging churches to take greater care of creation through protection of the earth and its people.

From 30 October to 8 November 2013, the WCC held its Tenth Assembly in Busan, Republic of Korea. After each assembly the programmatic work shifts. To read more about the new programmatic work from 2014 onwards, please turn to pages 28 and 29 of this report.



God of life, lead us to justice and peace

A pilgrimage of justice and peace

Near the end of 2013, Nelson Mandela died in South Africa at the age of 95. For a long moment, the world paused in respect for this man who titled his autobiography *The Long Walk to Freedom*. As a participant in the anti-apartheid movement, the World Council of Churches (WCC) walked alongside him during significant parts of his journey. We learned from his strong example of resilience and dignity, and from his insistence on the practices of justice, reconciliation and peace.

Many of us from the ecumenical movement gathered in South Africa to celebrate President Mandela's life, and to comfort and encourage his family and nation. The funeral sermon was delivered by Bishop Zipho Siwa of the Methodist Church, a recently elected member of the WCC Central Committee. The funeral concluded with another long walk, to the graveside and monument.

In an earlier journey, in the autumn of 2013, the 10th Assembly of the WCC had gathered in Busan, Republic of Korea, taking as its theme this simple prayer:

God of life, lead us to justice and peace.

In its message to the churches and the world, the assembly issued an invitation to take part in the spiritual and physical journey, led by God, to more abundant life – or, to adopt traditional terminology, to join in pilgrimage.



This is a passage of the Tenth Assembly's message:

We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions. This assembly calls you to join us in pilgrimage.

We in the WCC recommit ourselves to the ecumenical pilgrimage that brought us this far. Committing to justice and peace means that we trust God to lead us even through those places where justice and peace are threatened, even where we find ourselves under threat... and particularly there. Together, we ask ourselves how best to address contemporary challenges, remain in solidarity with those most in need, bear witness to the good news of Jesus Christ.

On the day after the close of the assembly, I spent time in conversation with Pastor Hur, the moderator of the local host committee. He told me that already the assembly had moved congregations in Busan to

undertake a new start on their journey, establishing a local church council for cooperation and dialogue. They are discussing new ways of addressing the needs around them. It is my hope that this is but one example of the Holy Spirit leading Christians to move together in fulfilling our common calling.

This 2013 annual report on the ministry of the WCC centres on the Busan assembly. It also includes many other aspects of our work through the year. Our journey with the Triune God continues, shaped by many experiences. It is a thrilling adventure.

I invite you to join us in this exciting pilgrimage of justice and peace.

Rev. Dr Olav Fykse Tveit
General Secretary, World Council of Churches





WCC Programmes 2007-2013

Since the 9th Assembly of the World Council of Churches, held in Porto Alegre, Brazil, in 2006, the WCC has maintained six programmatic areas of work:

WCC and the Ecumenical Movement in the 21st Century

The visible unity of the church remains a central goal of the ecumenical movement. Through the WCC, churches and other ecumenical partners find common space to pray, reflect, plan and move together toward visual unity. This programme focuses on encouraging relationships with and among WCC member churches, Christian world communions, conciliar bodies and other ecumenical agencies in order to support ecumenical initiatives at regional, national and local levels.

Unity, Mission, Evangelism and Spirituality

Core to the work of the WCC is the calling of churches to work together for a more faithful mission in the world and for deepening the spiritual dimensions of their lives in an integrated way. Through this programme, the WCC works to accomplish these goals through various ecumenical instruments such as the Faith and Order Commission, the Commission on World Mission and Evangelism (CWME) and the Ecumenical Disabilities Advocates Network (EDAN).

Public Witness: Addressing Power, Affirming Peace

Environmental disasters and climate change, lack of food security, economic injustice, poverty, exclusion and many of the forms of violence are all part of the world today. Through this programme the WCC provides a common witness reflecting the churches' concern on the international level by challenging the economic, social, political and cultural powers that exist while offering a prophetic voice for justice, peace and security.



Justice, Diakonia and Responsibility for Creation

At the heart of the WCC's work is an ecumenical commitment to justice and enabling people to transform their own lives by meeting immediate human need, enabling churches to work together to address the structural roots of injustice and helping to identify and combat threats to creation. This programme works to hold together in new and creative ways the different forms of ecumenical engagement with justice, diakonia and responsibility for God's creation.

Education and Ecumenical Formation

Ecumenical formation at the community and academic levels is vital for the renewal of the ecumenical movement. Ecumenical Theological Education provides ecumenical formation and supports churches, ecumenical bodies and theological institutions through developing capacity, contextualized curricula and education methodologies. The Ecumenical Institute at Bossey is an international centre for encounters, dialogue and formation. Founded in 1946, the Institute brings together people from diverse churches, cultures and regional backgrounds for ecumenical learning, academic study and personal interchange.

Inter-Religious Dialogue and Cooperation

The first decade of the 21st century has seen an increase in the importance of the role of religion in bridging cultural differences. The key role religion can play in conflict resolution, seeking justice and peace building has never been more evident than it is today. This programme promotes contact between Christians and neighbours of other faiths, primarily through multilateral and bilateral encounters and dialogue aimed at building trust, meeting common challenges and addressing conflict and divisive issues through cooperation.

2013 Highlights

“ ‘That all may be one.’ We were born for these words, for unity, to contribute toward its fulfillment in the world.”

CHIARA LUBICH, FOUNDER
OF THE FOCOLARE MOVEMENT



Geneva conference reflects on legacy of Chiara Lubich

A conference held by the WCC and the Focolare movement founded by Chiara Lubich addressed the theme of “Peace and justice, fruits of unity” on the 10th anniversary of Lubich’s last visit to Geneva and the fifth year after her death.

The event brought 180 participants to the Ecumenical Centre in Geneva in April, representing several local churches and ecumenical organizations.



WCC calls on Canadian government to listen to indigenous leaders

In a letter sent in January 2013, Rev. Dr. Olav Fykse Tveit called upon Canadian Prime Minister Stephen Harper to “listen carefully” to the concerns of Canada’s indigenous leaders. The letter points to the groundswell of opposition within the Canadian indigenous community over 2012 legislation that challenges the protection of some of Canada’s lakes and waterways and ignores treaty obligations with indigenous communities.

Statement on global economy delivered to Bolivia

In January, an ecumenical delegation in La Paz delivered to Bolivian government officials a statement on ethical principles for a new global economic system. The ecumenical delegation was led by Rev. Dr. Walter Altmann, moderator of the WCC Central Committee. The document was titled “São Paulo Statement: International Financial Transformation for the Economy of Life.”

Petros Vassiliadis’s theological work honoured in Greece

“It is impossible to speak exclusively for the unity of the church and be indifferent about the unity of humankind,” said Dr. Petros Vassiliadis at an academic gathering held in his honour in Thessaloniki, Greece.

Vassiliadis, a Greek Orthodox theologian and formerly a representative of the Church of Greece on the WCC Commission for World Mission and Evangelism, called for a broader understanding of ecumenical dialogue.



South Sudan church leaders speak about violence

Church leaders from various denominations in South Sudan issued a letter expressing sadness and condemnation concerning the violence in the country and called on the government to “take control of the situation and protect its citizens.”

The letter expresses concern that the violence is being characterized as a conflict between the Dinka and Nuer tribes and asked the members of these groups not to accept this characterization.

Wesley Ariarajah invites theological renewal

Theologian S. Wesley Ariarajah elaborated on central assertions of his new book *Your God, My God, Our God* in a conversation facilitated by Dr. Clare Amos, WCC programme executive for inter-religious dialogue and cooperation, in February in Geneva.

The book, published by the WCC, asks, he said, “How does theology come to terms with the fact that our neighbours pray and believe differently from us?”



“By building bridges for justice and peace across the world we say there is no oppressive regime that can suffocate hope and solidarity forever.”

REV. DR WALTER ALTMANN, MODERATOR OF THE WCC CENTRAL COMMITTEE

Churches from Lutheran and Reformed traditions unite

Two WCC member churches from Reformed and Lutheran traditions have united to become the United Protestant Church of France.

The merger of the Reformed Church of France and the Evangelical Lutheran Church of France was celebrated at a joint national synod in May at Lyon, France.

Alliances with churches strategically important to the UN

Working in alliance with churches is strategically important, said a UN representative at a May assembly of the Latin American Council of Churches held in Cuba.

“Sustainable development rests in people, with women empowered, with young people engaged, with people of all traditions, faiths and cultures living in dignity and rights,” said Dr Kate Gilmore, director of the United Nations Fund for Population for Latin America.

Online resource to promote cooperation in theological education

A unique global online directory of more than 7,000 theological education institutions was launched in April to promote mutual sharing and dialogue between establishments in different parts of the world. The Global Directory of Theological Education Institutions is one of the results of the Global Survey on Theological Education, launched in October 2011.

WCC addresses mining and extraction issues at World Social Forum

Ecumenical voices warned about the grave consequences of extraction of natural resources and mining, which they said generate a tremendous amount of social and ecological debt.

These concerns emerged in a WCC workshop at the World Social Forum held in Tunis, Tunisia.

Solidarity visit to Bangladesh amidst growing religious intolerance

In an April solidarity visit to Bangladesh, an ecumenical delegation was updated about the ongoing persecution and attacks against religious minorities.

The delegation met with members of the Bangladesh Hindu Buddhist Christian Unity Council, who expressed deep concern over new moves by Islamic fundamentalist groups such as Hefajat-e-Islam.

WCC general secretary expresses concern over Albania Census

WCC general secretary Rev. Dr Olav Fykse Tveit has expressed concern at the methodology and results of the Albania census 2011. He has raised questions regarding the reliability of the process which, he said, has implications for the rights of religious minorities and religious freedoms guaranteed in the country’s constitution.





Tveit calls for critical understanding of religion in international arena

WCC general secretary Rev. Dr Olav Fykse Tveit spoke to a United Nations conference in Geneva in June, where he addressed “the role of religion in the search for justice and peace.”

The conference was called with the aim of searching for a comprehensive framework for UN work with its partners in the areas of global economy, ecology, education, health, security and governance.

Consultation reflects on how to build peace with justice in Asia

At a WCC consultation in Hong Kong, participants reflected on “Asia’s human security challenges” today and how to strengthen efforts toward “sustainable peace with justice in Northeast Asia.”

In a communique, participants affirmed the diversity of their ethnicities and nationalities as a “celebration of God’s image” compelling them to “protect human dignity and assert human rights in faithfulness to our God.”

New mission statement part of European ecumenical study course

A new WCC document on mission and evangelism was part of the presentations and discussions at a 9-day European ecumenical study course in Josefstal, Bavaria, Germany, in June.

Towards full participation of people with disabilities in churches

In a June meeting in the Netherlands, theologians and ecumenists came together to give renewed consideration to an interim statement titled “A Church of All and for All,” first produced in 2003 by the Ecumenical Disability Advocates Network, a project of the WCC and the WCC’s Commission on Faith and Order.

WCC general secretary congratulates Desmond Tutu on receiving Templeton Prize

Archbishop Desmond Tutu was honoured with the 2013 Templeton Prize in recognition of his lifetime achievements in advancing spiritual principles of hope, reconciliation and forgiveness, especially in helping to end the apartheid era in South Africa.

WCC general secretary Rev. Dr Olav Fykse Tveit congratulated the Nobel laureate, one-time WCC staff member and former general secretary of the South African Council of Churches.

Faith leaders promote protection of displaced people

Along with other faith-based groups, the WCC has helped develop a declaration launched by the United Nations refugee agency. It aims to strengthen protection for the world’s refugees as well as internally displaced and stateless people, who number more than 40 million people in the world.



“God – Emmanuel, God with us, with you – has no one but you to help God make this world hospitable to peace and justice.”

TEMPLETON PRIZE WINNER
ARCHBISHOP DESMOND TUTU



Ecumenical voices at the Baptist youth conference in Singapore

Youth representing the WCC addressed the theme of justice and peace at the 16th Baptist Youth World Conference in Singapore. Justice and peace remain a concern for the Baptist World Alliance, according to organizers of the conference, which brought together more than 2,000 young Baptists.

Website on abuses by Brazilian military dictatorship launched in São Paulo

A new website documenting human rights violations perpetrated by the former military dictatorship in Brazil was launched in August in São Paulo.

The site, Brasil: Nunca Mais Digital, provides free access to more than 900,000 pages of official records of human rights abuses and is a follow-up to the Brasil: Nunca Mais project, which was supported by the WCC in the 1980s.

WCC condemns chemical weapons use and calls on UN to fulfil its responsibility to protect Syrians

The spectre of chemical weapons used against civilians in the conflict in Syria raised international alarms, led to calls for an investigation and met with strong condemnation from the WCC general secretary, who called on the United Nations to fulfil its responsibility to protect the Syrian people from gross human rights violations.

UN Rapporteur on Human Rights of Migrants visits WCC offices

“Welcoming and protecting the strangers and the aliens, especially the migrants, is at the core of our mission as churches,” said Rev. Dr Olav Fykse Tveit, WCC general secretary, in a meeting with Prof. François Crépeau, United Nations Special Rapporteur on the Human Rights of Migrants.



God of life, lead us to justice and peace

WCC 10th Assembly
30 October to 8 November 2013
Busan, Republic of Korea





The WCC 10th Assembly had unprecedented youth participation. More than 700 young people attended, with 125 serving as stewards while the rest were delegates representing the WCC's member churches or serving as communication professionals.



An Assembly of Prayer and Worship

As the assembly officially opened, Rev. Dr Walter Altmann, WCC moderator, led participants in prayer. "Let us pray for our Korean hosts and the Church in Korea. Let us pray for this divided country," he said.

The assembly began each morning and ended each evening with prayer, and delegates joined worshippers in Korean churches during the assembly weekend.

The WCC has added three new member churches since the last assembly, including the Evangelical Lutheran Church in Jordan and the Holy Land, Independent Presbyterian Church of Brazil and Laos Evangelical Church. Nearly 90 percent of the WCC's 345 member churches were represented at the assembly.

Young adults were a special focus of this assembly, and they shared concerns from their different contexts, asking the assembly what it can do to address the problems of violence, injustice, poverty and climate change. They called for solidarity, reconciliation, advocacy and respect for the environment.



The opening prayer was the most colourful of celebrations – an eclectic, diverse and vibrant gathering of Christians from across the nations, with different national costumes, different languages came together in worship of the one creator God.

An Asian Assembly



“The Korean people realize the importance of peace... your dedication will also serve as a very big help.”

KOREAN PRIME MINISTER JUNG HONG-WON



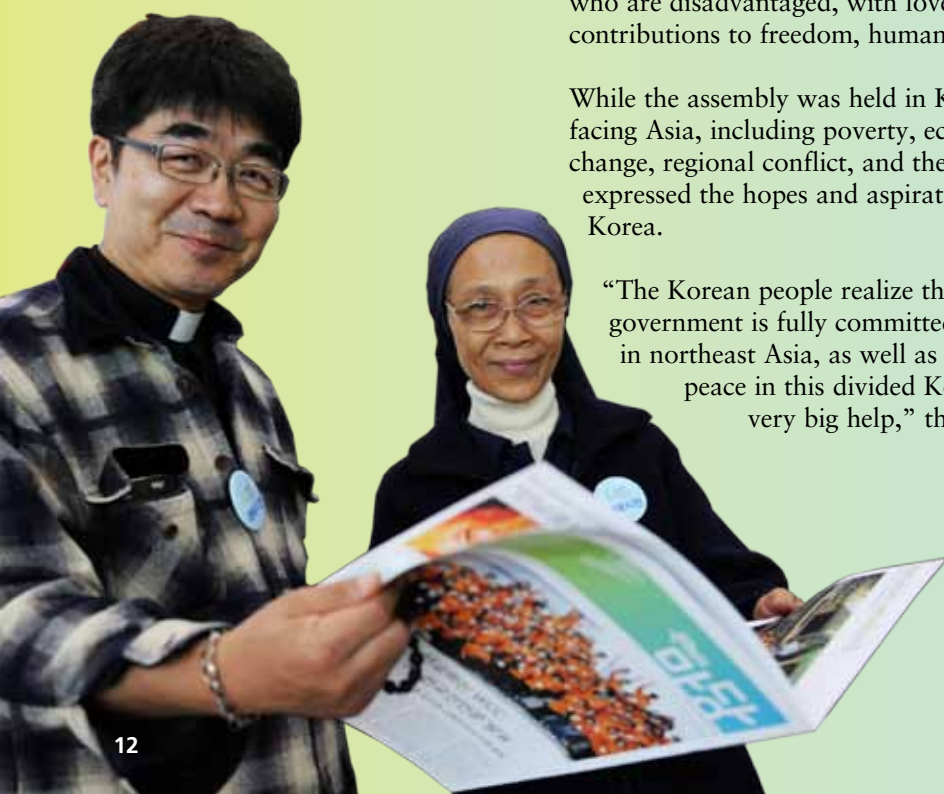
As he spoke before the assembly, Korean Prime Minister Jung Hong-won commended the church for its commitment to justice and peace. Over the weekend, Korean churches in many local communities welcomed hundreds of assembly participants for worship services.

“The churches in Korea have always made a great contribution to overcoming the difficulties that our country is facing by giving continuous prayer,”

said the prime minister. “At the same time, they also provide help to people who are disadvantaged, with love and service. They have also made a lot of contributions to freedom, human rights and the medical service.”

While the assembly was held in Korea, it explored many of the challenges facing Asia, including poverty, economic injustice, the impact of climate change, regional conflict, and the place of church in Asian society. It also expressed the hopes and aspirations for peace in Asia, particularly for Korea.

“The Korean people realize the importance of peace. The Korean government is fully committed to making a lot of effort to realize peace in northeast Asia, as well as the Korean peninsula. I hope we can have peace in this divided Korea – your dedication will also serve as a very big help,” the prime minister said.



"This week, I have seen so much cultural diversity but, at the same time, we have a common faith in Christ that brings together different cultures. Not only that, but I have been able to experience Christ in a different way."

MARIAN CEENA VARGHESE, A YOUTH DELEGATE WITH THE MALANKARA ORTHODOX SYRIAN CHURCH



"In Pakistan, we Christians are the margins," said the Rt. Rev. Samuel Azariah, Moderator of the Church of Pakistan, as he reflected on the pressures the Christian community in Pakistan is facing. He spoke at the Space for Inter-Religious Encounter (Inn-SPIRE) in the Madang Hall.



WCC general secretary Rev. Dr Olav Fykse Tveit shares a moment with the China Christian Council. WCC members expressed their intent to work even more closely with the council in 2014.

As part of a weekend excursion, WCC assembly participants hung ribbons on the iron fences of Imjingak, a park that rests along the border dividing North and South Korea.





The Rev. Sunil Raj Philip drew “cartoons with a flavour of theological flair” for those who came to his booth in Madang Hall. Philip, a priest with the Church of South India, used the one-on-one time he had drawing participants’ caricatures to discuss with them the struggles of Dalits in India.

An Assembly Seeking Unity

Through ecumenical conversations, inter-religious study and plenary sessions, assembly participants explored the idea that unity doesn’t mean uniformity. Rather, the visible unity that the WCC seeks is born of a rich diversity in which the gospel flourishes.

The Unity Statement describes a world caught in “tension between the profoundest hope and the deepest despair,” and although the WCC has come a long way on its ecumenical journey, speakers and assembly participants agreed that there is still far to go.

“It is a scandal and a wound that we do not eat and drink around the one table of the Lord,” Dame Mary Tanner, the outgoing WCC president from Europe, said as assembly participants applauded.

The WCC also faces challenges from within, including from some constituencies who speak out against the ecumenical movement for fear of losing their traditions, said H.E. Metropolitan Nifon, professor of missiology and ecumenism at the Orthodox Theological Faculty of Targoviste. Nifon is also Patriarchal Exarch for external and ecumenical relationships of the Patriarchate of the Romanian Orthodox Church.

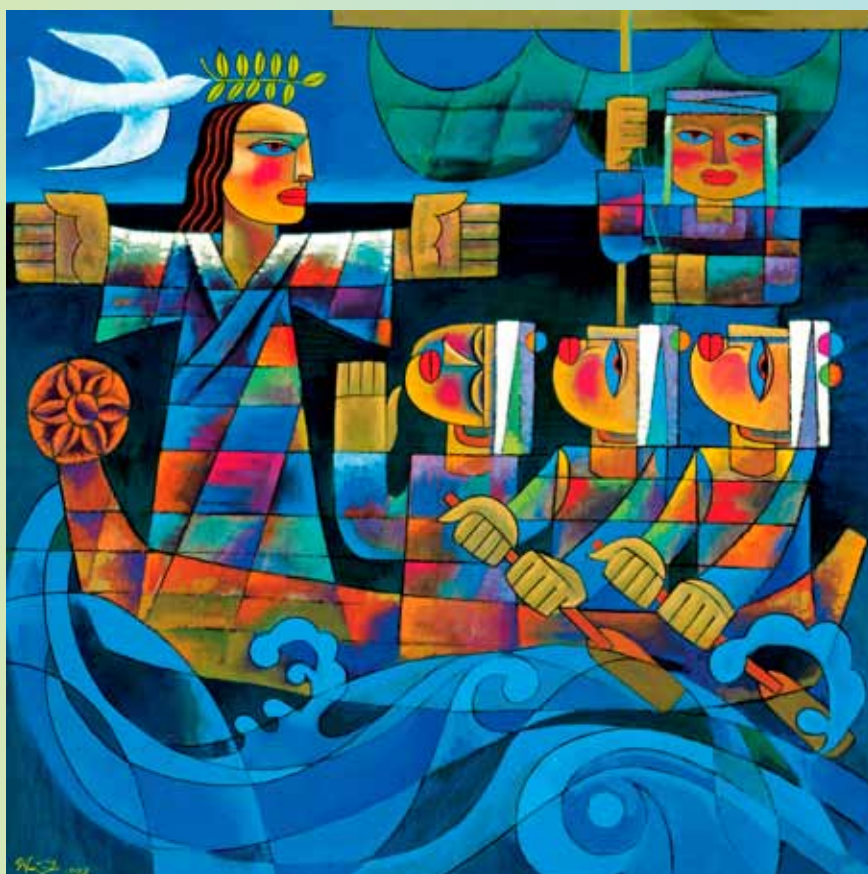
“How can we ignore our brothers and sisters who are actively seeking unity?” he said.



“The issue of justice should not be an optional extra for the church; it should be the core of our ministry.”

Rev. Phumzile Mabizela, executive director of the International Network of Religious Leaders Living With or Personally Affected by HIV and AIDS.

Mabizela, a person living with HIV, sent a powerful message about the issue of justice in the context of health: “It is not the responsibility of NGOs to understand some of these frameworks and policies we are talking about. But as people who believe in a God of justice, we should understand that and hold our government accountable.”



Chinese artist He Qi signed autographs at the WCC Bookstore in Madang Hall. His vibrantly coloured paintings depict Jesus’ message of peace.



Participants in the Global Ecumenical Theological Institute (GETI), held prior to and during the assembly, affirmed that they believe in the future of the ecumenical movement. The short-term institute attracted widespread attention and involved two weeks of intensive study, with lectures and seminars concluding at the close of the assembly. 200 GETI students, together with the Korea Ecumenical Theological Institute of 150 Korean students, accompanied by Korean faculty, expressed their intent to engage in strategic Christian leadership formation and forums of global ecumenical learning in the years to come.



Nobel Peace Laureate Leymah Gbowee gave a stirring challenge to the church to fulfill its God-ordained mandate to be advocates for peace in the midst of a violent, troubled and unjust world. "What I see today breaks my heart," Gbowee said. "Churches have either been co-opted by governments and so do not function in the way they should, or they have become bystanders: silent."



More than 4,600 Korean church members participated in the assembly as registered participants, day visitors, volunteers or speakers. The assembly brought new energy to the ecumenical movement in Korea.

Metropolitan Dr Geevarghese Mor Coorlis, moderator of the Commission on World Mission and Evangelism, challenged the conventional expectation that mission is always done by the powerful for the powerless.

"Mission from the margins claims active agency of mission from the marginalized: God chooses those from the margins to fulfill God's mission of establishing justice and peace."



An Assembly Taking Action

In preparation for Busan, documents were written aimed at finding common understandings among the churches. These texts included:

- *The Church: Towards a Common Vision*
- *Together towards Life: Mission Today*
- “Economy and Ecology of Life”
- “Christian Witness in a Multi-religious World”
- A statement on diakonia, or ministries of service
- A statement on migration and the churches
- “God’s Gift and Call to Unity – and our Commitment”
[finalized at the assembly]

Public Issues

The 10th Assembly passed motions regarding the following public issues:

- Statement on peace and reunification of the Korean Peninsula
- Statement on the politicization of religion and the rights of religious minorities
- Statement affirming the presence and witness of Christians in the Middle East
- Statement on the human rights of stateless people
- Statement on the way to just peace
- Statement on the current critical situation of Abeyi in South Sudan
- Statement on moving towards a nuclear-free world
- Minute on the situation in the Democratic Republic of Congo
- Minute on the 100th anniversary of the Armenian genocide
- Minute on Indigenous Peoples
- Minute on climate change
- Resolution on urging improved United States-Cuba relations and the lifting of economic sanctions

The 10th Assembly brought together thousands of participants in the BEXCO Center, Busan, Republic of Korea.





"Water is life, and water is for life. If we need to sustain life, we have to address the issue of water," said Dinesh Suna, coordinator of the Ecumenical Water Network (EWN).

At the EWN exhibit space in Madang Hall, Suna called upon the churches to continue to advocate for water and sanitation: "The churches should lobby for the governments to implement this law. The recognition is not enough; it should be implemented. The WCC and all faith communities should continue our pilgrimage for water justice."



Young people called attention to the hazards of radioactive waste. Their costumes caught the eyes of many assembly participants.

Climate change is a human rights issue, participants heard during an ACT Talks event in Madang Hall. Representing the United Evangelical Mission, the Rev. Dr Jochen Motte said: "Climate change directly affects people's human rights: food, health and housing, for example. From the churches' perspective, this discussion takes place in a reality where the human rights of millions of people are violated due to the impact of climate change."





An Assembly for Justice and Peace

St Augustine described life itself as a “pilgrimage on earth” (City of God 15.6). From the petition “God of life, lead us to justice and peace,” assembly representatives from the gathered churches discerned a vision of pilgrimage to inspire and support them in their continuing journey.



Such a pilgrimage “is not wandering, nor is it a picnic or a morning walk for leisure,” Korean theologian Chang Yoon-jae told the plenary on peace. It is something with a more profound purpose: “God has prepared for us a path toward life.”

In the tradition of lengthy church gatherings, the 10th Assembly concluded with a “Sending” service in which pilgrims young and old were commissioned to go out, and carry with them “to the ends of the earth” (Acts 1:8) the good news of faith, witness and service in their common Lord, Jesus Christ.

Refreshed by experiences and lively encounters in Korea, thousands set forth to encourage regional, national and local churches in ministry to their communities, nations and world, urging one and all “to move together” in the love of God toward life in abundance, justice and peace.



Women’s voices are being heard more than ever in the global church, but there is still a long way to go, according to female leaders from the WCC. Bishop Mary Ann Swenson, ecumenical officer of the United Methodist Church USA, and newly elected vice-moderator of the WCC, stressed that there are still major issues that the church needs to address. “We realize the diversity of our community, but it doesn’t mean we can’t keep working toward equality,” she said.

The WCC elected the Central Committee. The 150-person Central Committee is:

- 39% women
- 61% men
- 5% Indigenous Peoples
- 2% persons with disabilities
- 68% ordained
- 32% lay people



The Ecumenical Disability Advocates Network (EDAN) shared its message about advocating for the inclusion, participation and active involvement of persons with disabilities in the spiritual, social and development life of church and society.

“For us it is very important to promote an inclusive church. If a church is not inclusive and there are no people with disabilities, the church is not complete.”

SIMONE POORTMAN, ONE OF EDAN'S FOUNDING MEMBERS.



**God of life,
lead us to
justice and peace**

**World Council of Churches
10th Assembly**

30 October to 8 November 2013
Busan, Republic of Korea

WCC 10th Assembly Financial Results

The WCC 10th Assembly was managed successfully within budget. In total, CHF 5.8 million in funding was available for the assembly. Of this value, CHF 1.6 million was held in the assembly fund at its opening in January 2010; CHF 4 million in contributions and other income was raised during the four years prior to the assembly; and CHF 0.2 million was transferred in from other funds. The 10th Assembly closed with a total cost of CHF 5.7 million and a small credit balance of CHF 0.1 million.

In addition to the costs met by the WCC, the Korean churches generously covered costs related to the venue, ground transport, and local visits.

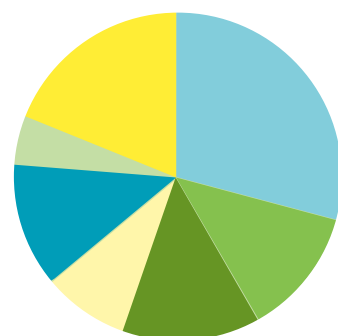
FINANCIAL RESULTS 2010-2013 (Swiss francs 000's)

Preliminary unaudited results

	2010-2011	2012	2013	2010-2013
INCOME				
Assembly contributions	222	1,021	2,107	3,350
Registration fees	—	—	420	420
Sales and other income	—	4	30	34
Unrestricted income distribution	100	100	—	200
Total income	322	1,125	2,557	4,004
EXPENDITURE				
Travel and accommodation	—	—	2,927	2,927
Communication, facilities, madang	—	—	1,229	1,229
Preparatory meetings	187	117	115	419
Assembly office and other	42	192	271	505
Salaries	91	223	309	623
Total expenditure	320	532	4,851	5,703
Transfers between funds	—	7	83	90
Transfers (to)/from general reserves	100	—	—	100
Net increase/(decrease) in funds	102	600	(2,211)	(1,509)
Opening fund balance	1,647	1,749	2,349	1,647
Closing fund balance	1,749	2,349	138	138

10TH ASSEMBLY TRAVEL AND ACCOMMODATION

Travel and accommodation represented more than 50% of the total assembly costs. WCC provided subsidies for 441 of the 656 delegates who attended the assembly.



Delegates Africa	CHF 562,572	19%
Advisors, guests, madang pre-assemblies	CHF 377,001	13%
Delegates Europe	CHF 271,666	9%
Delegates Asia	CHF 199,255	7%
Delegates other regions	CHF 345,142	12%
Stewards	CHF 334,012	11%
Staff and other	CHF 837,083	29%

WCC Programmes



In Memory of Emilio Castro

“The struggles to overcome oppression have economic, social and political manifestations that should be considered on their own merits. But at the root there is a spiritual reality: principalities, powers of evil that need to be combatted with spiritual powers and spiritual realities: the power of love, the power of hope, the power of the gospel.”

EMILIO CASTRO

The WCC gives thanks to God for the life of Emilio Castro, who served as the WCC's fourth general secretary from 1985 to 1992.

A Timeline of Emilio Castro's Life

1927 Born in Montevideo, Uruguay, to a working class family.

1936 Began attending the Methodist Church in his neighbourhood of La Aguada when he was nine years old.

1950 Began his ministry with the Methodist congregations of Trinidad, Durazno and Paso de los Toros, Uruguay, following his theological studies at the theological faculty in Buenos Aires.

1953 Became the first Latin American student to attend the lectures of Karl Barth in Basel. After returning to Latin America, he spent three years as a pastor in La Paz, Bolivia.

1957 Returned to Uruguay to become the pastor of the Central Methodist Church in Montevideo.

1965 Designated part-time secretary general of UNELAM, the provisional evangelical committee on Christian unity in Latin America.

1970s Amid serious social unrest in Uruguay, Castro played an essential role in fostering dialogue between different political groupings and in the creation of Frente Amplio, a broad coalition of democratic forces.

1973 Joined the WCC as director of the Commission on World Mission and Evangelism.

1979 The Latin American Council of Churches (CLAI) was formed after UNELAM paved the way.

1982 With Castro leading the way, Mission and Evangelism – An Ecumenical Affirmation, considered the most important and comprehensive statement on mission by the WCC, was adopted after lengthy discussion with churches all over the world.

1984 Earned his Ph.D from the University of Lausanne.

1985 Became the fourth secretary general of the WCC, serving through 1992.

2013 Passed away in Montevideo, Uruguay.

WCC Launches *The Church: Towards a Common Vision*

Churches React to Convergence Text

In an historic release, the WCC has published *The Church: Towards a Common Vision*, the second convergence text in the organization's 80-year history. Following its formal launch in March 2013, the text is being promoted and received by WCC's 345 member churches.

Canon John Gibaut, WCC Faith and Order director, has been monitoring how churches are receiving and using the text. On a superficial level, the questions seem simple: How do you know if churches like the document or not? How do you know whether they are using it?

The answers are quite complex but already encouraging, especially given that the text is newly released, said Gibaut. By the end of 2013, the text was translated into 11 languages. In addition, in 2013 the text was:

- Discussed at conferences and presentations ranging from single-church events to international ecumenical and academic events around the world,
- Used by more than 18 seminaries and universities worldwide in a variety of courses and lectures,
- Cited in reviews, articles, publications and blogs in numbers that continue to grow on a daily basis.

Already, at least 32 member churches of the WCC have started a study and response process on the text that will continue until December 2015.

The convergence document is also being used by churches in their own ecumenical engagements, said Gibaut. In 2013, the text was used for a study between the Joint Commission on Doctrine of the Church of Scotland and the Roman Catholic Church in Scotland. It was also studied in the United Kingdom by representatives of the Lutheran Council of Britain and the Missouri Synod Lutheran Church in Britain.

Those are just two examples among many, said Gibaut, who added that, after an extensive editing process, the document has come newly to life for him as he collects feedback and responses from across the globe. “This is not a ‘lowest common denominator’ text,” he said. “This is about what the church can say together.”

Gibaut urged WCC member churches and others to read and discuss the document, and to think about *The Church: Towards a Common Vision* not simply as a theological vision of what the Church is, but as a call to renewal within the life of the Church, the sign and servant of God's call to justice and peace “in and for the world.”

**Now, more than ever,
it is necessary to
reiterate that women's
rights are human
rights, and that human
rights are universal.**

EXCERPT FROM WCCSTATEMENT
TO THE UNITED NATIONS

WCC Explores Christian Stance on Women's Rights

“Are there deprived and desperate women like Ruth and Naomi in your community?”

“Have you listened to their stories?”

“And what are you doing to protect these women from dehumanization?”

Dr Fulata Lusungu Moyo, WCC programme executive for Women in Church and Society, does not hesitate to ask direct – sometimes difficult – questions about women's rights. She often uses scripture to frame them.

“In the book of Ruth, Naomi had to use Ruth, a younger woman, to regain property and food sovereignty by ‘sexually trading’ her to Boaz, a rich man much older than her,” Moyo explained.

“Wasn't it because they erroneously believed that women are inferior to men?”

Moyo posed these questions at a Human Rights Defenders Forum in the U.S., where former U.S. President Jimmy Carter called the abuse of women the “most pervasive and unaddressed human rights violation in the whole world.” This abuse, he stressed, is contrary to the basic premise of every religion, including Christianity.

At dozens of other events and dialogues across the world – from international forums to local support groups – WCC staff and member churches have brought forth a Christian perspective on how to realize the dignity and wholeness of women and girls.

Before the United Nations Commission on the Status of Women (CSW), WCC presented a Christian stance that “women as well as men are created in the image of God and deserve to be respected, protected and cared for.”

WCC's statement read, in part: “Now, more than ever, it is necessary to reiterate that women's rights are human rights, and that human rights are universal. Traditional values or religious beliefs cannot justify the acceptance of violence against women, nor can they be accepted as limitations on women's rights and freedom.”



When Pastors Prey

At a time of widespread scandals over clergy sex abuse, the WCC and World Student Christian Federation (WSCF) joined in a call for professional standards of clergy accountability.

The WCC and WSCF sent forth this message at the UN CSW's 57th session on the elimination of violence against women, where they presented the recently-released book *When Pastors Prey*, featuring a prologue from Jimmy Carter and a joint foreword by Moyo and Christine Housel, general secretary of the World Student Christian Federation.

The book tells the stories of women whose trust has been abused by their pastors, then offers a procedural and legal framework to understand and address the problem. Edited by Valli Boobal Batchelor, it is among the few books currently on the market to examine the issue in its personal, ecclesial, legal and theological dimensions and to offer specific guidelines for dealing with clergy “sextortion.”

The book points out that clergy sex abuse is deeply rooted in the abuse of power. It is a problem that pervades all regions, confessions and ages.

Canadian Churches Hold First-Ever Joint Assembly

In an historic demonstration of unity, the Anglican Church of Canada and the Evangelical Lutheran Church in Canada held their first-ever joint assembly in Ottawa, Canada, in July 2013.

WCC general secretary Rev. Dr Olav Fykse Tveit offered his greetings and expressed deep admiration for the churches for strengthening the values of unity, common service and mission, in overcoming their denominational

differences. He said that their journey is “marked by mutual learning, faithful witness to the gospel and a shared eucharistic table.”

He then met with 30 members of the Anglican Council of Indigenous Peoples.

Tveit also attended an event on Parliament Hill, led by Anglican and Lutheran youth, who gathered under the Peace Tower to raise awareness of water issues. Through music, prayers and discussions, they addressed issues pertaining to water pollution and the lack of clean drinking water.

Visit to U.S. Churches Focuses on Ecumenical Calling for Justice and Peace

The ecumenical calling of churches and exploring different ways of renewing their commitment towards justice and peace was a significant focus as WCC general secretary Rev. Dr Olav Fykse Tveit's visited churches in the United States.

Tveit's visit in August 2013 included discussions with members of the Church of the Brethren, and he also attended the Annual Session of the Progressive National Baptist Convention and the Church-wide Assembly of the Evangelical Lutheran Church in America.

Speaking to a congregation at the Neighbourhood Church of the Brethren in Montgomery, Illinois, Tveit said, “The call to strive for the values of the kingdom of God is actually to strive for what brings justice and peace.”

EAPPI Volunteers Bring Palestinian Stories to Light

In March 2013, Raba Fanoun, from the village of Nahhalin near Bethlehem, discovered that settlers had come to his land during the night with hatchets and destroyed 80 mature olive trees that his father had planted 30 years ago. This was nearly half of his olive tree crop, and he and his extended family depended on the trees for their livelihood.

Later that day, volunteers from the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) Bethlehem team visited Fanoun, listened to his story, and reported on the destruction.

"When you plant a small flower in your house," Fanoun said, "imagine how you feel when it dies, and think about the trees we have cared for, for 30 years. It's not just our livelihood, it's our life."

EAPPI volunteers were able to share Fanoun's story and others as they met with European Union (EU) officials in



September. The volunteers urged them to honour recently issued guidelines on grants and loans to Israeli settlements, which are growing at a rapid rate, making solutions for peace and stability in the region more difficult.

The ecumenical companions (EAs), who lived in the West Bank and East Jerusalem

as part of the EAPPI programme, brought information from the ground to the officials, alerting them to the urgency of the situation.

The group of EAs was comprised of participants from Poland, Germany, the United Kingdom, Ireland, Sweden, the Netherlands and Finland. Together with staff from the EAPPI, they participated in a series of September meetings in Brussels, Belgium.

Their visit also coincided with the World Week for Peace in Palestine and Israel.

The EAs met with more than 60 officials, mainly parliamentarians from a wide spectrum of political affiliations, as well as permanent representatives to the EU from Poland, the United Kingdom, Germany, the Netherlands, Austria, Italy, Ireland, Cyprus, Denmark, Portugal and Sweden.

In 2013, EAPPI also strengthened its partnership with UNICEF as a supporting organization. UNICEF collaborates with EAPPI to build initiatives to promote reconciliation and peace-building.

EAPPI not only monitors human rights violations in the territory but also assists children in situations where they are faced with threats such as arrest at the hands of Israeli soldiers.

Churches Call for End to Exploitive Mining

In Zambia – where life expectancy is 48, adult illiteracy is at 35% and the infant mortality rate is nearly 20% – the need for resources is obvious, pointed out the Rev. Suzanne Matala, general secretary of the Council of Churches in Zambia.

The good news is that Zambia has large copper deposits. By selling the copper, or the rights to mine it, to wealthy multinational companies, Zambia could conceivably reap the tax revenue from the profits these mining companies make.

That's how it should work – but doesn't, she said.

"Sadly, despite our natural resources being plundered by international mining companies, Zambians hardly see any of the benefits. Because of clever accounting methods and by exploiting legal loopholes, some multinational companies are able to shift their profits artificially into tax havens. By making it look like their profits are made in tax havens, where the tax rates are almost zero, they can avoid paying tax in the country where the activity actually took place, such as Zambia."

Matala spoke at a World Social Forum in Tunis, Tunisia, at which the WCC offered a workshop titled "From eco-debt to eco-justice: mining, reparations and defending the global commons."

Alternative Mining Indaba

WCC was also represented at the "Alternative Mining Indaba (AMI)," a parallel event to South Africa's Mining Indaba in Cape Town. The official gathering defines itself as the "world's largest mining investment conference."

The AMI gathered people from within Africa and across the globe to critique the corporate mining agenda.

"This is one way that churches and civil society can come up with different agendas," said Athena Peralta, consultant on the WCC's Poverty, Wealth and Ecology project. "Tax justice is one key issue," she said. "Churches can begin demanding that corporations pay adequate taxes and royalties, and they can call on governments to be accountable for collecting taxes."

Mining always has a destructive impact on the environment, causing extensive deforestation and contamination of water sources, which generates a tremendous ecological debt, she added.

"We as the church can begin to demand that whatever revenues are collected, that these be invested in developing an alternative sustainable path for African countries that have been dependent for many years on resource extraction."



An Outpouring for Nelson Mandela

From attending memorial services to praying with family members, the WCC was a comforting presence in the wake of Nelson Mandela's death in December.

Each evening after Mandela died, his family gathered in a small white tent outside the front door of the Mandela home for prayers and mutual solace. WCC general secretary Rev. Dr. Olav Fykse Tveit broadened that intimate service with an international perspective, offering condolences to the family on behalf of the WCC's 345 member churches representing some 550 million Christians worldwide.

"I came to assure you that the whole family of churches around the world...are praying for you these days," Tveit said as he addressed Mandela's wife, Graca Machel, and the rest of the Mandela family, including Winnie Mandela.

Tveit also attended the memorial service for Mandela, which was held at the First Bank Stadium near Johannesburg. Nearly 100 heads of state attended the ceremony.

"For the church it is a moment to recognize the long-term relationship that the WCC had with Mandela during the struggle against apartheid and the future of the church as we gain inspiration from his example in working for equality, reconciliation, justice and peace," Tveit said.

Other WCC leaders and staff also commemorated Mandela's impact on millions of people. Agnes Abuom, moderator of the WCC Central Committee, called Mandela a "global icon of justice, peace and dignity" for Africa and the world.

"We affirm the role played by this global icon for inspiring and restoring dignity for Africa and revitalizing hope for the marginalized and oppressed of the world," said Abuom.

Abuom, a member of the laity who comes from the Anglican Church of Kenya, has worked for economic justice, peace and reconciliation.

A memorial service was also held at the Ecumenical Centre in Geneva. Ambassador Abdul Samad Minty, permanent representative of South Africa to the United Nations, warmly recalled his friend and colleague.

Minty asked a challenging question that churches can carry into 2014: "We all have the responsibility to answer for ourselves how we can take up the legacy that Nelson Mandela leaves us with. And how can we all live up to that great legacy, and create or turn hope into reality?"

CCIA Helps Amplify Call for Human Rights

Since 1946, the WCC's Commission of the Churches on International Affairs (CCIA) has been steadily strengthening its advocacy for the rights of indigenous peoples, religious minorities, stateless people and millions of others worldwide.

"Defending human rights is an affirmation of the dignity of humanity," said Christina Papazoglou, WCC programme executive for human rights.

Among many other activities in 2013, CCIA supported the participation of indigenous people from Guatemala and Colombia at the Second United Nations Annual Forum on Business and Human Rights.

Those gathered were able to listen to the story of some 6,000 Afro-Colombians living along the Anchicayan River in Valle del Cauca, where the unregulated construction and operation of hydroelectric power plants has damaged crops and killed fish on a scale large enough to threaten everyday food supplies.

The indigenous peoples have filed legal suits against companies – such as Unión Fenosa and Grupo Empresarial Antioqueño – responsible for the power plants.

German Ospina, a Colombian lawyer, said that most of the legal suits are ongoing, and it's a "huge challenge for the indigenous communities to find evidence against the companies due to the presence of military, paramilitary and guerrillas as well as gang violence and minimal professional support."

Indigenous peoples are commonly underrepresented at the global forums, but for years the CCIA has been working to change that.

Ospina said this kind of support will help bring about a day when companies are held accountable for the deep scars they are leaving in indigenous communities, not only in Colombia but across the world.

"When we present our cases at the UN forum, the dialogue gives prominence to our issues, and it

becomes difficult for the government and multinational companies to ignore the violation of human rights in our territories," said Ospina.

Over decades of working through local churches and human rights non-governmental organizations, the CCIA also offers religious minorities a forum at which to share their perspectives. In another major event for 2013, the CCIA organized a three-day consultation with people from Asia, Africa, the Middle East and Europe, which spoke about the politicization of religion and how this phenomenon contributes to discrimination and persecution of religious minorities around the world.

"Politicization of religion has often added to polarization, social divides and conflicts in traditionally tolerant communities around the globe. To address such trends, the consultation aimed to provide a platform of dialogue," said Dr Mathews George Chunakara, director of the CCIA.

The event brought together religious leaders, social and human rights activists, diplomats, academics and scholars. Papazoglou said that this event, along with many others organized by the CCIA, helps churches raise their voices locally, regionally and before the UN and enhances their capacity to defend human rights and to network with faith-based and civil society organizations.

In the three-day consultation, the Rev. Lesmore G. Ezekiel of Nigeria shared that the constitution of Nigeria ensures freedom of thought, conscience and religion. Yet religious fanaticism also has contributed immensely to politically dividing Nigeria, affecting Christians in the north and Muslims in the south.

"Politics must be positively influenced by religion, and religion must not be manipulated by political bigots for their selfish gains," he said.

Diakonia Translates into Social Action

"What would Haiti be today without pastors and priests?"

The president of Haiti, Michel Joseph Martelly, posed this question as he spoke at a seminar organized by the WCC in collaboration with the Caribbean Conference of Churches and hosted by the Protestant Federation of Haiti.

"My pledge to you is to tell the world to work with the government of Haiti for the improvement of the living conditions of people," said Martelly. He expressed appreciation for the "accompaniment of the churches to build the kingdom of God, bringing peace, justice, reconciliation, democratic values among the people through action and prayers."

Other participants relayed how their churches help meet daily needs in the community. Diakonia, the ministry of Christian service, is not just a churchly phrase but a way of life, reflected Elvire Douglas, a Haitian participant from the African Methodist Episcopal Church. "Diakonia should be a way of living for each Christian bearing testimony of the gospel in the 21st century," she said.

"Prophetic diakonia is to be promoted by the churches to enable and reset its objectives and define relevant strategies to teach, empower and advocate for justice and peace for the healing of the world."

A Quest for Healing and Wholeness

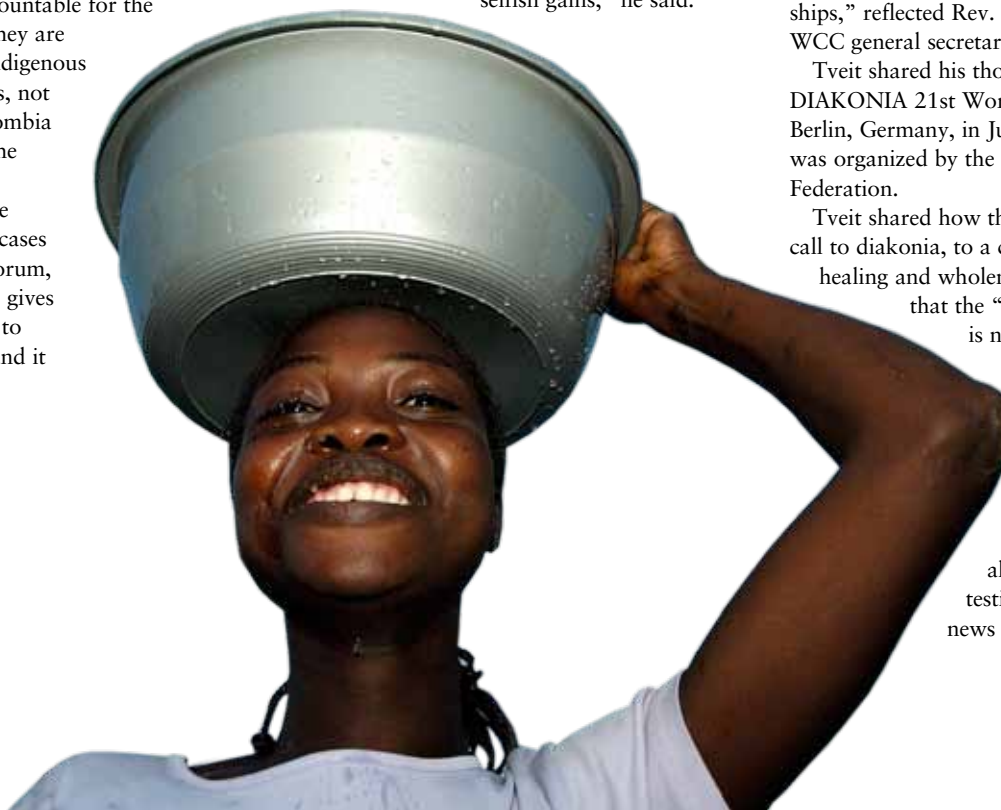
During 2013, WCC member churches lived out diakonia as an expression of faith in countless ways.

When we answer the call to diakonia, we respond to people's needs by serving in a way that "embodies the signs of God's reign and makes it visible in all experiences of hope amidst turmoil, in actions that heal and nurture people and relationships," reflected Rev. Dr Olav Fykse Tveit, WCC general secretary.

Tveit shared his thoughts at the DIAKONIA 21st World Assembly, held in Berlin, Germany, in July 2013. The event was organized by the DIAKONIA World Federation.

Tveit shared how the "call to unity is a call to diakonia, to a common service for healing and wholeness." He stressed

that the "ministry of diakonia is not, and indeed cannot be, divorced from the other marks of being church. It is part of the holistic expression of being church and also is, in itself, a full testimony of the good news of God's reign."



Through Circle of Advocacy, Churches Strengthen Arms Trade Treaty

A half-billion guns kill a half-million people each year around the world. That means some 2,000 people die each day from armed violence.

Yet these grim statistics fail to tell the personal stories of devastated families and fragmented communities served by WCC member churches.

Collaborative advocacy by a WCC network is helping to stem that damaging tide. Churches helped to make the first global Arms Trade Treaty (ATT) stronger. The new treaty agreed upon in 2013 bore the positive marks of more than two years of ecumenical advocacy by WCC member churches and related ministries working together to strengthen its provisions.

The United States, the world's largest exporter of arms, signed the ATT during a high-level phase of the United Nations General Assembly.

Churches had lobbied the U.S. as well as Zambia, Uganda, South Africa, Sierra Leone and Nigeria to ensure that the treaty blocks sales of arms related to atrocities and violations of human rights and humanitarian law.

Africa is the continent that has suffered most from unregulated arms sales.

The strengthened treaty represents one of the WCC's major successes for 2013 and is a direct result of united advocacy through the Ecumenical Campaign for a Strong and Effective Arms Trade Treaty, according to Jonathan Frerichs, WCC programme executive for peace building and disarmament.

The WCC-led campaign was able to speak with one voice to four different kinds of governments:

- those that make and sell the most weapons
- those that have suffered the most from irresponsible arms trading
- those that want the arms trade to be reformed
- those with limited involvement but are willing to see its value.

When the treaty is ratified and working, it will be more difficult to supply the arms that fuel the bloody conflicts grinding on around the world. Before the ATT, a deadly weapon could be sold with less regulation than is applied to a bunch of bananas. A majority of the world's governments have now signed the treaty, and

the next step is for 50 states to ratify the treaty and bring it into effect. Churches are at work on both steps.

"As its provisions are implemented, the treaty will do more to save lives and protect communities than many thought possible," said Frerichs.

"We're Dealing with Real People... Not Documents"

As people gathered in Togo, they spoke openly about HIV, AIDS, being gay – and still being part of the church.

In their western Africa nation, where same-sex activity is illegal, their voices quietly insisted on raising awareness of HIV, homosexuality and homophobia.

"We are your children," said one man, who said he was addressing the collective church. "You gave birth to us and we are not leaving the church."

Their voices were heard at workshops supported by the WCC Ecumenical HIV and AIDS Initiative in Africa (EHAIA). Through information, training and resources, EHAIA is equipping people with skills to provide pastoral accompaniment to HIV-infected people.

More broadly, EHAIA also gives people hope because they get an opportunity to talk with others about problems related to sex and sexuality, HIV and simply the challenges of their everyday lives.

It is important to realize that HIV affects not only gay people, said Nyambura Njoroge, EHAIA programme executive. "We are addressing HIV. HIV doesn't choose your sexuality. We are dealing with real people. We are not dealing with documents."

Is It Thursday? Wear Black

The "Thursdays in Black" campaign gained new energy in 2013, a positive sign of increased awareness of the link between sexual and gender-based violence and the continued spread of HIV and AIDS.

Though the campaign began in the 1980s, it saw a revival in 2013, and the energy from a renewed Thursdays in Black campaign at the WCC 10th Assembly carried over into local communities during the remainder of 2013.

Jessie Fubara-Manuel, author of *Giver of Life, Hear Our Cries!* has been bringing her vision of a world without rape and violence back to her community in Nigeria. With her daughter's help, she has been growing a local "Thursdays in Black" campaign.

"They get the message and they all agree it is long overdue," said Fubara-Manuel.

Through EHAIA, the WCC's work continues to reverberate strongly on a local level, added Njoroge. "Our work is really making a difference at the grassroots."

"Ripple Effect" Brings High Visibility for Ecumenical Water Network

"Four out of five poor Filipinos do not have access to home-piped water," reflected Mervin Toquero, a staff member of the National Council of Churches in the Philippines. "While fresh water is abundant, water services remain scarce and the costs prohibitive as they are privatized by big foreign and private corporations."

More than 26 million people live in poverty in the Philippines.

When people in the Philippines advocate for the human right to water, they risk being suppressed by government agencies enforcing certain laws, he added. Many church members are included among the thousands of people subjected to extra-judicial killings, enforced disappearances and illegal arrests.

The Ecumenical Water Network (EWN) has helped tell the story of Toquero and several others who are defending the right to water across the world.

Local Initiatives, Global Voice

In 2013, the EWN saw a "ripple effect" as it shared good practices between local partners, then brought those findings before national and global audiences, said Dinesh Suna, EWN coordinator. "In addition to sharing success stories about those striving for water justice in many countries, the EWN is playing a growing role within international dialogues on implementation of the human right to water and sanitation."

In 2013, EWN brought a Christian witness to the ongoing world debate on water issues.

EWN represented faith-based organizations at World Water Day with the High Level Panel of Experts of the United Nations in The Hague, Netherlands. An interfaith statement on water, post-2015, was issued, with EWN representing the WCC as a signatory. "The fact that EWN was invited to attend this stakeholders' meeting is a recognition of EWN's commitment to the human right to water and sanitation," said Suna.

In addition, EWN held a strategic consultation in Berlin, Germany, to discuss how people should, in faith, respond to the global water crisis. The group issued a statement, "God, Lead Us to Abundant Life and Peace through Water Justice," which explores the role of the church at all levels in achieving water justice. The statement calls upon state and private actors and makes specific recommendations to encourage the world toward universal access to safe drinking water and sanitation.





Calls for Climate Justice on the Increase

Even as disastrous weather intensifies, so do cries for climate justice.

Shortly after Typhoon Haiyan killed more than 5,000 people and caused widespread destruction in the Philippines, the WCC issued a strong statement for action on climate change at the 19th Conference of Parties (COP 19) of the United Nations Framework Convention on Climate Change in Warsaw, Poland.

The statement was based on the request stemming from the Minute on Climate Justice, adopted at the WCC Assembly in Busan, which called upon “churches and ecumenical organizations to insist that the respective governments look beyond national interests in order to be responsible towards God’s creation and our common future.”

The Minute on Climate Justice also urged churches and ecumenical organizations “to safeguard and promote the basic human rights of those who are threatened by the effects of Climate Change.” The WCC’s member churches collectively called upon church representatives present at COP19 to urge the Polish COP presidency to increase the ambitions of Warsaw outputs.

Held in November 2013, COP 19 was widely regarded by WCC members as failing to fulfill expectations of the victims of climate change.

But that disappointment should not overshadow the strides that the WCC has made in increasing awareness that climate change has become a “climate crisis” affecting the most vulnerable and poor across the world.

While attending COP 19, an interfaith coalition initiated a call to fast with the poor and vulnerable, who are dispro-

tionately affected by extreme weather events. The fast was a special focus of the youth delegates representing the Lutheran World Federation delegation at COP 19.

The interest and action of young people in carrying forth the message on climate change brightens the often bleak outlook for those affected by the worsening problem, said Dr Guillermo Kerber, WCC programme executive on care for creation and climate justice.

“Seeing how youth delegates are promoting creative ways to be in solidarity with the vulnerable communities, and doing it in an interfaith way, is a sign of hope in the middle of difficult and many times disappointing negotiations at COPs,” he said.

Advocating for human rights and climate-displaced peoples is also taking place.

At the Human Rights Council, the WCC moderated a side event in which Maldives Minister Thoriq Ibrahim, Bolivian UN Ambassador Pablo Solón and Geneva Mayor Remy Paganí addressed the topic of climate change and human rights.

The WCC also joined “Postcards from the Frontlines,” an advocacy campaign in which participants sent postcards calling for recognition and protection for “climate refugees” and for creation of a Human Rights Special Procedure to help people affected by climate change.

In addition, a special publication on people displaced by climate change and the role of the churches, distributed at the WCC assembly, collected the outcomes of two conferences organized by the WCC with the Pacific Conference of Churches and Bread for the World. The publication featured the victims’ voices and examined discussions at international, regional and national levels for making recommendations on actions churches can take.



Christian-Buddhist Interface Brings Renewed Hunger for Justice

As workers dug the foundation for her new home, they found human bones attached to electrical cords, recalled Chea Vannath, a Buddhist from Cambodia, Khmer peace activist and 2005 Nobel Peace prize nominee.

At an interface of 25 Buddhists and Christians in Bangkok, Vannath shared her personal story of being sent to a forced labour camp by the Khmer Rouge, and related how she emerged from near-death to dedicate her life to peace-building. Even though she was freed from oppression many years ago, the bones under her new home were a physical reminder of her past, when people were brutally tortured under the Khmer Rouge regime.

“You can’t just achieve reconciliation when you want it,” she said. “You have to go through all the steps: (finding) truth, justice and then reconciliation,” she said.

Vannath affirmed that, even in the context of extreme violence, religion offers the promise of peace and justice for the survivors.

The interface, organized by the WCC in collaboration with the Christian Conference of Asia, centred on themes of life, justice and peace.

The dialogue was open not only to academics and religious leaders but also to grassroots workers and social activists, said Rev. Dr Peniel Rajkumar, programme executive in the WCC’s inter-religious dialogue unit.

“They literally turned the tables of the dialogue process by opening the participants to new issues, perspectives, experiences and questions which largely had remained unspoken and non-existent until then,” he said.

By the end of their time together, participants spoke with one voice about the need for the life-affirming dimensions of inter-religious engagement. Dialogue, they agreed, must be primarily a dialogue for life, especially in contexts where life is threatened.

“It was clear that, when dialogue happens at the tables of hospitality and solidarity, participants are not only fed from the richness of our religious experiences through hospitable exchange, but also taught the right way to remain hungry for justice and peace in solidarity with those struggling for them,” said Rajkumar.



Ioan Filimon



ECUMENICAL INSTITUTE
at CHÂTEAU DE BOSSEY

Bossey Ecumenical Institute Fosters Collaboration and Connection

When Van Khar Lian participates in daily ecumenical prayer services at the Bossey Ecumenical Institute, he absorbs elements from many faith perspectives.

“Some of those I can apply in my worship; others are very difficult for me to apply,” said Lian, who is from Myanmar. Currently a participant in the Master of Advanced Studies in Ecumenical Studies at Bossey, he will return to Myanmar with a new perspective on the Bible commentary he offers at his home church, Yangon Lai Baptist.

In Myanmar, Lian coordinates the Chin Writers Group, which republishes the native literature of the Chin state. Even as he values his experiences at Bossey, he worries that more of his traditional literature is lost with every passing day. Chin state, in northwestern Myanmar, is a sparsely populated, mountainous region.

“Most of our children can speak our dialect but they cannot write it,” he said.

Joining Past and Present

As Lian works to preserve the past, his Bossey colleague Ioan Filimon is pondering how to bring a sense of mission out of the past and make it more relevant to the present in his home country of Romania. A secondary school teacher of the Orthodox tradition, Filimon is researching Christian mission and inter-religious dialogue. “I’d like to find out the answer to the question, ‘Is mission something of the past or do we still want to speak about mission today?’”

“I’d like to find out how to make mission seem more relevant in my country,” he added.



“I’d like to find out how to make mission seem more relevant in my country.”

VAN KHAR LIAN



Alexandros Maros, Christine Shyamala Ariarajah, Van Khar Lian

Christine Shyamala Ariarajah nods as Filimon poses his question. She believes such questions are at the heart of the discussion that takes place on a daily basis between Bossey students. Growing up in the Methodist Church in Sri Lanka, she now attends a Scottish Presbyterian Church in Geneva, where she currently lives.

“We have to work together to delve into questions like that,” she said. “Because before people start working ecumenically, they think their world is the only world.”

At Bossey, students use longstanding faith traditions to help inform their answers to modern-day questions. Alexandros Maros, a member of the Greek Orthodox Church from the Hellenic Republic (Greece), is interested in how ecumenical work can help solve ecological problems.

The larger questions are always combined with the small learnings of daily life with people from vastly different traditions. “I have learned a tremendous amount from the connection and collaboration here,” Maros said. “We are all delving into specialized knowledge, yes. But we also learn together how to confront challenges in our daily lives.”

Through Scriptural Reasoning, Bossey Students Reflect on Sacred Texts

Not consensus – but understanding and friendship. That’s what students from the Bossey Ecumenical Institute reached through a Scriptural Reasoning course that allowed them to explore texts, deepen relationships and open the doors to mutual respect.

The sessions were offered as part of Bossey’s summer inter-religious course, which brings together Muslim, Christian and Jewish students from across the globe.

A group of students – Christians, Muslims and Jews – came together in the three-week course to explore passages of their sacred texts, passages that were bundled around topics such as water, wisdom and encountering God.

When the group began reflecting together, they first tried to explain the scripture from their own faith tradition in the context of the subject, explained Clare Amos, who facilitated the course. Amos is the WCC programme executive for inter-religious dialogue and cooperation.

“It’s quite a delicate process,” she said. “First, you go through all three texts. Then, you get comments from people of other faiths, and then you have a discussion.”

The course promoted regular discussion of significant issues among the students. Participants don’t have to agree, and they may not accept one another’s texts as scripture. But the process works even when the participants differ strongly, said Amos, because students witnessed the passion their colleagues have for their scriptures – and they learned more about their own scriptures as they were read in the company of people who may never have read them before.

Knowing they didn’t have to agree helped the students step in with courage and talk about the heart of their faith, said Amos. “I think it really offered students a certain freedom to talk about the issues that were important to them.”





The Pilgrimage of Justice and Peace

Strategic directions of the WCC, 2014-2017

At the heart of the 10th Assembly of the World Council of Churches was its theme, “God of life, lead us to justice and peace.”

The theme was carried throughout the assembly and resulted in a mandate from the gathered fellowship of churches that the WCC now lead this diverse and engaged community in a “Pilgrimage of Justice and Peace.”

To facilitate this idea of a worldwide effort by Christian churches to take concrete steps toward justice and peace, the assembly also affirmed the strategic plan for the council for the period from 2014 to 2017. The recommendation for a strategic plan originated at the September 2012 Central Committee held in Crete, Greece. The strategic plan will be reviewed in 2017 and updated for the period leading to the 11th Assembly in 2021.

Immediately following the 10th Assembly, WCC’s leadership met to review the assembly results and how the voices and ideas of the WCC fellowship of 345 churches should affect the final shape of the strategic plan.

The leadership team reviewed reports from the assembly committees, reflections of the half dozen plenaries, and affirmations and challenges formulated in the more than 20 ecumenical conversations.

They also reviewed analysis of trends in society, churches and the ecumenical movement, particularly from the perspective of the purpose and role of the WCC.

The assembly planted seeds for the work of the council in the coming years. And that work was clear: to lead the fellowship of churches in a pilgrimage that recognizes the God of life and the urgent and vital role of churches in building justice and peace.

With the pilgrimage as the overall strategy, five strategic objectives were developed as a foundation for the strategic plan:

1. **Strengthening the fellowship**
2. **Engaging in advocacy**
3. **Encouraging spirituality, reflection and formation**
4. **Building relationships of trust and understanding**
5. **Communicating innovatively and successfully**

With the strategic objectives as elements of the pilgrimage of justice and peace, the staff could begin to mould and shape the organizational structure and programmatic work of the WCC.



Witness - Mission nity Spiritual formation

By late 2013 and in time for the first Executive Committee meeting in February 2014, the organizational structure and programmatic work began to take shape. The organizational structure reflecting the primary programmatic areas will include:

1. **Unity, mission and ecumenical relations**
2. **Public witness and diakonia**
3. **Ecumenical formation**

Yet it was not enough simply to establish an organizational structure which reflects the core values and work of the WCC – unity, witness and service.

To be more than words on a page coming from the assembly, the pilgrimage needs to identify key concerns or transversals that cut across the programme structure, acting as beacons that guide the programmatic work.

These transversal priorities then were tested with governance groups, staff, partners and member churches, since much of the work in which the WCC is involved is done in cooperation and partnerships. They reflect the earlier analysis of church and society, the reports from the assembly and the fellowship, and key sites of engagement for the pilgrimage. The transversal priorities are:

1. **Relations with member churches, NCCs and REOs**
2. **Youth engagement in the ecumenical movement**
3. **The community of men and women**
4. **Inter-religious dialogue and cooperation**
5. **Spiritual life**

It should not be surprising that the transversal priorities not only cut across the programmatic structure but also reflect the strategic objectives.

In the end, the outline of the strategic plan for the WCC manifests a unity of commitment from the WCC leadership and staff, NCCs, REOs, partner agencies and, most importantly, member churches. When the final version of the strategic plan is presented to the WCC Central Committee in July 2014, it will enable the WCC to focus its work and the ecumenical movement on the pilgrimage of justice and peace.

Today, the World Council of Churches is aptly positioned to walk and work with its member churches to make a difference in the world through international, national, regional and local initiatives that bring to a hurting world the values of the reign of God.



WCC Financial Overview 2013

FINANCIAL RESULTS (Swiss francs 000's)

Preliminary unaudited results

Total income increased by CHF 1.2 million compared to 2012, and includes CHF 2 million of assembly contributions (2012: CHF 1 million).

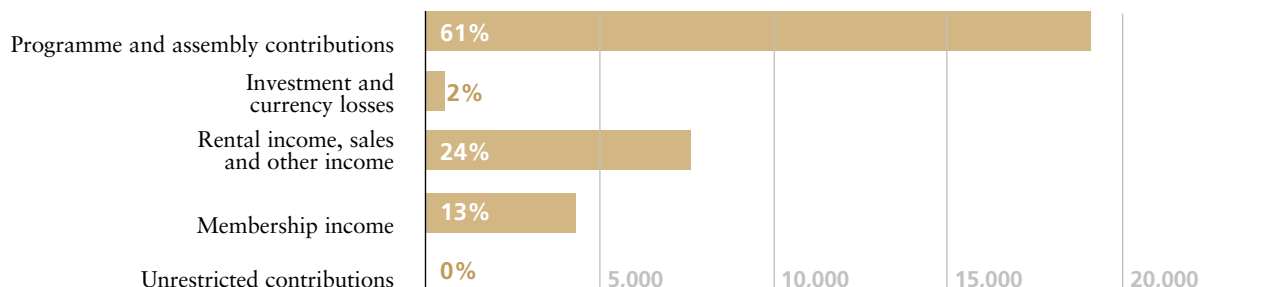
The unaudited overall result for 2013 is a reduction in funds and reserves of CHF 3.1 million, of which CHF 2.2 million was assembly funding.

	Unrestricted and designated funds 2013	Restricted funds 2013	Total funds 2013	Total funds 2012
INCOME				
Membership and other unrestricted income	4,116	—	4,116	4,388
Programme contributions	—	18,969	18,969	18,252
Investment and currency gains/(losses)	23	612	635	497
Rental income, sales and other income	6,502	1,027	7,529	6,912
Unrestricted income distribution	(4,116)	4,116	—	—
Total income	6,525	24,724	31,249	30,049

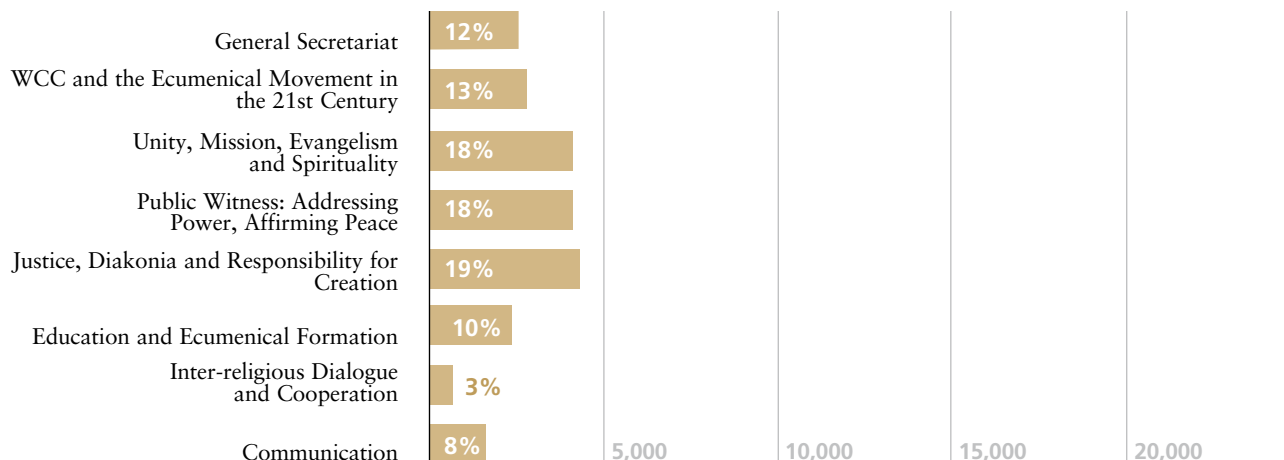
EXPENDITURE

Direct programme costs: grants	—	1,394	1,394	1,495
Operating and other programme costs	6,332	11,633	17,965	14,580
Salaries	5,179	9,844	15,023	14,614
Redistribution of costs; internal (sales)/charges	(3,923)	3,923	—	—
Total costs	7,588	26,794	34,382	30,689
Transfers between funds	275	(275)	—	—
Transfers (to)/from funds and current liabilities	70	(70)	—	(187)
Net inc/(dec) in funds before extraordinary item (718)	(2,415)	(3,133)	(827)	
Extraordinary item	—	—	—	745
Net increase/(decrease) in funds for the year (718)	(2,415)	(3,133)	(82)	

SOURCES OF INCOME 2013 (Swiss francs 000's)



EXPENDITURE BY PROGRAMME 2013 (Swiss francs 000's)



WCC Income and Contributors 2013

INCOME TRENDS (Swiss francs 000's)

	2006	2007	2008	2009	2010	2011	2012	2013 preliminary
Membership and other unrestricted income	6,958	6,830	6,398	5,887	5,250	4,605	4,388	4,116
Programme contributions	24,867	24,548	23,582	21,422	20,742	16,802	17,214	16,862
International Ecumenical Peace Convocation	—	—	—	42	351	492	—	—
Global Christian Forum	41	351	100	130	166	174	17	—
Multilateral sharing	2,745	2,147	1,174	575	—	—	—	—
Assembly	1,953	115	104	97	76	145	1,021	2,107
ACT Development	523	767	848	913	—	—	—	—
Other income	7,547	6,270	3,537	7,196	5,882	6,447	7,409	8,164
Total	44,634	41,028	35,742	36,262	32,468	28,665	30,049	31,249

FINANCIAL CONTRIBUTORS 2013

Main contributors

Note: The list includes all member churches, partner organizations and other bodies that contributed more than CHF 20,000 to the WCC in 2013.

American Baptist Churches in the USA
Bread for the World
Brot für Alle
Carnahan Fund
Catholic Committee for Cultural Collaboration
Christian Aid
Christian Church (Disciples of Christ) in the USA
Christian Council of Sweden
Christofell Blinden Mission International
Church of England
Church of Norway
Church of Scotland
Church of Sweden
Church World Service
Council for World Mission
DanChurchAid
Eglise Réformée de France
EED-Church Development Service
Episcopal Church in the USA
Evangelical Lutheran Church in America
Evangelical Lutheran Church in Denmark
Evangelical Lutheran Church of Finland
Evangelische Kirche in Deutschland
Evangelische Kirche in Hessen und Nassau
Evangelische Kirche im Rheinland
Evangelisches Missionswerk in Deutschland
Evangelisch-reformierte Kirche des Kantons St Gallen
Finn Church Aid
Finnish Evangelical Lutheran Mission
Fondation pour l'aide au Protestantisme Réformé
Foundation for Theological Education in Southeast Asia
Hilfswerk der Evangelischen Kirchen Schweiz
ICCO-Interchurch Org. for Development Cooperation
Karibu Foundation
Kerk in Actie
Methodist Church
Nathan Söderblom Memorial Fund
National Council of the Churches of Christ in the USA
National Council of Churches in Australia
Norwegian Church Aid
Norwegian Ministry of Foreign Affairs

Presbyterian Church (USA)
Presbyterian Church in Canada
Presbyterian Church of Korea
Protestant Church in the Netherlands
Reformed Church in America
Reformierte Kirchen Bern-Jura-Solothurn
Reformierte Landeskirche Aargau
Religious Society of Friends
Schweizerischer Evangelischer Kirchenbund
Stichting Rotterdam
UNICEF
United Church of Canada
United Church of Christ
United Methodist Church
United Methodist Committee on Relief (UMCOR)
Uniting Church in Australia
Uniting Church in Sweden
World Young Women's Christian Association
(NORAD consortium)



Other contributors (less than CHF 20,000)

Member churches
Specialized ministries
Organizations
Individuals
Local congregations
Local ecumenical bodies
Local contributions

WCC Governing Bodies and Staff Leadership 2013

PRESIDENTS

Archbishop Prof. Dr Anastasios of Tirana, Dures and All Albania
Orthodox Autocephalous Church of Albania

Mr John Taroanui Doom
Maohi Protestant Church (Tahiti)

Rev. Prof. Dr Simon Dossou
Protestant Methodist Church in Benin

Dr Soritua Albert Ernest Nababan
Protestant Christian Batak Church (Indonesia)

Rev. Dr Ofelia Ortega Suarez
Presbyterian-Reformed Church in Cuba

Rev. Dr Bernice Powell Jackson
United Church of Christ (USA)

Dame (Dr) Mary Tanner
Church of England

WCC OFFICERS

Rev. Dr Walter Altmann
Evangelical Church of the Lutheran Confession in Brazil

Metropolitan Prof. Dr Gennadios of Sassima
Ecumenical Patriarchate of Constantinople

Rev. Dr Margaretha M. Hendriks-Ririmasse
Protestant Church in the Moluccas

Rev. Dr Olav Fykse Tveit
WCC General Secretary
Church of Norway



At the close of the WCC 10th Assembly, held 30 October to 8 November 2013, a new governing body was elected, including the Central Committee, Executive Committee and Presidents. For the new governing body list please visit the WCC website, oikoumene.org. The new governing bodies will be listed in the 2014 Annual Review.

WCC EXECUTIVE COMMITTEE

AFRICA

Bishop Ivan Manuel Abrahams
Methodist Church of Southern Africa

Dr Agnes Abuom
Anglican Church of Kenya

Pastor Antonio Pedro Malungo
Evangelical Reformed Church of Angola

Ms Omowunmi Iyabode Oyekola
Church of the Lord (Aladura) Worldwide

ASIA

Bishop Samuel R. Azariah
Church of Pakistan

Rev. Dr Margaretha M. Hendriks-Ririmasse
Vice-moderator
Protestant Church in the Moluccas

Ms Hae-Sun Jun
Korean Methodist Church

CARIBBEAN

Ms Nerissa Celestine
Church in the Province of the West Indies

EUROPE

Metropolitan Prof. Dr Gennadios of Sassima
Vice-Moderator
Ecumenical Patriarchate of Constantinople

Metropolitan Dr Hilarion of Volokolamsk
Russian Orthodox Church

Bishop Dr Martin Schindehütte
Evangelical Church in Germany

Rev. Graham G. McGeoch
Church of Scotland

Metropolitan Prof. Dr Nifon of Targoviste
Romanian Orthodox Church

Metropolitan Dr Vasilios of Constantia-Ammochostos
Church of Cyprus

Ms Outi Vasko
Orthodox Church of Finland

Archbishop Dr Anders Wejryd
Church of Sweden

LATIN AMERICA

Rev. Dr Walter Altmann
Moderator
Evangelical Church of the Lutheran Confession in Brazil

MIDDLE EAST

Metropolitan Prof. Dr Bishoy of Damiette
Coptic Orthodox Church

NORTH AMERICA

Rev. Carmen Rae Lansdowne
United Church of Canada

Rev. Dr Larry Pickens
United Methodist Church (USA)

Rev. Dr Tyrone Pitts
Progressive National Baptist Convention, Inc. (USA)

Archbishop Dr Vicken Aykazian
Armenian Apostolic Church (Holy See of Etchmiadzin) (USA)

PACIFIC

Rev. Sanele Faasua Lavatai
Methodist Church of Samoa

STAFF LEADERSHIP

Rev. Dr Olav Fykse Tveit
General Secretary
Church of Norway

Mr Georges Lemopoulos
Deputy General Secretary
Ecumenical Patriarchate of Constantinople

Prof. Dr Isabel Apawo Phiri
Associate General Secretary
Public Witness and Diakonia
Uniting Presbyterian Church in Southern Africa

Rev. Dr Hielke Wolters
Associate General Secretary
Unity and Mission
Protestant Church in the Netherlands

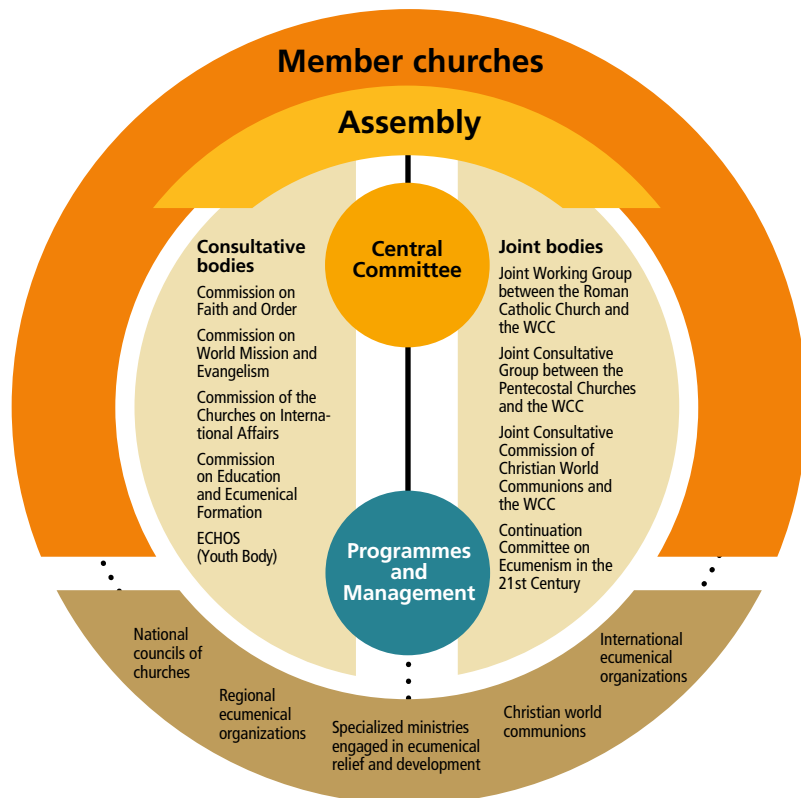
Ms Elaine Dykes
Finance Director
Church of Scotland

Mr Mark Beach
Director of Communication
Mennonite Church (USA)



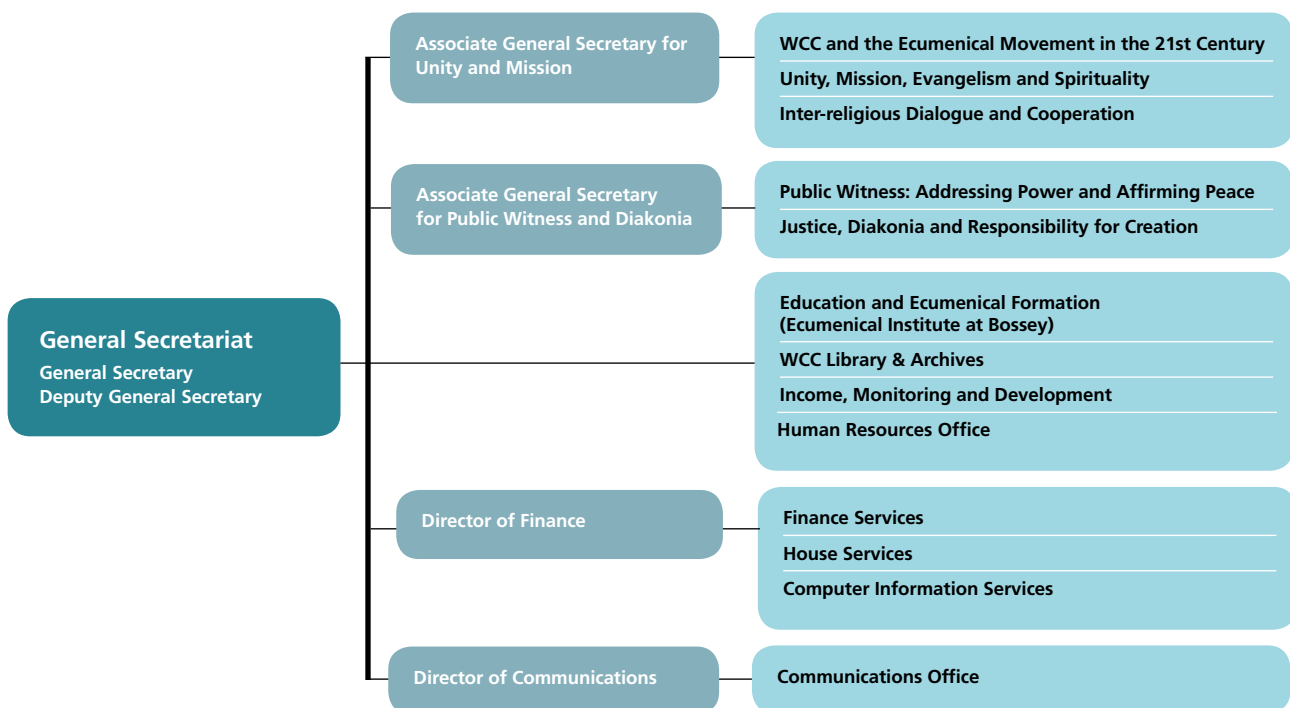
WORLD COUNCIL OF CHURCHES

As of 31 December 2013, the programmes and management of the World Council of Churches reflect the fellowship of its member churches, guidance and oversight of its governing bodies and strong relationships to church and ecumenical organizations.



WCC PROGRAMME AND MANAGEMENT

(as of 31 December 2013)





AFRICA

Africa Inland Church - Sudan
African Christian Church and Schools [Kenya]
African Church of the Holy Spirit [Kenya]
African Israel Nineveh Church [Kenya]
African Protestant Church [Cameroon]
Anglican Church of Burundi
Anglican Church of Kenya
Anglican Church of Southern Africa [South Africa]
Anglican Church of Tanzania [Tanzania]
Association of Baptist Churches in Rwanda [Rwanda]
Association of Evangelical Reformed Churches of Burkina Faso
Church of Christ - Harrist Mission (Harrist Church) [Ivory Coast]
Church of Christ in Congo - Anglican Community of Congo [DRC]
Church of Christ in Congo - Baptist Community of Congo [DRC]
Church of Christ in Congo - Community of Disciples of Christ in Congo [DRC]

At the end of 2013 the World Council of Churches had 345 member churches representing 18 church families in more than 140 countries on six continents.

Church of Christ in Congo - Evangelical Community of Congo [Republic of Congo]
Church of Christ in Congo - Mennonite Community in Congo [DRC]
Church of Christ in Congo - Presbyterian Community of Congo [DRC]
Church of Christ in Congo - Presbyterian Community of Kinshasa [DRC]
Church of Christ in Congo - Protestant Baptist Church in Africa/Episcopal Baptist Community in Africa [DRC]
Church of Christ Light of the Holy Spirit [DRC]
Church of Jesus Christ in Madagascar
Church of Jesus Christ on Earth by his Special Envoy Simon Kimbangu [DRC]
Church of Nigeria (Anglican Communion)
Church of the Brethren in Nigeria
Church of the Lord (Aladura) Worldwide [Nigeria]
Church of the Province of Central Africa [Zambia]
Church of the Province of the Indian Ocean [Madagascar]
Church of Uganda
Church of the Province of West Africa [Ghana]
Council of African Instituted Churches [South Africa]

Episcopal Church of the Sudan
Eritrean Orthodox Tewahedo Church
Ethiopian Evangelical Church Mekane Yesus
Ethiopian Orthodox Tewahedo Church
Evangelical Baptist Church in Angola
Evangelical Church of Cameroon
Evangelical Church of Congo [Republic of Congo]
Evangelical Church of Gabon
Evangelical Congregational Church in Angola
Evangelical Lutheran Church in Congo [DRC]
Evangelical Lutheran Church in Namibia
Evangelical Lutheran Church in Southern Africa [South Africa]
Evangelical Lutheran Church in Tanzania
Evangelical Lutheran Church in the Republic of Namibia
Evangelical Lutheran Church in Zimbabwe
Evangelical Lutheran Church of Ghana
Evangelical Pentecostal Mission of Angola
Evangelical Presbyterian Church in South Africa
Evangelical Presbyterian Church of Togo
Evangelical Presbyterian Church, Ghana
Evangelical Reformed Church of Angola
Kenya Evangelical Lutheran Church
Lesotho Evangelical Church
Lutheran Church in Liberia
Malagasy Lutheran Church [Madagascar]
Methodist Church Ghana
Methodist Church in Kenya
Methodist Church in Zimbabwe
Methodist Church Nigeria
Methodist Church of Southern Africa [South Africa]
Methodist Church of Togo
Methodist Church Sierra Leone
Moravian Church in South Africa
Moravian Church in Tanzania
Native Baptist Church of Cameroon
Nigerian Baptist Convention
Presbyterian Church in Cameroon
Presbyterian Church in Rwanda
Presbyterian Church of Africa [South Africa]
Presbyterian Church of Cameroon
Presbyterian Church of East Africa [Kenya]
Presbyterian Church of Ghana
Presbyterian Church of Liberia
Presbyterian Church of Mozambique
Presbyterian Church of Nigeria
Presbyterian Church of South Sudan
Protestant Church of Algeria
Protestant Methodist Church of Benin
Province of the Anglican Church of Rwanda
Reformed Church in Zambia
Reformed Church in Zimbabwe
Reformed Church of Christ in Nigeria
Reformed Presbyterian Church of Equatorial Guinea
The African Church [Nigeria]
Union of Baptist Churches in Cameroon
United Church of Christ in Zimbabwe
United Church of Zambia
United Congregational Church of Southern Africa [South Africa]
United Methodist Church of Ivory Coast

Uniting Presbyterian Church in Southern Africa [South Africa]
Uniting Reformed Church in Southern Africa [South Africa]

ASIA

Anglican Church in Aotearoa, New Zealand and Polynesia
Anglican Church in Japan
Anglican Church of Australia
Anglican Church of Korea
Bangladesh Baptist Church Sangha
Baptist Union of New Zealand
Batak Christian Community Church (GPKB) [Indonesia]
Bengal-Orissa-Bihar Baptist Convention [India]
China Christian Council
Christian Church of Central Sulawesi (GKST) [Indonesia]
Christian Church of Sumba (GKS) [Indonesia]
Christian Churches New Zealand
Christian Evangelical Church in Minahasa (GMIM) [Indonesia]
Christian Evangelical Church of Sangihe Talaud (GMIST) [Indonesia]
Christian Protestant Angkola Church (GKPA) [Indonesia]
Christian Protestant Church in Indonesia (GKPI)
Church of Bangladesh
Church of Ceylon [Sri Lanka]
Church of Christ in Thailand
Church of North India
Church of Pakistan
Church of South India
Church of the Province of Myanmar
Churches of Christ in Australia
Convention of Philippine Baptist Churches
East Java Christian Church (GKJW) [Indonesia]
Episcopal Church in the Philippines
Evangelical Christian Church in Halmahera (GMIH) [Indonesia]
Evangelical Christian Church in Tanah Papua (GKITP) [Indonesia]
Evangelical Methodist Church in the Philippines
Hong Kong Council of the Church of Christ in China
Indonesian Christian Church (GKI)
Indonesian Christian Church (HKI)
Javanese Christian Churches (GKJ) [Indonesia]
Kalimantan Evangelical Church (GKE) [Indonesia]
Karo Batak Protestant Church (GBKP) [Indonesia]
Korean Christian Church in Japan
Korean Methodist Church
Lao Evangelical Church
Malankara Orthodox Syrian Church [India]
Mar Thoma Syrian Church of Malabar [India]

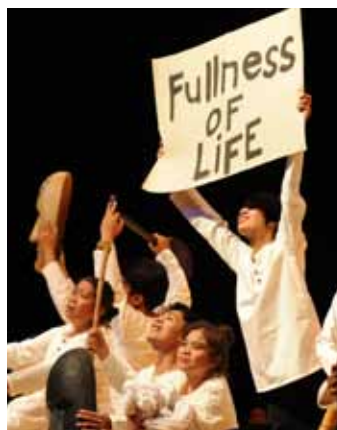
Mara Evangelical Church [Myanmar]
Methodist Church in India
Methodist Church in Indonesia (GMI)
Methodist Church in Malaysia
Methodist Church in Singapore
Methodist Church of New Zealand
Methodist Church, Sri Lanka
Methodist Church, Upper Myanmar
Myanmar Baptist Convention
Nias Christian Protestant Church (Banua Niha Keriso) [Indonesia]
Orthodox Church in Japan
Pasundan Christian Church (GKP) [Indonesia]
Philippine Independent Church
Presbyterian Church in Taiwan

The total membership of WCC churches represents more than 550 million Christians around the world. Among these, Europe as a region and the Eastern Orthodox as a church family have the largest membership of churches within the WCC.

Presbyterian Church in the Republic of Korea
Presbyterian Church of Aotearoa New Zealand
Presbyterian Church of Korea
Presbyterian Church of Pakistan
Protestant Christian Batak Church (HKBP) [Indonesia]
Protestant Christian Church in Bali (GKPB) [Indonesia]
Protestant Church in Indonesia (GPI) [Indonesia]
Protestant Church in the Moluccas (GPM) [Indonesia]
Protestant Church in Sabah [Malaysia]
Protestant Church in South-East Sulawesi (GEPSULTRA) [Indonesia]
Protestant Church in Timor Lorosa'e [East Timor]
Protestant Church in Western Indonesia (GPB)
Protestant Evangelical Church in Timor (GMIT) [Indonesia]
Samavesam of Telugu Baptist Churches [India]
Simalungun Protestant Christian Church (GKPS) [Indonesia]
Toraja Church (GT) [Indonesia]
United Church of Christ in Japan
United Church of Christ in the Philippines
United Evangelical Lutheran Church in India
Uniting Church in Australia

CARIBBEAN

Baptist Convention of Haiti
Church in the Province of the West Indies [Bahamas]
Jamaica Baptist Union
Methodist Church in Cuba
Methodist Church in the Caribbean and the Americas [Antigua and Barbuda]
Methodist Church of Puerto Rico
Moravian Church in Jamaica
Moravian Church in Suriname
Moravian Church, Eastern West Indies Province [Antigua and Barbuda]
Presbyterian Church in Trinidad and Tobago
Presbyterian-Reformed Church in Cuba
United Church in Jamaica and the Cayman Islands
United Protestant Church [Netherlands Antilles]



EUROPE

Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Baptist Union of Denmark
Baptist Union of Great Britain
Baptist Union of Hungary
Catholic Diocese of the Old-Catholics in Germany
Church in Wales
Church of England
Church of Greece



Church of Ireland
Church of Norway
Church of Scotland
Church of Sweden
Czechoslovak Hussite Church [Czech Republic]
Ecumenical Patriarchate
Estonian Evangelical Lutheran Church
Evangelical Baptist Union of Italy
Evangelical Church in Germany
Evangelical Church in Central Germany
Evangelical Lutheran Church in Bavaria
Evangelical Lutheran Church in Brunswick
Evangelical Lutheran Church in Northern Germany
Evangelical Lutheran Church of Hanover
Evangelical Lutheran Church of Saxony
Evangelical Lutheran Church of Schaumburg-Lippe
Evangelical Church of Czech Brethren [Czech Republic]
Evangelical Church of the Augsburg and Helvetic Confessions in Austria
Evangelical Church of the Augsburg Confession in Poland
Evangelical Church of the Augsburg Confession in Romania
Evangelical Church of the Augsburg Confession in Slovakia
Evangelical Lutheran Church in Denmark
Evangelical Lutheran Church of Finland
Evangelical Lutheran Church of Iceland
Evangelical Lutheran Church of Latvia
Evangelical Methodist Church in Italy
Evangelical Presbyterian Church of Portugal
Evangelical-Lutheran Church in Romania
Federation of Swiss Protestant Churches
Greek Evangelical Church
Latvian Evangelical Lutheran Church Abroad [Germany]
Lusitanian Church of Portugal
Lutheran Church in Hungary
Mennonite Church in Germany
Mennonite Church in the Netherlands
Methodist Church [United Kingdom]
Methodist Church in Ireland
Moravian Church in Western Europe [Germany]
Old-Catholic Church in Austria
Old-Catholic Church in the Netherlands
Old-Catholic Church of Switzerland

Old-Catholic Mariavite Church in Poland
Orthodox Autocephalous Church of Albania
Orthodox Church in the Czech Lands and Slovakia
Orthodox Church of Finland
Polish Autocephalous Orthodox Church in Poland
Polish Catholic Church in Poland
Presbyterian Church of Wales
Protestant Church in the Netherlands
Reformed Christian Church in Serbia and Montenegro
Reformed Christian Church in Slovakia
Reformed Church in Hungary
Reformed Church in Romania
Remonstrant Brotherhood [Netherlands]
Romanian Orthodox Church
Russian Orthodox Church
Scottish Episcopal Church
Serbian Orthodox Church
Silesian Evangelical Church of the Augsburg Confession in the Czech Republic
Slovak Evangelical Church of the Augsburg Confession in Serbia & Montenegro
Spanish Evangelical Church
Spanish Reformed Episcopal Church
Union of Protestant Churches in Alsace and Lorraine
Union of Welsh Independents
United Free Church of Scotland
United Protestant Church of Belgium
United Protestant Church of France
United Reformed Church [United Kingdom]
Uniting Church of Sweden
Waldensian Church [Italy]

LATIN AMERICA

Anglican Church of the Southern Cone of America [Argentina]
Association The Church of God [Argentina]
Baptist Association of El Salvador
Baptist Convention of Nicaragua
Bolivian Evangelical Lutheran Church
Christian Biblical Church [Argentina]
Episcopal Anglican Church of Brazil
Evangelical Church of the Disciples of Christ in Argentina
Evangelical Church of the Lutheran Confession in Brazil
Evangelical Church of the River Plate [Argentina]
Evangelical Lutheran Church in Chile
Evangelical Methodist Church in Bolivia
Evangelical Methodist Church of Argentina
Free Pentecostal Missions Church of Chile
Independent Presbyterian Church of Brazil
Methodist Church in Brazil



Methodist Church in Uruguay
Methodist Church of Chile
Methodist Church of Mexico
Methodist Church of Peru
Moravian Church in Nicaragua
Pentecostal Church of Chile
Pentecostal Mission Church [Chile]
Presbyterian Church of Colombia
Salvadorean Lutheran Synod [El Salvador]
United Evangelical Lutheran Church [Argentina]
United Presbyterian Church of Brazil

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 [Israel/Palestine]
The Evangelical Lutheran Church in Jordan and The Holy Land
Evangelical Presbyterian Church in Iran
Evangelical Presbyterian Church of Egypt, Synod of the Nile
Greek Orthodox Patriarchate of Alexandria and All Africa [Egypt]
Greek Orthodox Patriarchate of Antioch and All the East [Syrian Arab Republic]
Greek Orthodox Patriarchate of Jerusalem [Israel/Palestine]
National Evangelical Synod of Syria and Lebanon
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]
African Methodist Episcopal Zion Church [USA]
American Baptist Churches in the USA
Anglican Church of Canada
Canadian Yearly Meeting of the Religious Society of Friends (Quakers)
Christian Church (Disciples of Christ) in Canada
Christian Church (Disciples of Christ) in the United States of America
Christian Methodist Episcopal Church [USA]
Church of the Brethren [USA]
Evangelical Lutheran Church in America
Evangelical Lutheran Church in Canada
Holy Apostolic Catholic Assyrian Church of the East [USA]
Hungarian Reformed Church in America
International Council of Community Churches [USA]
International Evangelical Church [USA]
Moravian Church in America
National Baptist Convention of America, Inc.
National Baptist Convention USA, Inc.
Orthodox Church in America
Polish National Catholic Church [USA]
Presbyterian Church [USA]
Presbyterian Church in Canada
Progressive National Baptist Convention, Inc. [USA]
Reformed Church in America
Religious Society of Friends: Friends General Conference [USA]
Religious Society of Friends: Friends United Meeting [USA]

The Episcopal Church [USA]
United Church of Canada
United Church of Christ [USA]
United Methodist Church [USA]

PACIFIC

Church of Melanesia [Solomon Islands]
Congregational Christian Church in American Samoa
Congregational Christian Church in Samoa
Congregational Christian Church of Niue
Congregational Christian Church of Tuvalu
Cook Islands Christian Church
Evangelical Church in New Caledonia and the Loyalty Isles
Evangelical Lutheran Church of Papua New Guinea
Free Wesleyan Church of Tonga (Methodist Church in Tonga)
Kiribati Protestant Church
Maohi Protestant Church [French Polynesia]
Methodist Church in Fiji and Rotuma
Methodist Church of Samoa
Presbyterian Church of Vanuatu
United Church in Papua New Guinea
United Church in the Solomon Islands
United Church of Christ - Congregational in the Marshall Islands



To learn more about the WCC member churches visit:
oikoumene.org



**World Council
of Churches**

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CH-1211 Geneva 2
Switzerland

Visiting address:
150 Route de Ferney
Grand-Saconnex (Geneva)
Switzerland

Tel: (+41 22) 791 6111
Fax: (+41 22) 791 0361

Visit the WCC online at oikoumene.org