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 the historic denominational traditions such as the Anglican, Baptist, Lutheran, Methodist and Reformed, many united and uniting churches as well as such churches as the Mennonites, 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.

Today the WCC focuses its work in six programme areas.

• 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 a threefold vision for transformation of the church and world. This vision is to live out Christian unity more fully, live as churches 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.

One step closer to a common vision

“He will not grow faint or be crushed until he has established justice in the earth; and the coastlands will wait for his teaching.”—Isaiah 42:4

The World Council of Churches (WCC) continued to look forward to our 10th Assembly, to be held in the autumn of 2013 at Busan, Republic of Korea. Our working motto in 2012 was the prayer that forms the theme of the assembly: “God of life, lead us to justice and peace.”

One of the outcomes of the International Ecumenical Peace Convocation in May 2011 was a call for “a fundamental shift in practices” as the churches follow God’s leading in establishing justice and peace, or “Just Peace” throughout the earth. We have been experiencing something of that shift as we look toward Busan, not only in regard to social justice but also in our thinking on the nature of the one Church, mission and evangelism, Christian service and partnership with brothers and sisters of other faiths.

What does it mean to be the one “Church of Jesus Christ”? Only in answering this question can we begin to understand what it really means to be the World Council of Churches. The year 2012 brought world Christianity one step closer to a common vision of the Church. On our way towards the Busan Assembly, our Faith and Order commission has presented a convergence document as the basis for future dialogue: “The Church: Towards a Common Vision.” Now the work of self-discovery and mutual discernment truly begins, as local and regional churches study and discuss among themselves what it is to be the Church, at the same time suggesting and implementing plans for action together in the world.
The WCC and many partners in mission have been exploring a renewed understanding and practice of outreach and evangelism, a practice of mission not as something we do “to” others, but as the celebration of God’s love to be shared “with” others, good news that is as likely to appear “from the margins” as from some institutional “centre.” The role of the WCC is not to provide a centre but to clear a space for prayer, dialogue and cooperation, to convene partners in the search for unity, to encourage loving service, to bear an honest witness to God through the proclamation of truth in a common voice.

Once again in 2012, the WCC has shown solidarity with people who have been caught up in violent conflicts arising, in part, from tensions among religious communities. For example, in partnership with member churches and faith organizations in such places as Nigeria, the Middle East and Pakistan, we have addressed tensions and tragedies that divide peoples of faith by combining ministries of accompaniment, advocacy, and the building and rebuilding of inter-religious relationships in deeply troubled situations.

Many concerns and stories from 2012 are offered in these pages. Reflecting on them, and looking forward to the WCC Assembly at Busan, we invite you to join us in this prayer: God of life, lead us to justice and peace. Amen.

Olav Fykse Tveit
General Secretary, World Council of Churches
WCC Programmes

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 a common space to pray, reflect, plan and move together toward visible 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 the deepening of 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 other forms of violence are all part of our world today. Through this programme the WCC provides a common witness reflecting the churches’ concerns 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 them to identify and combat threats to creation. This programme works to hold together in new and creative ways these different forms of ecumenical engagement with justice, diakonia and responsibility for God’s creation.

Education and Ecumenical Formation

Ecumenical formation at 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 educational methodologies. The Ecumenical Institute at Bossey is an international centre for encounter, 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 peacebuilding 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.
Unity and Mission

fellowship
collaboration
common vision
connecting
shared values
harmony
relationships
oneness
wholeness
In historic culmination, Faith and Order presents convergence text

For the second time in its history, the WCC’s Commission on Faith and Order has presented a convergence text for consideration by the ecumenical movement. Entitled “The Church: Towards a Common Vision,” the text reflects 20 years of broad reflection on ecclesiology – the understanding of church – which is a critical ecumenical question, said Canon John Gibaut, Faith and Order director.

The WCC Central Committee, at its meeting in September 2012, expressed appreciation for both the text and for the historical importance that the Faith and Order commission has had in the formation of the worldwide ecumenical movement.

The text is the first convergence document presented by Faith and Order since 1982 when the commission presented the convergence text “Baptism, Eucharist and Ministry.”

In producing the most recent convergence document, the commission presented two preliminary texts: “The Nature and Purpose of the Church” in 1998 and “The Nature and Mission of the Church” in 2005. These were sent to a variety of groups for responses including churches, councils of churches, church missionary organizations and Christian educational institutions. The commission also harvested the findings of various bilateral dialogues.

“Over 20 years, thousands of people have been involved,” said Gibaut.

At historic meeting, “sense of awe”

In June 2012, the commission met on the island of Penang in Malaysia to approve the new theological agreement.

“This convergence text shows how closely the members of the commission are able to come together to agree on what it means to be the Church of Jesus Christ,” said Gibaut.

The historic significance of the meeting was strongly felt as the text was approved unanimously.

“We stood and sang with a sense of awe,” said Gibaut. “People realized that it wasn’t just the fact that we had reached approval on a convergence text. We realized it wasn’t just this Commission on Faith and Order’s text but the fruition of deep reflection over two decades.”

The document has been commended to churches for study and formal responses and is now publicly available. Churches have until the end of 2015 to respond formally to the text. They will answer the questions:

– To what extent does this text reflect the ecclesiological understanding of your church?

– What adaptations or renewal in the life of your church does this statement challenge your church to work for?

The responses will reveal the degree of convergence that exists among the churches about what it means to be the Church. “After that,” said Gibaut, “we move closer into the realm of mutual recognition of each other as churches.”
Draft statement on mission and evangelism set for Assembly

“Together towards life”

During a visit to a Manila slum built on a rubbish heap, participants in a WCC Commission on World Mission and Evangelism (CWME) pre-assembly event met with the residents, most of whom survive by scavenging through mountains of trash.

The dumpsite – called “Smokey Mountain” because for many years the decomposition caused it to catch fire – is home to some 30,000 people.

By standing in solidarity with Smokey Mountain residents – and the churches that are helping them – the CWME participants were bringing into action a draft statement on mission and evangelism that has the potential to move churches around the world into a new way of doing mission.

Some 300 CWME participants from across the globe met in Manila in March 2012 to share a week of spiritual reflection, theological discussion and community visits – such as the one to Smokey Mountain – that all fed into the draft statement.

Not just ideas but action

Hope is at the center of the draft statement, and participants in the CWME event remained determined to live out the statement through action, not just ideas. They expressed their belief that only through action can churches, together, generate shared hope.

One of the Concluding Affirmations of the draft statement reads, in part, “We understand that our participation in mission, our existence in creation and our practice of the life of the Spirit are woven together, for they are mutually transformative. Mission that begins with creation invites us to celebrate life in all its dimensions as God’s gift.”

Itayi Ndudzo, a Zimbabwean member of the WCC Central Committee, called on the participants to live out this shared hope in Christ and to fulfill the vision of togetherness.

“We must find courage in the incontrovertible fact that we are not being called to pursue a human idea or philosophy. We are being invited to serve in God’s own mission for the salvation of all creation.”

A visit to Freedom Island

In a further witness to the draft statement, CWME participants were introduced to the issue of reclamation faced by the inhabitants of Freedom Island near Manila.

The current government aims to impose a coastal reclamation project in Freedom Island that will affect the lives of 10,000 fishermen and will result in the demolition of countless homes.

The Freedom Island project consists of an entertainment center, ports, business parks, roads and real estate properties, benefiting only a privileged class.
Filipino churches, anti-reclamation groups and civil society organizations are advocating against this project. The CMWE participants expressed solidarity with the struggles of the people of Freedom Island. They felt that churches in the Philippines are translating mission into concrete social action and realizing the concept of “authentic mission and evangelism.”

Courage. Hope. Action. The draft statement, as it travels to the WCC 10th Assembly, will breathe life into those words as they are carried out by churches worldwide.

The statement will help guide churches for years to come, concluded Sister Josune Arregui, delegate from the Roman Catholic Church. “Mission is not a commandment received once and for all,” she explained. “Mission is an ongoing relationship of friendship and collaboration.”
Close bonds, shared worship and ecumenical studies were at the forefront of students’ lives as they thrived together at the WCC Ecumenical Institute at Bossey. The institute is an international centre for encounter, dialogue and formation. Founded in 1946, Bossey brings together people from diverse churches, cultures and backgrounds for ecumenical learning, academic study and personal exchange.

“Close bonds, shared worship and ecumenical studies were at the forefront of students’ lives as they thrived together at the WCC Ecumenical Institute at Bossey. The institute is an international centre for encounter, dialogue and formation. Founded in 1946, Bossey brings together people from diverse churches, cultures and backgrounds for ecumenical learning, academic study and personal exchange.”

**We’re a lot closer than we think**

When Victor Audu first arrived at the Ecumenical Institute at Bossey, he was instantly immersed in more cultures and faith traditions than he ever experienced before. He wondered: would people from such different contexts really find commonality?

At his home community of Jos, in northern Nigeria, he worked as a youth leader for the Reformed Church of Christ, and as a lecturer at the Veenstra Reformed Theological Seminary. After a year studying at Bossey, he will return home and resume these posts while he continues pursuing a master’s degree in New Testament theology at the Theological College of Northern Nigeria.

In Nigeria, he and his colleagues strive to keep ecumenism and tolerance alive, often in a fragile societal and ecclesial situation. Outbreaks of violence – including attacks on churches and schools – make ecumenical work especially challenging.

When describing his learning experience at Bossey, Audu used the word “interactive” – and he means the human kind, not the technological buzzword. He will depart with a new view on what it means to reach across the lines of faith traditions, he said.

“The experience here has been quite enriching,” he said. “In the end, I was able to deduce that the differences we make a lot of theological noise about might not be theological at all, but cultural and political. We are closer than we realize.”

For Audu and others at Bossey, worshipping together adds a deeper dimension to the students’ experience. “I was able to share my own worship, more singing and dancing, which is more of an African tradition.”

After a year at Bossey, Audu is ready to return to Nigeria, taking with him a strong sense of ecumenism he believes will enable the churches in his homeland to stand even more firmly.

“A tree cannot make a forest,” he said. “There is strength in bonding. One bond can easily be broken but when the bonds are collective, there is more to achieve. I see a lot of sense in coming together.”

While public discussion and the media often discuss religious tolerance in the context of Nigeria, Audu now thinks tolerance begins with interacting with other people wherever they are.

“We can exhibit a form of tolerance,” he said. “We can do it socially. There are things that bring us together in the community. I believe, from an African perspective, if we are able to tolerate one another in social structures, we can bring that form of life into our religious perspective.”

As he packed his bags to return home, he said he is also carrying back just that model of sharing because that’s what he experienced at Bossey.

“If we can literally play on the same football field together and tolerate one another – why can’t Muslims and Christians bring that same concept into our religious perspective?”

In Myanmar, ecumenical movement has new opportunity to seek justice and peace

Nang Kim – who is part of a Christian minority in Myanmar – believes ecumenism will help his country meet its biggest challenges: poverty and “ecological violence.”

“We often hear about violence against other human beings,” he said, “but in my country we see what I call ecological violence.”
Kim spent 2012 at the Ecumenical Institute of Bossey focusing his studies on ways he can build ecumenical cohesion to help cultivate a sense of peace that will allow villagers to concentrate on renewing their land.

In Myanmar, particularly in the northern Chin state where Kim lives, there is a lack of electricity, and residents must burn firewood to heat their homes and cook their food. “Every year, our forests are cut down, and we burn the wood. The land has become barren.”

While overall the Myanmar population is largely Buddhist, with only 4% Christian, the proportion of Christians is much higher within the country’s ethnic groups. The majority of Myanmar Chin people are Christian.

Christians in Myanmar have historically been accused of being agents who wage war against the government. But the country’s new political climate and prospects for change are now giving opportunities for the meaningful participation of Christians in nation-building as well as peace and reconciliation. The WCC also is encouraging Myanmar churches to advocate for the cessation of violence against Muslim Rohingyas and a safe return of internally displaced Rohingyas to their homes.

Kim’s fellow student at Bossey, Hau Sian Suan, is also from northern Myanmar. Both are Baptists. In communities in which poverty has made simply surviving a challenge, these two and other “minority Christians” are becoming a major catalyst for drawing people together to make their lives better.

“My work is really about doing mission ecumenically,” said Suan. “For me, from my experience, ecumenism will come when we are patient,

For me, from my experience, ecumenism will come when we are patient, and we need to put love first between us so that we can understand each other.”

HAU SIAN SUAN

Nang Kim believes ecumenism will come when people seek salvation together not only for themselves but for the land.

A faculty member at the Zomi Theological College, Kim helped develop the Lailun Integrated Development Center, a research centre and farm that covers 23 acres.

“Through that farm, nearby villages and churches see how to cultivate the land anew. Because salvation is not only human salvation but land salvation. For me, helping cultures get along means helping them cultivate the land together.”
Public Witness and Diakonia

listening  changing
challenging empowering
advocating supporting
overcoming realizing potential
giving a voice
Solidarity visit recognizes pain of economic, social crisis in Greece

In an unprecedented expression of solidarity, a delegation from the WCC and the Conference of European Churches (CEC) visited Greece in November 2012. The delegation asked for civil society to view the crisis in Greece from moral, spiritual and social perspectives rather than solely a financial viewpoint.

The plight of people in Greece worsened throughout 2012 as rising taxes increased food prices while, simultaneously, pensions and state salaries were slashed. Throughout the country, workers are being retrenched, 50 percent of youth are unemployed, public nursing programmes for the elderly are being closed, women are working without salaries, small businesses are cutting back and suicides have spiraled upwards.

The delegation was received warmly by the two WCC member churches in Greece, the Church of Greece and the Greek Evangelical Church. Among the church bodies represented, there was mutual recognition that the situation in Greece also has a spiritual dimension.

Archbishop conveys complaint to WCC

In a unique ecumenical time of learning and honest conversation, the delegation met privately with His Beatitude Archbishop Hieronymos of Athens and all Greece.

The archbishop said he believed Greece would overcome this crisis with its collective sense of pride still intact. Yet he also expressed serious concerns regarding the portrayal of Greece by the international media.

“I am a spiritual father,” the archbishop said, “and my approach is based on sincerity not in diplomacy. I would, therefore, like to convey a complaint to the members of the WCC, a bitterness that I would wish to be conveyed to its member churches. I have been a pastor of this people for 44 years. This is not a people made of thieves, nor a people of crooks, as they are presented by the international mass media. Such a presentation does not help the situation,” he said. “Greeks continue to be hard workers, dignified, with a culture that would make all states and countries envious.”

Evangelical church describes psychological dread

The delegation was also received by the executive committee of the Greek Evangelical Church (GEC).

The GEC general secretary, Rev. Meletis Meletiadis, pointed to the realities in his country that one does not find in statistics, those aspects of the crisis, he said, that are personal, familial and the national humiliation people are experiencing.

“How can anyone measure the sense of hopelessness that has set in, the existential fear caused by the lack of any sense of security as both the economic and state structures are breaking down and the psychological dread of parents unable to provide what they had hoped for, for their children.”

Future steps already in motion

The solidarity visit resulted in a series of future actions that are now being carried out by the WCC and CEC.

The WCC and CEC have issued an open letter to the European Union urging the union to recognize the crisis in Greece as more than a financial crisis. “It is a European crisis with attention needed at all levels of society: social, financial, political and spiritual,” the letter states.

In addition, the WCC and CEC pledged to call their members to show
Scholars observe Christian-Buddhist study leads to self-understanding

Engagement with Buddhism not only changes self-understanding but deepens the nature of the relationship between the two traditions, scholars have found. As Christian-Buddhist dialogue grows worldwide, the range of questions within that dialogue has widened rather than narrowed, according to scholars of both traditions and their interaction.

This interaction was explored in a special issue of the journal Current Dialogue which focused on consultations exploring Christian self-understanding in the context of Buddhism. Additional Current Dialogue issues offered an exploration of Christian self-understanding in the context of Islam and Judaism.

African churches address peace, security issues

A WCC consultation in the Great Lakes region of Africa comprising nearly 100 church and ecumenical leaders discussed African peace and security issues. Gathered in Kigali, Rwanda, they reflected on Rwandan experiences of ethnic violence, genocide and church initiatives of reconciliation in the past.

The consultation was organized by the WCC Commission of the Churches on International Affairs and the All Africa Conference of Churches.

Security and international peace focus of WCC consultation

A consultation on world peace and human security was convened by the WCC in Geneva in February 2012. The event preceded a two-day committee meeting charged with following up the report and recommendations of the International Ecumenical Peace Convocation, which brought 1,000 participants to Kingston, Jamaica in May 2011.

solidarity with the people of Greece and work with partners and the churches in Greece to alleviate human suffering there.

Reflection on the crisis in Greece will continue at the 10th Assembly of the WCC in 2013 as assembly participants focus on the larger concern of economic justice and peace.

WCC advances freedom of religion, religious rights of minorities

Religious rights issues have risen to the forefront of world news during 2012 in many countries, and WCC’s Commission of the Churches on International Affairs (CCIA) has been accompanying churches in the midst of difficult situations in vastly different contexts.

“There has been a trend toward the rise of religious extremism, an increase in religious intolerance and the politicization of religion, making the work of the CCIA in this area even more vital to millions of people as they are being persecuted on the basis of their faith and religion,” said CCIA director Dr Mathews George Chunakara.

In September 2012, CCIA sponsored an international hearing on the misuse of the blasphemy law and the rights of religious minorities in Pakistan. Participants in the hearing urged the Pakistani government to take realistic and solid steps to stop abuse of the blasphemy law. Abuse of this law causes massive human rights violations.

The hearing was held in conjunction with the 21st Session of the United Nations Human Rights Council in Geneva, and was attended by more than 100 people representing church and ecumenical leaders from Pakistan; Muslim and Hindu religions in Pakistan; WCC member churches in Africa, Asia, Europe and North America; the Roman Catholic Church and related organizations; World Evangelical Alliance; mission agencies and specialized ministries; civil society representatives; and international NGOs accredited to the United Nations.

Renowned human rights activist I.A. Rehman, from Pakistan, spoke of the need for a consistent strategy in facilitating dialogue for the repeal of the blasphemy law.

“No state should take away the right of its citizens to debate a law that affects them gravely.”

I.A. REHMAN, HUMAN RIGHTS ACTIVIST

Asiya Nasir, a Christian member of the National Assembly in Pakistan, also spoke at the event. “In the parliament we have been voicing concerns of the Christians and other religious minorities in Pakistan,” she said.

“We must go back to the vision of our founder Mohammed Ali Jinnah, who stressed the rights of all people, regardless of their religion.”

Bishop Samuel Robert Azariah, moderator of the Church of Pakistan as well as a member of the WCC Executive and Central Committees, said that the hearing was an opportunity for minority Christians in Pakistan,
along with their Muslim partners, to “register their concern and protest against abuse of the law in an international arena.”

The hearing also provided a platform for the voice of different religious minorities in Pakistan to be heard before an international forum. Haroon Sarab Diyal, who comes from the mountainous Khyber Pakhtunkhwa province, represented the Hindu community in the hearing, stating that the Hindu migration has stemmed from religious intolerance and class disparities. Since Pakistan’s independence, the Hindu population has decreased from 20% to less than 2%, a trend that indicates forced migration.

At Rio+20, WCC lifts up cries of environmental degradation

Despite the disappointing results of Rio+20 summit held in Brazil in 2012, WCC member churches strengthened their resolve to work toward a sustainable future.

As the United Nations Conference on Sustainable Development (UNCSD) and Peoples’ Summit (Rio+20) convened in June, the WCC strongly advocated for world governments to become more aware of how poverty, ecological crisis and violence are intertwined.

Through panel presentations and participation in the People’s Summit, the WCC communicated the idea that justice and peace criteria should permeate the content of a green economy.

WCC Central Committee moderator, Rev. Dr Walter Altmann, was one of the speakers at a panel covering faith-based commitment to life on earth. “The mutual understanding and close cooperation between different religions is essential if we want to achieve a just society and a sustained earth.”

The panel discussion entitled “Climate Justice: Creation and Responsibility” was held at the main Religions for Rights tent. The theme was “The earth groans, and suffers, and cries!”

The speakers, Elias C. Abramides of Argentina, from the Ecumenical Patriarchate, and Rev. Ilkka Sipiläinen, from the Evangelical Lutheran Church of Finland, were both at the earlier development summit, Rio 1992.

Abramides stressed that the WCC’s interest in international negotiations on sustainability and environment is based on bringing to the negotiation tables the principles of ethics, equity and justice. “This principled approach has simultaneously guided the WCC’s advocacy on climate change negotiations,” he said.

WCC applauds court ruling on migrants’ rights

WCC applauded the landmark ruling of the European Court of Human Rights, which held Italy responsible for violating the rights of Eritrean and Somali migrants for sending them back to Libya.

The ruling came in the case of Hirsi Jamaa and Others vs Italy in February 2012.

WCC Executive Committee issues statements

In February 2012, the WCC Executive Committee issued statements on the subjugation of Indigenous Peoples, the violence in Syria, and human trafficking in the Sinai desert.

The committee:
– denounced the “Doctrine of Discovery,” which has been used to subjugate and colonize Indigenous Peoples during the past few centuries. In a public statement the Executive Committee called the nature of the doctrine “fundamentally opposed to the gospel of Jesus.”
– sent a pastoral message to Syria’s churches extending solidarity as they face enormous challenges due to the ongoing violence in the country.
– issued a statement expressing concern over the disappearance of asylum seekers from the Horn of Africa and northern Africa who are falling prey to human traffickers in the Sinai desert while crossing borders between Egypt and Israel.
Abramides stressed that the ecumenical movement has spoken about sustainable communities and societies rather than just talking about sustainable development. “The current development model includes the notion of unlimited growth, which has provoked the current ecological crisis,” he concluded.

Well before Rio+20 convened, the WCC, through its project on Care for Creation and Climate Justice, was advocating for ethical values to be taken into consideration during the negotiations of the draft document prepared for the UNCSD. The WCC and its ecumenical partners also helped to build an ecumenical and inter-religious platform at the People’s Summit called “Religions for Rights.”

While acknowledging sharp disappointment in the results of Rio+20, the WCC continues to look toward a future in which the world responds effectively to the challenges of environmental degradation and eco-injustice.

“Even in spite of hopeless circumstances, Christians have hope,” said WCC general secretary the Rev. Dr Olav Fykse Tveit in a message to Rio+20. “Let us together believe that we can make changes for a better world, step-by-step.”
Churches say "No more violence in the name of God"

"Before God and our communities, we are responsible to Jews for the historical and ongoing realities of anti-Semitism, to Palestinians since the Nakba, to Muslim neighbours in the light of Islamophobia, to persons who are vulnerable, and to victims of colonial conquest, among others," said participants of a WCC-sponsored conference.

The conference was held in February 2012 at the Evangelical Academy of Hofgeismar, Germany. The meeting was organized by the WCC and its Palestine-Israel Ecumenical Forum, in collaboration with the Evangelical Church in Germany and the Evangelical Church in Kurhessen-Waldeck.

The event brought 45 Christian and Jewish scholars, theologians and students from 15 countries in North and South America, Asia, Africa, Europe and the Middle East. Together, they addressed the theme "Violence in the Name of God? Joshua in changing contexts."

African initiative goes beyond Africa

The Ecumenical HIV and AIDS Initiative (EHAIA) in Africa documented the impact it has achieved since 2002. While commemorating its 10th anniversary in 2012, EHAIA reflected on how churches have become "HIV-competent," meaning they are well-informed about HIV, are welcoming HIV-positive people and are fighting against HIV and AIDS in Africa and beyond.

Christian leaders from Odisha visit WCC offices

A group of Christian leaders from Odisha (formerly Orissa), India visited the WCC offices, sharing their experiences on working for religious freedom and lobbying for justice on behalf of religious minorities during a session of the United Nations Human Rights Council in Geneva.

The group was comprised of church leaders and civil society representatives.

WCC exhibits Néstor Favre-Mossier's paintings on water

To commemorate World Water Day, the WCC hosted a painting exhibition with the theme Agua (water) by renowned Argentine painter and artist Néstor Favre-Mossier. His paintings were displayed at the Ecumenical Centre in Geneva in March 2012.

The exhibition included an encounter with Favre-Mossier, during which he introduced his work.
assembly and a new non-governmental organization – the Preach Water Foundation – was born.

**Water Project in Uganda**

When Tushabomwe Plassy, a resident of southwest Uganda, describes the past water challenges in her community, the situation seems overwhelming.

“We live on the slopes of hills that surround the valley,” she said. “Most of the people in my village are very poor and earn less than a dollar a day. More than 58 percent of the people living in my village and in the surrounding area have no access to clean and safe water and proper sanitation facilities. Most of them – about 75 percent – are women and children.”

But Plassy – chairperson of the Katereera Primary School Mothers Forum – refused to be overwhelmed.

Working with the All Africa Conference of Churches (AACC) and Brot fur die Welt – both EWN members – and also with other local non-governmental organizations, Plassy and other women in the community embarked on a Rainwater Harvesting and Sanitation Project. Now, with improved access to water, “in general, our household incomes and our standard of living have improved,” concluded Plassy.

**Honing Thinking About Water Justice**

Susan Smith, a member of the United Church of Christ in Oregon, U.S., said her personal involvement with the EWN over many years helped hone her thinking about water justice. At her first EWN participant forum, she said she was confronted by passionate human rights arguments of participants from Brazil and elsewhere.

“Those arguments addressed the issue as one of justice – the element of discourse so often absent in resource policy discussion. Even though I remained skeptical about the enforceability of international human rights law, I began to understand that one has to address these issues as issues of justice, ethics and human rights,” she concluded.

**Y4EJ youth expand eco-justice movement worldwide**

With hopeful passion – and sometimes candid frustration – young people across the globe worked during 2012 to expand projects they first planned after participating in Youth for Eco-Justice (Y4EJ), a 2011 event offered jointly by the Eco-Justice and Diakonia programme of the WCC and the Lutheran World Federation (LWF).

Their personal stories show how their training has transformed them.

Joakim Book Jonnson, a salesman for a security company and a member of the Church of Sweden, dramatically altered his urban commuter life when he decided to leave, at least temporarily, no ecological footprint. He gave up carbon emissions for Lent, managing to live for 46 days with 80-90 percent reduced emissions.

At times, he admitted, his own project – called “40 Days – No Emissions” – made him furious, and he’s not afraid to admit it.

“For the love of God, I wanted to give up! I spent hours, days, weeks being furious for all sorts of things: plastic wrappings around vegetables, people driving cars, my roommate leaving the lights on.”

But Book Jonnson kept going. And so did his Y4EJ peers across the globe after they gleaned ideas and information from their training,
WCC consultation discusses issues of migrant workers in Gulf
An international consultation focused on “Ecumenical Advocacy for the Protection of the Human Rights of Migrant Workers in the Arabian Gulf Region” in spring 2012 at the Santhigiri Ashram in Kerala, India. The consultation was organized by the WCC’s Commission of the Churches on International Affairs.

WCC pension fund stabilized and transferred to new management
The WCC’s pension fund was brought out of deficit and transferred to Profond, a Switzerland-based collective pension fund institution that manages more than 3 billion Swiss francs in assets under its contracts with nearly 1,700 Swiss employers.

“Good theology can change the world” asserts WCC conference
To stress the relevance of theological scholarship programs for the future of world Christianity, a conference was organized by the WCC’s Ecumenical Theological Education program in partnership with Evangelical Church in Germany and the Academy of Mission, University of Hamburg.

Online directory for theological institutions to be launched
A Global Theological Education Survey started by the WCC’s Ecumenical Theological Education program in partnership with other organizations is under way, and will result in the launch of a web-based global directory of theological institutions.

The directory will increase the exchange and dialogue among theological educators around the world.

Arms Trade Treaty campaign gains ground
In Jos, Nigeria, the Baptist church has been burned down five separate times, reported the Rev. S. Gomna, chairman of the Council of Churches of Nigeria.

“They overpowered us with sophisticated weapons,” he said. A native of Jos, Gomna knows these weapons came across his country’s northern border.

“The transfer of guns and weapons is not regulated,” he said.

“Mercenaries are hired to eject us. They kill, maim and set properties ablaze.”
Tveit receives “Friend of the Armenians” award

WCC general secretary Rev. Dr Olav Fykse Tveit was honoured with the “Friend of the Armenians” award by the Diocese of the Armenian Church of America (Eastern) in the United States, as an acknowledgment of his efforts to support Armenian churches throughout the world.

WCC book series to be launched

The WCC is developing a new book series on Orthodox Theology in partnership with Volos Academy in Greece. Dr Pantelis Kalaitzidis of the Academy will be editor of the series.

The series, entitled Doxa and Praxis: Exploring Orthodox Theology, “invites creative and original reflection that re-appraises, re-appropriates and further develops the riches of Orthodox thought for a deeper renewal of Orthodox Christianity and for the benefit of the whole oikoumene,” said Kalaitzidis.

WCC and Implenia partner to develop WCC’s property

WCC signed a contract with the Swiss development company Implenia for the development of its plot in Grand-Saconnex (Geneva). The development of the site’s 34,000 square meters will take place in several phases over the next five to ten years.

The process starts with a technical evaluation of the existing buildings followed by an architectural competition.

Churches ask Philippine government to improve human rights record

In a public hearing at the Ecumenical Centre in Geneva, church activists from the Philippines criticized the Aquino government for not being able to improve the situation regarding human rights violations, citing an increased number of victims of extrajudicial killings, forced disappearances and evictions in the country.

The public hearing was organized by the WCC’s Commission of the Churches on International Affairs in collaboration with the National Council of Churches in the Philippines and the Philippine Universal Periodic Review Watch.

Gonna tells one of thousands of personal stories of people affected by uncontrolled and irresponsible sales of, and trade in, small arms and light weapons.

“Now we cannot worship in the evening,” he said. “There are guns everywhere – this is terrible. An Arms Trade Treaty would make our borders less porous for the irresponsible and illegal movement of weapons that have a real human consequence in Jos, Nigeria.”

About the Arms Trade Treaty

The lack of commonly agreed international standards for the transfer of weapons across international borders contributes to armed conflict, the displacement of people, organized crime and terrorism.

In July 2012, the United Nations held Arms Trade Treaty (ATT) negotiations at the UN headquarters in New York. The goal of the ATT is to seek consensus on a legally binding treaty containing universal regulations enforcing the highest possible standards for the responsible trade of conventional weapons.

In the year leading up to those negotiations, the WCC mobilized an Ecumenical Campaign for a Strong and Effective ATT with churches and related organizations in more than 30 countries.

Working together, churches worldwide contributed toward strengthening the ATT. The campaign encouraged churches to:

– Educate people on the need for an ATT

– Mobilize others to support an ATT that upholds the values of justice, peace and well-being

– Lobby elected officials to include clear protections for people and communities in an ATT.

Campaign makes gains in ammunition-related policies

Increasing evidence, particularly from Africa, showed that a responsible ATT must also regulate sales of ammunition. But the world’s largest producer and exporter of arms, the U.S., had a firm position that ammunition should not be covered by the treaty.

Early on in the Ecumenical Campaign for a Strong and Effective ATT, WCC member churches contacted not only their own governments but also contacted the U.S. embassies in their own countries.

The message reached its destination. When that round of negotiations ended, rather than excluding ammunition completely, the draft treaty included ammunition – although under a weaker provision than the one sought. The work for a robust treaty continues.

“Fruits of justice” vital in West Bank

In October 2012, the WCC Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) received a call from Azzun, a small town in the Israeli-occupied West Bank. Twenty-year-old Mohammed had been arrested when his family’s home was invaded by the Israeli army.

“We were invited to visit the family, who told us that the Israeli soldiers entered the family’s home early one morning at three o’clock,” recalled Natalie Maxson, a member of the United Church of Canada who was serving as an EAPPI accompanier at the time.

“It inside the house, wardrobes were pushed over, broken, and clothes were thrown on the floor. It felt as if I were visiting a site that had been affected by an earthquake,” said Maxson.
The family said a group of Israeli soldiers entered their home, many of them wearing black masks and bringing dogs. They rounded up the entire family and ordered them to stay in the living room for two-and-a-half hours while they ransacked the house and arrested Mohammed.

During that time, the little brother of Mohammed, a school-aged child, was not even permitted to use the toilet. Another brother closer to Mohammed’s age, Ramsi, was allegedly punched and beaten by some of the soldiers.

Many young men in Azzun have reportedly been arrested without charges. Other families say that they don’t know why their sons are arrested or if they will be detained for a few weeks or will be put in prison for several years. Many of those arrested also go to prison without a trial.

“This is one of the realities of the occupation where martial law governs the lives of Palestinian civilians,” said Maxson.

About the EAPPI

The EAPPI, which marked its 10th anniversary in 2012, is an international observer programme that supports Israelis and Palestinians working for peace. Since the programme began, it has brought more
WCC underscores UN responsibility for peace in Syria
WCC general secretary Rev. Dr Olav Fykse Tveit appealed to United Nations secretary-general Ban Ki-moon, requesting that the UN give “a stronger and clearer mandate” to Kofi Annan’s initiative for peace in Syria.

“It is only through an inclusive multi-lateral negotiated peace process that the worst can be avoided in Syria,” Tveit asserted.

WCC urges Colombia to protect human rights defenders
Death threats against human rights defenders in Colombia have caused “great concern” for the WCC. A letter from the WCC to Colombian president Juan Manuel Santos called on the “government to take all necessary measures to effectively protect the life and physical integrity” of the human rights defenders.

WCC affirms appeal for peace in Syria from Patriarch Ignatius
The WCC expressed appreciation for an appeal from the primate of the Antiochian Greek Orthodox Church, who has called upon all Syrians to “work together in order to achieve peace and stability in Syria.”

WCC calls for “economy of life”
After reflecting on the global economy with a critical eye, the WCC called for both churches and governments to act in ways that will eradicate poverty, challenge the culture of greed and, instead, care for our creation.

Building such an “economy of life” involves carefully examining both true indicators of greed and alternative indicators of economic progress.

With a combination of local visits and global forums, the WCC has been actively communicating how economic and ecological injustice stem from an global economic approach that is unjust and depletes the earth.

In June 2012, the WCC Global Forum on Poverty, Wealth and Ecology issued a strong call for action from “transformative congregations” with moral courage to build an “economy of life” that focuses on eradicating poverty, challenging wealth accumulation and safeguarding ecological integrity.

The forum took place in Bogor, Indonesia, with more than 100 participants from around the world who focused on critical self-reflection and radical spiritual renewal; rights-based approaches; and the creation and multiplication of spaces for the voices of the marginalized.

The call for action states: “Governments and international institutions should replace GDP growth as the primary indicator of economic progress by other indicators, including growth of decent work, indicators of quality as well as quantity of health and education, and measures of environmental sustainability.”

The statement will be contributed to the discourse at the upcoming 10th Assembly of the WCC in Busan, Korea.

“An economy of life is not only possible, it is in the making, and justice lies at its very foundation.”

WCC Global Forum on Poverty, Wealth and Ecology Call For Action

than 1,000 volunteers from more than 25 countries to Jerusalem and the Israeli-occupied West Bank. Volunteers range in age from their early 20s to their 70s and are of many different backgrounds. They share a deep commitment to the church and human rights.

Ecumenical Accompaniers walk Palestinian children to school in the Israeli-occupied West Bank, accompanying them on the often perilous journey past settlements. They also monitor checkpoints, and file reports to the United Nations and other organizations on human rights violations such as house demolitions or settler violence. In addition, they monitor demonstrations by Israeli and Palestinian peace groups.

“An economy of life is not only possible, it is in the making, and justice lies at its very foundation,” reads the statement.

As part of a theological affirmation, the statement argues that “greed and injustice” are the root causes of the intertwined crises. It goes on to say that the “crisis is therefore a deep moral and existential one. The challenges that are posed are not first and foremost technological and financial, but ethical and spiritual.”

The reflection on an “economy of life” continued in October 2012 when theologians, anti-poverty advocates and economists met in Brazil to develop principles for a new global economic system. They issued a declaration naming over-consumption and greed as key factors to be addressed in seeking a more just distribution of the world’s resources.
Isabel Apawo Phiri joins WCC as new associate general secretary

African theologian, renowned academic and ecumenist Prof. Dr Isabel Apawo Phiri joined the WCC as its new associate general secretary for Public Witness and Diakonia.

A Malawian by nationality, Apawo Phiri was a professor of African theology, dean and head of the School of Religion, Philosophy and Classics, and director of the Centre for Constructive Theology at the University of KwaZulu Natal, Pietermaritzburg, South Africa.

Orthodox Academy of Crete hosts major WCC meeting

With a long history of Christian heritage and ecumenical encounter, the Orthodox Academy of Crete (OAC) hosted the WCC Central Committee meeting in late August and early September 2012. The academy was offered as a venue under the sponsorship of the Ecumenical Patriarchate of Constantinople, a founding member of the WCC.

This was the first time that the OAC hosted a Central Committee meeting.

Ecumenical workshop advocates for rights of domestic migrant workers

Concerns about Asian countries doing less to protect the rights of migrant workers and the reality that most countries have not ratified United Nations and International Labour Organization conventions on the rights of migrant workers were high on the agenda of an October 2012 ecumenical workshop on migrant workers held in Bangkok, Thailand.

The regional workshop was organized by the WCC’s Commission of Churches on International Affairs and the Justice and International Affairs programme of the Christian Conference of Asia as a follow-up of their consultation on rights of migrant workers held in May 2012.

The “Global Ecumenical Conference on a New Economic and Financial Architecture” was held in Guarulhos, a suburb of São Paulo.

WCC co-organized the conference with the World Communion of Reformed Churches and the Council for World Mission.

Social inclusion, gender justice, care for the environment and concrete actions to overcome greed are named as criteria for a new economic and financial architecture.

Ecumenical HIV and AIDS Initiative in Africa reaches vulnerable children, parents

When Caleb Mahoro Rukundo tells his story, he brings to life the reality of an estimated 17 million children across Africa who have lost one or both parents to AIDS-related illnesses.

Rukundo was abandoned on the streets of Kampala, Uganda, when he was seven years old, where he survived for the next eight years.

Evening after evening, he witnessed the emptying of the street as people left their workplaces to go home. He had nowhere to go.

“The loneliest time for a child on the streets is between 5 p.m. and 7:30 p.m. when people leave their offices and places of work and empty the city,” he said. “Everyone is going somewhere, to some home, to a place where they are safe and wanted, where others will be waiting for them and caring about them. For the child on the street, the emptying of the city only reinforces their loss, their lack and their aloneness.”

In 2012 Rukundo shared his story at two separate conferences attended or planned by representatives of WCC’s Ecumenical HIV and AIDS Initiative in Africa (EHAIA).
WCC calls for protection of uprooted people


The event was part of the UNHCR’s efforts to bring faith-based organizations together to highlight the role of local and international religious communities in protecting uprooted people such as refugees, stateless people and internally displaced people.

WCC Central Committee voices international concerns

In a September 2012 meeting, the WCC Central Committee expressed support for Myanmar churches, expressed its concern about forced conversions in Pakistan, and called for re-inscription of the French Polynesia.

The committee:
 – expressed support for the active participation of Christians in Myanmar who promote peace at the grassroots level.
 – adopted a statement expressing concern on abductions, forced marriages and forced conversions of young women from Christian and Hindu communities in Pakistan.
 – issued a public statement calling for re-inscription of the French Polynesia (Maohi Nui) on the list of countries to be decolonized.

Marginalized need to speak rather than be spoken about

Communities struggling for justice and dignity are able to do more than just articulate their struggles – they are actively contributing solutions from their own experience. Across the world, there are people who struggle against racism and casteism, as well as those seeking justice for Indigenous Peoples, people with disabilities, forced migrants, and others who live on the “margins” of society.

“Churches hear and learn from what the people who are silenced, marginalized and excluded have to say. In this way, we are looking at the world through the eyes of the dispossessed,” said Deenabandhu Manchala, WCC programme executive for Just and Inclusive Communities.

In September 2012, in Hualien, Taiwan, the WCC Just and Inclusive Communities programme hosted a conference during which indigenous theologians reflected on life, justice and peace.
Dr Pusin Tali, moderator of the Presbyterian Church in Taiwan and president of the Yu-Shan Theological College and Seminary, shared his views on the contributions Indigenous Peoples can make to the world’s ongoing ecumenical dialogue.

“Indigenous Peoples, in spite of their debilitating experiences of discrimination, displacement and disempowerment, have sustainable alternatives to many of the world’s problems,” he said.

These alternatives, he added, are “drawn from their rich traditions of wisdom, based on their deep interactive engagement with the earth.”

Reflecting on the WCC Assembly theme

A working group of the Just and Inclusive Communities programme met in Toronto, Canada, in November 2012 to reflect on the theme for the WCC 10th Assembly, “God of life, lead us to justice and peace.”

The group noted that Christians’ commitment to unity and God’s creation need to be reaffirmed, especially from the viewpoint of those struggling against marginalization, rejection and discrimination.

“Churches cannot challenge injustice if they cannot recognize its entrenched presence within the church itself,” states a document compiled at the gathering.

“Discrimination and denial of dignity and participation are expressions of injustice and instruments that deny life and its opportunities. These practices are present in many churches and often receive tacit legitimation in the name of culture and tradition.”

The group was invited to Toronto by the United Church of Canada.

Speaking on the outcomes of the meeting, Manchala said he looks forward to seeing the group’s impact on the content and organizational aspects of the WCC Assembly.

“The group looked at each and every aspect of the Assembly from the point of view of the marginalized,” he said.

“They want to ensure that those who are in the struggles for life, justice and peace may have spaces to talk rather than being talked about.”

PEAC group plays important role in Colombia

The Programme of Ecumenical Accompaniment in Colombia (PEAC) played an important role in 2012 in the midst of conflicts between the Colombian government, the rebels and paramilitary groups.

The ecumenical group aims to support communities affected by the Colombian conflict, which has lasted for almost five decades, costing thousands of lives and displacing millions of people. PEAC is implemented by the Latin American Council of Churches (CLAI) with support from the WCC and several other regional and international ecumenical bodies.

The objectives of PEAC directly reflect the theme of the WCC 10th Assembly, “God of life, lead us to justice and peace,” pointed out the Rev. Dr Carlos Ham, WCC programme executive for Diakonia, Latin America and the Caribbean. “Let us hope that initiatives like PEAC can raise the issues of justice and peace among our member churches worldwide,” he said.
In July 2012, when death threats against human rights defenders in Colombia caused great concern, the WCC sent a letter to Colombian president Juan Manuel Santos calling on the government “to take all necessary measures to effectively protect the life and physical integrity” of the human rights defenders.

The letter came as a reaction to threats made against 13 human rights defenders in a communication received by the National Movement of Victims of State Crimes in July 2012.

WCC scholarships plant seeds of knowledge and peace

When he first heard about the Asian Rural Institute (ARI), the Rev. Nishanththa Gunaratne was serving in a rural Methodist church in southern Sri Lanka, helping people cope with the deep wounds left by three decades of civil war, pitting the Sri Lanka government against Tamil rebels.

On the land next to the church, he was planting trees, trying to begin an organic farm. “I invited children from other parts of Sri Lanka and promoted the importance of safe organic farming,” he explained. “I wanted to show them that living by organic farming is not difficult.”

Upon being accepted at ARI, Gunaratne traveled to Japan, where he spent 2012 living with fellow students from diverse countries, cultures, and vocations.

Located in the town of Nasushiobara, north of Tokyo, ARI teaches its participants to use methods of integrated organic farming. Participants produce most of the food they eat, including rice, wheat, soybeans and about 60 kinds of vegetables. They also raise a variety of livestock.

The WCC offers scholarships that help support students for their year-long studies at ARI. They return to their home countries not only with knowledge of organic farming but also new ideas on how to promote peace in their communities.

After returning home, Gunaratne plans to revitalize the land in northern Sri Lanka -- where combat has caused great destruction -- and then establish an agriculture school. “My dream is to bring together Tamil youth from the north and Sinhala youth from the south to rebuild their broken relationships through farming together -- producing food by working together.”

Individual and group scholarships strengthen churches and communities

In addition to offering individual scholarships that help people like Gunaratne, WCC continues to offer scholarships for group training that helps local churches strengthen diaconal programs in a variety of areas, including conflict resolution and peacemaking, care for the elderly, leadership and accountability, refugee healthcare, micro-business management and more.

WCC scholarships are ecumenical resource sharing tools that assist WCC member churches and related church organizations in the global south in the development of their human resources.

Scholarships help member churches enrich and expand their diaconal and development-related work, generally understood as social ministries serving the wider community beyond the local or national Christian communities and congregations.

In turn, scholarships granted to group training initiatives are used to educate “multipliers” or “trainers” in a particular field to enable them to transmit the acquired knowledge and skills to others.

Orthodox churches reflect on WCC Assembly theme

Orthodox churches have reaffirmed their commitment to “unity, justice and peace” saying that the “supreme act of God’s love is the economy of salvation.” This and other theological reflections were shared in an inter-Orthodox consultation in Kos, Greece in October 2012.

The consultation brought together representatives of Eastern and Oriental Orthodox churches to prepare for the WCC 10th Assembly.

Argentinean Bishop Federico Pagura honoured for justice work

The life and work of former WCC President Bishop Federico Pagura, 89, were honoured in a new book launched in Buenos Aires, Argentina, in October 2012, at the First Methodist Church of Buenos Aires.

Dawn of Hope: Life and Witness of a Latin American Prophet is a biography of the emeritus bishop co-authored by Argentinean Methodist pastor Rev. Dr Carlos Sintado and Cuban journalist and the WCC staff member Manuel Quintero Pérez, published by the Latin American Council of Churches.

New congregational resource invites “pilgrimage to Busan”

A new WCC online publication invites parishes and congregations to explore the themes of Christian unity, justice and peace in advance of the upcoming 10th Assembly of the WCC.

Entitled “Pilgrimage to Busan: A Journey into Ecumenical Christianity,” the six-unit resource is designed for use by congregations in study groups, adult forums or for a day-long retreat as a way to study the theme to the upcoming assembly, “God of life, leads us to justice and peace.”

WCC conference demands “justice and dignity” for migrant workers

With millions of people on the move in today’s world, a WCC conference in Manila discussed migration from a Christian theological perspective. Participants explored how “dignity and justice” can become a reality for migrant workers and communities.

Organized by the WCC Global Ecumenical Network on Migration, and hosted by the National Council of Churches in the Philippines, the conference took place in November 2012.
WCC holds consultation in Guatemala on peace and security

More than 30 participants from different Latin American countries met in Antigua, Guatemala for a regional consultation reflecting on peace and human security in Latin America.

Organized by the Commission of the Churches on International Affairs, in collaboration with Latin American Council of Churches, the consultation was held in winter 2012.

Faith groups fight proliferation of small arms in Africa

“The fight against proliferation of small arms and light weapons (SALW) is critical for peace and security in Africa,” said Peter Omurangi Otim, head of the Peace and Security department of the African Union.

He spoke at a WCC consultation in Addis Ababa, Ethiopia, in November 2012.

Otim stressed that partnership with faith-based organizations is essential in addressing the illicit proliferation of SALW and their devastating impact on peace, security and stability in many African countries.

WCC delegation in Doha advocates for climate justice

Negotiations in Doha have achieved little in the way of a fair and binding treaty that could reverse the current trends in climate change. This was the observation of WCC delegates at the Conference of Parties of the United Nations Framework Convention on Climate Change COP 18.

At the conference in Qatar in December 2012, the WCC delegates stressed that governments of the industrialized countries and emerging economies are not ready to reduce their CO2 emissions drastically.

Luce Foundation supports theological initiative for WCC upcoming assembly

The Henry Luce Foundation will support a National Council of Churches of Christ in the United States of America initiative to sponsor a North American Institute to prepare 25 students and young pastors for an ecumenical experience at the WCC 10th Assembly in Busan, Republic of Korea.

NCC president Kathryn Lohre and transitional general secretary Peg Birk said the Luce Foundation grant of 210,000 US dollars will provide “a unique opportunity for ecumenical and interfaith formation for a new generation of Christian leaders.”

What does *diakonia* mean – now and in the future?

*Diakonia* is a Greek term used in the New Testament to describe ministries of service and support as part of the overall mission of the churches. It is the source of the English words “deacon” and “diaconal.”

But what does that mean for churches, marginalized people, and communities worldwide? In 2012, the ongoing global economic slowdown and financial crisis impacted millions of households and the churches that support them.

“Churches are increasingly involved in diaconal projects because they need to address the immediate needs of people for survival, but also address the root causes of poverty and scarcity” explained the Rev. Dr Carlos Ham, WCC programme executive for Diakonia and regional representative for Latin America and the Caribbean. “Churches that did not have this type of service before feel compelled to offer a hot meal and other support.”

Yet, even while attempting to offer more diaconal projects, churches have fewer financial resources during 2012 than during the previous decade.

The WCC, through regional seminars and other activities, is helping churches build their capacities to carry out diaconal work. “We, at the WCC, are helping churches discover together their own capacities for building their power as a human community, and for strengthening their ability to act through the power of the Holy Spirit,” said Ham.
WCC Financial Overview 2012

### FINANCIAL RESULTS*

*(Swiss francs 000’s)*

<table>
<thead>
<tr>
<th></th>
<th>Unrestricted and designated funds 2012</th>
<th>Restricted funds 2012</th>
<th>Total funds 2012</th>
<th>Total funds 2011</th>
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<tr>
<td><strong>INCOME</strong></td>
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<td>4,474</td>
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<td>Total income</td>
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<td>23,556</td>
<td>30,098</td>
<td>28,665</td>
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|                      |                                        |                       |                 |                 |
| **EXPENDITURE**      |                                        |                       |                 |                 |
| Direct programme costs: grants                     | —                                      | 1,499                 | 1,499           | 1,841           |
| Operating and other programme costs                | 6,627                                  | 7,918                 | 14,545          | 13,967          |
| Salaries                                            | 5,153                                  | 9,452                 | 14,605          | 15,103          |
| Redistribution of costs and internal sales          | (4,098)                                | 4,098                 | —               | —               |
| Total costs                                          | 7,682                                  | 22,967                | 30,649          | 30,911          |
| Transfers between funds                             | 277                                    | (277)                 | —               | —               |
| Transfers (to)/from funds and current liabilities  | (135)                                  | (52)                  | (187)           | 225             |
| Net inc/(dec) in funds before extraordinary item    | (998)                                  | 260                   | (738)           | (2,021)         |
| Extraordinary item                                  | 745                                    | —                     | 745             | (24,745)        |
| Net increase/(decrease) in funds for the year       | (253)                                  | 260                   | 7               | (26,766)        |

*Unaudited

### SOURCES OF INCOME 2012

*(Swiss francs 000’s)*

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<th>Source</th>
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<td>Membership income</td>
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<tr>
<td>Unrestricted contributions</td>
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### EXPENDITURE BY PROGRAMME 2012

*(Swiss francs 000’s)*

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<td>General Secretariat</td>
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<tr>
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<td>Justice, Diakonia and Responsibility for Creation</td>
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<td>Inter-religious Dialogue and Cooperation</td>
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<td>Communication</td>
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FINANCIAL CONTRIBUTORS 2012

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 2012.

American Baptist Churches in the USA
Anglican Church of Canada
Arbeitsgemeinschaft Christlicher Kirchen in Deutschland
Bread for the World
Brot für Alle
Canadian International Development Agency
Catholic Committee for Cultural Collaboration
China Christian Council
Christian Aid
Christian Church (Disciples of Christ) in the USA
Christian Council of Sweden
Christoffel Blinden Mission International
Church of England
Church of Greece
Church of Norway
Church of Scotland
Church of Sweden
Church World Service
Council for World Mission
DanChurchAid
EED-Church Development Service
Eglise Réformée de France
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
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
Kerk in Actie
Methodist Church
Mission Covenant Church of Sweden
Nathan Söderblom Memorial Fund
National Council of Churches in Australia
Norwegian Church Aid
Presbyterian Church (USA)
Presbyterian Church in Canada
Presbyterian Church of Korea
Protestant Church in the Netherlands
Reformed Church in America
Reformierte Landeskirche Aargau
Religious Society of Friends
Schweizerischer Evangelischer Kirchenbund
Stichting Rotterdam
UNICEF
United Church of Canada
United Church of Christ
United Methodist Church
Uniting Church in Australia
Waldensian Church

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 2012

### PRESIDENTS

- **Archbishop Prof. Dr Anastasios of Tirana, Durres and All Albania**
  Orthodox Autocephalous Church of Albania
- **Mr John Taroanui Doom**
  Maohi Protestant Church (Tahiti)
- **Rev. Dr Simon Dossou**
  Protestant Methodist Church in Benin
- **Dr Soritua Albert Ernst Nababan**
  Protestant Christian Batak Church (Indonesia)
- **Rev. Dr Ofelia Ortega Suarez**
  Presbyterian-Reformed Church in Cuba
- **His Holiness Abune Paulos**
  (deceased 16 August 2012)
  Ethiopian Orthodox Tewahedo Church
- **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

### WCC EXECUTIVE COMMITTEE

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- **Bishop Ivan Manuel Abrahams**
  Methodist Church of Southern Africa
- **Dr Agnes Abuem**
  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 Jung**
  Korean Methodist Church

#### CARIBBEAN

- **Ms Nerissa Celestine**
  Church in the Province of the West Indies

#### EUROPE

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  Ecumenical Patriarchate of Constantinople
- **Metropolitan Dr Hilarion of Volokolamsk**
  Russian Orthodox Church
- **Bishop Martin Schindehütte**
  Evangelical Church in Germany
- **Rev. Graham G. McGeoch**
  Church of Scotland
- **Metropolitan Prof. Dr Nifon of Targoviste**
  Romanian Orthodox Church
- **Metropolitan Dr Vasili of Constantinia-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 Bishop 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

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  General Secretary
  Church of Norway
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  Deputy General Secretary
  Ecumenical Patriarchate of Constantinople
- **Prof. Dr Isabel Apawo Phiri**
  Associate General Secretary
  Public Witness and Diakonia
  Church of Central Africa Presbyterian
- **Rev. Dr Hielke Wolters**
  Associate General Secretary
  Unity and Mission
  Protestant Church in the Netherlands
- **Ms Elaine Dykes**
  Finance Director
  Church of Scotland
- **Mr Laurent Veyrat-Durebex**
  Acting Manager of Human Resources
  Roman Catholic Church
- **Mr Mark Beach**
  Director of Communication
  Mennonite Church (USA)
WORLD COUNCIL OF CHURCHES

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 & MANAGEMENT
Africa Inland Church - Sudan
African Christian Church and Schools [Kenya]
African Church of the Holy Spirit [Kenya]
African Israel Nineveh Church [Kenya]
African Presbyterian 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 Reformers of Churches of Burkina Faso
Church of Christ - Hassan Mission (Harrist Church) [Ivy 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]
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 - 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 the Sudan
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
United Presbyterian Church in Southern Africa [South Africa]

Anglican Church of Aotearoa, New Zealand and Polynesia
Anglican Church in Japan
Anglican Church of Korea
Bangladesh Baptist Church Sangha
Baptist Union of New Zealand
Batak Christian Community Church (GKBP) [Indonesia]
Bengal-Orias-Bihar Baptist Convention [India]
China Christian Council
Christian Church of Central Sulawesi (GKST) [Indonesia]
Christian Church of Sumba (GKS) [Indonesia]
Christian Churches in New Zealand
Christian Evangelical Church in Minahasa (GMMI) [Indonesia]
Christian Evangelical Church of Sangihe Talaud (GMI) [Indonesia]
Christian Protestant Angkola Church (GKPA) [Indonesia]
Christian Protestant Church in Indonesia (GKPI)
Church of Bangladesh [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 (GKTP) [Indonesia]
Evangelical Methodist Church in the Philippines
Hong Kong Council of the Church of Christ in China
Indonesian Christian Church (GKI)
Indonesian Christian Church (HKK)
Javanese Christian Churches (GJK) [Indonesia]
Kalimantan Evangelical Church (GKE) [Indonesia]
Karo Batak Protestant Church (GBK) [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

The total membership represents more than 550 million people. Among these Europe as a region and the Eastern Orthodoxy as a church family have the largest membership of churches within the WCC.

Myanmar Baptist Convention
Nias Christian Protestant Church (BNKP) [Indonesia]
Orthodox Church in Japan
Pasundan Christian Church (GKP) [Indonesia]
Philippine Independent Church
Presbyterian Church in Taiwan
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 (GEPUSULTRA) [Indonesia]
Protestant Church in Timor Lorosae’ (East Timor)

Presbyterian Church in Western Indonesia (GPIB)
Presbyterian Church in Timor (GMIT) [Indonesia]
Samavesam of Telugu Baptist Churches [India]
Simalungun Protestant Church (GKPK) [Indonesia]
Toraja Church (GT) [Indonesia]
United Church of Christ in Japan
United Church of Christ in the Philippines

United Evangelical Lutheran Church in India

United 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
- Bremen Evangelical Church
- Church of Lippe
- Evangelical Church Berlin-Brandenburg-Silesian Oberlausitz
- Evangelical Church in Baden
- Evangelical Church in Central Germany
- Evangelical Church in Hesse & Nassau
- Evangelical Church in Rhineland
- Evangelical Church in Württemberg
- Evangelical Church of Kurhessen-Waldeck
- Evangelical Church of the Palatinate
- Evangelical Church of Westphalia
- Evangelical Lutheran Church in Bavaria
- Evangelical Lutheran Church in Brunswick
- Evangelical Lutheran Church in Northern Germany
- Evangelical Lutheran Church in Oldenburg
- Evangelical Lutheran Church of Hanover
- Evangelical Lutheran Church of Saxony
- Evangelical Lutheran Church of Schleswig-Holstein
- Evangelical Reformed Church in Bavaria and North-Western Germany
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 France
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
Mission Covenant Church of Sweden
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
Presbyterian Church of Wales
Protestant Church in the Netherlands
Protestant Church of the Augsburg Confession of Alase and Lorraine [France]
Reformed Christian Church in Serbia and Montenegro
Reformed Christian Church in Slovakia
Reformed Church in Hungary
Reformed Church in Romania
Reformed Church of France
Reformed Protestant Church of Alase and Lorraine [France]
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 Welsh Independents
United Free Church of Scotland
United Protestant Church of Belgium
United Reformed Church [United Kingdom]
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 Peru
Moravian Church in Nicaragua
Pentecostal Church of Chile
Pentecostal Mission Church [Chile]
Presbyterian Church of Colombia
Salvadoran Lutheran Synod [El Salvador]
United Evangelical Lutheran Church [Argentina]
United Presbyterian Church of Brazil

PACIFIC
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]
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]

MIDDLE EAST
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]
Episcopal Church in the 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

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

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

Congregational Christian Church in American Samoa
Congregational Christian Church in New Guinea
Congregational Christian Church of Niue

Congregational Christian Church of Tuvalu
Cook Islands Christian Church
Evangelical Church in New Caledonia and the Loyalty Islands
Evangelical Lutheran Church of Papua New Guinea
Free Wesleyan Church of Tonga (Methodist Church in Tonga)
Kiribati Protestant Church
Maori 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