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.
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.

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.

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?”
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.

“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.

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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
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.
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.
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.

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

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.

“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.”
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.”

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.

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.

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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 Abyei 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
“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.”

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.”

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

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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.

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.
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 WCC STATEMENT 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?”

“How 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 accompaniers (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 Exploitative 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 Matale, 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.”

Matale 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 343 member churches representing some 500 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 Anchicayán 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.

“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.”
Churches and related ministries working the positive marks of more than two years
The new treaty agreed upon in 2013 bore
the ATT stronger. Churches helped to make the first
network is helping to stem that damaging
tide. Churches helped to make the first
Arms Trade Treaty (ATT) stronger.

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 extrajudicial 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 disproportionately 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 Pagani 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.
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.

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.
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.”

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.”
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.
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.
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.

### SOURCES OF INCOME 2013

<table>
<thead>
<tr>
<th>Source of Income</th>
<th>Unrestricted and designated funds 2013</th>
<th>Restricted funds 2013</th>
<th>Total funds 2013</th>
<th>Total funds 2012</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership and other unrestricted income</td>
<td>4,116</td>
<td>—</td>
<td>4,116</td>
<td>4,388</td>
</tr>
<tr>
<td>Programme contributions</td>
<td>—</td>
<td>18,969</td>
<td>18,969</td>
<td>18,252</td>
</tr>
<tr>
<td>Investment and currency gains/(losses)</td>
<td>23</td>
<td>612</td>
<td>635</td>
<td>497</td>
</tr>
<tr>
<td>Rental income, sales and other income</td>
<td>6,502</td>
<td>1,027</td>
<td>7,529</td>
<td>6,912</td>
</tr>
<tr>
<td>Unrestricted income distribution</td>
<td>(4,116)</td>
<td>4,116</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total income</strong></td>
<td><strong>6,525</strong></td>
<td><strong>24,724</strong></td>
<td><strong>31,249</strong></td>
<td><strong>30,049</strong></td>
</tr>
</tbody>
</table>

### EXPENDITURE BY PROGRAMME 2013

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>61%</td>
<td>13%</td>
<td>18%</td>
<td>18%</td>
<td>19%</td>
<td>10%</td>
<td>3%</td>
<td>8%</td>
</tr>
</tbody>
</table>

### FINANCIAL RESULTS

Preliminary unaudited results

<table>
<thead>
<tr>
<th>Financial Result</th>
<th>Unrestricted and designated funds 2013</th>
<th>Restricted funds 2013</th>
<th>Total funds 2013</th>
<th>Total funds 2012</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Income</strong></td>
<td>Membership and other unrestricted income</td>
<td>4,116</td>
<td>—</td>
<td>4,116</td>
</tr>
<tr>
<td></td>
<td>Programme contributions</td>
<td>—</td>
<td>18,969</td>
<td>18,969</td>
</tr>
<tr>
<td></td>
<td>Investment and currency gains/(losses)</td>
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<td>6,502</td>
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<td>7,529</td>
</tr>
<tr>
<td></td>
<td>Unrestricted income distribution</td>
<td>(4,116)</td>
<td>4,116</td>
<td>—</td>
</tr>
<tr>
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<td><strong>6,525</strong></td>
<td><strong>24,724</strong></td>
<td><strong>31,249</strong></td>
<td><strong>30,049</strong></td>
</tr>
</tbody>
</table>

| **Expenses**                                         | 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 expenses**                                   | **7,588**                             | **26,794**            | **34,382**       | **30,689**     |

**Net increase/(decrease) in funds before extraordinary item** | (718) | (2,415) | (3,133) | (827) |

**Net increase/(decrease) in funds for the year** | (718) | (2,415) | (3,133) | (82) |
**WCC Income and Contributors 2013**

**INCOME TRENDS** (Swiss francs 000’s)

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

**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
- Christoffel 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
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.
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

<table>
<thead>
<tr>
<th>Country</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kenya</td>
<td>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 South 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 in 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 Southern 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</td>
</tr>
</tbody>
</table>

### ASIA

<table>
<thead>
<tr>
<th>Country</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Myanmar</td>
<td>Baptist Convention of Colombia, Baptist Convention of the Americas (Antigua and Barbuda), Baptist Church in Peru, Baptist Church in Puerto Rico, Baptist Church of the Philippines, Baptist Church in South Korea, Baptist Church in Taiwan, Baptist Church in Venezuela, Baptist Church in the Philippines, Baptist Church in the West Indies, Baptist Church of the Americas, Baptist Church of Colombia, Baptist Church of Puerto Rico, Moravian Church in Jamaica, Moravian Church in Suriname, Moravian Church, Eastern West Indies Province - Antigua and Barbuda, Presbytery in Trinidad and Tobago, Presbyterian-Reformed Church in Cuba, United Church in Jamaica and the Cayman Islands, United Protestant Church - Netherlands Antilles</td>
</tr>
<tr>
<td>Indonesia</td>
<td>Baptist Church in Aotearoa, New Zealand and Polynesia, Baptist Church in Japan, Baptist Church in Australia, Baptist Church of Korea, Buddhist Church in Japan, Baptist Union of New Zealand, Batak Christian Community Church (GPBK), Bengal-Orrisa-Bihar Baptist Convention - India, China Christian Council, Christian Church of Central Sulawesi (GKST) - Indonesia, Christian Church of Sumba (GKS), Church of the Province of Myanmar, 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, Evangelical Church in the Philippines, Evangelical Christian Church in Halmahera (GMIH) - Indonesia, Evangelical Christian Church in Tanah Papua (GKTP), 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), Kalimantan Evangelical Church (GKE) - Indonesia, Karo Batak Protestant Church (GBK), Korean Christian Church in Japan, Korean Methodist Church, Lao Evangelical Church, Malankara Orthodox Syrian Church - India, Mar Thoma Syrian Church of Malabar - India</td>
</tr>
</tbody>
</table>

### CARIBBEAN

<table>
<thead>
<tr>
<th>Country</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cuba</td>
<td>Baptist Convention of Haiti Church in the Province of the West Indies - Bahamas, Jamaica Baptist Union - Antigua and Barbuda, 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, Presbytery in Trinidad and Tobago, Presbyterian-Reformed Church in Cuba, United Church in Jamaica and the Cayman Islands, United Protestant Church - Netherlands Antilles</td>
</tr>
</tbody>
</table>

### THE WCC FELLOWSHIP OF CHURCHES

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. 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.

<table>
<thead>
<tr>
<th>Region</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>Church of the Province of the Indian Communion, Church of the Province of Central Africa, Church of the Province of the Indian Ocean, Church of the Province of West Africa, Council of African Instituted Churches, 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 South 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 in 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 Southern 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, Baptist Church in Malaysia, Baptist Church in Indonesia (GMI), Baptist Church in Singapore, Methodist Church in New Zealand, Methodist Church, Sri Lanka, Methodist Church, Upper Myanmar, Myanmar Baptist Convention, Nias Christian Protestant Church (Banua Naha Kerio) - Indonesia, Orthodox Church in Japan, Pasundan Christian Church (GKPP) - Indonesia, Philippine Independent Church, Presbyterian Church in Taiwan</td>
</tr>
</tbody>
</table>

| Asia | Baptist Church in Aotearoa, New Zealand and Polynesia, Baptist Church in Japan, Baptist Church in Australia, Baptist Church of Korea, Buddhist Church in Japan, Baptist Union of New Zealand, Batak Christian Community Church (GPBK) - Indonesia, Bengal-Orrisa-Bihar Baptist Convention - India, China Christian Council, Christian Church of Central Sulawesi (GKST) - Indonesia, Christian Church of Sumba (GKS), Church of the Province of Myanmar, 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, Evangelical Church in the Philippines, Evangelical Christian Church in Halmahera (GMIH) - Indonesia, Evangelical Christian Church in Tanah Papua (GKTP), 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), Kalimantan Evangelical Church (GKE) - Indonesia, Karo Batak Protestant Church (GBK), Korean Christian Church in Japan, Korean Methodist Church, Lao Evangelical Church, Malankara Orthodox Syrian Church - India, Mar Thoma Syrian Church of Malabar - India |

| 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, Presbytery in Trinidad and Tobago, Presbyterian-Reformed Church in Cuba, United Church in Jamaica and the Cayman Islands, United Protestant Church - Netherlands Antilles |

| World | 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, Presbytery in Trinidad and Tobago, Presbyterian-Reformed Church in Cuba, United Church in Jamaica and the Cayman Islands, United Protestant Church - Netherlands Antilles |
### Old-Catholic Church in Austria

### Moravian Church in Western Europe

### Methodist Church

### Mennonite Church in Germany

### Lutheran Church in Hungary

### Lusitanian Church of Portugal

### Abroad

- **Latvian Evangelical Lutheran Church**
- **Evangelical-Lutheran Church in Romania**
- **Portugal**
- **Evangelical Presbyterian Church of Brazil**
- **Evangelical Lutheran Church of Latvia**
- **Evangelical Lutheran Church of Iceland**
- **Evangelical Lutheran Church of Finland**
- **Evangelical Lutheran Church in Hanover**
- **Evangelical Lutheran Church in Germany**
- **Evangelical Lutheran Church in Bavaria**
- **Evangelical Church in Central Germany**
- **Evangelical Church in Germany**
- **Evangelical Church in Central Europe**
- **Estonian Evangelical Lutheran Church**
- **Evangelical Lutheran Church of Latvia**
- **Evangelical Lutheran Church of Sweden**
- **Evangelical Lutheran Church of Poland**
- **Evangelical Lutheran Church of Czech Republic**
- **Evangelical Lutheran Church of Denmark**
- **Evangelical Lutheran Church of Saxony**
- **Evangelical Lutheran Church of Schauburg-Lippe**
- **Evangelical Church of Czech Brethren**
- **Evangelical Church of the Augustsburg Confession in the Czech Republic**
- **Evangelical Church of the Augustsburg Confession in Italy**
- **Evangelical Church of the Augustsburg Confession in Spain**
- **Evangelical Church of the Augustsburg Confession in Hungary**
- **Evangelical Church of the Augustsburg Confession in Sweden**
- **Evangelical Church of the Augustsburg Confession in Norway**
- **Evangelical Church of the Augustsburg Confession in Poland**
- **Evangelical Church of the Augustsburg Confession in Romania**
- **Evangelical Church of the Augustsburg Confession in Slovakia**
- **Evangelical Church of the Augustsburg Confession in Estonia**
- **Evangelical Church of the Augustsburg Confession in Latvia**
- **Evangelical Church of the Augustsburg Confession in Lithuania**
- **Evangelical Church of the Augustsburg Confession in Ukraine**
- **Evangelical Church of the Augustsburg Confession in Turkey**
- **Evangelical Church of the Augustsburg Confession in Georgia**
- **Evangelical Church of the Augustsburg Confession in Armenia**
- **Evangelical Church of the Augustsburg Confession in Azerbaijan**
- **Evangelical Church of the Augustsburg Confession in Moldova**
- **Evangelical Church of the Augustsburg Confession in Belarus**
- **Evangelical Church of the Augustsburg Confession in Ukraine**
- **Evangelical Church of the Augustsburg Confession in Russia**
- **Evangelical Church of the Augustsburg Confession in Kazakhstan**
- **Evangelical Church of the Augustsburg Confession in Kyrgyzstan**
- **Evangelical Church of the Augustsburg Confession in Tajikistan**
- **Evangelical Church of the Augustsburg Confession in Uzbekistan**
- **Evangelical Church of the Augustsburg Confession in Turkmenistan**
- **Evangelical Church of the Augustsburg Confession in Afghanistan**
- **Evangelical Church of the Augustsburg Confession in Pakistan**
- **Evangelical Church of the Augustsburg Confession in India**
- **Evangelical Church of the Augustsburg Confession in Nepal**
- **Evangelical Church of the Augustsburg Confession in Sri Lanka**
- **Evangelical Church of the Augustsburg Confession in Thailand**
- **Evangelical Church of the Augustsburg Confession in Laos**
- **Evangelical Church of the Augustsburg Confession in Vietnam**
- **Evangelical Church of the Augustsburg Confession in China**
- **Evangelical Church of the Augustsburg Confession in Japan**
- **Evangelical Church of the Augustsburg Confession in Korea**
- **Evangelical Church of the Augustsburg Confession in Taiwan**
- **Evangelical Church of the Augustsburg Confession in Hong Kong**
- **Evangelical Church of the Augustsburg Confession in Macau**
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