

Workshops

Thursday, 1 September 2022

1. Disability within a pandemic and stories of resilience

COVID-19, PANDEMIC, DISABILITY, CHRISTIAN THEOLOGY

Persons with disabilities face multiple and intersecting forms of discrimination. Natural disasters and pandemics like COVID-19 (C-19) has exposed the reality of suffering and discriminations experienced by PWDs. They are more likely to suffer and infected. Some may even become severely ill due to underlying medical conditions, congregate living settings, or systemic health and social inequities. However, the C-19 also brought to the fore an amazing fact that PWDs have more resilience based on their lived experiences which we would like to share in this workshop to build resilience among our people for any natural disasters or humanitarian emergencies.

These stories of resilience will lead to transforming discipleship which is expressed through practical acts of love. The church is called to re-vision its understanding of discrimination. When we reflect on discrimination, we will jointly allow Christ's love to liberate us and to move with one another towards reconciliation and unity.

What do we plan to achieve?

- Acquire resurrection hope through the stories, practical support, and social change as experienced, by persons with disabilities during the COVID-19 pandemic.
- Come up with practical action and alternate ways of engaging persons in the margins and the challenges they face during the pandemic.
- Faith based response through spiritual practices, prayer and other discourse through the workshop.

2. Pray and Act against Hunger

Hunger, Food insecurity, prayer, Advocacy, Action, Systemic Challenges.

811 million people worldwide go to bed hungry each night, and hunger has increased globally by 25% since 2019, and 41million people are at risk of falling into famine in 43 countries. In addition, the war in Ukraine is producing a downward spiral effect on a world economy already battered by COVID-19 and the climate crisis, with particularly dramatic impacts on developing countries, with the world's most vulnerable people becoming most impacted. Food prices are currently at their highest since records began 60 years ago.



It is imperative that the world prays and act in unity without delay. We can gain from the lessons learnt from organising a weekend of prayer and action - mobilised by churches and communities to alleviate hunger, initiated by a coalition of more than 18 global and regional Christian and Ecumenical organisations on 16 & 17 October 2021.

The session will begin with reflections from Nigeria and Egypt, on the current situation and how faith communities are coping with the situation. This will be followed by an analysis of the systemic challenges that precipitates the ongoing crisis and the role of faith community at the community level to address them (OAIC).

The role of spirituality in addressing hunger and the usefulness of resources ranging from liturgical material and fact sheets to social media assets for sharing across networks will also be shared. The implications on prayer and action on global advocacy will also be addressed. This will be followed by discussion in small groups and coming together to share insights from the participants on how Prayer and Action campaigns can be mobilised on topics that are relevant to them.

3. (FRENCH) Intercultural and Interconfessional Pedagogy: the Institute for Advanced Ecumenical Studies in Paris

Reception, Education, Pedagogy, Communication

One of the main challenges of the ecumenical movement is to awaken consciences, especially those of young people, to the importance of Christian unity. Ecumenical education is essential to the reception of the ecumenical movement's advances which serve the cause of reconciliation. This workshop offers an interactive discovery of the pedagogies implemented by the Institute for Advanced Ecumenical Studies (Institut Supérieur d'Études Œcuméniques (ISEO). It invites participants to share and critically analyze their own pedagogical practices in different cultural and ecclesial contexts.

To what extent do our pedagogies give rise to new forms of ecumenical learning and reception? What improvements and innovations are vital for training committed future leaders of the ecumenical movement? The workshop is especially attentive to the links between pedagogy, communication, service and worship. Short videos of teaching sequences, as well as testimonies of professors and students, enrich this workshop.

4. No longer available

5. The African's own seed in racist world: The fuel of tribalism in the anglophone crisis in Cameroon

Tribalism, racism, colonialism, Black and white, Anglophone crisis



It's been many years now that persons and organizations have been engaged in advocacy and campaign against racism, making it clear that it is one of the major dehumanizing aspects of human history. But there seems to have been this overbearing conception from Africa that racism is mostly a western affair which usually presents itself as a battle between white skinned and black skinned people. But we are more convinced today that racism is as old as human history and has existed in various contexts in various forms. We consider Cameroon as one of the contexts that has experienced the pains of this malice not over the color of the skin anymore but by territory of birth and language of choice or circumstances. It's a black against black situation.

This background has let my country Cameroon into an unwanted chaos that we face today. If we are experiencing what we call an intra racial bias, how do we then see racism only as a foreign affair? If the norm was white superiority complex over black inferiority, then how do we term a black to black battle? What suggestions can we propose that can help us better manage this issue of racism? What role has colonialism played in the division faced by Cameroon today in terms of racial or tribal hegemony?

Africa has played its own role to fuel racial hatred through tribalism. This workshop uses Cameroon as a focal point to prove this point.

6. Hospitality to Strangers: Challenges of Migration to European Churches

Migration, refugee, Ukraine, hospitality, ecumenical, practical support

Migration has posed severe challenges to churches in Europe over the last decade, as migrants make the perilous journeys across the Mediterranean, alongside several journeys on road due to political conflicts and economic crises in different parts of the world including Afghanistan, Eritrea, South Sudan and Syria. In 2022, churches have also responded to the mass movement of refugees, predominantly women and children, as a consequence of the Russian invasion of Ukraine.

This workshop will reflect on the role of churches in Europe in responding to such crises by highlighting:

- a) How Anglican churches in Europe have been engaged both ecumenically and inter-religiously in offering practical responses, including most recently to refugees from Ukraine.
- b) How the encounter with refugees has transformed the public witness, theology, spirituality and ecclesiology of Anglican churches in Europe.
- c) How the church has engaged with the rise of populist nationalisms in Europe

This workshop offers the opportunity to address one of the most pressing challenges facing Christians in Europe. It will offer space for reflection on what sort of understanding of Christ's love can move the European world towards healing the fractures created by migration. Participants will have an opportunity to learn about the experiences of Anglican Christians at the frontlines of the Ukrainian refugee crisis as well as the migrants who have travelled by land and sea to Greece and different parts of Europe. It will enable churches in Europe to reflect upon how they can respond proactively and practically to the refugee crisis, as well as upon theologies of hospitality and



welcome that can also engage prophetically with populist nationalist ideologies that have gained power and prominence in different parts of Europe.

7. (ITALIAN/ENG) Peace Conversion Sardinia – an example of resistance against the arms industry

Resistance against the arms industry, alternative warfree economy

Arms and munition production is a deadly business, the export of both a giant business. The big arms factories are internationally positioned with branches and subsidiaries in many different countries. This is the case of Rheinmetall from Germany, which has a subsidiary company in Sardinia/Italy and one in Cape Town/South Africa. On Sardinia resistance has formed in the local population when it became clear, that bombs produced on the island were used by Saudi Arabia in the Yemen war. Church organizations and civil society stood up and protested against the export of bombs from Sardinia.

They founded a cooperative “warfree”, which tries to bring together small and medium businesses in the area around the bomb factory, which commit themselves to a sustainable peaceful economy apart from any war business. By giving these businesses a common online-platform the initiative tries to strengthen those businesses so that people living in the area have an alternative to work in the bomb factory. In the workshop we will hear the voices of those living in Sardinia and their protests and search for an alternative warfree economy and discuss how we can help them in their struggle and how we can take steps against similar industry in our neighbourhood.

8. From Manchester 1945 to a Pan-African Renaissance: The Shared Journey and a New Declaration for Ecumenical Action

Racism, Pan Africanism, Discrimination, Enslavement, UN Permanent Forum of People of African Descent, Advocacy, Reparations

The workshop will engage the Pan African Declaration adopted in October, 2021 by faith and public leaders of Africans and people of African descent who critically reflected on the historical 1945 Manchester Pan-African Conference and pre and post conferences as well as critically reviewed progress made since then. As a result, the Declaration determines and has developed effective global strategies to radically change the systemic injustices Africans and people of African descent have experienced disproportionately globally and thereby more substantively defeat the scourge of racism in the world.

Like the 2021 Conference, the workshop will be convened on the backdrop of the 20th Anniversary of the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerances; the UN International Decade for People of African Descent (2015-2024); the AU Constitutive Act which considers Africans in the Diaspora the Sixth Region of the AU; the Quad



Centennial of the Transatlantic Slave Trade to Jamestown in Virginia, USA and earlier such acts to Latin America; the “Year of Return”, Ghana, 2019 and the recent development of the new WCC anti-racism initiative.

9. Indigenous Women Struggle for Identity: Contentions from Asia and Beyond

Indigenous, Women, Gender Justice, and Inclusive community

Women among indigenous communities continue to be victims of patriarchal cultural structure. The workshop aims to highlight the struggles women experiences under the patriarchal construct of the culture of the indigenous people in Asia and beyond.

Most Indigenous Christianity is culture-bound. Indigenous cultures uphold the culture of silence. Women have to remain passive and only listen and obey the cultural and customary laws. Women also internalize the culture of silence. In some societies, women are strictly prohibited from attending community rituals and celebrations because the presence of women is considered a bad omen associated with pollution. There are also certain traditional things that women are forbidden to touch or hold. Women also do not have any right to inherit immovable properties such as land. Women are seen as mere sex objects and an object of reproduction only.

Indigenous women face similar problems worldwide. Their voices, values, experiences, and knowledge have not been given adequate space and expression. Though indigenous women contribute immensely to the society in nation-building, peace, and justice, their contributions are bypassed and ignored. We need to hear them for a more inclusive community.

Significance of the Workshop: This workshop aims to address the struggles women experience under the patriarchal culture of the indigenous people in Asia and beyond to contribute to the global search for a just and inclusive community for all.

Methodology

- Story sharing and video clippings on the issues
- Display of postures on crime against indigenous women
- Penal discussion on inclusive community
- Question and answer

Expected Outcome

1. Create awareness to raise Indigenous women's concerns.
2. Create a solidarity network for mutual exchange of knowledge in post-WCC assembly

10. Christian-Jewish Dialogue in the Israeli-Palestinian Context: "Borders and Boundaries" in Biblical Tradition and Personal Experience



Dialogue, peace, justice, human dignity, inequality, discrimination, antisemitism

Christians from Palestine, Jews from Israel, Jews and Christians from European contexts exchange and reflect together on the perception of borders, experiences with borders, possibilities of dealing with borders, positive and negative aspects of borders. The aim is to merge biographical approaches to the topic of "borders" with personal interpretations of biblical texts.

In the Middle East conflict, the topic of borders plays a central role both on a political and on an individual-personal level. Borders determine the lives of people in this region of the world. These are not only structural borders, but also borders of communication, borders between cultures and languages, borders of possibilities of understanding. Both the Jewish and Christian faiths offer valuable resources for overcoming borders that are hostile to life and for preserving borders that promote life. These resources want to be made fruitful for overcoming the Middle East conflict.

The event is jointly organised by the Evangelical Church in the Rhineland/Germany, the Evangelical-Lutheran Church of Jordan and the Holy Land (ELCJHL) and the International Council of Christians and Jews (ICCJ).

11. Blue Community – an initiative for water as human right and public good: Chances and limits in the international context based on lessons learnt by the Swiss Blue Communities

Water, human rights, peace, justice, and integrity of creation, church parishes, international cooperation, Brazil

Using the example of water, the workshop shows how churches can become active for peace, justice and the preservation of creation. The Blue Community initiative is a concrete option for action. Furthermore, it has the potential to connect churches and parishes worldwide.

Blue Community was founded by the Council of Canadians in 2009. Four years later, the Reformed Churches Bern-Jura-Solothurn and allies launched the initiative in Switzerland. Almost 40 Blue Communities have been founded to date, half of which have a church background. Worldwide, over 120 members have joined the initiative, including prominent church members such as the WCC or the EKS.

First, we will present the Blue Community initiative. In addition to key information on how the initiative works, representatives of church Blue Communities will share their experiences with the audience and answer questions.

Due to the international orientation of the Assembly we would like to take a closer look at principle 4/four of the initiative: Blue Communities promote public-public-partnerships with international partners and advocate the right to water at the international level. We will take a closer look on the experience made in Brazil by HEKS – Swiss Church Aid and will discuss this concrete case of



international partnership for access to water with church representatives and other guests from Brazil.

12. Killer Robots - Why Christians should be concerned

Disarmament, Killer Robots, Lethal Autonomous Weapons System, Artificial Intelligence, Racial Profiling, International Legal Framework

In 2019, The Executive Committee of the WCC adopted a Minute on Lethal Autonomous Weapons System- "Killer Robots" in which expressed their concern about this new militaristic threat to human life, dignity and rights. Since then, churches and partners in some countries have carried out advocacy activities with their congregations to increase awareness of the threats posed by the development and production of killer robots, and call on their governments to play a leading role in the development of a strong international legal framework to ensure that fully autonomous weapons are never allowed to be developed

The workshop will give participants the opportunity to hear about –or to further their knowledge of– the issue of killer robots. The workshop will use the WCC Campaign Guide for Churches on killer robots and the risks involved, and the relevance to Christians as well as others seeking peace. The experiences of advocacy activities carried out in Nigeria will be shared. Participants will be given tools with which to share their knowledge and empower them to become advocates to engage with decision makers in their own countries. The WCC Campaign guide for churches on Killer Robots will be used as a guiding document for the workshop. <http://www.oikoumene.org/resources/publications/killer-robots>

13. Churches' commitment to water justice

Water justice, human right to water, blue communities, privatisation of water, SDG 6, Church, diakonia and development

Even if 2/3rd of earth is covered with water, only 3% of earth's water is fresh and only 0.3% of that is available in the rivers and lakes of the world. Therefore, water is a very scarce resource. However, the global water crisis is not only due to the physical availability of water but also due to the unequal distribution of this precious resource. Therefore, water is an issue of rights and that of justice.

About 1/3rd of the World's population does not have access to safely managed water and about 2/3rd do not have access to safely managed sanitation facilities. Water is intrinsically related to poverty, food production, energy, industry, health, education, gender, peacebuilding and many other concerns. The Sustainable Development Goal 6 for water and sanitation for all will not be achieved by the target of 2030 unless efforts are quadrupled. Churches have a moral obligation to address the water crisis from justice and rights perspective to expedite the global effort in this direction.

The WCC EWN invites the member churches to help accelerate their efforts. With over 260 river basins around the world sharing borders of two or more countries, transboundary water conflict is a



reality. The Assembly theme calls us to be reconciled and be united with each other, moved by the Love of Christ.

When we are united by Christ's love, water can be the element of our unity rather than a reason of conflict. Unity and reconciliation should be based on justice and fairness. When one-third of the world's population is deprived of the basic right to water, we as followers of Christ have failed in our moral obligation.

Expected Outcome: the member churches of WCC would be aware of the global water crisis and its fallouts. A theological articulation to water justice will be established.

Churches will be encouraged to join the Ecumenical Water Network as active members. Churches will be encouraged to start a diakonal programme that caters to the needs of water justice. The International Reference Group members of the WCC EWN will conduct this workshop.

14. Kairos for Creation – “If we don’t act it will be too late!”

Climate urgency, ecological crises, integrity of creation, sustainability, ecotheology, Rights of nature In the “Wuppertal Call” from 2019, 52 participants from 22 countries emphasized during a theological conference the urgency for churches to respond to climate change now and to promote comprehensive transformation and actions in all fields of church work and live. Recommendations and impulses from this Conference and the Wuppertal Call towards the World Council of Churches shall be introduced and discussed during the workshop.

Under the theme “Kairos for Creation – Confessing hope for the Earth” churches globally are encouraged to act together now and immediately in order to stop climate change and to promote an ecological conversion which will transform all parts of human lives socially, economically and ecologically by overcoming unjust, inhuman and ecocidaire forms and structures of unsustainable financial and economic exploitation.

This message of hope in a situation of imminent threat to future life on this globe in view of irreversible consequences of human made climate change is motivated and based in the love of Christ which moves the World to reconciliation and unity. Therefore, if churches will not act jointly now and call upon for ecological reconciliation and unity, they might fail to live and act in the Spirit of Christ’s love which moves, reconciles and unites the world.

The workshop brings together voices from various regions and confessional families. Panelists and participants from different continents will discuss about churches’ responsibility to respond to climate change and the ecological crises by referring to impulses from the “Wuppertal Call” and reflect on meaningful actions to be taken by the Assembly in order to act before it is too late.



15. Confessing Witness: Reflections on the Mission Theology of Council for World Mission

Mission Theology, Discipleship, Racism, Slavery

Council for World Mission would like to take this opportunity to share some of the key elements in its mission theology for 2020-2029, under the title of 'Confessing Witness'. CWM sees this theology as a rallying call to radical discipleship under the slogan: "Rising to life: Breaking out from Babylon". The workshop we will focus on some key elements and themes like 'Rising to life', 'Confessing Witness' and 'Life Flourishing Community'. We will also share elements of the work CWM is doing on addressing racism, making reparation, and targeting modern-day slavery through the 'Legacies of Slavery' project. The workshop will enable CWM to share its theological reflection and practical examples of the work we are doing and invite input into shaping the work we need to do. It will also provide a platform for some of the emerging scholars CWM is supporting to come and share their perspectives as well as bring input from our member churches on their work and perspectives in these areas.

16. From hospitality to integration: ecumenical responses to the refugee crisis

Migration, refugee crisis, integration, solidarity, populism

One must always bear in mind that "prolonged uprooting" from one's own land, namely migrating to other countries for the most varied reasons, but all of which lead to the choice of moving away from one's roots, from the social and cultural context where one was born and grew up, is always a "drama". And that the Christian communities' response to this drama must hinge on four verbs: "Welcome, protect, integrate and promote our brothers and sisters".

One of the challenges to which the churches at an ecumenical level must give a common and coordinated response is the concept of applied and effective solidarity. Solidarity towards refugees requires joint initiatives of humanitarian assistance and cooperation for development: generosity and creativity are more necessary than ever to make such initiatives flourish. Closely related to solidarity is the issue of religious pluralism and religious tolerance. The refugee crisis has often been observed to politicise the issue of pluralism and tolerance, thus polarising the public debate. The contribution of Christian communities in supporting and defending religious pluralism and tolerance can be decisive. Even more active should be the role of churches and faith-based organisations in addressing unpleasant social phenomena linked to the refugee crisis, such as anti-immigrant rhetoric and populism. The themes, therefore, that define the interventions of the workshop panelists will be the following:

- a) the effective implementation of solidarity as a continuing challenge for the societies and the churches,
- b) the impact of the refugee crisis on the understanding of a religiously pluralistic society



- c) the way with which the churches could affront on the level of theological discourse the increasing anti-migration rhetoric in the host countries and
- d) the contribution of faith-based organisations to the struggle against populism.

17. Seeking Justice and Peace in Myanmar/Burma

Government, human rights abuses, torture, ethnic discrimination, refugees, IDPs-internally displaced people, ethnic minority, military dictatorship, UN, ASEAN, asylum seekers, humanitarian aid, cross-border aid, Rohingya, war crimes, genocide, forced displacement, forced labor, rape, poverty, hunger, vulnerable populations, Myanmar, Burma, sanctions.

In the 74 years since Myanmar (Burma) gained independence in 1948, fifty-five years has been under the rule of a military dictatorship. The country experienced a brief period of freedom under civilian rule from 1948-1962 and in 2015-2020 under the leadership of Aung San Suu Kyi, only to have it taken away by a military coup in February 2021. This workshop will give a brief overview of Myanmar and its history of human rights abuses with personal stories. It will provide practical ways on how to advocate for the country at a national and international level in order to help bring about freedom, democracy, reconciliation, peace and justice in Myanmar.

The workshop seeks to connect participants of the wider church to the struggle of our brothers and sisters in Myanmar. Since the military coup in 2021, there has been widespread protests and resistance. While the military response to the protests has been brutal, the majority of the people refused to be cowed as they do not wish to go back to living under a military dictatorship. There is widespread support in the country for a National Unity Government. Participants will learn how they can come along side this movement seeking to form an inclusive government supported by all ethnic groups. For this movement to succeed it needs friends and allies from around the world to help advocate for a peaceful, democratically elected and unified government at the UN and other international bodies like ASEAN and the EU.

The workshop will be led by leaders from the American Baptist Churches USA which has a history of 200 years of relationship with the people of Myanmar (Burma). The workshop will include indigenous leaders including one from a refugee camp in Thailand who will give witness to suffering of the people of Myanmar.

18. (SPA/ENG) K'aslema / Creation

creation, doctrine of discovery, framework of dominance, ecumene, extractivism, fruit, indigenous, life, peace tradition, prophetic, vernacular

K'aslema is Maya-K'iche' language for 'Power of Life / Creation'. Our proposal aims to pay reverence to Creation, and to the contribution that WCC-membership brings to today's Language-of-Life.



This workshop is fruit of an eleven years Pilgrimage of Justice & Peace that began among the Wayana-people at the edge of the Amazone. It was a scary fact-finding into today's deadly extractivist forces: first on (gold) mining and (mercury) poisoning. Soon we found its scare to be metaphorical for today's broad spectrum of ecological, social and mental fragmentation, deforestation, climate change, forced migration and so on: all feeding on on age-old constructs, such as Framework of Dominance and Doctrine of Discovery.

The specific fact-finding coincided with Kingston 'Just Peace', and it was in that trail that our Wayana-experience matured into a sense of reverence for 'Gift of Life – All Creation'. It shares on tools of vernacular wisdom, peace tradition and prophetic action: all powers from within the ecumenical cloud of witness.

This workshop is presented in fraternal cooperation of the Latin American Ecumenical Indigenous Ministry (CLAI-AELAPI), the Dutch Ecumenical Council of Churches and the International Peace Group of the Dutch Mennonites (ADS-IVG).

This workshop relates to an interactive side event: a guestbook that invites participants to share about their direct experience of Creation and its stresses. This side event takes off on-line at July 1st (www.wayana.nl) and is expected to find conclusion in Karlsruhe.

19. Mat, Basket and Sail: Voyaging Together to the Island of Hope - An Intergenerational Dialogue

Intergenerational Dialogue, Climate Justice, Ecological stewardship, Sustainable development, Peace and human security.

The Climate Crisis, Unsustainable Extractive Industries posing as Sustainable Development, the geo-political cold war of the "Indo-Pacific Strategy": these are some of the crucial issues facing Pacific communities today. This workshop is presented as an Intergenerational Talanoa (Dialogue) as Pacific Church Leaders and Young Pacific Christians engage on current and emerging issues for Pacific Islanders and the role of the Church in leading their communities through the stormy winds of change to an Ocean of Peace and Islands of Hope. This conversation asks the question – "What kind of ancestor will you be?"

20. (ARABIC/ENG) Human Fraternity and Peace

Human Fraternity – Interreligious cooperation - Diversity – Freedom of Religion and belief – Youth – Women – Peace – Equality – Citizenship – Reconciliation – Education

The Human Fraternity Document, co-signed in 2019 by Pope Francis and the Grand Imam of Al Azhar Sheikh Ahmad Al-Tayeb, forms a major cornerstone for Interreligious dialogue and cooperation in



modern times. The document that establishes a new historic social pact paves the way to new narratives in all aspects of human life based on the strong message that we are all brothers and sisters within one humanity, therefore we all have same rights and obligations towards one another. How does the Human Fraternity document promote peace in the world through Policy-making: offering opportunities for interreligious partnerships aimed at achieving inclusive and peaceful societies, and responding to the challenges posed by new forms of polarization, discrimination and conflicts.

Providing basis for Education and Formation for young people from different background.

Strengthening the role of religious leaders and institutions in promoting human rights, human dignity, social cohesion and social justice through interreligious cooperation.

The workshop will tackle the concepts of reconciliation and peace from an interreligious perspective.

Friday, 2 September 2022

21. (FRENCH) Youth in the face of reconciliation and unity

Youth, women, men, children, disability, church, love, unity, reconciliation, girls, boys

The peaceful resolution of conflicts through mediation and inclusiveness is one of our basic principles. As the world has witnesses several wars, political plurality and dialogue emerge as key factors towards achieving peace and security. Respecting differences is the only pathway to unity.

We strongly believe that parliaments should play a key role in conflict prevention, mediation, reconciliation, and peacemaking processes. Parliamentarians can lead by example and show how to work together across political, cultural, or religious divides, and how to engage in constructive dialogue as a means of conflict resolution.

However, in most post-conflict countries or in those transitioning to democracy, parliaments do not have sufficient resources and experience to cope with the magnitude of the task ahead. In these cases, our support can be decisive.

The 11th Assembly of the World Council of Churches, under the theme “Christ’s love moves the world to reconciliation and unity,” is certainly an opportunity to showcase how young people can help unite different peoples and foster a culture of peace, build trust in themselves and others, and build bridges between groups in conflict. Working towards building a peaceful and better world through the church is a fundamental principle of any good Christian who works daily to bring social change to every corner of the world. Therefore, this workshop is aimed at raising awareness among



all young Christians to carry in their hearts a love that is sincere and full of forgiveness, without hatred or discrimination, which is key to bringing the world closer to reconciliation and unity.

22. Healing Together

Healing, Community, Safe-spaces, Accompaniment, Stories

The Healing Together workshop has been inspired by the WCC manual, "Healing Together, A Facilitator's Resource for Ecumenical Faith and Community-Based Counselling" with shared experiences of the churches in Nigeria, Sierra Leone and South Sudan. The workshop's basis on the communitarian ethics (interconnectedness and interdependence) focuses on the creation of safe spaces of grace, attentively listening to stories, affirmation of victim/ survivor and accompaniment towards resilience, integration and healing. It also seeks to incorporate the perspectives of the Latin American and Caribbean regions where communitarian ethics is also the grounding of their community life. The workshop aims to:

1. Equip the participants with the necessary tools to utilize the manual and facilitate 'Healing Together' workshops
2. Create a safe space where stories can be listened to and shared.
3. Receive feedback from participants and testimonies of existing resources that may further enrich the 'Healing Together' resource.

23. Towards an Online Ecumenical Spiritual Community: Internet as a possible new way forward of learning and being together.

Online, Ecumenism, Spiritual Community, Pandemic

After forming an online ecumenical community through a WCC online course, the participants continue to use the internet as a way of being a community, leading to friendships formed across geography and denomination. There has been an enriching exchange, sharing and learning across different cultures, denominations and theologies.

During the pandemic, we have learned that other ecumenical communities were also formed, moved, or expanded online. We feel this relatively new phenomenon of online communities is an opportunity to strengthen the ecumenical movement, by broadening relationships and building a wider community. It allows easy access and participation for many people from different parts of the world. Such a platform allows its members to continue learning from each other, supporting and caring for one another.

In our workshop we would like to share our experience as an online ecumenical community and hear from experiences of similar (online ecumenical) communities.

We propose a discussion about the following:

Advantages and disadvantages of online community vs. physical community

How far can ecumenical online communities go in forming genuine community?



Do these ecumenical online communities have transformative capabilities for the “home and physical” communities the participants are from?

24. World Christianity's Challenge to the Ecumenical Movement

World Christianity, global church, independent churches, future ecumenism, global trends, non-member churches, ecumenical dialogue, youth.

World Christianity is growing faster than the ecumenical movement. This workshop will explore how to meet that basic challenge. Many emerging churches which are numerically growing throughout the world show little interest and have few connections to any ecumenical bodies at global, regional, or local levels, and some are independent of any denominational body. For its future calling, the ecumenical movement faces the critical challenge of engaging these churches in the call to unity and common witness. New models and methodologies will be required. This workshop will share models that hold promise of doing so, giving attention to the work of the Global Christian Forum, shared by its Secretary, Rev. Casely Essamuah. Trends shaping the future of world Christianity will be explained and carefully examined. The workshop will share new, fruitful practices for building trust between separated parts of the Christian community. Further, proposals for furthering cooperation between the Global Christian Forum and the World Council of Churches will be explored. Voices from the Pentecostal World Fellowship, the World Evangelical Alliance, and the Vatican’s Pontifical Council for Promoting Christian Unity will all be included in this rich ecumenical dialogue. Participants will be invited to share their stories and examples from their own contexts.

25. Sowing Love in Children's Hearts

Children, Adolescents, Discipleship, Evangelization, Witness, Human Rights, Social Commitment

The United Presbyterian Church of Brazil (IPU) was organized in 1978. Its founders were men and women, pastors and lay people, who were persecuted in their home church for defending human rights, the social responsibility of the church, women's ministry and the ecumenism.

Most of these founders are no longer with us, but as the writer of the letter to the Hebrews said, even after death they still speak.

The Church Children's Advisor thought about how the founders could speak to the children and teens of today. A project was then created that imagined what these leaders would be like when they were children. That's how Turma da IPUzinha (Small IPU's Gang) was born.

Men and women who helped build the church are presented as children who have the characteristics that marked their lives and ministries in adulthood. The defense of rights for women, concern for the poorest, the fight against prejudice and religious intolerance are some of the characteristics that the children of the small class demonstrate and teach other children.

The project has children as a target audience. Church children are discipled to practice the virtues that marked the lives of our pioneers. Children outside the church are evangelized through witness and practical life, not just the preached word.



We want to share this project with you, as we believe that it can be implemented by any church, anywhere in the world.

Men and women who have influenced church and society with their lives and ministry, through their examples will now become role models for new generations.

Come and meet our class and, when you return home, create your own church class. Your children will thank you.

26. (DEUTSCH) Being Christian in a secular society

Secular society, Plurality, Pastoral care, Education in kindergarten and school, Communication of the Gospel, Mission

East Germany and the Czech Republic are the most secularised regions in the world. Unlike in most countries of the so-called former "Eastern Bloc", the ideology of atheism has spilled over into social reality. This is particularly evident in the figures on membership of a Christian church: only 20 % of the population belong to a Christian church. It is exciting to ask how this situation has changed with the social transformation as a result of the Peaceful Revolution in 1989. What experiences did Christians have under the communist system? How have the experiences changed under the conditions of a free democracy? How can churches and congregations today fulfil their mission to proclaim the Gospel? The church's sphere of activity in society has opened up with the political change. Opportunities for hospital chaplaincy, prison chaplaincy, military chaplaincy, family and marriage counselling have clearly developed. In the field of pastoral care, the services offered by the churches are in great demand, as are the Christian kindergartens and schools in the field of education. While the churches are losing members year after year, the interest in the offers of education and pastoral care is increasing. Today, people who are not religiously influenced are more unbiased in their dealings with the church and its message. They are interested in what the churches have to offer, but do not commit themselves to membership. Modern society is pluralistic. The churches find themselves in the context of a variety of world views, lifestyles, spiritualities. The interest in religion does not only refer to Christianity, but to the diversity of religious expressions. Churches face the challenge of communicating the Gospel in this plural world. In the workshop, people from different church fields of action, from the Czech Republic and East Germany will speak. Together we want to look for answers on how we can be a missionary church, how the love of Christ can be expressed in this situation and become visible in the world.

27. Theology of disability as liberating theology

Disability

Certain theologies of disability and of sacred and holy spaces can create attitudinal barriers. The most common of these theologies as being the association of disability with curse and sin, the emphasis on "virtuous suffering," and the focus on "segregationist charity." Though these tend to be more obvious, other more subtle theologies can result in an inhospitable attitude towards persons



with disabilities. This objectification of persons with disabilities has roots in the selective reading of Jesus' healings and exorcisms during his ministry. Literal interpretations of these passages have an emphasis on persons with disabilities as being a tool for elevating Jesus and the healing powers of God. Understanding Theology of disability helps us to move away from discussing how human perfection is or looks like or should be.

This workshop aims to discuss and ask, if a theology of disability can function as a theology of liberation. Does it help to interpret biblical texts with the triad of See – Judge – Act? If we agree that we aim to change circumstances not people, than we do not wait for healing or miracles, but for liberating faith and trust. We see segregation, discrimination and other neglection of persons with disability. This is the social analysis. We judge the law which does not include everybody, we judge barriers which do not allow everybody to join. We challenge hermeneutical approaches which read biblical texts for optimizing the individual and not accepting the creation as it is. This method allows to analyse the power structure within society and church against marginalized and not-seen-people. We are called to act accordingly and build an inclusive society and church.

We will learn from the feminist approach, the Dalit and Black theology of liberation and others for a new Theology of Disability as a liberating theology. We will read the biblical texts carefully and discover many stories where God does not change people with impairments neither does He ignore nor stress the personality behind any impairment. God views individuals and groups beyond identity politics which can reduce someone to one single attribute. The outcome is to articulate that a liberating theology is a community driven theology which includes everybody according to 1 Cor 12.

28. Continuum of Care: Role of Church Health Institutions and Church Communities in Asia

Health, Healing, Faith, Mission Hospitals

Faith, health, and healing are central to God's divine grace and purposes for humanity. Health is more than the physical or mental well-being of a person, and healing is not primarily an outcome of only medical care or treatments. This understanding of coheres with biblical-theological traditions. This message is embodied in the life, acts, and message of Jesus Christ.

In many countries in Asia, Christian hospitals pioneered in providing specialised services to the poor and the needy in society as diaconal ministry. Mission hospitals could never cover the entire population, they were an essential element of the health care sector as they mostly serve rural areas. Their love, dedication, faith, and trust determined whether Christian health care providers made a difference.

Today, we experience more commercialization in church-related medical institutions. There is a great need for setting forth the Christian perspective of health, healing, and wholeness in today's changing contexts especially during COVID-19 pandemic. Considering the growing need in different



places, churches in Asia should take on more responsibilities in their mission and witness towards health and healing.

29. Formation of United Nations Indigenous Peoples' Welfare Evaluation mechanism as grassroots interventionist implementation watchdog of the UNDRIP

Violation of indigenous peoples rights, non-implementation of UNDRIP, Justice, Peace, and Formation of UNIPWEM, Sovereignty, Gender based violence

In every country of the world, the welfare of the different indigenous peoples serves as the true test of the existence of God's peace in that country. God's peace is contained in God's children and sometimes may lie dormant in them until it is released into society as Societal Molding Active Peace (SMAP). When SMAP is released believers become light of the world. The release of SMAP involves processing Dominion in the laboratory Freedom to produce Choice. And Choice begots Justice, Justice begots SMAP and SMAP begots Human Dignity. This is captured in an equation I called Equation of Global Togetherness (EGT) written thus: Believing the above to be true, it is worthwhile to state without equivocation that the 46 Articles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), that took a period of 30years to be developed (1977-2007) by global positive thinkers and men of good hearts, is a complete embodiment of God's Peace that is yet to be released as SMAP. The UNDRIP like every other law, derives its impact in its implementation, and its SMAP capacity lies in its implementation.

Consequently, the workshop shall x-ray in the broadest ecumenical spectrum, the different factors such as sovereignty, greedy alliances, indirect imperialism, veto, self-ego etc, that militate against its implementation, especially in sub-saharan Africa where human rights violation is at its climax. After holistic analysis and scrutiny, an instinctive recommendation for the formation of United Nations Indigenous Peoples Welfare Evaluation Mechanism (UNIPWEM) shall be made. UNIPWEM is different from other mechanism such as UNPFII, EMRIP, Special Rapporteur on the Rights of indigenous peoples etc, in that, Violation of indigenous peoples rights, non-implementation of UNDRIP, Justice, Peace, and Formation of UNIPWEM, Sovereignty, Gender based violence.

it is independent and implementation focused with legal framework from UN General Assembly, grassroots oriented with bottom-up justice-driven interventionist mechanism.

30. Dalit Signposts for A Credible Ecumenical Future: Lessons from Anti-caste struggles against Exclusionary Ideologies in South Asia

Caste Discrimination, violence and religious nationalism

The current global phenomenon of rightwing ideologies may have specific expressions and consequences in different parts of the world. But these are complex, distinct and intense when seen through the vantage of the marginalized and excluded people. Dalits in South Asia are perhaps one



such and caste system is the main source of their marginalization. Caste, an ancient hierarchical social system with its roots in religio-cultural systems is endemic to South Asia. By legitimizing domination, subjugation and exclusion, it perpetuates abuse, humiliation and violation of those considered inferior. Dalits, as the worst victims of caste, are the poorest of the poor, the most vulnerable, and suffer from multiple disadvantages on account of their identity and location. However, they along with similarly oppressed communities and those in solidarity with them have been in relentless struggle against this unjust social system for centuries and have made much progress. Though much remains to be achieved, the current rise of exclusionary ideologies and their political manifestations, pose serious challenges to these historically oppressed communities, democratic institutions, and its vast and diverse social reality. The oppressive and exclusionary ideologies of caste and patriarchy are being reintroduced and packaged as symbols of culture. The workshop will draw on the Dalit resistance to these new forms of fundamentalism that reinforce discrimination, oppression, and exclusion in the name of cultural revival, nationalism and patriotism. In doing so, the workshop will attempt to re-echo the call from the margins of our world to pursue a new ecumenical vision following way of Jesus in today's exclusionary world. This workshop will attempt to offer new directions to WCC's ongoing engagement with the Dalits for justice and dignity.

31. Lessons from women peacebuilders on transformation to more peaceful, just and sustainable relationships among all peoples and with Creation.

Women peacebuilders, Women, Peace and Security (WPS), gender-based violence (GBV), conflict and post-conflict rebuilding.

Women are differentially and disproportionately affected by conflict and climate change with their actual and potential roles in peacebuilding, environmental protection and climate change responses under-recognized. Women's peacebuilding work is relatively unrecognized in conflict and post-conflict rebuilding, including across religion and culture. This marginalization has however, in many ways has freed women from formal institutional constraints, and across social divides, enabling them to work creatively to build just peace. Women's abilities to reach across lines of difference in conflict and post-conflict environments, to lead climate justice initiatives, and mobilize communities, as well as their engagement in disrupting theological aspects of gender roles, holds the promise to change discourse and preconceptions about women's participation in peacebuilding work.

KAIROS has long-term partnerships with grassroots women's organizations and programs in countries with militarized and protracted conflict in Colombia, the Democratic Republic of the Congo (DRC), the West Bank, South Sudan and the Philippines. Together with these partners KAIROS developed the Women of Courage program, an innovative, partner-led program that addresses the impacts of war and militarized conflict on women and recognizes the critical role women play in peacebuilding. These organizations often draw inspiration and support from faith and in their collective action, gravitate to sustained interfaith relationship building, approaching peace work from a holistic perspective that highlights the community. Women's abilities to reach across lines of



difference in tense environments, holds the promise to change discourse and preconceptions about how women can be involved in transformation towards more peaceful, just and sustainable relationships among all peoples and with Creation.

32. Youth promoting Climate resilience, Food and Water justice

Youth, Climate resilience, Food Justice, Water justice, Formation, Network, Action

Co Moderated by - Judith E. Koenigsdoerfer, Ecumenical Officer Evangelical Church in Central Germany (EKM), and Rev. Canon Dr Leslie Nathaniel, Rector, Church of England, Diocese of Europe

The workshop will provide three examples that create awareness among communities and churches about environmental and ecological concerns and care for God's creation.

Church Action: The Church of South India (CSI) Department of Ecological Concerns is campaigning for Climate Resilient Schools, Churches and Communities. Resilience is strengthening human and non-human systems' ability to withstand and respond to changes in the earth's climate. Two thousand schools owned by the CSI all over South India work for Climate Resilient Schools and Communities. In the Green School programme of the CSI, the students are auditing air, water, waste, energy, land and food. It is also an environment management system that audits, through students, the consumption of natural resources within school campuses and helps schools become good environmental managers by deploying pragmatic solutions to reduce the wastage of natural resources. (Prof.Dr. Mathew Koshy Punnakkad)

Global youth Formation and Action: Experiences from the Eco-School, which has been annually organised in the different continents for the Youth, from 2017, in response to the challenges raised by injustices related to Climate crisis, Food, Water, and the health crises, by the World Council of Churches (WCC) programmes will also be shared. The Rev'd Vinod Victor Chaplain, Anglican Church of Freiburg.

A youth leader network of 'Youth for Life-giving food, agriculture and fisheries, which has risen from this process, will also share the work of the network and the lessons - Tsiry Nantenaina Randrianavelo, Youth Leader, Reformed Church in Madagascar, Ezaka ho Fampandrosoana any Ambanivohitra.

33. Pentecostal Ecotheology from the Margins

Indigenous, women, climate justice, ecofarming

Pentecostal churches that judge themselves just over 100 years old are finally emerging as responsible rapporteurs in the global conversation about climate change. This workshop will identify responsible voices while seeking partners to join the urgent call. The common cause will seek momentum with practical solutions within our faith tradition toward the target of keeping global



temperature rises below 2 degrees and preferably 1.5 degrees Celsius. We will hear indigenous voices, practitioners of ecofarming, ecojustice and integral ecology, partnering with the United Nations, and championing Laudato Si.

Pentecostal activists affirm the theme of the 2022 Karlsruhe General Assembly and this workshop will empower their mission. In light of the dire consequences of climate change, these activists are eager to join others in urgently seeking solutions for the healing of our planet. Talking points include planting trees, greening places of worship, powering our footprint by clean renewable energy, investment in green energy, in the race to 'NetZero'.

34. "Healing of Memories": Common Commemoration of 500 years of Reformation by the Local Churches in Germany

Healing of memories, Reformation, Common Commemoration, Reconciliation, Ecumenism

Commemorating 500 years of Reformation together was, at the same time, a challenge and a chance for the churches in Germany. In this workshop representatives of the local churches in Germany will share their experiences with preparing and celebrating this anniversary. When the EKD (Evangelische Kirche in Deutschland / Evangelical Church in Germany) decided to organize a "Reformation decade" leading to the anniversary, Catholics initially reacted very cautiously to this initiative, but various ecumenical initiatives, such as a common pilgrimage of church leaders to the Holy Land, helped to grow mutual trust and initiate a process of "healing the memories". A culmination of this process was an ecumenical prayer service for repentance and reconciliation on March 11, 2017 in Hildesheim. In addition, many local initiatives have helped promoting mutual understanding, building community and working for reconciliation. Therefore, the 500th anniversary of the beginning of the Wittenberg Reformation has contributed to a process of "healing of memories" between the local churches in Germany.

After an introduction to the different aspects of the common commemoration, two church leaders from the Catholic and Protestant churches in Germany will talk about their experiences, followed by comments from representatives of the Eastern Orthodox and the Protestant Free Churches. Afterwards, the participants are invited to discuss this process of "healing of memories" and to share experiences from their local contexts.

Through exploring the ecumenical potential of commemorating anniversaries such as church splits, this workshop wants to help avoiding new wounds and further divisions through the celebration of anniversaries of historic developments. Instead, it hopes to foster creative approaches to commemorating sensitive historic events together and engaging in reconciliation and communion building.

35. (PORTUGUESE/DEU) The struggle of the Munduruku for their land in Brazilian Amazonia



Indigenous, human rights, climate, extractivism, solidarity work.

On the Rio Tapajós, the Munduruku people have lived for centuries. Several factors threaten their habitat and livelihood:

- The planned construction of several large dams
- The construction of the "Ferrograo" railroad line
- The construction of roads
- The mining of gold

The Rio Tapajós would be a suitable route to bring the soy grown in Mato Grosso do Sul to the Amazon and from there to export it worldwide. The struggle of the Munduruku, in which Alessandra Munduru Korap has played an important role for years, is thus not only aimed at preserving their own land and way of life, but is also directed against the export policy of the extractivist agricultural industry. Europe, Asia and North America are also in the focus. So is the increasing destruction of forests by the various invasions and encroachments on nature that fuel global climate change.

An important ally for the Munduruku struggle is the Church's Commission of Pastoral Care of the Land (CPT), represented by Raione Lima. The workshop will thus also address the possibilities of church solidarity work with indigenous peoples, in Brazil and worldwide.

36. A Pilgrimage to Digital Justice and Peace: Closing the Gaps, Enlarging the Tent

Digital revolution, justice, hate speech, communication, human rights

The digital revolution is transforming our world and the multiple spaces in which we live and move. It can offer powerful tools for living in relation with others, for inclusion, education, encounter, imagination, creativity, and understanding, as many have experienced during the COVID-19 pandemic.

Yet digital platforms are also being used to spread deliberate disinformation and hate and undermine human dignity and rights, threatening a diversity of voices and perspectives. Immense wealth and power are increasingly concentrated in profit-driven companies dependent on the harvesting of personal data and behavioural consumer marketing. Digital tools are increasingly used for surveillance and censorship.

This workshop will showcase challenges and opportunities for social justice in relation to digital communication and how churches and the ecumenical movement can be involved in a transformative movement for digital social justice and peace.

Case studies will be presented from communities in digital environments that provide solutions to social injustice. From presentations and discussion, participants will identify actions they can take as individuals, churches and communities.

37. Principles of Christian Law: Church Law and Christian Unity

Mission, witness, ecclesiology, church law, common principles, Christian unity



The workshop will describe, explain and evaluate the Statement of Principles of Christian Law (Rome, 2016) as a unifying force for shared ecumenical witness and mission. The Statement was issued by an Ecumenical Panel from 10 traditions: Roman and Eastern Catholic, Orthodox, Anglican, Lutheran, Methodist, Presbyterian, Reformed, Baptist, United, Pentecostal. The Statement rebuts the presumption within the WCC that church laws actually inhibit rather than foster ecumenism due to differences between church legal systems ['The Ecumenical Movement and Church Law,' Document IV.8 (1974)]. The Statement builds on the book by Norman Doe, *Christian Law: Contemporary Principles* (CUP, 2013).

The Statement was road-tested in the Faith and Order Commission consultation on *The Church: Towards a Common Vision* (Geneva, 2017), and at events around the world (2018-2019), including two in Rome, when Ecumenical Patriarch Bartholomew spoke of this "important Statement, which is a means of unity and collaboration between Christians of different traditions...designed to fill the historical juridical deficit in the ecumenical enterprise"; and Pope Francis stated that "canon law is not only an aid to ecumenical dialogue, but also an essential dimension." The project's significance was further highlighted in the book, N. Doe, ed., *Church Laws and Ecumenism: A New Path for Christian Unity* (Routledge, 2021), written by Panel members. The workshop will be chaired by Mark Hill QC (Panel Convenor). Doe will present the Statement and the Panel's work to facilitate discussion, in order:

1. to foster greater mutual understanding among Christians from different church traditions about their shared legal ground;
2. to widen the scope of ecumenical discourse from theology—WCC's traditional focus—to include (for the first time) law, as applied ecclesiology through common principles;
3. to initiate wider reception of the Statement;
4. to resource churches worldwide to develop closer relations through the innovative use of law.

38. Grassroots, Multi-Faith Collaboration for Climate Justice

Climate justice, climate change, grassroots, interfaith, youth, indigenous, justice, global trends, movement building, interreligious

Around the world, people of diverse religious and spiritual backgrounds are facing increasingly severe climate impacts as well as displacement and human rights violations due to the activities of coal, oil, gas, industrial agriculture, mining, and other extractive industries. These industries are powerful and well-funded, often exert significant levels of control over the governments and agencies which are supposed to regulate them, and are bankrolled by major financial institutions across the Global North.

Grassroots opposition to these industries, and their destructive actions, is at the heart of the climate justice movement. Local faith communities play an incredibly important role in organizing support



for climate justice, and this session will provide stories from people working at the frontline of these struggles and offer an opportunity for connections, mutual exchange, and relationship-building, with the possibility of future collaboration. Presenters from Africa, Asia and Europe will share their stories of grassroots, faith-rooted action and engage in dialogue with participants.

39. Faith Declaration on Women's Ordination

Women, Leadership, Ordination, Status Confessions

In 2017, at the General Council in Leipzig, the World Communion of Reformed Churches accepted the Faith Declaration on the Ordination of Women. This Council affirmed that God, through the Holy Spirit, calls both women and men to participate fully in the ministries of the church. It recognized that the ordination of women was a status confessionis and that a stance of faith had to be made on this issue. It further pledged that the common practice of the WCRC will be to welcome into ordained ministry women who experience that call and who demonstrate the gifts necessary for leadership and placement in church ministries.

This workshop will create a space of listening and learning to the voices of women in ministry. It will bring together women from four different continents to speak of their experiences of ministry and why the ordination of women has to be an issue of faith for the churches.

40. Challenges to Freedom of Religion or Belief in the context of growing religious nationalism in South Asia

Freedom of Religion or Belief, Human Rights, Inter faith, Religious minorities, Justice and Peace, South Asia.

Exclusionary political ideologies shaped by religious fundamentalism, and ethnic and linguistic chauvinisms have been ripping apart live and communities in many parts of the world, and more so in South Asia. In an extremely populous and religiously diverse region, discord and divisions, and fear and hatred among communities are becoming prominent features. The recent phenomenon of aggressive assertions of religious nationalism with the sole purpose of political and economic domination has been causing division, spreading fear and hatred, and intimidating, marginalising and in some cases, unleashing violence against religious minorities. Each of South Asia's countries has a dominant religious community amidst many other smaller ones. In Sri Lanka, Muslim, Christian and Hindu communities feel discriminated by the policies of the state. Muslim and Christian communities in India are being violated by ultra right-wing groups with impunity in India. The enactment of Citizenship Amendment Act discriminates people on the basis of their religious identities, and the recent spate of anti-conversion laws in some states, and restrictions being posed on Muslims, are indeed alarming. Even though freedom of religion or belief is enshrined in the respective constitutions, this seems far from reality in these countries. Space for civil society interventions is shrinking, and dissent being brutally repressed. These trends have a ripping effect in



the region. Threats against religious minorities in country provoke unwanted repercussions in other countries. Christians and Ahmadiyyas are minorities in all these and are exposed to hostility and exclusion.

This workshop by focussing on the experiences of discrimination and victimisation of religious minorities, will highlight the ideological visions and engagements of networks and initiatives committed to upholding Freedom of Religion or Belief. It advocates that FORB is not only for the sake of minorities, but also pivotal for the vision of a just and inclusive society. It aims to encourage churches and the ecumenical movement to get involved more actively in upholding FORB in the context of rising intolerance for diversity and aggressive assertions of religious supremacist ideologies.

Monday, 5 September 2022

41. Growing faith ...church, family & the next generation

Family, children, faith, intergenerational, discipleship, nurture, households, community, foundations, collaboration.

“Family and faith are the invisible double helix of society — two spirals that when linked to one another can effectively reproduce, but whose strength and momentum depend on one another.” [Mary Eberstadt]

Intergenerational faith matters greatly to the global church today and for its future. The church has often focussed on children, youth, and adult ministries in building faith across the body. Increasingly leaders have become aware of a missing piece: family.

God calls believing parents to be the primary faith builders (disciplers) of their children (cf. Deut 6:4-9, 11:18-20, Eph 6:4) but often there is a lack of confidence and role models. Support, encouragement and equipping is needed so we are discipled to make disciples.

As we experience life with global pandemic challenges and restrictions and as we prepare for life after the pandemic, let's not only go back to being church in it's gathered form, but let's explore and learn together how to invest well in our dispersed life in households too. This workshop will enable us to explore together some of the challenges and opportunities facing us as we grow faith in the next generation.

42. From International Isolation to Witnessing for National Dignity and Human Rights

World Council of Churches, the Christian Conference of Asia, Council for World Mission, monitoring by government of sermons, hymns and Christian material, isolation, government suppression



The PCT has experienced serious challenges to its human rights and fundamental freedoms ever since the imposition of martial law in 1947 when the remnants of the soldiers of Chiang Kai-shek began to arrive in Taiwan with the assistance of the USA. Among the violations by the Chiang regime are the requirement of using Mandarin in school, the abolition of romanised hymnals, Bibles, and other Christian spiritual material. In many cases, sermons were pre-screened and Sunday worship services were monitored by the government. At the international level, the PCT endured government suppression, was forced to withdraw from the World Council of Churches till the Vancouver Assembly in 1983. Since then it has been a pro-active member in all ecumenical organizations such as the Christian Conference of Asia, the Council for World Mission and the World Communion of Reformed Churches. From the Vancouver Assembly, a PCT representative was elected a member of the WCC Central Committee till now. Likewise in the CCA and the WCRC, the PCT representative was elected to serve on the CCA presidium and the WCRC Executive Committee. In CWM, Prof. Hsu was elected to serve on its Board of Directors.

43. Patriarchy and violence against women as a challenge for theology, liturgy, structure and life of churches and faith communities.

Patriarchy, violence, church, peace

Sexualised violence occurs in a broad number of churches and Christian communities, also in communities that have emerged from the search for a credible peace theology and practice, such as the members of the European ecumenical network Church and Peace. Why did the teaching about God, the (peace) theology and the structures of communities not prevent such abuses?

Let's explore how still predominant explicit or implicit patriarchal theological patterns, images of God, (liturgical) language and structures in churches and Christian communities persist in the patriarchal patterns of the role of women and men.

And let's ask: What does this mean in particular in relation to peace work and theology? Where is this topic not being taken into consideration so far? How can we as the Church – being moved by Christ's love – work towards reconciliation and unity in the face of patriarchy and gender-based violence?

The WCC's Thursdays in Black campaign and research provide helpful insights into the complex relations at different levels.

Join this workshop to share experiences, learn from insights and develop ideas and recommendations for action. Be encouraged and equipped to address patriarchal structures in your church, congregation and community.



44. (ITA/DEU/ENG) "Dialogue as lifestyle": methodology and practice

Dialogue, ecumenism, interreligious, Islam, peace, spirituality, fraternity, method, Focolare.

The workshop offers participants an experience of dialogue: Christians of various Churches with Muslims. A dialogue with the greatest respect for each other's identity.

The participants will experience dialogue as a way of life, through its fruits, and hear the speakers' testimonies of dialogue. The aim is that hope and faith may grow by experiencing ways in which it is possible for Christians of different Churches to live as one people in the body of Christ. Furthermore, that together with believers of different religions we can witness that there is already a way to bring reconciliation into the world, living as brothers and sisters in diversity, in the conviction that the love of God is capable of changing hearts and minds.

Underpinning this is the wide-ranging experience of the Focolare Movement in the fields of ecumenical and interreligious dialogue. The methodology of dialogue envisages, as a priority, that theory and life go hand in hand.

With the dialogue between Christians of different Churches we try to contribute to the fulfilment of Jesus' prayer: "That they may all be one, so that the world may believe" (cf. John 17).

Since 1977, when Chiara Lubich was awarded the Templeton Prize for Progress in Religion, relationships have developed with believers of various religions to work together for shared goals and to engage in the building of universal fraternity. These dialogues are particularly urgent now.

Programme of the Workshop:

1. Introductions by Christians and Muslims to offer tools for good dialogue and ideas from concrete experiences. Will intervene Prof. Dr Stefan Tobler - Lucian Blaga University of Sibiu (Romania) and Dr Taner Hasan Hatipoglu (Switzerland).
2. Engaging in dialogue among the participants guided by the questions: What can I learn from the other and vice versa? Can diversity and the difficulties it implies be an opportunity and enrichment?

45. Encountering my neighbor: Lutheran Approaches to Inter-Religious Engagement

Interfaith, multi-religious, unity, reconciliation, confessional, Lutheran

As we consider how Christ's love moves the world toward reconciliation and unity, we do so as Christians in a richly diverse, multi-religious world. This workshop is intended to provide an exploration of one global communion's theological and practical contributions to inter-religious engagement as a means for entering a larger conversation within the ecumenical movement. Organized by the Lutheran World Federation's (LWF) inter-religious officers' network, presenters will explore Lutheran theological contributions to the question of inter-religious and transcultural engagement and spotlight best practices representing diverse contexts of LWF member churches. The intention is to share a diversity of theological and practical approaches within the Lutheran



communion as an entry point into a broader ecumenical conversation. Therefore, significant workshop time (at least 30 minutes) will be dedicated to an interactive exchange with workshop participants about how we understand our vocation as Christians in a multi-religious world and how we engage with our neighbors of diverse religions and worldviews. Participants can expect to wrestle with such questions as:

- How do we understand what it means to be Lutheran Christians in a multi-religious world? And how do participants of other confessional families understand this for themselves?
- What are the approaches we take toward seeking mutual understanding and cooperation for the common good with our neighbors of diverse religions and worldviews?
- What forms of theology and praxis support healthy inter-religious engagement that moves the world toward reconciliation and unity?
- What are the challenges and opportunities as we seek reconciliation and unity with our neighbors of diverse religions and worldviews for all people and God's creation?
- How do we think about the intersection between our ecumenical and inter-religious commitments in the Oikoumene, the whole inhabited earth?
- How do our intra-communion learnings contribute to ecumenical formation in inter-communion (conciliar) spaces?

46. Intercultural Formation Matters: Affirming Human Dignity, Mission, and Witness through Experiential Learning

Formation, Justice and Peace, Mission and Witness, Anti-racism Work, Theological education

Many conversations about race, global white supremacy and privilege are met with resistance, anger, or disengagement. Why is it so hard to talk about race? How do you create a safe and equitable learning environment in the church in which all involved feel able to share their thoughts and experiences and do the work anti-racism requires? It is these types of questions were at the forefront of designing a seminary course intended to take seriously the role of educating and forming students through intercultural experience. This workshop presents a case study based on the lived experiences of teaching an intercultural, experiential course in ecumenical mission in conjunction with a series of intercultural encounters, both in-person and virtual, in distinct contexts (the U.S./Mexico borderlands, urban New York City) at Pittsburgh Theological Seminary (U.S.A.), offered in January each year 2020-2022. Co-led by two scholar/practitioners of different ethnicities, genders, and backgrounds who have spent their careers in justice and peace work, we will reflect on their individual and collaborative pedagogical approaches to the pre-and post-intercultural experience and the impact on those involved. The workshop leaders are Rev. Dr. Marsha Snullivan Haney (UrbanMissiology.org) and Rev. Dr. Hunter Farrell (Pittsburgh Theological Seminary).

47. Ecclesiology and Nationalism: Reconciliation among the Churches



Church unity, Common witness, Collectivistic religions, Ethno-cultural identity, Identity formation process, Church & state, Catholicity of the church

Religious nationalism seems to be the main ecclesiological problem facing the Orthodox Churches today, and Christian Churches in general. It affects church unity and common witness. Significant aspects of this problem are the so-called "collectivistic religions," the identification of Church with nation, ethno-cultural identity and state, and, consequently, the idea of national Churches, alongside with the "replacement of the history of salvation with the history of national revival." By assuming this "national" role, and by being involved in the formation of particular ethno-cultural identities, Christian Churches struggle to uphold their catholicity, ecumenicity, and church unity. Further, in the context of a multinational post-modern societies, they exhaust their ecclesiological and spiritual resources on the rhetoric of "identities" and a dated religious tribalism and fundamentalism.

The overcoming of religious nationalism, sectarianism, and tribalism is of direct relevance to the WCC Assembly theme "Christ's Love Moves the World to Reconciliation and Unity." History, and non-theological factors in general have always affected not only the unity of humankind but also church unity, to the point that we cannot imagine genuine reconciliation and koinonia among Churches without taking into account issues related to nationalism.

The proposed workshop will offer a fresh ecclesiological and theological look at the intimate relation between Church, nation, and ethno-religious identity. It will identify problems and consequences related to the above-mentioned phenomenon, and focus on theological resources challenging an ethnocentric and nation-centered understanding of the Church. In doing so, it will constructively contribute to ecumenical cooperation and common witness.

48. Discipleship and mission in a (post) secular context

Mission, witness, secularism

1. The self-understanding and role of the Churches within the plural society shall be explored and concretized. For this aim the concepts of „secularity“, „secularism“, „postsecular“, „self secularisation“ a.s.o. shall be reflected from the Western and European experiences (esp. in Switzerland and Germany) but also in a global perspective by examining, how Churches and Theology deal with these political and social concepts and policies.

The word «secularism» is often understood as a danger for churches and often associated with atheistic values, unmoral behaviour or hurting freedom of religion and belief. No or not enough distinction is made between the rules of a religious (but not value!) neutral society, emancipated from religious state systems and an aggressive secularistic worldview. Here the question of the "being church" in a minority situation within the plural society plays also a significant role. Minority or majority churches have different ways and means to face secularization.

2. Christian discipleship is a central issue for all churches, also in Europe. The increased individual freedom through secularization can strengthen individualism and egoism, but it can also give the



churches more opportunities for mission and being more "live serving". Western or European churches in Switzerland and Germany understand the political context increasingly as a mission horizont and identify as "public churches" specific opportunities, where a secular and neutral context can be open for and receptive to the witness of the Churches. It will be presented and discussed how Churches can develop Christian discipleship in the perspective of live serving (Lebensdienlichkeit) practice and also in the perspective of a common good life – by understanding itself as an important resource for cohesion and reconciliation in the civil society, e.g. in the field of education, parish developments, pastoral theology and the empowerment of the priesthood of all believers.

This workshop brings a differentiated approach to this sensitive issue. It works out as an empowerment for churches and their members and gives them tools to address it. The workshop will allow sharing of experiences and best practices of "shaping common good life" of member churches.

49. (INDO/ENG) No witness without witness: Evangelical Mission in Solidarity (EMS)

Mission; solidarity, anti-discrimination, future of the ecumenical movement

Despite many changes in the past years, most mission activities still function purely bilaterally. Yet, mission in the first instance is God's economy (oikonomia) for the world, in the act of creation, in the history with humankind, in Jesus Christ, and in the power of the Spirit. Our witness means our response and our participation in God's compassionate and transforming love.

The Evangelical Mission in Solidarity has developed a unique model of how to live mission as a fellowship of 25 churches and 5 mission societies in Africa, Asia, Europe and the Middle East, all working together on equal footing.

The workshop offers an interactive platform to try out such equal cooperation on an exemplary project.

- What constitutes equal cooperation?
- How do we combine witness and service in practical action?
- How do we overcome structural differences and prejudices between our churches?
- How do we ensure the equal participation of women and young people? We invite you to take a look into the future of mission, where witness becomes witness.

50. Bridge-building across segregated communities: Mission 21 interfaith peacebuilding work in Jos, Nigeria.

Segregation, Millennials, Generation Z, social media, ethno-religious conflict, youths, interreligious and intercultural peacebuilding

When faith communities are torn apart by violent conflict, social media may act as a solvent rather than glue for unity, enabling divisiveness, deepening segregation, fostering stereotypes and



reinforcing enemy picture of the religious other. At the centre of this process are Millennials and Generation Z, whose energy and vehemence are exploited by violent instigating elite and religious zealots. This is the case of the city of Jos in central Nigeria that has been reeling from a two-decade recurrent cycles of ethno-religious violence, which transformed a place hitherto described as a home of peace and tourism into segregated Christian and Muslim enclaves.

Youths on both sides of the divide had played active role during fighting and in spreading hate messaging and fake news through social media in the aftermath of the violence. They passionately and naively believe in the narratives and interest-begotten theories of their influencers, conflict entrepreneurs. Although the Jos conflict is deeply rooted in the struggle for political power and socio-economic problems nurtured by bad governance and corruption, local politicians and religious leaders effectively turned it into an ethno-religious conflict. Sadly, the conflict merchants and hate preachers have succeeded in tapping into the energy of young people to sustain bigotry, hatred and episodic violence. Generations of young people grew under the influence of this violent ethos, and today use social media as a weapon of undermining peace. How do we break the cycle of indoctrination and channel the energy of young people into a catalyst for peace?

This workshop is designed to share the experience of WCC ecumenical partner, Mission 21 supported interreligious and intercultural peacebuilding initiative, which creates a social space that turns erstwhile rival Christian and Muslim youth leaders into pathfinders to craft entry points for dialogue and joint action for peace across their divided communities.

51. UBUNTU - For a just and peaceful socio-economic order of dignity and equality. South African Perspective

Ubuntu, justice, human dignity, equality, peace

The global neoliberal economic practices continuously exacerbate the gap between the rich and the poor, the plight of the impoverished and thwarting of the dignity of human and non-human beings. The practices promote and provide a breeding ground for individualism, consumerism, and authoritarianism. The COVID-19 pandemic has laid bare the practices that denigrate human dignity and worsen the conditions of the poor. In the era of the pandemic, patriarchy, racism, and xenophobia (Afrophobia) have been escalated to higher levels. The levels of greed, theft, crime, and corruption in South Africa have reached alarming proportions. As if the incidents that led to the establishment of the State Capture Commission were not enough, funds that were aimed at addressing COVID-19 were squandered. This happens in an environment that is infested with high unemployment and poverty levels and growing political intolerance. Power dynamics have blinded the powerful from seeing the plight of the poor, the majority of whom are black and children. Recently, South Africa has witnessed incidents of Operation DUDULA (Push away), which was about some South Africans wanting to drive away the “illegal immigrants” where some lost their lives and property. The dignity of humans and the integrity of creation has been undermined. We advocate for the embrace of Ubuntu as it fosters community, interdependence, interconnectedness,



tolerance, hospitality, justice, peace, and equality, among others. At the heart of Ubuntu is the notion, I belong, therefore I am (Umntu ngumntu ngabantu).

52. Human Rights Situation and Environmental Degradation in West Papua, Indonesia

Indigenous peoples Rights, poverty, discrimination, Self-Determination, Natural Resources Degradation, Human Right Violation.

Focus on the thematic areas: "Justice and Peace: affirming human dignity and addressing inequality together," which focuses on manifold struggles to overcome injustice, exclusion and discrimination in church and society as well as social justice in a digital age.

"Creation: responding to the climate urgency together," which highlights the need for economic and ecological transformation in churches and societies. The 11th General Assembly of WCC to be held in Karlsruhe, Germany, from 31 August – 8 September 2022., will be an opportunity for the churches to voice out their concerns and problems.

From the previous Assembly in Busan on the way to Karlsruhe, the theme is "God of life, lead us to justice and peace and the theme leads us to the 11th Assembly theme which is "Christ's love moves the world to reconciliation and unity".

With the current theme and the upcoming theme of WCC Assembly, we really want to express our situations as one of the member churches of the world related to our long-standing problems dealing with human rights, ecological rights as well as economic injustices we have been experiencing for almost 61 years not only as churches but also indigenous Papuan as God's beloved people.

West Papua is one of the richest natural resources in the world. This is one of God creation for a good life of God's beloved people. Natural resources must be managed for sustainable environment and for the future generation. In the reflection of the situation of West Papua, we are experiencing the exploitation of natural resources as one of the root causes of human rights violation in West Papua.

53. Faith-based actors' role in peace-building and reconciliation processes

Peace, reconciliation, interreligious, faith-based

Over 80% of the World's population self-identify as a member of a religious group. Religious peacemakers can thus play a critical role in peace-building, conflict transformation and reconciliation processes in many countries.



Faith-based mediators serve as insider mediators who use tradition and faith as guidance and direction, inspiration and motivation, and strategy and methodology in their peace mediation efforts in a constructive manner.

This workshop will listen to selected religious leaders and faith-oriented peace practitioners from different conflict-affected regions to better understand the role they can play in those conflicts, but also limitations that they face. The workshop will consist of short presentations or video messages and discussion with space for questions from the audience.

The workshop is organised by Finn Church Aid and the Network for Religious and Traditional Peacemakers.

54. Moving towards global equity and justice?

Women, youth, (in-)equality, sustainability, (in-)justice, global

The global COVID-19 pandemic has exacerbated inequity and injustice around the world that affect us as Christians in member churches of the WCC. This workshop aims to visualize distributive injustice and inequity. Thus, it serves as an impetus for discussion with various member churches. The narratives from different regions shall initiate an exchange of challenges and approaches to solutions. Together we will work on ways to reduce global and context-specific asymmetries. By pointing out the (in)justice of the world during the workshop a change shall be initiated. This comes along with appreciative communication, careful listening and sharing of own experiences. Therefore, the discussion focuses on speaking with others about life realities instead of discussions about other parts of the world. Through the exchange, parallels to one's own life reality can be drawn, which then enables a transfer of possible solutions. Furthermore, the personal narratives point out the need for action, which can flow into the plenary meeting of the General Assembly same as into individual work contexts. The cooperation with the Ambassador program of the Leipziger Missionswerk (Leipzig mission) ensures an international perspective during the workshop.

55. (DEU/ENG) "Just Talk Live": Exploring Faith and Justice through Digital Media

Digital media, faith, justice, church

The workshop will focus on the importance of lifting up diverse voices while exploring how to conduct church within the age of Covid-19 and social justice through a digital platform. It is important to recognize three critical issues: we cannot go back to doing church the same after Covid-19, young adults are leaving the church to do the work that the church is called to do in other venues, and lastly digital media has opened a new era where it is crucial to incorporate these platforms in our daily worship style and liturgy. During Covid-19, a colleague and I started our own digital platform ministry, "Just Talk Live", which is a faith and justice talk show. We will discuss the nuances that we have learned, trials we addressed along the way, and how to stay current with the times. We will use our talk show as a case study to explore, educate, and equip others about how to do church in this new context.



We learn best not only through doctrines of faith, but lifting up narratives to affirm our Christian identity through different viewpoints around our own values, norms and social/cultural experiences. A great way this can be done is using digital media to our advantage to confirm what we believe and share the gospel with the world.

Here is a link to the Digital Platform:

<https://youtube.com/playlist?list=PLW17p4HZh1ATKCUDDgPL7ZH4OXW12AwXe>

56. No longer available

57. Our common home: how partner churches can enhance global climate justice

Climate justice, postcolonialism

The climate crisis is a result of colonial continuities. It exacerbates global injustices and perpetuates structural inequalities. How can we succeed in including the collective experiences and ideas from the Global North and South alike in the search for solutions to limit the climate crisis? What roles do international partner church relations play in this debate? In the workshop, we will change perspectives in a role play, make different positions visible and tangible and will develop and discuss collaborative approaches to mitigate postcolonial injustices and to face the climate crisis.

58. Jewish Perspectives on "reconciliation" and "unity"

Jews Judaism Jewish reconciliation unity interfaith interreligious Jewish-Christian particularism universalism repentance

One of the essential elements of interreligious relations, and especially Jewish-Christian relations, is understanding others as they understand themselves. This is particularly the case when it comes to our religious vocabulary, for example, terms like “reconciliation” and “unity” which are at the core of the theme of this assembly. Though Jews and Christians use similar religious terminology, we often use it differently, in part because we read the same book, the TaNaKh/Old Testament, differently. This workshop will explore Jewish perspectives on “reconciliation” and “unity,” with a special focus on the central concept in Jewish ethics of “t’shuva”, literally “turning” or “returning”, but generally understood as “repentance.” Jewish views of “particularism and universalism”, and how they relate to unity and reconciliation, justice and peace, and the environment, will also be explored, as will the remarkable reconciliation between Jews and Christians over the past several generations.

59. Looking to the Future: Young Indigenous Pacific Approaches to Ecological Justice



Young people, youth, ecology, spirituality, household of God, whole of life, wellbeing, reframing, re-weaving, climate change, sustainable development, indigenous knowledge, ecumenism, Pasifika, Oceania.

Climate change is inextricably linked to people, from causes to consequences and meanings to ameliorations. It is also inextricably linked to all of how religion influences, interprets, inspires, or otherwise attends to human ways of being. Over the years, the global ecumenical community has come to realize that the obvious dangers of climate change are as much a spiritual crisis as it is an existential catastrophe. The Reweaving the Ecological Mat (REM) is a unique and Pacific-grown initiative that offers an opportunity for young people to affirm indigenous and Christian spirituality as a crucial contribution to addressing the ecological crisis that is today. It allows young people to unpack the toxic strands of the development narrative shaped from a neoliberal perspective and weave new strands of hope to create a holistic, sustainable, and ecological framework.

This workshop will be hosted and led by the Reweaving the Ecological Mat Youth group. It aims to act as a capacity-building workshop to engage and equip youths from other nations about the resilience of Pacific frontline communities and their use of indigenous knowledge as a form of adaptation and sustainable development. The workshop will be delivered in the form of an interactive dialogue (talanoa) with a mixture of creative art, inclusive of a background exhibition and concluding cultural performances.

Pacific Island communities hold a vast amount of knowledge on how to properly conserve and protect their environments for future use, their knowledge also helps locals to respond to the impacts of the climate crisis, sadly this knowledge is often overlooked by climate experts and donor countries. Therefore, by allowing youths to take some of the lessons hoped to be shared in this workshop to be applied to their context's response to the ecological crisis, it creates a space for young people to re-vision a future that is sustainable, holistic, and is inclusive of all that is created by God.

60. Climate change and its impact on Dalit women

Dalits, India, discrimination, Casteism, Women, Climate change

Historically, the Dalits, especially Dalit women in India have faced major problems in term of any socio-economic-political challenges that have affected their life. Dalits have been known as the broken community for centuries. They have been subjugated to caste-based discrimination and have long been exploited and marginalized. They have faced social exclusion and subjugation and continue to face the same. Dalit women are victimized even more both because of casteism and gender-based discrimination. There are other life challenges including climate change that have drastically impacted the life, livelihood and dignity of Dalit women in India. Climate change crisis which also has social, political and economic aspects have largely made Dalit women vulnerable. The protest in the Himalayan region to save trees by women well known as “Chipko Movement”



(translated into English Hug the Tree) will be known as one of the most successful stories of nature preservation. This has inspired women and men.

However, water crisis including ground water depletion, temperature rise, cyclones are some of the climate crises that mainly and largely challenge women. The Dalit women who are mostly located in remote places in India have to fetch water from distance places in case of unavailability of water and ground water in their region getting less, they have to stay at home and do all the household work under extreme heat conditions without electricity, no running water at home and in addition they have to organize housing and settlement in case of cyclones hitting them.

Dalit women are already vulnerable due to poverty, lack of accessibility to government mechanisms and aid, lack of education and social exclusion. They are already deprived of basic facilities. Issues like Climate change impact them even more and push them to more poverty in spite of the fact that states provide them some compensation. Climate change normally has longer consequences as a result of which it takes years for Dalit women to regain life and sources of livelihood.

They also lose their dignity in this process of responding climate change, they lose health, and they become poor. Deforestation also makes them economically poor as they depend a lot on the forest. They get further deprived of right to water, right to forest, and right to health.

Tuesday, 6 September

61. Towards Nicea 2025: Planning for Remembrance, Reflection, Renewal

Nicea, unity, ecumenical heritage, future, creed, councils, empire, margins

Members of the Nicea 2025 Planning Group of the WCC Commission on Faith and Order will share their hopes for marking the 1700th anniversary of the world's first ecumenical council: the Council of Nicea of 325 CE. The workshop leaders will describe some of the preliminary planning for events – online and in-person – to occur both before and during 2025. They will share topics that are being considered for discussion and invite ideas from participants. Leaders and participants will reflect together on ways that being the inheritors of Nicea impact the churches today, and how this commemoration can assist Christians globally in the ongoing search for broader and deeper understanding and expressions of unity.

This workshop will provide links to the Assembly theme: "Christ's love moves the world to reconciliation and unity," by offering a historical context for the theme, and creating a bridge to the years ahead. When can we imagine a truly common date for Easter? What role has "empire" played in the life of the Church? How shall we renew the call to unity from the margins? The workshop will invite reflection on the reconciliation of divisions and the call to unity that has dwelt at the heart of



Christian life from the church's earliest days to the present. How will Christ's loving call continue to work in the world after the Assembly, and indeed, after 2025?

We hope the workshop will engage and encourage participants. They will take information back to their own constituencies. They will contribute to the planning process through their contributions in the workshop and beyond, and we trust they will seek ways both to participate in Nicea 2025 events and to create opportunities for commemoration in their own contexts.

62. Pan African Women's Ecumenical Empowerment Network (PAWEEN) and the Pilgrimage of Justice, Peace, Love and Ubuntu (Unity)

Racism, Gender, Justice, Diversity, African, African Descent, Pan African, Advocacy, Faith, Theological Reflection, Storytelling, Remembrance, Sankofa

This workshop will engage the principles of the pilgrimage of justice and peace and Ubuntu with the following themes identified by women of Africa and of African Descent.

Remembrance (Positiva): a) Sharing their stories of healing, community building and reconciliation that have promoted being "African at Heart"; b) Harvesting the diverse stories, outcomes and learnings of the PAWEEN-PAW pilgrimage(s) of justice and peace since 2013.

Diversity in Unity (Negativa): a) Sharing their stories of marginalized and rejected truths; Probing the theological principle of the "Imago Dei" and denial of this with these women.

Advocacy (Transformativa): Reflections that help inform and inspire ecumenical advocacy in a diverse unity (Ubuntu) with these women. Recognition of these women's reflections, leadership, and self-determination, with accompaniment from the churches, can help disrupt the paradigms of systems that oppress and promote white hegemony.

In summary, the UBUNTU workshop will reinforce the shared values of the Brunnen philosophy via a baseline scaffolding of storytelling (a well), emphasizing the diverse voices of women of the African Diaspora and Africa. It will also highlight the significance of ubuntu from a lens that reflects and engages the African world past, today and the future (Sankofa). in a manner that has relevance as well as spiritual and theological meaning. In so doing, the workshop will identify, acknowledge, and critique neo-colonial methodologies that continue to promote disunity among the Africans in Diaspora and Africans especially women in these related places.

63. Experiencing Some Contemplative Prayer Practices

Lectio Divina, Visio Divina, Breath Prayer, Box Prayer, Contemplative Spirituality, Taizé, Rublev's Icon of the Trinity, Richard Rohr wisdom, ecumenical

This workshop is for people at the Assembly who would like some time and space to pray with our eyes, our breathing, and some fusions of different spiritual and contemplative practices. After some brief words of welcome, introductions and the singing of a Taizé chant, we will practice the ancient spiritual discipline of Lectio Divina and listen for a Word from God in Psalm 23 read in different



languages. We will then practice Visio Divina as we let our eyes be led to various details in Andrei Rublev's Icon of the Trinity from the 15th Century. After a brief introduction to the meditative practice of Breath Prayer, we will spend some intentional time in what Fr. Richard Rohr encourages: "being present to the Presence" that is always within and around us. We will then be guided to integrate some of these spiritual practices together. These practices can become life resources that nourish and bless us at the Assembly as well as back in our home congregations. The hope of this workshop is that all who attend will enjoy some time of learning about different ways to engage the Holy and be nourished by the Spirit in our midst. We hope that this practice of the contemplative path can bear the fruit of recognizing our oneness in Christ, our oneness with each other, and our oneness in ministry to all the world. (words inspired by the Great Thanksgiving of the United Methodist Church)

64. Towards Wholeness: A learning journey on matters of human sexuality

Human sexuality, encounter, dialogue, diversity, mutual respect, solidarity, human dignity, common witness, pilgrims

The topic of human sexuality is a wide ranging, often emotive and very actual theme for common study, reflection, and action. It is particularly keenly appreciated as an aspect of our common pilgrimage towards a just peace, even though there are sharply divergent approaches to it within the fellowship. While some may view this divergence as an insurmountable challenge to be avoided at all costs, in fact it can become a welcome opportunity for respectful and meaningful dialogue, for sharing positive practices, and for reconciliation in diversity. The workshop will seek to create a transparent and open space for encounter, sharing and reflection relating to various issues of human sexuality from the diverse perspectives and experiences coexisting within our ecumenical fellowship. It will highlight positive experiences of collaboration, mutual support and solidarity, real life stories and difficult challenges. It will seek to accomplish this through input from personal, regional and marginalized voices, representing various outlooks, backgrounds and constituencies. While divergence of thought, conviction and practice is evident, our commitment to dwell in Christ's love unites us and drives us towards dialogue and reconciliation, in spite of our varied approaches to the topic at hand. The workshop will be facilitated by members of the WCC Reference Group on Human Sexuality and the Staff Group on Human Sexuality, which has sought to implement the mandate of the 10th Assembly and seeks to inspire the participants in 11th Assembly to make it an opportunity to drink from the infinite well of Christ's love and thus mark the next step in reconciliation toward visible unity.

65. Churches Beyond Borders: Healing from the Legacy of the Doctrine of Discovery

Indigenous, reconciliation, unity, healing, reparations, full communion, justice



This workshop will explore how Churches Beyond Borders (CBB) is working in North America toward healing from the legacy of the Doctrine of Discovery. This doctrine provided the political and theological justification for the violent conquest of Indigenous people and land by European settlers. CBB is a relationship that serves as full communion among The Episcopal Church, The Anglican Church of Canada, The Evangelical Lutheran Church in Canada, and the Evangelical Lutheran Church in America. “These four churches are increasingly mindful of the wisdom of Indigenous Peoples who have continually inhabited the land that many call Turtle Island. These First Peoples are not and have not been divided by national borders established by colonialist power; many hold to the Indigenous principle that ‘on this land we are all related’ – an invitation for all to work toward more responsible, reciprocal, and loving relationships” (Memorandum of Mutual Recognition of Relations of Full Communion, 2019). Participants will learn about the journey that CBB has undertaken, beginning with education, confession, lament, and repentance, and working toward reparations, justice, and healing.

As Christ’s love moves the world toward reconciliation and unity, healing from the legacy of the Doctrine of Discovery is critical for Indigenous people and for all people and creation. Today, awareness is rising about the churches’ complicity in the deadly violence perpetrated against Indigenous people. The identification of thousands of unmarked graves of children at residential schools in Canada and boarding schools in the US, and the ongoing plight of Missing and Murdered Indigenous Women and Girls have amplified the stories that Indigenous people have always been telling. Churches have the opportunity to publicly confess, and to take anew steps toward healing that are needed within the churches, the ecumenical movement, and the Oikoumene. Presenters will include Indigenous people and heads of churches.

66. Christian schools as agents: Spreading peace and hope worldwide

Education, school, teachers, students, school leaders, empowerment, hope, future, partnership

More than 20 million students, teachers and school leaders are engaged in Christian schools around the world – for educating a hopeful young generation.

This workshop is dedicated to questions that move exactly these people every day: How can schools contribute to a promising future of peaceful, sustainable coexistence as part of God's creation? And how can they empower students to actively shape this future?

Education actors from different denominations, countries and types of schools are invited to share how they sow and spread hope for a responsible and worth living future; and enthusiasm for peaceful coexistence in a globalized society.

The workshop will focus on project and cooperation ideas as well as concrete impulses for methodology and didactics. Speakers from Africa, Latin America and Europe will share their own experiences. Furthermore, it offers space for encounters and exchange – between educational responsibles, school leaders, teachers and students. In smaller working groups the participants will have the opportunity to develop concepts and to establish contacts for joint projects.



The workshop is organized within the "Global Pedagogical Network – Joining in Reformation" (GPENreformation), the international network of Protestant educational institutions such as schools and universities as well as churches, associations and organizations supporting them. Linked by the common roots in the Reformation, members of different Protestant denominations learn together and from each other globally to develop high quality education and to share solidarity worldwide.

67. (SPANISH) Raising awareness on inclusion of Persons with Disabilities

DISABILITY - AWARENESS - INCLUSION - COMMUNITY

If we look take a careful, incisive look around us, if we look at our cities and especially at our neighbourhoods, we can quickly uncover the needs and challenges that Persons with Disabilities (PWD) and their caretakers face on a daily basis, both at the family and institutional levels.

These needs and challenges manifest across different sectors, including health, education, access to job opportunities, as well as the use of public and semi-public spaces.

Although the general population also faces numerous barriers in the access to opportunities, it is particularly important to invest in promoting PWD's access to such opportunities. However great that investment might be, surely it will never be sufficient.

This state of neglect, disinvestment, and destitution from both public and private institutions starts at the most basic level: a lack of statistical data. The exact number of PWD and their exact location remain unknown; nor do we, in our religious communities and with our hands in our hearts, know how many they are or how to find them.

68. Reparations and Racial Justice: A Faith Community's Experience

Urban Renewal, Eminent Domain, Reparations, Segregation, Blight, Ecumenical Partnership and Community Engagement, Repair, Repentance, Reconciliation

Legislation, and social policy has historically enshrined racial segregation, forming isolated areas, bereft of economic stability and representing de jure segregation. These policies have created condition, which undergird White supremacy. Richard Rothstein asserts, in his book, The Color of Law that the last quarter of the twentieth century gave witness to racially explicit segregation policies of federal, state, and local governments in the United States.

This workshop represents the experience of Bethel African Methodist Episcopal Church in Pittsburgh, PA.

James Baldwin said that "urban renewal meant negro removal." Bethel AMEC, established in 1808, has a long history of significant ministry in Pittsburgh's African American community. In 1957 Bethel AMEC was demolished as a part of urban renewal after city authorities identified the church building



as blight within the Lower Hill District of Pittsburgh. In 1957 the congregation received \$240,000 in compensation for the eminent domain taking which led to redevelopment in the area. The congregation lacked the legal resources and political connections to advocate for a just settlement. The taking spawned significant downtown high-rise development which includes the home of the Pittsburgh Penguins Hockey Club.

The Pennsylvania Council of Churches is providing accompaniment to promote justice, reparations, and making Bethel African Methodist Episcopal Church and its people whole.

Bethel AME Church was victimized by the taking and seeks reparations.

Developers excluded African American communities. The church and its people were relegated to a segregated area of the city which is bereft of quality schools, services, and development capacity. Addressing this historical wrong brings together, ecumenical leadership, business and community members and legal scholars who embrace the practical application of reparations as we build new relationships of hopefulness in the Pittsburgh community and the African Methodist Episcopal Church.

69. Churches countering modern day slavery (! MOVED TO THURSDAY 7th SEPTEMBER)

Modern-day slavery, preventative, churches response

Using video resources together with presentations and discussion, this workshop will seek to promote the unique role of the churches in countering modern slavery and human trafficking. The workshop will present a preventative approach to modern day slavery through community building and resilience and advocating the use of the flexible model of Hidden Voices which has been successfully used in the UK, Italy, Ghana and Tanzania. The key question of what the churches can bring to countering modern day slavery will be emphasised. The churches bring grassroots involvement and participation, a willingness to work with key partners and access to key decision makers locally and nationally. Examples will be shared from Tanzania, Ghana, Italy and the UK.

70. Palestinian Christian Church, Witness and Theology

Palestine, Israel, Holy Land, peacemaking, justice, advocacy, church witness, Jerusalem

The first part of this workshop introduces the church of the Holy Land, and gives an update on the reality on the ground in Palestine/Israel. It then explains the different challenges faced by Palestinian Christians, highlighting the witness of Palestinian Churches on the ground, through their ministries of love and mercy, advocacy for a just peace, and fight against all forms of racism and extremism. The positions of the heads of churches in Jerusalem on the various relevant issues will be presented. The second part of the workshop introduces Palestinian theology, highlighting the “Kairos Palestine” theology and movement and other Palestinian theological themes. The workshop will offer final conclusions and recommendations towards the support of the Christian presence in the Holy Land,



and the mobilization of an ecumenical movement for the cause of peace, justice and reconciliation, within the framework of the true and prophetic church.

71. The Korea Peace Appeal: A religious and civil society coalition to end the Korean War

Reconciliation, peace, war, conflict resolution, Korea, Cold War, division, militarism

The Korean Peninsula remains in a state of war today despite an armistice agreement having been signed almost 70 years ago. The parties on the Korean Peninsula remain technically at war with each other, threatening the lives of the people and the environment all around Northeast Asia. To bring an end to this situation, the National Council of Churches in Korea has joined a broad international coalition including religious and civil society organizations called the Korea Peace Appeal and have pledged to help add 1 million signatures from Christians to the total goal of 100 million signatures around the world. This is a new chapter of the campaign that began at the 2013 WCC Assembly in Busan, which focused on the establishment of a peace treaty. The NCCK has since taken the peace treaty campaign to various areas of the world along with partners and members of the WCC. The NCCK has learned that our efforts will be more effective when linked up with a broader network of the global community including especially civil society. This workshop will raise awareness of the conflict in Korea and also engage participants in the campaign itself.

72. Child Rights Protection in Asia: Challenges and Opportunities for Churches' Accompaniment

Children, child rights, child protection

Children irrespective of their nationality have been struggling with 'shadow pandemic' throughout 2020 when the COVID-19 pandemic brings disruptions into day-to-day life. Adding to pre-existed concerns, the 'shadow pandemic' and the global crisis also hit children and put them into more challenging situation as, for some children, the impact of the crisis will be lifelong. These realities bring both challenges and opportunities for churches. The CCA affirms that churches are called bear witness to Christ by taking prophetic stand in the face of child protection and implementation of child rights. It is our mandate to accompany churches in Asia in their journey to respond to the challenges. On the other hand, churches are given the opportunity to bring their ideal concept of diakonal ministry into practice. Many churches in Asia are involved in different projects at grassroot level to advocate for child rights protection and fulfilment. The workshop will address concerns and challenges faced by children in Asia: impact of multidimensional poverty to their access to education and/or health services, educational loss and children's psychological well-being, and child protection in the context of increased risks of violence, exploitation, and abuse during lockdowns and other measures. The workshop will also be a platform for sharing best practices on what churches have been and are doing to accompany children in children, child rights child protection children, child



rights child protection this unprecedeted time, also encouragement for churches to move forward beyond the pandemic context.

73. Implementing the “Affirmations of Belonging for Faith Leaders” to Eliminate Statelessness

Belonging, Nationality, Statelessness, Dignity, Interfaith, Discrimination, Exclusion

Millions of people around the world are stateless, meaning they are not citizens of any country. Statelessness poses a severe threat to people's dignity and affects people's access to services and enjoyment of basic human rights. Discrimination on the basis of various grounds, including race, gender, and religion, also continues to be a major cause of statelessness. This workshop will focus on the causes and consequences of statelessness and the role that religious groups and communities and inter-faith organisations can play to address it. In particular, the workshop will explore how the Affirmations of Belonging for Faith Leaders, launched in May 2022 by Religions for Peace in partnership with the World Council of Churches, can be used practically to support interfaith cooperation in the common quest to eradicate statelessness.

74. (FRA/ENG) Humanity and Spirituality in the face of Fourth Industrial Revolution and Artificial Super Intelligence

Inequality, Artificial, Super, Intelligence, Technologies, Homo-Deus, Transhumanism, Posthumanism Dignity, Disparities, Catastrophe, Creator, Christ, Faith, Oikotree

All Industrial revolutions have begun with inequality followed by political and institutional changes. The Fourth Industrial Revolution(4IR) and the new Artificial Super intelligence (ASI) technologies impact all disciplines - agriculture, industry, science, finance, information economies, wars, religion, spirituality and even challenge human faith in God. Human beings and machines are fused, and human progress is led by machines. Human beings could finally become the Human Creator, 'Homo Deus'. The issue we will face most seriously would be what it means to be human beings and human dignity. The socioeconomic, global political, and human spiritual situations are becoming out of control, even though the history of science and technology is progressing. The unjust economies, ecological destruction caused by unsustainable development trigger disparities in economies, widen the gap between the rich and poor leading to an ecological catastrophe. Will technology be able to turn all the chaotic situations into order again? These 4IR and ASI technologies need to be addressed as humans experience, engage, and relate.

A critical review on the development of post-modern thought, transhumanism and posthumanism which are behind these technological developments is the need of the hour. There will be situations of conflicts between human beings and machines. As we embrace the era of 4IR and ASI, there will be no more place for Christ's love to move, reconcile and unite between human beings and human



beings, human beings and nature, and the Creator, This challenge requires a serious theological reflection.

The OIKOTREE workshop intends to make people aware of these technologies that control our lives, economy, culture, spirituality, and politics. It will facilitate a thoughtful process, debate on the pros and cons and provide a platform for the constituencies of WCC to address the issues of 4IR and ASI.

75. The forgotten threat: Nuclear weapons in the 21st century

Nuclear weapons, disarmament, risk prevention, feminist foreign policy, nato, new technologies

The doomsday clock shows 100 seconds to midnight - closer than ever before. The reason is the mixed threat of climate change and nuclear weapons existence. While policies to combat climate change are discussed in public and politics, disarmament policies have largely been forgotten. The war in Ukraine and the nuclear threats show plainly the risks of nuclear weapons existence pose to humankind. This workshop will give an overview on the impact of new technologies as well as about current nuclear strategies. In this context we will especially discuss the role of NATO. The workshop will highlight the position of NATO as a whole. Furthermore, it will also show disarmament ambitions in different European countries and amongst various actors such as parliaments, governments and civil society. This workshop will furthermore deal in-depth with common arguments of nuclear deterrence supporters and work out why nuclear weapons cannot be a solution to international conflicts.

76. Advocacy and political aspects of churches' engagement with climate change.

Climate change, dialogue with politics, churches' advocacy, youth, sustainable future

Churches under the umbrella of WCC are accompanying annual COPs from their inception. Annual meetings of COP offer an opportunity to get engaged in the dialogue with climate negotiators, politicians and with the institutional structure of the UN. Experience of a dialogue with politics in the European context is for a successful advocacy at the global level of significant importance. Conference of European Churches has a long experience of a dialogue of churches with the EU which is anchored in the primary law of the EU and aims for 'an open, transparent and regular dialogue with churches.'

The workshop will offer in its two-pronged approach a summary of a dialogue of churches with politics on climate change in the European context and experience gained from churches' advocacy in the context of COP at the global level. The event will build on a successful cooperation of WCC and CEC in addressing climate change. The workshop will elaborate on the process of engagement and mutual trust-building of participating actors that are underpinning such a dialogue. The aim of the workshop is to identify lessons enabling a successful advocacy of churches on climate change at the global level in addressing questions like: What are presuppositions of a successful dialogue of



churches with politics? How can European Green Deal, a dialogue of churches with the EU and experience of Europe in responding to climate change inspire other continents? Can Christian values contribute to global ambition of a sustainable future? How can we learn from each other for a better response to climate change?

77. My brother's keeper? Stewardship of creation through the Eucharist

Environmental Crisis, Ecological Justice, Eucharist, Conservation, Solidarity, Sustainability, and Sufficiency

As the theme of the WCC General Assembly is centered on 'reconciliation and unity' – the workshop with its focus on ecological justice, seeks to address the role of humanity and its relation with the rest of creation. The workshop will look into the Eucharist as an arena for ecological conservation – where human beings see creation as a sacrament. Through participation in the Eucharist, human beings as knowers can focus on raising awareness of the environmental crisis, as stewards, we can explore the challenges and the implication of the crisis, and as priests, we can suggest ways of sustainable development to address the environmental crisis, and as inspirers, we can nurture an environmental ethic through the Eucharist.

We will also look into solidarity, sustainability, and sufficiency of creation. Solidarity among different people and creatures showing respect for diverse creations. Sustainability — environmentally friendly living and working conditions that enable life to flourish. Sufficiency—sharing, which requires equal or fair consumption of environmental resources, which sustains life for the common good of human beings and the rest of creation. The workshop will show how humans relate to the world; placing greater emphasis on both respecting human dignity and valuing living in harmony with the rest of creation and, above all, calling for a change in lifestyle.

78. In search of New Wine Skins? World Christianity and Decolonising of Theological Education

Theological education, decolonial, formation, agency

As early as in 1974 the late John Mbiti, an Kenyan Anglican theologian and professor at Bossey pointed out, that "the centres of the Church's universality are no longer in Geneva, Rome, Athens, Paris, London, New York, but Kishasaha, Buenos Aires, Addis Ababa, and Manila". While new 'centres' of world Christianity have emerged, eurocentrism continues to dominate theological education both in terms of its content and method. Critiquing this continued imperialism, this workshop will explore the potential and promise that the shifts in world Christianity hold for decolonising theological education. Taking as its point of departure various identity-specific theologies that have emerged from experiences of marginality this workshop will explore the following



- a) The case for decolonising theological education through a critique of the hegemonic and normative influence of the West on the means, methods and motivations for theological education.
- b) The challenges that world Christianity's turn to the margins as agents and sources of theologising poses for doing theology and delivering theological education.
- c) The connections between the talk and walk of decolonising theology, i.e. what does it mean in practice to decolonise theological education. What can we learn from the various practices of decoloniality across world Christianity?

79. Friends or foes? Overcoming dichotomies between gender equality and Freedom of Religion or Belief (FoRB)

Gendered persecution, human rights, religious freedom, gender equality

Until recently most of the research and data on FoRB violations has been gender blind, based on the mistaken presumption that men and women experience these violations in the same way. Women's experiences and voices have been missing or overlooked when collecting data or developing interventions to counter FoRB violations.

Furthermore, FoRB is often mistakenly seen as excuse for gender-based discrimination in the name of religion. Women of faith thus have been presented with a difficult choice: keep your faith and accept discrimination or leave your faith behind and gain freedom and equality. This imperative is based on a view of religion influenced by secularization, presuming that religion must be necessary bad for women and true equality for women can only be achieved outside religion.

Tensions between FoRB advocates and women's rights activists can, however, be overcome by recognizing common goal to empower and support women in their struggle for their rights, including right to FoRB.

This workshop investigates four main topics:

1. Short introduction of FoRB and main challenges existing in the intersection of FoRB and fight for gender equality.
2. In what ways FoRB violations affect women differently than men?
3. What are the main factors undermining women's rights to practice freedom of religion or belief?
4. What could be done to tackle these challenges and strengthen women's freedom and equality?

The workshop will be interactive, consisting of presentation, group work, practical exercises and discussions.

Wednesday, 7 September

80. Caribbean Spirituality in the Digital World

Caribbean Spirituality, Digitalisation, Mission, Gender-Based Violence, Women, Youth



Caribbean spirituality is the essence of our lived experiences. These experiences encompass the relations between us and God, and those around us. It is a personal experience, linked to our history as a Caribbean people. It is also keenly specific to our daily walks, which are informed by our religious practice, race, ethnicity, social class, gender, and sexuality.

Digital culture is the broad academic discipline ranging from, but not limited to, the progression of technology which affects our daily lives, to how we in turn affect the development of technology. It also explores the integration of digitalisation into society and how society has changed because of it.

In this workshop, we aim to explore these two topics which can appear to be at odds with each other. Caribbean spirituality holds our ancestry, our history and our lives today. Digital Culture can feel futuristic, distant and quite separate. However, when the Covid-19 pandemic physically forced us to be apart, digitalisation increased swiftly and became part of our present.

In this workshop, our primary objective is to use Caribbean Spirituality as our lived experience to explore ways that digitalisation can provide niche avenues for ministry and mission. This will be explored using a case study of Souled Out Servants, an independent youth mission arm of the Presbyterian Church of Trinidad and Tobago.

We are aware that countries function with varying degrees of technological affordances which will inform approaches to spirituality and digitalisation on a uniquely individual level specific to the context. With the use of this case study, we hope to inform and ignite thoughtful discussions on this topic, and explore and brainstorm actionable ideas and practical applications specific to the context of participants.

81. "Go for gender justice! " An initiative on the pilgrimage of justice and peace

Women, inclusion, gender justice, diversity, power

WCC has invited its member churches and all people of good will to join the pilgrimage of justice and peace. The initiative "Go for Gender Justice" in the Protestant Church in Germany (EKD) accepted this call.

Although the world communion (of churches) has long recognized that all human beings, regardless of gender, have equal dignity and equal rights, gender equality and injustice are becoming increasingly evident. As through a magnifying glass, the global pandemic has shown that social and economic coexistence is based on discriminatory structures that disadvantage women in particular. Groups and governments are gaining strength in Germany, Europe and the world that are again questioning women's rights, rejecting gender diversity, and challenging what has been achieved so far.

The initiative combines spiritual practice and critical reflection. In addition to the spiritual pilgrimage experience, the initiative aims to renew the joint commitment to gender justice in view of current



tasks and challenges, to create contact areas with social actors through cooperation and to work out together how injustice and discrimination can be reduced.

10 regional and local pilgrimage initiatives are still on their way addressing the following topics:

- Share work, power, and influence fairly
- Overcome devaluation and violence
- Recognize diversity

Along the way, pilgrims visit places of pain and places of hope to gather input and ideas for further advancement in church and society.

The initiative is accompanied by social media and classic public relations work. An online platform (<https://www.go-for-gender-justice.de/>) enables a virtual pilgrimage to individual stations by documenting contributions and videos from the different stages and offers in-depth material on the main topics.

The workshop presents the pilgrimage and the underlying concept (verbally and with film material). The aim is to encourage other churches to take up and implement the concept of "Go for Gender Justice".

82. Participation and peace through interreligious cooperation

Women, youth, indigenous, orthodox, racism, poverty, disability, Interreligious, interfaith, houses of religions, dialogue, cooperation, international learning, transformation, peace.

Churches and other religious communities present the concept and experience of the House of Religions in Bern, Switzerland (uniting eight religious communities) and the House of Religions in Puttalam, Sri Lanka (uniting four religious communities). Hypotheses on interreligious encounter, dialogue and cooperation are reflected in the experiences of representatives of these two houses of religions and brought into discussion with the experiences of the participants from different contexts: In what ways are interreligious encounters preparing the ground for equal participation in society? How can interreligious encounters and dialogues pave the way to address challenges and conflicts together? What are the potentials of shared public statements, mutual advocacy and joint action of different religious representatives and communities as a public sign of peace? And finally, how can interreligious encounters dialogue and cooperation contribute to consolidate dialogue as a basis of life for society?

The universality of the love of Jesus Christ manifests itself in the movement to reconciliation and unification of the world. This is a demanding assertion in the interreligious context. Without sustainable and meaningful experiences of encounter and reconciliation, this can easily be understood as an empty promise or intrusive claim. Establishing interreligious work on an equal footing requires sensitized communication and organization so that mutual trust can grow and real participation can take place. The workshop attempts an interreligious approach to the theme of the



WCC Assembly; it is important to reflect on the interreligious dimension of the ‘ecumenism of the heart’.

83. Celebrating Difference Staying Faithful - Building Life Flourishing Communities Together With Different Faiths

Ecumenical, Inter-faith, Dialogue, Justice, Peace, community work, stories, women, youth

Working across faiths and cultures is mostly understood as “inter faith dialogue”; that too with learned people of certain age and gender. In this workshop, we’ll share practical examples of inter faith community work. We’ll share stories of how in a super-diverse, multi-faith, multi-cultural town Luton (UK), just north of London, where over 140 languages are spoken, Christians & people of different faiths join together to feed the hungry, to tackle digital and fuel poverty, to plant trees and create peace gardens. We’ll demonstrate how it is possible to restore justice, peace and the integrity of God’s creation, by putting our faith into action, by complementing one another and not competing against one another, by acknowledging and celebrating difference and yet staying faithful to our own religious and cultural identities.

Luton is also the birthplace of one of the most notorious far right extremist groups called English Defence League (EDL). We’ll share stories of why and how was it started in Luton? How all faith communities united together against all extremism and on multiple occasions prevented communal riots ensuring peace & integrity of the town is held at all times and that young people are not criminalized.

Thanks to globalisation we are living in an increasingly inter-connected world. We all must therefore create space for everyone to feel welcomed to partake in and contribute to God’s mission, so that in God’s beautiful world, everyone may have life – life in all its abundance, life in all its fullness. How do we create such ecumenical and inter-faith space? How can we confidently move in Christ’s love towards reconciliation and unity, but not uniformity? This workshop will focus exactly on that.

84. Congregation based Advocacy impacting the world

Congregation, Advocacy, HIV, Migrants, Children, Racism, Social Protection

Participants will be equipped and enriched with knowledge and experience on how to do advocacy in key domains of action, based on the three pillars: - Prophetic, Pastoral and Practical. The experience of five advocacy initiatives at the congregational level with impact on HIV will be presented with the methodology of world café- where the participants have an opportunity to interact and discuss with each experiences:

- House of Rainbow (UK), congregations give refugee to the migrants living with HIV. (Rev'd Jide Macaulay)



- Super Sunday in (Scotland), which creates awareness and resource mobilization and sharing of resources, connecting the various congregation experiences to the people of the regions. (Ms. Carol Finlay)
- Children's letter writing campaign (EAA), children write letters to the presidents and health authorities calling for universal access to paediatric treatment. (Ms Francesca Merico)
- Advocacy for social protection- mobilising communities (Church of Sweden).
- Overcoming racism (India) in which marginalized communities with less access to resources, care and treatment, work to change power relationships between marginalized communities (Dalit and transgender)- Dr Sudipta Singh

The session is Co-Moderated by The Rev'd Fr JP Mokgethi-Heath (Church of Sweden) and Ms. Dionne Gravesande (Christian Aid).

85. (SPANISH) Experiences and lessons learned in the search for peace and reconciliation in Colombia

Peace agreement, reconciliation, ex-combatants, Colombia, churches, churches

This workshop will share about peace building in Colombia through dialogue between the former FARC-EP guerrillas and the Colombian government and how churches in Colombia in collaboration with the international ecumenical movement are working to accompany those who have laid down their arms and in reconciliation processes in communities that have been divided by violence and, after the peace agreement, are able to rebuild relationships to work together for the social and economic well-being of their participants.

86. (FRA/ENG) Ending Statelessness to Uphold Every Human's Equal Dignity

Women, citizenship, nationality, statelessness, justice, sustainable development, inclusion, human dignity, inequality

Just as human rights are universal, so too should no one be left behind. However, stateless persons – those with no country recognizing them as a citizen – are being left behind. Stateless people face significant hardships and rights violations throughout their lives, from obstacles to accessing education, healthcare, and employment, to limitations on their freedom of movement and even family unity. Yet, statelessness is a problem that can be resolved with the political will. Often, statelessness is a result of discrimination, such as when a state denies citizens the right to pass nationality to their children on the basis of the citizen's gender, or when certain ethnic or religious groups are excluded from citizenship on the basis of their identity. In many countries, children are at risk of statelessness due to their lack of birth certificates.



Christians are particularly called to care for those who suffer and are excluded from society, and therefore have an important opportunity to live their Christian values through work to eradicate statelessness. WCC members and their congregations have the potential to significantly advance the growing global movement to end statelessness, including by supporting local outreach to stateless communities or those at risk of statelessness, and using their political voice to encourage policymakers to address the root causes of statelessness.

This workshop will raise awareness of the human impact of statelessness, its root causes, and opportunities for the WCC community to support efforts to end this grave human rights violation, which undermines the equal dignity and worth of those affected. By galvanizing even greater engagement by the WCC community, its members can make a dramatic impact on efforts to end this root cause of suffering and exclusion.

87. Promoting gender equality, Social inclusion, Climate Justice and women empowerment through recycling and reuse of resources, a case study from Pakistan

Gender Equality, Social Inclusion, Women empowerment, Climate Justice, poverty, vulnerability, kitchen gardening, biogas, nutrition, recycling, Women Self Help Groups, Agro-ecological

Pakistan is a Muslim male dominant society and women living in rural areas remain poor, vulnerable and marginalized. In the case of minority women, their vulnerability becomes double due to their religion. The social vulnerability contrasted with economic vulnerability keeps women underpaid. Trend of industrial agriculture has pushed rural women into vicious cycle of poverty. PSD-Pakistan believes that Promotion of sustainable agro ecological practices such as engage the poor women in kitchen gardening, revolving small loan, and making biogas through cow / buffalo dung can promote gender equality, social inclusion and women empowerment at grass root level.

SPSD-Pakistan in collaboration with FIMARC-international started interventions to address the vulnerability of marginal women through participatory approach. This approach helped SPSD-Pakistan to establish a Circular Economic Model that involves re-cycling, reuse and combining resources to reduce dependency on external inputs and cope up with the climate change.

SPSD-Pakistan mobilized poor and vulnerable women to form SHGs for collective ownership and common welfare. Each group size was restricted up to 20 members with regular savings contribution of 500 Pakistani rupees. These women were facilitated to start a Revolving Loan Scheme among themselves. SPSD-Pakistan organize number of trainings for these women on kitchen gardening, biogas, vermicomposting and biological pest management using local resources.

These women started to grow organic vegetables in the home gardens and at empty spaces around them. Some women started collect waste dung from common places or from the houses of landlords



where they were employees on subsistence level. They feed this dung into the digester. The dung is converted into biogas.

The promotion of sustainable agro ecological practices through recycle and reuse of resources has enabled these women to enhance their livelihood, nutritional values and reduce their fuel expenses. Now these women are respected and recognized among relatives and community members.

88. Experiences of Local Churches Addressing HIV related Stigma

HIV, stigma, marginalized populations, local churches

HIV-related stigma is a major barrier to eliminating HIV and AIDS as public health threats. Stigma is a worldwide challenge affecting many groups of people, including not only people living with HIV, but also people who are often marginalized by society, such as men who have sex with men, people who inject drugs, people who have experienced gender-based violence, sex workers, and racial and ethnic minorities. Local faith communities, through influence on the attitudes and behavior of their members, have a substantial impact on stigma. In this workshop, we will discuss the experiences of local WCC congregations that have implemented programs to reduce HIV-related stigma.

A panel of local church leaders from a variety of settings will describe their experience when implementing stigma-reduction programs, including theological, cultural, or practical challenges, and the results they have achieved. Members of frequently stigmatized groups will also share their experiences. Audience participation will be encouraged.

In addition to the panel, we will present the results of detailed case studies of several other local churches with active stigma-reduction programs. The case studies of congregations will serve as a basis to analyze the intersection of layers of stigma.

This workshop will emphasize actions. We will not discuss whether or not stigma is important in the HIV epidemic. Rather, we will start with the recognition that it is important, and we will focus on what local churches can do about it. The workshop will go beyond description of experiences. In alignment with WCC practices and principles, it will bring concrete ideas to tackle HIV stigma in churches for and with people living with HIV and most affected communities.

89. Towards Tax Justice in Latin America

Economy and Theology, Tax, Economic Justice, Latin America, #ZACTAX, NIFEA.

Economic injustice and inequality are endemic in Latin America. This has been caused by the historical legacies of colonialism and the policies of neo-liberal capitalism that have been enforced, often brutally, through structural adjustment programmes of global financial institutions.

Theology is absent in the discussion of economy. However, religion and the economy are interwoven aspects of the production and reproduction of life. Every economic system brings a theological or religious understanding of human beings and society.



In the present situation, process of studying, raising awareness and advocacy on national and global tax systems is a door to address economic injustice in the region. A theological reading of tax system should include not only just taxation but also reparation of the already provoked damaged.

AIPRAL has launched a tax justice campaign along with the NIFEA process to emphasise the necessity of tax justice in the Latin American context. This campaign has sought to launch a process of study, education, advocacy and theological reflection to be able to engage with academy, social movements, churches and theologians.

The effort of the workshop will be to speak about the campaign in the Latin American context, to be able to expand with the campaign in other churches in Latin America and to network with likeminded individuals and organizations in other parts of the world.

90. Faith Imperatives for a Gender-focused Media Watch

Gender equality, digital justice, media, stereotypes, communication, media monitoring, stigma, social media, violence, peace

The theme “Christ’s love moves the world to reconciliation and unity” raises questions about the conditions in society which create our current reality of conflict, violence and disunity. Media, including traditional, digital and social media, are one of these major influences. Gender inequalities are perpetuated in and through our news, social media, and entertainment, complicating efforts to eradicate violence and discrimination against women and girls in politics, the economy, society, religion and culture. Gender bias, stereotyping, and misrepresentation normalize and entrench the unequal gender power relations at the root of discriminatory attitudes, behaviours, and practices. Such practices often silence women through fear of speaking up and stigmatization. Internet-enabled violence against girls and women impedes their participation in the digital sphere, and their right to freedom of expression online, among other human rights. This workshop will present evidence from the Global Media Monitoring Project coordinated by the World Association for Christian Communication. The project has amassed 25 years of data from 100+ countries documenting change in the comparative portrayal and representation of women and men in news media. The workshop aims to: (i) Increase awareness of gender equality gaps in the news media; (ii) Introduce participatory media monitoring tools that faith leaders and the ecumenical community can use to collect evidence; (iii) Offer tools to design advocacy actions that can help advance a gender-just and equal media environment, and; (iv) Inspire ecumenical and intersectoral collaboration on gender equality and media.

91. Crossing boundaries in ecumenical formation: Embracing plurality, engaging otherness, transforming community

Climate crisis, animal rights, plurality, otherness, green curricula, trans-formation



Today we are witnessing a human-induced climate crisis, which causes a variety of problems. While the impacts of climate change are already devastating, the necessary progress towards climate neutrality is not as fast as it is necessary. To overcome the crisis, countries, people but also churches and especially educators need to join forces urgently, to articulate a green ethos, and a green eco-theological curriculum. Ethical principles need to guide both the continuation of human activity and economic development, and the measures we will need to take to adapt to climate change impacts. This however, will remain a dead end without the necessary transformation of all the people and especially the youth. Churches as guardians of values can help to remind us of the ontological link between all the creatures in the world. The relationship of animal rights with climate crisis is indeed profound to the extent that mass breeding and uncontrolled meat-consumption combined with the increase in the earth's population are boosting carbon emissions and worsening the aquifer. In this vein one must stress the ensuing importance of theological education in defining the necessary pattern towards a reconsideration of our vision towards God's creation and plurality. In this respect, the workshop will demonstrate examples of good practices from various Christian settings and suggest possible eco-theological initiatives, addressing the on-going climate crisis. By embracing the existent biodiversity in God's creation, the panel seeks to pave the way towards the urgent ethical transformation of the local communities supported in parallel by a more inclusive and radical educational model that will take into consideration all the current challenges.

92. (KOREAN/ENG) The Squid Game - Youth poverty

the Gospel of the Kingdom of God, youth, poverty, inequality, solidarity

The K-Drama 'Squid Game' received enthusiastic responses around the world. The reason is that the world of squid games in the drama and the real world in which we live are not so distinguishable. The world dominated by money drives all problems into individual problems, and individuals become scattered and anxious. In particular, young people used to be the most likely class, but now they are among the most vulnerable (especially in South Korea).

At the 11th Assembly of the WCC, we are going to think about this topic with young ecumenical people around the world. How the Gospel of the Kingdom of God can contribute to reducing the acceleration of inequality (especially young people), and our confession of faith can make the world a better place. In addition, I would like to explore the possibility of better conversation through solidarity and cooperation beyond self-centered faith. At the workshop, you will enjoy traditional Korean games together and have the adventure to transform the world in The K-Drama 'Squid Game' into the kingdom of God in the Bible.

We represent the topic of the workshop using Dorothe Selle's words as follows: "A truly spiritual person is not a person who appreciates and rejoices because I do not suffer the pain they go through while distinguishing myself from others. Rather, I am a person who completely opens myself up so



that the pain of others can flow into my spirituality and life. And it's not letting this pain engulf us, it's someone who supports each other and changes the structure of the pain together."

93. Connecting in Climate Justice for All at COP26

Young people, climate justice, global collaboration

The Climate Justice for All (CJ4A) team consisted of six young people from across the global Methodist and ecumenical family. They developed a campaign to engage those connected with the Methodist tradition in taking action on climate change. You can see some reflections of their work at COP26 here: Climate Justice For All – World Methodist Council.

The Climate Justice for All project has been a:

- response to the climate emergency together
- campaign for all ages but led by young people, prophetically highlighting the transformation needed in our churches and societies
- way of exploring different theological approaches to climate justice and reaching a deeper understanding of our role and responsibilities as Christians to steward the earth

Drawing on the experience of CJ4A the workshop will explore themes of youth participation and leadership, story-telling, the place of the 'local' in international advocacy and next steps in striving for climate justice.

The learning and impact of the CJ4A team offers insights to benefit similar global project working, while – climate justice – has increasingly obvious interconnectedness with all areas of WCC member churches engagements and activities.

The example of the CJ4A project and the learning, insights and questions generated by the approach hopes to provide workshop participants with new perspectives and inspiration. With specific insights around the future of global co-operative mission for ecological justice.

Through sharing and discussion, participants will leave the workshop with new perspectives on the faith basis for climate justice and inspired to facilitate young leaders in their organisations or communities.

94. A Journey Towards Unity in a Chinese Context

Uniting Church, Unity, Post-denomination, China

The workshop entitled "A Journey Towards Unity in a Chinese Context" is intended to enable the audience to understand the work done by the Church in China as a uniting church towards unity through presentations and pictures, videos, etc. Unity has been a key subject for the Church in China for over one century. The spirit of Unity could be first traced back in mission work in early 20th century. By now, the protestant church in China has no denominational establishments and is still developing its own contextualized thinking of unity. The speakers will consist of church leaders and seminary professors from China, depicting their understanding of the unity in their own context,



through which both general concept of unity in China and specialized practices will be demonstrated.

The Workshop is to be divided into two parts, namely presentations and Q&A sessions.

The presentation includes three parts,

1. A general introduction of the understanding of Unity of the Church in China
 2. Unity in daily practices
 3. A theology of Unity
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