

WORLD COUNCIL OF CHURCHES COMMISSION ON FAITH AND ORDER



Minutes of the Meeting at the Monastery of Caraiman Busteni, Romania 17-24 June 2015

Faith and Order Paper No. 222

MINUTES

of

THE COMMISSION
ON FAITH AND ORDER

Meeting at at the Monastery of Caraiman
Busteni, Romania
17-24 June 2015

Faith and Order Paper No. 222

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PREFACE

You will see in the following pages how some fifty theologians meeting in Romania in June 2015 became, in the short space of five days, a body of theological study focused on issues relating to the growth of their respective churches towards full communion. They came from more than thirty countries from all continents; they represented all the major Christian traditions; most of them had hardly met or worked with each other before.

You will see how those theologians have built a community of prayer, joy and work; discerned the contemporary challenges to theology in the service of communion and reconciliation; and made plans concerning their future work together on the issues they identified as priorities.

You will see that the new Commission on Faith and Order of the World Council of Churches (WCC) remains attached to its primary task, which, in the words of its By-laws, is “to serve the churches as they call one another to visible unity”.

You will see that at the same time the new Commission on Faith and Order intends to theologically accompany the churches as they embrace the call to be pilgrim churches journeying together as signs and servants of God’s reign of justice and peace.

Rev. Dr Odair Pedroso Mateus
Director of Faith and Order

ATTENDANCE

Moderator

Rev. Dr Susan Durber

Vice-moderators

H.E. Metropolitan Prof. Dr
Gennadios of Sassima
Rev. Prof. Dr William Henn
Rev. Dr Morag Logan
Rev. Prof. Dr Makhosazana
Nzimande
Rev. Dr Hermen Priyraj Shastri

Members

Prof. Dr Pablo Andiñach
Bishop Hitolo Arua
Rev. Dr Sandra Beardsall
Rev. Prof. Dr Angela Berlis
H.E. Metropolitan Prof. Dr Bishoy of
Damietta
Mr Soterios Angelos Boukis
Ms Maria Louise Munkholt
Christensen
Rev. Dr Monica Coleman
Bishop Stephen Conway
Prof. Dr Magali do Nascimento
Cunha
Rev. Dr Stephanie Dietrich
Rev. Prof. Dr Anne-Louise Eriksson
Rev. Dr Arne Elis Leonard Fritzon
(EDAN)
Prof. Dr Thomas Greggs
Very Rev. Prof. Dr Viorel Ionita
Very Rev. Prof. Dr Archimandrite
Jack Khalil
Rev. Prof. Dr Glenroy Michael Lalor
Rev. Prof. Dr Atenjemba Wati
Longchar
Ms Kristina Mantasavili
Prof. Dr Georgios Martzelos

Rev. Prof. Juliette Matembo
Prof. Dr Paul Meyendorff
Prof. Dr Krzysztof Mielcarek
Prof. Dr Rachel Ellen Muers
Prof. Dr Bernd Oberdorfer
Rev. Dr Berhanu Ofgaa
Rev. Yolanda Pantou
Rev. Prof. Dr Rebecca Todd Peters
Very Rev. Dr Tiran Petrosyan
Rev. Prof. Dr Cecil Mel Robeck
Rev. Prof. Dr Valério Guilherme
Schaper
Rev. Prof. Dr Jaeshik Shin
Very Rev. Prof. Dr Vladimir Shmaliy
H.E. Metropolitan Dr Kuriakose
Theophilose
H.E. Metropolitan Dr Vasilios of
Constantia-Ammochostos
Bishop Prof. Dr Maxim Vasiljevic
Rev. Prof. Dr Liz Vuadi Vibila
Prof. Dr Myriam Wijlens
Rev. Dr Ellen K. Wondra

Apologies

Dr Ani Ghazaryan-Drissi (WCC/
Faith and Order Secretariat)
Rev. Prof. Dr Emmanuel Anyambod
(Commissioner)
Rev. Anne-Cathy Graber (Consultant)
Dr Tony Kireopoulos (Consultant)
Prof. Dr Janet E. Smith
(Commissioner)

Proxy

Prof. Dr Kristine A. Culp (for Rev.
Dr Robert Welsh, Christian
Church/Disciples of Christ)

Consultants

Rev. Dr Andrzej Choromanski
Prof. Dr Ulrike Link-Wieczorek
Rev. Prof. Dr Thomas Schirrmacher

Guest

H.E. Metropolitan Dr Gheevarghese
Mor Coorilos

Minute Taker

Archdeacon Bruce Myers OGS

WCC staff

Archpriest Prof. Dr Daniel Buda
Mr Alexander Freeman
Rev. Dr Dagmar Heller
Rev. Dr Odair Pedroso Mateus
Rev. Dr Hielke Wolters

Stewards

Mr Dragos Basa
Mr Andrei Devian
Mr Marius Oblu

Hosts

H.B. Patriarch Daniel of Romania
H.E. Metropolitan Prof. Dr Nifon of
Targoviste
Archimandrite David Petrovici

THURSDAY 18 JUNE 09:00

SESSION 1 : Opening actions

Moderator's opening remarks

Following opening prayer, which was based on material prepared for the 2015 Week of Prayer for Christian Unity, the Moderator greeted and welcomed everyone assembled, especially welcoming the many new members of the Commission, and opened the session with a prayer.

The Moderator celebrated the “extraordinary and glorious testimony to the breadth and diversity of the world and the church” gathered at this meeting of the Commission, united in Christ and therefore united to one another. She invited the members “to look for Christ in each other, the one to whom we are united.”

She quoted Faith and Order's by-laws (as approved by WCC Central Committee in 2014) to help explain the Commission's purpose: “The primary purpose of the Commission on Faith and Order is to serve the churches as they call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and advance towards that unity in order that the world may believe.” She noted that “visible unity” is one of the phrases the Commission may debate, and that the Commissioners' primary purpose is to serve the churches to this end.

She noted that Faith and Order has a long history, predating the WCC and has a “strong culture.” While inviting the Commission to honor that long and noble tradition, she also invited them to consider doing things in new ways.

The Moderator described Faith and Order as a kind of laboratory, in which there are sometimes explosions, mistakes, but also miracles that can bring healing to the world. She expressed the hope that the Commission will learn to work together for the unity of the Church so that the world may believe.

She acknowledged that the work of Faith and Order is not as well known or respected as in a previous generation. One of the Commission's challenges and opportunities is to try and recapture with its work the imagination of a new generation of Christians.

The Commission's first task, she said, is for the members to get to know each other and then to discern what their specific work will be over the next seven or eight years, and to determine the specifics of how that work will be carried out. This work is also to be carried out within the context of the WCC's Pilgrimage of Justice and Peace.

Greetings from hosts

His Eminence Metropolitan Nifon of Targoviste brought formal greetings from His Beatitude Patriarch Daniel, the Patriarch of the Orthodox Church of Romania (See Appendix 1). Metropolitan Nifon expressed his personal happiness of his church being able to host this meeting of Faith and Order, which he considers one of the most diverse and important movements within the life and work of the WCC. He indicated that Patriarch Daniel would spend the day with the Commission on Monday.

Archimandrite David Petrovici, the Abbot of the Monastery of Caraiman, welcomed the Commission to the monastery, noting that this marks an historic moment in the life of his community and of the Social and Pastoral Centre “Holy Cross” at Caraiman Monastery. He extended a permanent invitation to those gathered to return to Caraiman should they ever come back to Romania.

The Moderator thanked both Metropolitan Nifon and Archimandrite David for their warm hospitality.

Quorum and agenda

The Director explained that this iteration of the Commission on Faith and Order has 49 members. Four regrets were received for this meeting. According to the by-laws, 26 Commissioners is the minimum number required for a meeting of the Commission to proceed, and quorum has been achieved for this meeting.

The agenda, as presented, was adopted.

Introduction of staff and stewards

The Moderator introduced the members of the Faith and Order Secretariat, noting especially the newly appointed Director, Rev. Prof. Dr Odair Pedroso Mateus. She said there was a clear and unanimous sense among those responsible for selecting the new Director that he was the best choice for the position. The Moderator led the gathering in a prayer for Dr Mateus as he begins his new ministry as Director.

In his opening remarks, the Director shared a passage from a text written by one of his predecessors, Dr Oliver Tomkins, who recalled the first post-war meeting of the WCC Provisional Committee, held in Geneva in 1946. In a service held in the Saint Peter Cathedral there were three preachers—“all of them having recently spent long years in prison”: Martin Niemöller, “a Chinese” [sic], and Bishop Eivind Berggrav. Tomkins quoted the third sermon, by Bishop Berggrav, the Primate of the Church of Norway, who was under house arrest during the war and reflected

on how the wartime experience had united many of the world's Christians in a unique way: "God has been saying to us, during these war years, 'My Christians, you are one. Now behave as if that were true.'" The Director expressed his hope that this same spirit might carry forward in this new iteration of Faith and Order.

The other members of the Faith and Order Secretariat present were introduced: Mr Alexander Freeman, the Rev. Dr Dagmar Heller, Archpriest Dr Daniel Buda. They were thanked for their contributions to making this meeting of the Commission possible. Rev. Dr Hielke Wolters, WCC Associate General Secretary for Unity, Mission and Ecumenical Relations was also introduced as well as Rev. Dr Theodore Gill, who is covering the meeting for WCC communications. Three stewards from Bucarest and Sibiu serving this meeting of the Commission were introduced: Mr Marius Oblu, Mr Andrei Devian and Mr Dragos Basa. Archdeacon Bruce Myers was later introduced as the minute taker of the Commission.

Metropolitan Geevarghese Mor Coorilos, the moderator of the WCC's Commission on World Mission and Evangelism was also introduced.

Nominations

The Moderator explained that one of the Commission's tasks at this meeting is to select up to five vice-moderators, who will assist in the moderating of working sessions and also share in the overall leadership of Faith and Order. The first step in that process is the formation of a Nominations Committee of approximately eight Commissioners. Commissioners were invited to suggest names for membership to this committee to her, the Director, or the Associate General Secretary Wolters, before the end of the day. A proposed slate will be presented to the Commission tomorrow.

In relation to the work of the Nominations Committee, the Moderator later clarified that, as is custom, a Roman Catholic representative has already been nominated to serve as a Vice-Moderator of the Commission in the person of Rev. Prof. William Henn. She noted that this does not preclude the nomination of another Catholic representative as a Vice-Moderator.

The Director explained some logistical details before those assembled were invited to have a brief break prior to the next session.



THURSDAY 18 JUNE 11:00

SESSION 2 : WCC General Secretary's address

WCC General Secretary, Rev. Dr Olav Fykse Tveit, brought greetings from the Executive Committee, which met earlier in June in Armenia, and invited all gathered to greet one another in the name of the Father, Son, and Holy Spirit.

Dr Tveit expressed his thanks to both the Moderator and the Director for their willingness to take on their new roles in the life and work of Faith and Order. He presented Dr Mateus with his formal letter of appointment as Director, which was unanimously approved by the WCC's Executive Committee.

The General Secretary noted that prior to this meeting he met with the President of Romania, His Excellency Klaus Werner Johannis, who he said expressed genuine interest in the work of the WCC in general and of Faith and Order in particular, and in how the state and the churches can work collaboratively for the common good. He also met with His Beatitude Patriarch Daniel of the Romanian Orthodox Church.

Dr Tveit said Faith and Order begins this new phase of its work both in continuity with the work that has gone before and in a spirit of renewal for the future.

His first encounter with the work of Faith and Order was at the fifth World Conference on Faith and Order in Santiago de Compostela in 1993, and he admitted to having a personal fascination with the Commission's work ever since, because the insights such multilateral theological dialogue can produce have the potential "to make a real difference." He noted the production and reception of *Baptism, Eucharist and Ministry (BEM)* as an example of something that touched the daily lived reality of Christians around the world. Dr Tveit noted that *The Church: Towards a Common Vision* stands in this same tradition, and represents a significant moment in the life of this Commission.

Dr Tveit invited the Commission to understand itself as a "fellowship of resources"—human, spiritual, theological—for the purpose of bringing all of us forward into deeper understanding and commitment to find new expressions of the call to unity. He also asked the Commission on Faith and Order to understand itself as both an independent body and belonging to the WCC, and to find fruitful ways of working together.

He challenged the Commission to see itself within the framework of the WCC's Pilgrimage of Justice and Peace, which he described as "a journey of faith" which itself is driven by faith—a movement forward toward new tasks and an openness to new experiences and doing things differently.

The General Secretary related his recent experience of having been asked by the Human Rights Council of the United Nations to articulate faith-based perspectives regarding climate change as an example of how the churches have an important message of hope to offer to wider conversations about issues in wider society. The churches, as communities of faith, can also support those—even outside the church—who are engaging in work for the common good. Christians can also bring a different level of commitment to such work, since their commitment is rooted in faith in God and in prayer.

He asked: As the Commission on Faith and Order, how are we confessing our shared faith together? This remains an unanswered question emerging from the Faith and Order's work on the Nicene-Constantinopolitan Creed, *Towards Sharing the One Faith*. How do we bring something more into the world as expressions of our faith? This is one of the dimensions of the Pilgrimage of Justice and Peace he would like the Commission to see as its responsibility.

He noted that "justice" and "peace" are two deeply biblical and theological words, not an attempt to connect to some kind of political movement. They give expression to the values of the Kingdom of God and the gifts of salvation: justification and peace with God.

The General Secretary said the various WCC commissions and programmes can carry out their work within the framework of the Pilgrimage of Justice and Peace, something he admits is a challenge.

The question of the unity of the church quite often touches upon issues of justice and peace. He used as an example the situation in South Sudan, where Christians are killing each other, not over theological differences but because of tribal and political divisions. The conflict in Ukraine is also an example of where the churches can bring together the discourse about justice and peace and unity.

The plight of Christians in the Middle East is also reminding us how martyrdom is serving as a witness of the faith. He also noted that early that very day, several people were killed in a shooting rampage at an African Methodist Episcopal church in the United States. This is the context in which we are called to work together for justice and peace.

A moment of silence was observed in memory of the victims of these killings, and a prayer offered.

The Moderator thanked the General Secretary for his remarks and invited the gathering to briefly discuss his comments in groups of two or three before bringing questions for him forward. Questions and observations were then invited.

Prof. Berlis noted that the WCC's work on ecology and the integrity of creation no longer seems to be a part of the wider conversation of justice and peace. This seems like a loss, since the discussion about creation is highly important. Can Faith and Order find a place for creation in theological dialogue?

Metropolitan Bishoy asked if the WCC is presenting a clear Christian idea about the concept of the so-called holy war, namely that such an understanding is incompatible with Christian teaching.

Dr Fritzson said he was interested in the General Secretary's reflections on how unity, justice and peace relate together. He added that we need to see that every kind of discrimination—race, gender, disability—is an offense and sinful, and that we need to see *BEM* within this context of our pilgrimage to justice and peace. He asked Dr Tveit to elaborate on this connection.

The General Secretary replied that justice and peace have never been seen as exclusive terms. For example, in 2011 the WCC convened an International Peace Convocation in Jamaica that looked specifically at the question of “just peace,” which resulted in a fourfold definition: peace in the community, peace in the marketplace, peace with the earth, and peace among the peoples. Addressing the challenges of the care for creation is always something about creation itself, he

said, but it is also always about how we deal with justice and peace among ourselves. As churches we are trying to make clear to political decision-makers that sustainable climate change agreements must always include a clear dimension of justice. It is not just a question of economy. Who are the most vulnerable and suffering from these climate-change realities? Therefore this movement is not a step backwards from a theology of ecology or creation, nor is this issue less important or significant in the Pilgrimage of Justice and Peace.

In responding to the question on holy war, the General Secretary noted that both the International Peace Convocation and the 2013 Assembly in Busan made clear that the churches cannot accept any concept of holy war, and must rather speak out against any attempt to make a war “holy.” The cross can never be used as a sign of war, but only as a sign of reconciliation and peace. Current realities in the world help us realize, however, that these questions are ever with us. A separate question is how Christians can or ought to defend themselves against attacks by others. We can never appeal to or bless weapons in the name of God.

He added, in response to Dr Fritzson, that questions of dignity relate to all people, inside and outside the church. *BEM* goes to the heart of what sacramental signs mean in our daily lives.

Fr. Henn expressed appreciation for how the General Secretary related the Pilgrimage of Justice and Peace to theology, doctrine, and biblical images. Faith and Order has had a special vocation to reflect on theology, and it is important that the Commission approach the Pilgrimage of Justice and Peace in a theological way. How can the unity of the church and ecclesiological questions be related to the Pilgrimage?

Dr Logan asked if the General Secretary could explain more about a theological understanding of the idea of pilgrimage.

Dr Tveit replied that the Pilgrimage of Justice and Peace must be about being on our way to visible unity. We are always searching for this visible unity so that the whole world can be served by it. Some of this was expressed in the Unity Statement from the Busan Assembly. There is a need for deeper theological and ecclesiological reflections on how we can find more visible expressions of the church’s unity. He hopes that the Pilgrimage can be a contribution to this. It is not an either-or question. He appreciates that Faith and Order can provide a deeper ecclesiological reflection on what the Pilgrimage of Justice and Peace means.

He continued that the language of pilgrimage was adopted as one way of expressing our common calling as churches, but since its adoption as a theme there has been an increasing amount of theological questioning of the different meanings and understandings of pilgrimage. As a word and concept, it has a long history in

the Christian tradition. Historically, for example, it has had negative connotations in Lutheranism. However, pilgrimage also implies humility, and can be a helpful image for the churches engaging in this work with a helpful attitude.

The Moderator asked the General Secretary, based on his wide experience with the member churches of the WCC, his sense of what is currently dividing the churches, and what questions he thinks Faith and Order might be able to help address.

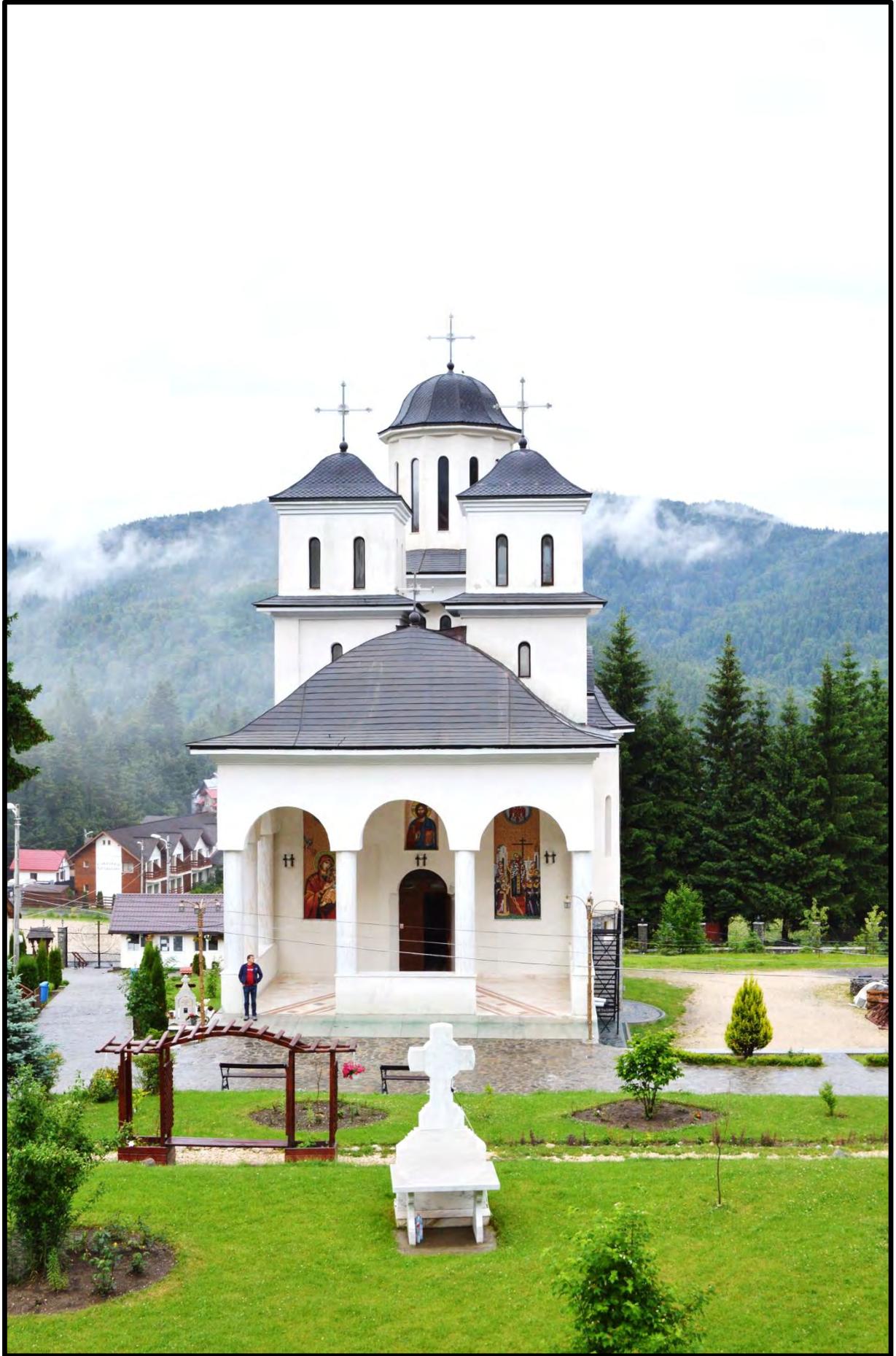
Dr Tveit observed that national, ethnic, racial, political, and social identities are becoming more important than our Christian identity. It is a real threat to how Christian identity is expressed and how we in Christ are called to be one with everyone who is one in Christ with us, and how Christianity is our first identity. The world is again being drawn along narrower lines of identity, and Christians are being drawn into that. One of Christianity's unique traits is its capacity to cut across all other barriers of identity.

He added that moral issues of different kinds are resulting in some churches distancing themselves from each other. The question of moral discernment is already on Faith and Order's agenda, so perhaps one approach to this question would be to work on how discernment on moral issues can bring us together as churches rather than further divide us.

The Moderator thanked the General Secretary for his participation, and for his invitation to Faith and Order to play its proper role in the Pilgrimage of Justice and Peace, and assured him of the prayers and support of the Commission in his work.

Introductions

The Commissioners began the process of briefly introducing themselves to one another, with the help of projected slides with some brief information on church and academic background , followed by a break for lunch.



THURSDAY 18 JUNE 14:30

SESSION 3 : Work in small groups

Small groups discussions

The Commission reconvened after lunch with the remainder of individual introductions being made.

A list of small groups for the purpose of discussing contextual ecumenical issues was distributed. The purpose of the small groups is to enable the Commissioners to share the concerns emerging from their respective contexts. This informal sharing is the first step in helping Faith and Order discern issues with which it will engage during this mandate. The groups were encouraged to give an initial opportunity to newer members of the Commission to speak. Rapporteurs will record the essence of these discussions. She suggested as a guiding question for these discussions: What are the issues that our churches are dealing with—or what issues are dividing our churches—where we live?

The Director added that these small-group conversations will also provide an opportunity for the members of the Commission to get to know one another, as well as sharing the concerns and expressions that emerge from the Commissioners' respective contexts.

It was clarified that these small groups are simply for the purpose of this informal sharing exercise. Other working groups, later on in the meeting, will deal with specific theological questions for future work.

THURSDAY 18 JUNE 16:30

SESSION 4 : Work in small groups

The small-group discussions continued until the Commission joined the Caraiman community at prayer, followed by supper.

THURSDAY 18 JUNE 20:30

SESSION 5 : Consensus-based decision making

Dr Logan facilitated a session on the consensus model of decision making.

A minority of Commissioners indicated they had participated in (or moderated) a session based on the WCC's method of consensus-based decision making.

She shared the Uniting Church of Australia's story of moving from an adversarial, parliamentary-based decision-making process to one based on consensus. This transition was in part inspired through the church's encounters with different cultures' ways of making decisions, for example among Oceania's indigenous peoples. She invited each of those present to think about how their own church arrives at a decision on a contentious issue, and then invited them to briefly discuss those different processes with their neighbors. The group was then invited to offer some of their reflections.

Metropolitan Gennadios shared some of the history of how the consensus model of decision making came to being within the context of the WCC, which he described as a spiritual process. Prof. Ionita also noted that the upcoming Holy and Great Synod of the Orthodox Church is basing all of its decision on the consensus model. Bishop Conway related the Church of England's recent experience of using traditional models of "top-down" decision making to arrive at a ruling on the ordination of female bishops versus the more consultative model that was eventually used and proved both more effective and positive.

The WCC's working definition of consensus was presented: It is a process by which a common mind of the meeting is sought about the wisest way forward on a particular issue at the time. Consensus shall be understood as "seeking the common mind of the meeting without resort to a formal vote, engaging in genuine dialogue that is respectful, mutually supportive and empowering, whilst prayerfully seeking to discern God's will." (*Achieving Consensus: A Guide to Conducting Meetings*, Geneva, WCC, p. 10).

Dr Logan noted that the document just quoted, distributed to each of the Commissioners, outlines in detail the WCC's method and structures of consensus-based decision making, including the different types of sessions in which this process can be used.

She explained why the orange and blue cards are used, namely to assist the moderator to gauge the sense of those participating in a session. The specific colors were chosen because orange and blue are distinctive colors for those who are color blind. Orange indicates warmth and blue coolness. Holding up both cards indicates to the moderator that whoever is speaking is being repetitive or that there is a desire for the mood of the gathering on the question at hand to be tested.

There are three ways of arriving at a decision using this method: consensus (when a proposal has the support of the whole meeting), recording an agreement (when a proposal does not have the group's full support, but those who do not agree can

accept the mind of the meeting or are content with the proposal, even though it is not their first option), or the use of formal decision making (through a majority vote).

When consensus cannot be reached, discussion may be adjourned until another time; the issue could be referred to a group to draft new wording or proposals; discussion can be adjourned while further work is done; a decision could be made not to proceed and not to continue to work on the issue; or if the matter is urgent and a decision must be made, the meeting can agree to decision by a formal majority.

In inviting questions from the meeting, Dr Logan noted that they have actually been working through what the WCC process describes as a “hearing session.”

It was noted that an individual’s objection to a decision could be recorded in the minutes of the meeting, even if the individual ultimately assents to the wider consensus.

Dr Eriksson asked if there is a risk that consensus decision making is “the rule of the minority”. Dr Logan said that one possible outcome of this model is that a minority group can change a decision, and this is sometimes framed as a question of justice.

Dr Eriksson also stated that the consensus model is based on the presumption of goodwill in the group making the decision, which, regrettably, is not always the case. Dr Logan admitted this is one of the challenges of the process, and that goodwill in the decision-making body needs to be cultivated, which largely falls to the moderator.

Dr Wondra asked if the moderator of a session may prohibit certain people from speaking. Dr Logan replied no, although the moderator could invite those who have spoken multiple times to refrain from speaking again until others whose voices have not yet been heard have the opportunity to speak. However, she noted that points of order may also be raised from the floor.

Dr Shastri said he had never experienced within Faith and Order a moment during which a point of order had been called. The Commission’s discussions have sometimes been contentious, but a culture of consensus decision making has been cultivated in Faith and Order, and following the WCC’s particular model of consensus decision making seems unnecessary.

Dr Eriksson said that anything that can ensure that all voices can be heard in the Commission is to be encouraged. Her experience is that not everyone speaks, for various reasons. Dr Shastri replied that this is the role of the moderator.

Dr Peters said her experience is that when difficult conversations take place in Faith and Order, the dominant voices in a discussion may sometimes obscure a larger number of individuals who for various reasons do not voice a contrary view. The use of the orange and blue cards may provide a more effective way of determining the mind of the Commission during such discussions.

Metropolitan Gennadios noted that as a commission appointed by the Central Committee, Faith and Order ought to use the methods of decision making common to the other bodies of the WCC.

As an exercise, Dr Logan invited the Moderator to the meeting's mind by moving into a "decision session," inviting the Commissioners to use their cards to respond to the following proposal:

Recognizing the decisions of the WCC Central Committee to adopt consensus decision-making processes we commit ourselves faithfully:

- *To work to consult, explore question and pray together to strive to reach a common mind;*
- *To work at what is new, and potentially uncomfortable to us;*
- *To use our cards consistently, faithfully and energetically;*
- *To not revert too quickly to what is familiar;*
- *To do all we can to help and support the moderator, always working to find ways to move forward together.*

By a show of cards, one individual indicated that he was not in accord with the proposal.

Prof. Ionita then made a plea that the members of the Commission truly listen to each other, especially given that many Commissioners are speaking in a language that is not their mother tongue. He also expressed a concern that minority voices who are voicing an opinion that emerges from a matter of faith not simply have that concern treated as a dissenting voice to be recorded in the minutes in a kind of consensus-at-all-costs approach.

The Moderator offered to add to the proposal an assurance that these concerns would be addressed.

Dr Lalor then expressed a concern that the term "energetically" in the proposal might be interpreted as meaning combative. He requested the word simply be dropped. Dr Logan explained that she added the word not intending it to mean combative, but rather supportive of the moderator when confronted by a fatigued meeting.

Notwithstanding that explanation, Dr Lalor still preferred that “energetically” be dropped from the proposal and Dr Logan consented.

Dr Eriksson asked for clarification on whether the proposal being discussed will determine whether the Commission will always use the orange and blue cards when discussing matters in plenary.

Dr Peters said her concern that this model will “get in the way of our ability to talk freely” in the context of theological discussions. The Moderator clarified that this process would only be used when there is a decision for the Commission to be made.

With a display of cards, the proposal, as amended, was adopted by consensus, and the first day of the Commission’s deliberations concluded.



FRIDAY 19 JUNE 09:00

SESSION 6 : Report of the Secretariat

After morning prayer in the chapel, the Moderator convened the second day's deliberations.

Report of the Secretariat

In a reporting session entitled "From Yesterday to Tomorrow," members of the Faith and Order Secretariat and some members of the Commission who had served during its previous iteration provided a summary of some of Faith and Order's historic, recent, and ongoing work.

The Director explained that in addition to specific study projects, some of Faith and Order's work includes constant, ongoing, and permanent pieces of work. Three of these are the Week of Prayer for Christian Unity, international consultations on United and Uniting churches, and the Forum on Bilateral Dialogues. A written report on these three work areas was read to the Commission and is included in the appendices.

The Moderator invited questions or comments on the report.

Dr Vibila asked about the efforts around clarifying the membership of an independent church in Congo (the Kimbanguist Church) in the WCC. The Director indicated this issue is being dealt with not by Faith and Order, but by the General Secretariat. Dr Buda reported that a visit to the church in question took place in April 2014. A joint Ecumenical Accompany commission between the WCC, All Africa Conference of Churches, the Organization of African Instituted Churches, and Congolese member churches of WCC has been established and, it is hoped, will meet later this year to discuss this matter.

Dr Beardsall asked about Faith and Order's ongoing capacity to provide staff support to the United and Uniting churches consultation.

The Director indicated he could not speak about this in detail, but said it was important that Faith and Order not sever this relationship, since these are churches that have gone through the "process of costly unity by moving into a new style of life in order to bear witness." That being said, recent experience has suggested that the international consultation could be "owned" by the participating churches at a higher level. Next November's consultation in Chennai, India, will discuss whether the churches themselves can take more ownership of the international consultation since Faith and Order's capacity to do this work has diminished.

Dr Logan expressed concern that if already overextended United and Uniting churches take on responsibility for organizing the international consultation, they may have to limit their participation in other ecumenical bodies because of a lack of capacity.

Dr Matembo asked if there are any regional consultations among the United and Uniting churches. The Director explained that there is even less capacity to do this kind of regional work than there is to organize the international consultation.

Prof. Meyendorff asked if there is a relationship between the Commission on Faith and Order and regional Faith and Order organizations. The Director explained that the Faith and Order movement actually began regionally, eventually resulting in the creation of the international body. There are connections between the WCC's Commission on Faith and Order and regional faith and order bodies, but these tend to happen on an informal basis, such as the Director being invited to address and consult with national Faith and Order commissions on an ad hoc basis.

Study on ecclesiology

The background paper, “Six Brief Historical Notes on the Faith and Order Study on Ecclesiology” was distributed, and is included in the appendices.

Fr Henn then offered a presentation to the Commission on the more than 20-year development of *The Church: Towards a Common Vision*, based on how the convergence text was presented to the Tenth Assembly of the WCC in Busan, Republic of Korea, within the context of one of the 21 “Ecumenical Conversations” offered at the Assembly, which had about 60 participants. He also presented a summary of the recommendations received from those participants:

- We encourage the churches and ecumenical bodies to translate *The Church: Towards a Common Vision* into many languages and to provide study materials in accessible formats—including oral resources—in order to facilitate understanding and response, and for use in theological education and ecumenical formation.
- We encourage the churches to be prepared to receive *The Church: Towards a Common Vision*, to use extensively, and to respond to it by the December 2015 deadline, taking into account experiences of the text's use and usefulness in their own contexts.
- We encourage ecumenical bodies to initiate reception processes in order to respond to the text by the December 2015 deadline.
- We encourage the WCC Faith and Order Commission, when seeking responses from the churches, to go beyond the question to “what extent does the text reflect the ecclesiological understanding of your church?” to the question “to what extent does this text reflect the faith of the church through the ages?”

The Moderator invited comments or questions.

Metropolitan Bishop asked about the statement, “Doctrine divides; service unites,” expressing concern that this might result in social service but not authentic unity. He also cautioned about the tendency to use the Holy Trinity as an ecclesiological model of “communion in unity and diversity.” The Holy Trinity, he said, exemplifies *distinction* rather than *diversity*, and care should be taken in using the Holy Trinity as an ecclesiological model in this way.

Fr Henn said he agreed with those observations, noting that “doctrine divides and service unites” was simply cited as an illustration of one view of ecclesiology emerging from the Life and Work movement, one he agrees is problematic. He also appreciated the Metropolitan’s comments about the use of the Holy Trinity as an ecclesiological model.

Dr Fritzson asked about paragraph 64 of *The Church: Towards a Common Vision*, expressing concern about the use of “we” and “them” language in reference to the poor. As the church, we need to be speaking *with* the voiceless and disenfranchised because through Christ we are a part of “them” and with “them.”

Dr Choromanski on behalf of the Pontifical Council for Promoting Christian Unity requested that the 31 December 2015 deadline for responses from the churches be extended by at least one year, because the process for preparing formal responses can be time consuming, and there is a desire to produce a well-prepared response, which will be difficult given the current time constraints. The Moderator indicated that other churches have expressed this same concern, and this will be addressed later in the meeting.

Dr Dietrich expressed appreciation for the document, which is especially helping the Church of Norway in its new self-understanding as a disestablished church, and in highlighting the connection between traditional understandings of ecclesiology and the church’s call to be in and for the world.

FRIDAY 19 JUNE 11:00

SESSION 7 : Report of the Secretariat

Sources of Authority

Dr Buda offered a report (Appendix 3) on Faith and Order’s study on Sources of Authority, which was read to the Commission.

The Moderator added that an additional publication related to this project, *Reading the Gospels with the Early Church: A Guide*, was another fruit of this initiative, and was specifically intended to aid in the reception of this work through the creation of a resource with a popular audience in mind.

Metropolitan Gennadios asked if the Faith and Order Secretariat had forwarded copies of the studies under discussion to the new members of the Commission. A show of cards indicated that most new members had received hard copies of *The Church* and *Moral Discernment in the Churches*, but not *Sources of Authority*. Internet links were distributed by the Secretariat in advance of this meeting. Any other members wishing hard copies were encouraged to ask Mr Freeman.

Prof. Berlis asked how the work on Sources of Authority will be carried on. The Moderator suggested this work could be seen a continuation of Faith and Order's work on hermeneutics, which up until this project had focused on the Bible as a source of authority. There are other sources of authority upon which the churches draw, hence this study. The question about how these different sources of authority relate to one another remains. The Commission may decide more work needs to occur in this area.

Mr Boukis noted that the perspective of some Christian traditions have not been a part of this study, and asked if there are plans to receive contributions from others. Dr Buda acknowledged that not all traditions were represented in this study, and that the project's final report recommends that this work should continue, in part for that reason.

Metropolitan Bishoy, who participated in this process, noted that the early Ecumenical Councils are not listed among the nine sources of authority dealt with by the study. If this study continues, this might be taken into account. Dr Buda agreed this would be a valuable and important contribution to the study.

Prof. Meyendorff noted that reception is an essential element in any discussion of authority, even with Ecumenical Councils. Dr Khalil suggested that "hierarchy" as a term is ambiguous within the context of this discussion and would benefit from clarification.

Baptism

Dr Heller distributed a brief report (Appendix 6) on Faith and Order's work in the area of baptism. She noted that even after the broad consensus expressed in *Baptism, Eucharist and Ministry*, outstanding questions about the recognition of baptism among the churches remain, and this has therefore continued to be a focus of the Commission's work.

She made reference to a report resulting from a Consultation on Baptism held in Kingston, Jamaica, in January 2015 on the initiative of churches that practice believers' baptism. They have asked Faith and Order to consider taking up the results of this consultation and seeing if the conversation can be moved forward. Dr Heller said that it is noteworthy that this is the first time churches of this tradition have come together to reflect among themselves on the question of mutual recognition of baptism. This may be an area of work the Commission chooses to take up as part of its future work.

Fr Ionita noted that the Orthodox Church has always seen the need to understand mutual recognition of baptism within the context of ecclesiology. Further study in this area might also be helpful in advancing the ecumenical conversation on baptism.

Study on Moral Discernment

Dr Heller provided a brief historical overview of Faith and Order's work on moral discernment in the churches, including a bibliography (Appendix 5).

Dr Peters offered a presentation on the 2013 Faith and Order study document, *Moral Discernment in the Churches*.

For clarification, the Director provided a brief explanation of the difference between a *convergence text* and a *study text*. The former is a text the Commission considers as reflecting such a significant degree of common understanding among its authors that it suggests a potential convergence among the churches themselves, and so is presented to the churches with that indication for reception and response. (*Baptism, Eucharist and Ministry* and *The Church: Towards a Common Vision* are so far the only examples of convergence texts.) A study text does not follow that same process, and is presented to the churches for reflection, but not formal approbation.

After Dr Peters' presentation of the development of the study text, the production of which she said is but the first stage in a longer study process, the Moderator invited comments or questions. The Moderator thanked Dr Peters for her "tenacity and courage" in seeing through the production of the study text.

Dr Beardsall asked if the study text did, indeed, go to the 2013 Busan Assembly, as recommended. Dr Peters confirmed that it did, and was the focus of one of the 21 Ecumenical Conversations at the Assembly, the results of which will be shared later in this meeting of the Commission.

Dr Nzimande asked if there is any room in this document for indigenous discernment systems. Dr Peters said there would be, reiterating that this study process is still in its early stages.

Bishop Vasiljevic noted the absence of any reference to ontological ethics in the study document. The contextual manner in which ethics are discussed in the text seems to suggest they are changeable or relativized, and that there are no ethical constants. Dr Peters responded that the document does include significant reflection on “universal truth” and “natural law,” but noted that these can be understood differently in different traditions.

Dr Muers said she found interesting the manner in which the text differentiated between moral issues and ecclesiological issues, and wondered if that might be a topic of future discussion.

Dr Ofgaa said the study lacks any direction on how churches should respond to different moral issues. Dr Peters said that that was not the purpose of this study, which was intended to be descriptive in nature.

Prof. Shmaliy said that in an ecumenical discussion about ethics, conversations based on an understanding of something like ontological ethics makes such a discourse difficult. Relativization may be an inevitable dimension of such a discussion.

Dr Logan said she appreciates the methodology of the moral discernment document, and wonders if we might bring to this study the same spirit the churches brought to the early stages of the ecclesiology discussions, when we were willing to begin by simply being prepared to hear each other’s different understandings of the church. She hopes that that same spirit can be recaptured in the discussion of moral discernment.

Dr Vibila said she struggles with the word “moral,” and wonders if another term could be found in this discussion.

Prof. Meyendorff said he would like to see the next step linking this with the Faith and Order statements on Christian anthropology, baptism, and ecclesiology, so that it might have a solid theological basis.

Dr Eriksson noted that there will likely come a point where this study will have to be in dialogue with the study on Sources of Authority.

Nominations

It was suggested by Dr Wolters that to facilitate the nominations process, sessions 7 and 8 be reversed. Metropolitan Gennadios recommended that after the Nominations Committee is named, a period of time be left for the committee to receive nominations for vice-moderators. This was agreed by consensus.



FRIDAY 19 JUNE 14:30

SESSION 8 : Nominations Committee; F&O and the WCC

The Commission reconvened to discuss the nominations process. It was agreed that this session would remain an open session for this purpose.

The Moderator, Director, and Dr Wolters have been receiving nominations for the Nominations Committee since the previous day and have prepared together a slate of names that seeks to be balanced in accordance with WCC practice. The proposed slate for the Nominations Committee is:

- Prof. Myriam Wijlens
- Prof. Rebecca Todd Peters
- Bishop Stephen Conway
- Metropolitan Vasilios of Constantia-Ammochostos
- Prof. Liz Vuadi Vibila
- Prof. Viorel Ionita
- Prof. Magali do Nascimento Cunha
- Prof. Atenjemba Wati Longchar
- Rev. Yolanda Pantou

Metropolitan Bishoy indicated that he is content with Orthodox representation on this slate.

Metropolitan Gennadios also expressed appreciation for the slate, but wondered if the Nominations Committee could be larger still.

The Moderator indicated that they had produced a slate based on the nominations received that they believed was as small as it could be. With a show of cards, the Commission indicated that it was content with the size of the slate as presented.

Prof. Ionita asked for confirmation that this Nominations Committee will only be convened for the purpose of producing a slate of nominees to serve as vice-moderators. He also asked if all regions, confessions, and other categories are represented in the slate presented.

The Moderator confirmed that this group will finish its task and its work will be complete once the vice-moderators have been selected, and that every effort was made to ensure a balanced representation, even if every region is not represented.

Dr Logan suggested that those nominated be asked to stand. They did, with the exception of Dr Vibila, who was absent because of a medical emergency.

Dr Eriksson stated her satisfaction with the list, and expressed the hope that there was sufficient trust among the members of the Commission that this Nominations Committee would work with the whole Commission's best interests in mind.

With a show of cards, the Commissioners indicated they were ready to make a decision.

Metropolitan Gennadios indicated that because this is an election, the Commission must have a formal vote on this question. It was agreed to proceed in this way with a show of hands.

A clear majority of the Commissioners voted in favor of the slate as presented. A lengthy discussion ensued about the process for voting. It was eventually agreed that when the vote is taken for the vice-moderators, the number of people eligible to vote will first be determined.

The Nominations Committee will meet in the evening to prepare a slate of up to five nominees for vice-moderator to be presented the following morning.

Faith and Order and the WCC

Dr Wolters offered a presentation on the agenda of the WCC for the coming years, and the important place that Faith and Order will play in that work.

He began by pointing out that the “main purpose” of Faith and Order, as articulated in its by-laws—“to serve the churches as they call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and advance towards that unity in order that the world may believe”—is formulated in close relationship to Article 3 of the WCC’s Constitution.

He said that there remains a need to articulate more clearly what is meant by “unity.” The Tenth Assembly at Busan attempted to address this need in part through the Assembly’s Unity Statement, which stated, “The unity of the Church, the unity of the human community and the unity of the whole creation are interconnected.” Can Faith and Order help develop a deeper understanding of this connection?

The Assembly Message continued in this theme when it stated, “We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions. This assembly calls you to join us in pilgrimage.”

The Pilgrimage of Justice and Peace can be understood to have both a missiological and ecclesiological perspective. How can the churches be united in their participation in the *missio Dei* and their commitment to a pilgrimage of justice and peace? Can, for example, chapter four of *The Church: Towards a Common Vision* help us to deepen the ecclesiological perspectives of the Pilgrimage of Justice and Peace?

More reflection is needed on the theological, ecclesiological, missiological, diaconal, and ethical understanding of the key concepts of pilgrimage, justice, and peace—which have the potential to be church-dividing concepts. Can the next phase in the moral discernment study help us to develop an ecumenical approach to these concepts?

Emerging from the Busan Assembly are three programmatic areas: 1) Unity, Mission, and Ecumenical Relations; 2) Public Witness and Diakonia; 3) Ecumenical Formation and Education. “Transversal issues” (Relations with Member Churches, National Councils of Churches and Regional Ecumenical Organizations; Youth Engagement in the Ecumenical Movement; Just Community of Women and Men; Interreligious Dialogue and Cooperation; and Spiritual Life) cut across all three of these. The WCC’s five commissions (Faith and Order, Commission on World Mission and Evangelism, Commission of the Churches on International Affairs, Ecumenical Education and Formation, and ECHOS) are also integral to this agenda.

Earlier this month, the WCC’s Executive Committee recommended that the Pilgrimage of Justice and Peace be more clearly visible in the programmatic work of the WCC. What does this mean for the Commission on Faith and Order?

- What do the developments in world Christianity mean? The Pentecostal and Evangelical movement in the Global South continue to grow. How does that influence Faith and Order’s agenda?
- What do growing relations with the Roman Catholic Church, with Pentecostal and Evangelical churches mean for Faith and Order’s agenda?
- Churches, especially in the United States and Canada, are searching for renewal and are in need of theological guidance. (See *The Church*, p. viii.) How can we engage with new and emerging ecclesiologies? Can this have a place on Faith and Order’s agenda?

The Moderator invited comments and questions.

Metropolitan Bishoy appreciated that the question of the meaning of justice and peace was raised in the presentation, and cautioned against the personification or personalization of justice and mercy (or peace) in anything other than a symbolic way.

Fr Henn said he still has trouble understanding where Faith and Order fits structurally in the WCC. For example, what is an Associate General Secretary, and is there one for each of the WCC’s programmatic areas, and does that mean Faith and Order falls under one of those three programmatic areas?

Dr Wolters expressed gratitude that Metropolitan Bishoy related the concept of justice and peace to the understanding of divine grace and righteousness. A failure to do so risks losing the theological grounding of the Pilgrimage of Justice and Peace, allowing it to simply become social activism.

As for the WCC's structures, he said there has been an intentional attempt to move away from each of the commissions and programmatic areas functioning as kinds of islands, in favor of a more integrated approach that still attempts to maintain each work area's distinctiveness.

To this end, it was decided to bring Unity and Mission together under the same programmatic area, since the two concepts are inextricably connected. It also made sense to draw ecumenical relations into this work area, since there is an ongoing attempt to work still more collaboratively with the Roman Catholic Church and Evangelical churches.

Prof. Link-Wieczorek said she likes the idea of combining the idea of justice and peace with the search for a new and creative understanding of our faith for the life of the church in general, and exploring together a theological understanding of the justice of God.

Metropolitan Vasilios said there remains some doubt as to whether Faith and Order is truly visible within the life and work of the WCC. Similarly, he believes many of the members of the Commission do not understand the WCC structures within which Faith and Order conducts its work.

As for exploring a theological understanding of pilgrimage, Metropolitan Vasilios noted the typology of the Old Testament pilgrimage of the Israelites in the wilderness and the new pilgrimage of the followers of Jesus toward the Kingdom of God. The liturgy itself is a symbolic representation of this pilgrimage, with the reception of the Eucharist as the point of arrival. Such an understanding might help us avoid an overly secular approach to the concepts of justice and peace.

Prof. Peters expressed a sense that for the first time in her experience the trajectories of Faith and Order and of Life and Work are intersecting instead of traditionally working in isolation or even in a kind of competition. She wondered if there are intentional efforts to encourage this convergence.

Dr Schirmacher added that the new cooperation between the WCC and the World Evangelical Alliance is working well because the two bodies' structures are organically adapting to make this kind of collaboration easier.

Dr Wolters expressed appreciation and affirmed each of the contributions and observations of the Commissioners.

FRIDAY 19 JUNE 16:30

**SESSION 9 : Report of the Nominations Committee;
address of H.E. Metropolitan Dr Gheevarghese Mor
Coorilos**

The Moderator asked, given the possibility that Dr Vibila may not be able to participate in the work of the Nominations Committee because of a medical emergency, if it would be agreeable if Dr Nzimande serve as her proxy. If Dr Vibila is not able to participate as a member of the Nominations Committee, she would be considered eligible for nomination as a vice-moderator. The alternative in such an eventuality would be to reduce the size of the Nominations Committee by one. With a show of cards, the Commission indicated its preference to have Dr Nzimande to serve as a proxy should Dr Vibila be unable to participate. (Dr Vibila, in fact, returned to the work of the Commission later that day and was able to take her seat on the Nominations Committee.)

Commission on World Mission and Evangelism (CWME)

Metropolitan Geevarghese Mor Coorilos, Moderator of the Commission on World Mission and Evangelism (CWME), addressed the Commission.

Metropolitan Coorilos brought greetings from CWME, Faith and Order's "sister commission," expressing his gratitude for the invitation to participate in this meeting. Dr Durber attended as a guest of CWME at its first meeting of the new mandate earlier this year. He also extended congratulations to Dr Mateus on his recent appointment as Director.

Metropolitan Coorilos expressed appreciation for Faith and Order's historic and continuing role in seeking to make more visible the church's unity through theological dialogue, and expressed a desire to explore how the concerns of unity and mission might be brought together, and how Faith and Order and CWME might work collaboratively toward this end.

Both commissions have been working, until recently, more or less separately, and have been addressing questions of unity and mission in relative isolation. This is beginning to change in important ways, such as the participation of each commission's moderator in the meetings of the other. Faith and Order invited a response from CWME on an earlier draft of the ecclesiology text, *The Nature and Mission of the Church*. Similarly, CWME invited the participation of Faith and Order in the development of their mission affirmation *Together Towards Life*, especially on the section "Spirit of Community: Church on the Move," which reflects

ecclesiologicaly on mission. He hopes that such a collaboration will continue in the future.

The church, he said, is a “called-out community,” called to be on the move. Therefore the church by its very nature and calling is missionary, a pilgrim church. In the wake of the Busan Assembly, the WCC has sought theological reflection on pilgrimage from both Faith and Order and CWME, and this is a project on which both commissions “can put our heads and hearts together.”

Together Towards life raises the question of “mission from the margins.” Faith and Order needs to address the issue of an “ecclesiology of the margins” or of the marginalized, he suggested. The marginalized are increasingly becoming the agents, rather than the objects, of mission. Could Faith and Order develop an ecclesiology of the margins, rather than an “ecclesiology from above”?

A pilgrim church can help address some of the challenges facing the world creatively. For example, increasing migration has changed the face of the church in many parts of the world. Large-scale migrations today are nothing but pilgrimages of justice and peace. Refugees on the move are pilgrims in search of justice and peace. Can we turn a deaf ear to their cries? Therefore the theme of a pilgrim church, a church on the move, could be a possible area of joint work between the two commissions.

Metropolitan Coorilos used the image of “an open door” to suggest a contextually pertinent ecclesiology for today, and cited Genesis 18. Abraham and Sarah received the unknown visitors at the front door of their tent at Mamre, greeting them with warm hospitality, and in doing so received the Triune God. Therefore rejecting the marginalized of any kind amounts to a rejection of the Holy Trinity.

Pope Francis has invoked the theme of open doors in his launch of the Jubilee Year of Mercy. Open doors also connect to the idea of pilgrimage; pilgrims seek out open doors. CWME is considering hospitality as a theme for its working groups, and possibly for its next world conference, and would welcome the opportunity to work collaboratively with Faith and Order in this respect.

Jesus’ ministry was a missionary movement about confronting those walls that exclude, marginalize, or stigmatize people. Ecclesiology is about being hospitable, being open, and about justice. Hospitality and creating an open door have the possibility for some productive collaboration between CWME and Faith and Order.

The Moderator thanked Metropolitan Coorilos and invited comments and questions.

Dr Wondra wished to add to the hospitality references made by Metropolitan Coorilos that of philosopher Emmanuel Levinas, who wrote that in every situation there are always two options: violence or hospitality.

Dr Fritzson said he finds problematic the metaphor of Jesus “in the margins.” If Jesus is in the margins, then do not the margins become the center? He suggested it would be helpful to reflect on this idea more.

Metropolitan Coorilos noted that others have raised the concern about the use of the image of margins in *Together Towards Life*, and about how the center and margins are defined in different contexts. By margins the group that worked on that section of *Together Towards Life* meant those who are marginalized on various accounts. “Mission from the margins” is also meant to describe the changing landscape of global Christianity. The Global South, for example, is no longer on the margins of world Christianity. Mission has become multidirectional and is no longer a patronizing charity toward the poor. They have instead become the very agents of mission.

Prof. Berlis questioned the Metropolitan’s suggestion that Faith and Order’s work has been preoccupied with “high ecclesiology.” At the same time she appreciated his caution about romanticizing pilgrimage, and asked if there is anything to be learned from historical examples of pilgrimage.

Prof. Link-Wieczorek suggested that “theology from above” represents an attempt to give meaning to our efforts to help the poor and marginalized, and to demonstrate that this is not futile, but rather rooted in a reality we call God and Trinity and Creator. This reality gives us hope for seeking justice and peace and sends us out into mission. Therefore, rather than suggesting Faith and Order must adopt a “theology from below,” the Commission could instead demonstrate how a “theology from above” is actually necessary if a “theology from below” is to actually be theological.

Metropolitan Coorilos clarified that he was neither rejecting nor criticizing a “theology from above,” but rather suggesting that Faith and Order’s traditionally academic approach to theology needs to be contextually oriented and rooted in the reality of the world in which the churches live out their mission. Pilgrimage is an event where we share stories, but not at the expense of academic theological reflection. He suggested this concept may fit well with the Moderator’s encouragement that Faith and Order explore new ways of working.

In relation to migrations, Metropolitan Coorilos noted that they have occurred in almost every phase of history, including ancient times, so the entire history of migration could be viewed from the perspective of pilgrimage.



SATURDAY 20 JUNE 09:00

SESSION 10 (closed session) : Election of vice-moderators; staffing matters

After morning prayer, the Moderator reconvened the Commission and welcomed Prof. Tom Greggs of the Methodist Church of Britain to the gathering.

Moving into a closed session, the Moderator outlined the discussion and voting procedure for the vice-moderators, asking the Commissioners whether they preferred to conduct the vote by secret ballot or a show of hands. Through a show of cards, the Commissioners indicated a clear preference for a secret ballot.

Bishop Conway presented the report of the Nominations Committee. He indicated the committee felt bound to operate only with the list of nominees they received from the Commissioners. This was a total of 14 names, of whom only four were women. No young people were nominated, and the only non-European young person was on the Nominations Committee and, therefore, ineligible. No women were nominated from Asia or Latin America.

He indicated that the Committee was entirely in favor of the presumption that one vice-moderator be a Roman Catholic and one a member of the Orthodox Church.

They nevertheless interrogated the assumption that a free body was constrained to accept prior chosen persons, by whatever means, when other Roman Catholics and Orthodox were nominated from the floor. In the end it was decided to accept those nominations on the grounds that those nominated, as themselves, offer both wisdom and continuity. The only lay nominees were Catholic and Orthodox.

The Nominations Committee was determined, in spite of the sparse nomination of women, to offer a gender-balanced slate, including Dr Durber. It also sought to offer a range of ethnicity, bearing in mind that the Moderator is a white European, as well as a mix of continuity and new Commissioners. In making these decisions, it was not possible for every continent or communion of churches to be represented.

While not wholly happy with the outcome of the process, Bishop Conway said the committee members believe they have done the best they could with the nominations they received, and have every confidence in the individuals they are presenting to serve as vice-moderators:

- Metropolitan Gennadios of Sassima
- Prof. William Henn
- Rev. Morag Logan
- Rev. Makhosazana Nzimande
- Rev. Hermen Shastri

The Moderator thanked the Nominations Committee for their work, and invited comments from the Commissioners.

Dr Eriksson asked whether, given that Faith and Order is a Commission of the WCC, there is any prohibition on a vice-moderator of Faith and Order also serving as a vice-moderator of the Central Committee. Dr Wolters indicated that neither the Constitution and Rules of the WCC nor the By-laws of Faith and Order address this question.

The Commissioners indicated they were ready to vote on the slate as presented by the Nominations Committee. Ballots were distributed, cast, and counted. The results were:

Yes: 36

No: 5

Abstentions: 2

The nominated vice-moderators were duly elected.

Future staffing of Faith and Order

The Moderator explained that following Canon John Gibaut's departure as Director of Faith and Order earlier this year, it was necessary to appoint a new director before a full Leadership Team for the new iteration of the Commission was in place. She also noted that the Memorandum of Understanding between Faith and Order and the WCC remains to be finalized.

In a desire to proceed in as transparent a way as possible in lieu of a Leadership Team in place, she consulted with the members of the new Commission so as to appoint an interim leadership group, which consisted of herself, Metropolitan Vasilios, Fr Henn, Dr Cunha, and Ms Mantasavili. This group worked with the General Secretary to develop a job description for a new director.

Eighteen applications were received by the deadline, but it was agreed there was too small a proportion of female or Global South candidates. The deadline for applications was therefore extended, resulting in the number of candidacies almost doubling and becoming more diverse. The interim Leadership Team met with two senior WCC staff to shortlist five candidates and held interviews with three of them on May 29. (One candidate withdrew and another did not have the endorsement of his/her church.) There was unanimity among those conducting the interviews that they should bring the name of Dr Mateus to the General Secretary, for him to take it to the WCC Executive Committee for appointment as Director.

The Moderator said she is confident Dr Mateus will bring a new spirit and style to the work, as someone who can combine deep knowledge and experience of Faith and Order with an openness to new ways of working. He is from the Global South, is deeply respected in the ecumenical world, and is able to begin the work immediately.

Metropolitan Gennadios, who is a member of the Executive Committee, indicated that the executive was appreciative of Dr Mateus' nomination and was unanimous in its approval of his appointment as Director.

The Moderator explained that the Leadership Team discussed with Dr Mateus how the job would be shaped with him as Director. He indicated that he desired to continue to have some teaching responsibilities at the Bossey Ecumenical Institute, and the Leadership Team saw value in his maintaining this connection. The precise shape of this arrangement has yet to be finalized. It was also agreed that he will re-examine the distribution of the work among the staff of the Secretariat in an effort to make it more "team oriented."

It is hoped the Memorandum of Understanding between the General Secretariat of the WCC and the leadership of Faith and Order can be revised within the next two years, and then be brought to the next meeting of the Commission.

It was acknowledged that in appointing an internal candidate, another staffing question is created, since Dr Mateus' previous part-time position in the Faith and Order Secretariat is now vacant. Given financial constraints, it was not possible that his former position would simply be advertised. However, there have been assurances from the WCC's leadership that other council staff will be made available to assist in some of Faith and Order's work. Further, the new, temporary, post of a full-time Faith and Order "young professional" will assist in the meantime, and there is hope that there might be a more permanent position of this kind.

Dr Wolters added that it is still too early to fully assess what the staff capacity of the Faith and Order Secretariat might be. Internal reassignments of WCC staff may help strengthen Faith and Order's staff. A proposal will be developed and brought to the Commission's Leadership Team for consideration. The young professional initiative is a prototype program aimed at encouraging the engagement of young people in the life and work of the WCC, either having those individuals return to their churches after a few years or become program executives within the WCC. He said that the 2016 WCC budget is still in the process of being formulated, adding that the General Secretary "is keen to have a strong Faith and Order team for the coming years."

The Moderator invited questions or comments.

Dr Eriksson described as worrying Faith and Order's staffing situation, given how many of the personnel are part time. The WCC's leadership has offered a vision of what they would like Faith and Order to do and be, but the staffing situation raises questions about its capacity to actually do this work.

The Moderator agreed that this situation means the Commission will have to think hard about what work Faith and Order will undertake and how that work will be carried out. That will include Commissioners being prepared to take on more work themselves and to be more proactive.

Prof. Shmaliy agreed that the members—and especially conveners—of the working groups should expect to bear more responsibility in assisting the staff in carrying out the Commission's work during this new iteration. The Moderator added this could include new methods of working, such as meetings via videoconference.

Prof. Peters said she could think of research tasks of the kind that used to be undertaken by staff that, if possible, might be contracted out to paid consultants. Dr Wolters said that is a possibility. Another option to explore would be that

churches interested in a specific piece of work might offer to sponsor such work or to offer staff secondments.

Prof Meyendorff asked about possible plans for a World Conference on Faith and Order, and if that would ultimately be a staff responsibility. The Moderator clarified that there are no plans at the moment for a world conference, although the idea has been discussed. It is one of the things the Commission will need to discuss during this meeting.

Prof Wijlens suggested that Commissioners with connections to universities and faculties could explore the possibility of securing university or government funding to assist with research in which Faith and Order will be engaged. She offered to facilitate a conversation among those present who might be interested in pursuing this.

Dr Vibila expressed a desire to know definitively and soon whether a World Conference on Faith and Order is likely to occur in 2017. The Moderator reiterated that there are no plans for a world conference in 2017, but a discussion is still needed about whether a world conference is something the Commission should take on at another time.

SATURDAY 20 JUNE 11:00

SESSION 11 : Discerning the work of coming years (plenary)

The Moderator explained the process by which the Commissioners will discern together what areas of work in which Faith and Order will engage.

Prof. Shmaliy observed that for many years the work of Faith and Order was driven by staff. He suggested that we now think about more “network-oriented” types of work projects, and encouraged that a comprehensive list of possible work areas be compiled. Even if some of these topics are not determined to be a high priority of Faith and Order, other partners in the Faith and Order network may still wish to engage in this work using their own resources.

The process began with a “brainstorming session” naming all the kinds of areas or topics the Commissioners would like Faith and Order to engage in (acknowledging that ecclesiology and moral discernment are already topics in progress):

- Pilgrimage of Justice and Peace
- “Ecclesiology from the margins”
- Public theology/theology in the public square

- Pneumatology in relation to unity and the newer churches
- Theology of the person in relation to mental health and/or disabilities
- Making the death and resurrection of Christ relevant to a new generation
- “Diaconal ecclesiology”
- Relationship between church and state in the context of growing religious pluralism, fundamentalism and violence
- Exploitation of the land in the context of globalization
- How to respond to atheism
- Violence against women
- Pilgrimage and migration
- Questions of authority
- Mental health and disability
- Hospitality as related to justice and peace
- Violence against the disabled
- “Prosperity gospel”
- Structures/dynamics of authority
- Ecclesiological aspects of moral discernment
- How the faith of our churches is reflected in the liturgies of our churches
- Reception of ecumenical texts by our churches
- The meaning of the eucharist for the constitution of the church
- The moral and social consequences of ecclesiology
- Christian anthropology
- Reconciliation
- Power and authority
- Gender issues
- What has happened since *BEMP*?
- Christian identity and a united Christian witness to a divided world
- Who speaks on behalf of whom about what with what authority?
- Exploring ecclesiology through canonical/administrative questions
- What can be the church’s mission in a pluralistic world?
- What is the church’s answer to exploitation through globalization?
- Moving the baptism text from a study document to a convergence text
- Theological reflection on *Christian Witness in a Multi-Religious World*

Brainstorming will continue, but Faith and Order staff were first invited to offer some ideas as to how the Commission’s existing work on ecclesiology and on moral discernment might move forward.

The Director shared two concerns about the work on ecclesiology. The first is the question of reception, specifically the official responses to *The Church: Towards a*

Common Vision. The current deadline for responses is 31 December 2015, and to date only three official responses from churches have been received. He urged a “campaign” to encourage the churches to respond, and suggested that an extension of the deadline might be a reasonable response, which can be discussed later in this meeting.

There was an Ecumenical Conversation on *The Church* text at the Busan Assembly and one of its recommendations was: “We encourage the WCC Faith and Order Commission to pursue the focus on ecclesiology, paying particular attention to the ecclesiologies, often only implicit, of the younger and emerging churches—especially but not only in the global south—and to do so in partnership with organizations that are creating ecumenical space for encounter with new ways of being church (for example, the Global Christian Forum, the Lausanne Movement).” This is also something the Commission may want to consider as it moves forward with the work on ecclesiology.

Dr Heller suggested some ways in which the moral discernment study, also the subject of an Ecumenical Conversation at the Busan Assembly, might move forward. Among the recommendations was: “Becoming aware of how different faith traditions engage in moral discernment can help us to understand both ourselves and others better. We recommend ecumenical encounters where people share how they practice moral discernment as a way to improve the discourse on these matters.” Could we think about how to encourage groups within the churches or other institutions to engage with the whole question of moral discernment through the Faith and Order text?

Another recommendation from the Ecumenical Conversation was: “In the ecumenical context we have come to realize that certain churches have particular gifts to share in the process of moral discernment and should be invited to offer those for the benefit of all.” Could there be a study that analyzes how different churches engage in moral discernment? Some churches have specific texts on how this happens. Perhaps a comparative study of these methods and texts could be conducted.

Dr Heller also suggested that the moral discernment study text can lead to a question such as: How do we use science and the humanities when we interpret scripture? How do we relate to modernity? A study of such questions, which are related to hermeneutics, could draw together the studies on moral discernment and on sources of authority and continue earlier F&O work on hermeneutics.

Dr Cunha, who is a member of the Reference Group for the WCC’s Pilgrimage of Justice and Peace, explained this group’s role, which is to give guidance to the Pilgrimage process and to ensure the Pilgrimage is theologically informed and grounded. The Reference Group met for the first time in February, and its first question was: What is the meaning we are pursuing in pilgrimage? It is clear that

theology needs to be the motivation for the understanding of this word. It was therefore decided to create a working group to develop a theological process to engage WCC commissions and other constituencies, including Faith and Order. Dr Durber and Dr Cunha will serve as the link between Faith and Order and this working group. She directed the Commissioners to a Pilgrimage of Justice and Peace webpage that includes theological resources reflecting on the Pilgrimage.

Metropolitan Gennadios shared what the Executive Committee had heard from the Reference Group. He indicated that the General Secretary had been mandated to develop a list of names of individuals to serve on this working group for the WCC's Leadership Group to approve in September.

Fr Henn referred to a document presented at the Faith and Order Commission meeting in Bose in March 2014 that documented nine pages of various kinds of engagement with and response to *The Church: Towards a Common Vision*. He wished to know if this list has been updated. He also wondered if it would be redundant for Faith and Order to engage in theological reflection on the Pilgrimage of Justice and Peace if this theological working group seems specifically mandated to do so.

Dr Cunha explained that there would be no duplication of work. The role of the working group of the Reference Group is that of the laying of foundations for future theological work on the Pilgrimage. It will try to make theological connections between the Pilgrimage and the programmatic work of the WCC.

As for the list of activities related to *The Church* document, the Director indicated it has not been updated. He indicated that from henceforth Faith and Order will be dealing only with official responses to the ecclesiological text. The Moderator suggested that perhaps a Commissioner could take responsibility for tracking other types of use or reception of *The Church*.

Metropolitan Gennadios suggested that given how few official responses to *The Church* have been received so far, the Commission ought to have a discussion about why the churches are not responding. He also noted that one of the thematic plenaries of next year's Central Committee meeting will focus on unity and will feature *The Church*. That will be another opportunity to "campaign" for official responses to the text. Perhaps the General Secretary could also include in a future letter to the churches an encouragement to respond. He advised against extending the official deadline.

The Moderator indicated there will be a formal discussion about the possibility of extending the deadline for responses later in the meeting.

Fr Ionita wished to stress that we should encourage churches, theological faculties, and national councils of churches to work with the ecclesiology text and to use it in their ecumenical life, but not with the expectation that there will be a further revision of the document. Using *The Church* in curricula could be a more substantial

use of the text than the production of an official response sent to the Faith and Order Secretariat.

The Moderator agreed that it is desirable to have the ecclesiology text used as widely as possible, but Faith and Order also needs official responses from the churches, and that is this Commission's priority.

Dr Schirrmacher noted that a number of these topics are touched upon in *Christian Witness in a Multi-Religious World*, a document produced jointly by the WCC, the World Evangelical Alliance, and the Roman Catholic Church. The document is explicit in stating that it is not a theological document. Therefore, perhaps Faith and Order could look at this essential policy document and reflect on it theologically.

It was agreed that the moderators of the small groups would meet together to determine a common strategy and method for conducting the conversations on possible future areas of work in the afternoon session.



SATURDAY 20 JUNE 14:00

SESSION 12 : Discerning the work of coming years (groups)

The Commission briefly met in plenary, during which the Moderator invited the Commissioners to break into their earlier small groups, using the list of possible areas of future work as a basis to determine their desired priorities for Faith and Order. She encouraged them to create a space where voices that have not yet been heard may be given a first opportunity to speak.

She explained that the small groups will report back to the plenary at the end of the afternoon with a five-minute account of the work that each group would like Faith and Order to undertake, as well as an indication of individuals who would be interested in engaging in particular parts of that work. The leadership will use that material in the process of discerning what to propose as Faith and Order's work moving forward. Before heading into their respective discussions, the small groups were also encouraged to propose new and imaginative ways of working.

SATURDAY 20 JUNE, 16:30

SESSION 13 : Discerning the work of coming years (plenary)

The Moderator welcomed Metropolitan Dr Kuriakose Theophilose to the Commission, and also shared the confirmed details of Patriarch Daniel's visit with the participants, which will take place during the second session on Monday.

The rapporteurs from each small group reported the results of their discussions:

Group 1 identified four possible work areas: 1) Interrelatedness of ecclesiology and anthropology: What it means to be the church; what our Christian identity encompasses (scripture, eucharistic, theology); who does "the margin" refer to as a theological point of reference? What is the role of the laity? 2) Moral discernment: the land and globalization; 3) Authority, which cuts across the other topics: structures, power relations, hierarchies; 4) Ecclesiology and pneumatology: how the Holy Spirit works in the church; renewal; revelation; baptism and gifts of the Spirit.

Group 2 identified three areas with four topics: 1) "Theological reflection on the Pilgrimage of Justice and Peace: A Study of Christian Witness Today." How can we witness to the gospel today in relation to other faiths? 2) Responding to *The*

Church: Towards a Common Vision (with a particular focus on paragraph nine): What does visible unity mean as a part of our pilgrimage? How does hospitality fit? 3) Moral discernment: How different churches or traditions approach moral questions, using the study text as a lens.

Group 3 identified six broad categories: 1) A new study process on the pilgrimage of the church amidst other living faiths: religious plurality, interfaith hospitality, proselytizing, interfaith marriage/prayer; 2) Next steps for *The Church: Towards a Common Vision*: accompanying the reception process, analyze responses; harvesting the relevant work of bilateral dialogues; identifying further points of development for a next stage of work; 3) “The Church in and from the Margins”: pursue a dialogue with CWME, using *The Church* as one of the primary sources of that dialogue; 4) “The Life of the Church as a Pilgrimage of Justice and Peace”: what does it mean to be the church in the midst of “a world that is burning”? How can this vision of pilgrimage be a model of renewal for the church? 5) Next steps on moral discernment: create study materials related to the current document for use in local contexts; hold a consultation about how different churches approach issues; further discussion on anthropology; 6) Hold a scholarly consultation on the progress made from *BEM* to *The Church: Towards a Common Vision*.

Group 4 identified the following priorities: 1) The Church in mission in a multi-faith, multi-text, secular world; what it means to be a modern church in a multi-religious context, drawing especially upon chapter 4 of *The Church: Towards a Common Vision*; the place of theology in the public square; 2) Authority: moving forward moral discernment work, especially exploring structures of authority; 3) Creation theologies: the church and the environmental crisis; is there something that Faith and Order can specifically contribute on this? 4) The church on pilgrimage: unpacking this term theologically and sorting its ecclesiological implications.

Group 5 offered the following work areas for consideration: 1) Ecclesiology: facilitate reception of *The Church: Towards a Common Vision* by and through conversations with churches “on the ground”; What does visible unity actually mean in these various contexts? What do the new situations of the churches mean ecclesologically? 2) Moral discernment: the study needs to be reframed on two levels: i) How and where are we already able to speak together on moral issues? ii) What are the burning moral issues in the churches’ respective contexts to which we can speak with a prophetic voice together? 3) Secularism/pluralism/interreligious and the effects on and meanings for the churches and for the ecumenical movement. This group also requested that Faith and Order have “a strong voice and participation” in the Theological Working Group of the Reference Group on the Pilgrimage of Justice and Peace.

Group 6 began its report with a plea for a conversation about the possibility of changing Faith and Order's structures and composition so that it can be "consonant with current situation" and "reflect [the] changing landscape." Several themes for the theological work on the Commission were then named: 1) the concept of "margins": theoretical, theological, contextual, local, cultural dimension; there are considerably different understandings of the term 'margins' among the group members. 2) There were different views expressed on whether questions of mental health and disability belong to the work of Faith and Order; 3) Pilgrimage of Justice and Peace: reconciliation, hospitality, migration, theology in the public square, methodology and dissemination of Faith and Order's work; 4) Ecclesiology: Holy Spirit and "new churches"; eucharist as the constitutional element of church; ecclesiology from "the margins"; authority in the church; the moral and social consequences of ecclesiology; Moral and social consequence of ecclesiology; 5) Moral discernment and Christian anthropology: violence against women, mental health and disability; 6) Other emerging themes: church and state; hermeneutics; economic interest and theology; "prosperity gospel."

After thanking all of the groups for their contributions, the Moderator explained that the Leadership Team will take their proposals and spend the remainder of the weekend trying to determine how these ideas can somehow be drawn together, and what the project groups might look like in terms of membership. The fruits of the Leadership Team's efforts would be presented to the Commissioners on Monday morning.

Dr Eriksson pleaded for some flexibility in the distribution of Commissioners among the project groups. The Moderator indicated the membership lists "won't be etched in stone," but the necessary balances need to be kept in mind.

The Director then reflected on the notion of "theologies of the interim," such as that between isolation of the churches from one another and the full communion that will be achieved when God wills. We need these theologies of the interim, he said, and in that sense the Pilgrimage of Justice and Peace is an expression of this interim between isolation and communion. In that respect it is clearly related to the search for visible unity that is the mandate of Faith and Order. He added that the wide range of topics suggested by the small groups relate to the church in the world and are connected not just with the notion of pilgrimage, but also to the ultimate calling of the Commission and its mission, and that should be borne in mind as Faith and Order decides upon its future studies.

The Commissioners expressed their gratitude to the Moderator for her leadership of the sessions up until now, which she will now be able to share with the newly elected vice-moderators.



SUNDAY 21 JUNE

There were no working sessions of the Commission on this day. Members of the Commission attended the Divine Liturgy at the church of the Monastery at Caraiman, and several participated in an outing to the Castle of Peles. The Commission leadership met in the afternoon and in the evening.

MONDAY 22 JUNE 9:00

SESSION 14 : Leadership Report on Discerning the work of coming years

Following morning prayers, Vice-Moderator Fr Henn moderated this session. He welcomed Prof. Bernd Oberdorfer to the Commission.

Fr Henn briefly outlined the process by which the Leadership Team determined the proposed themes and membership of the Study Groups. He indicated that they were guided in part by a discussion with Dr Wolters, who counseled them to bear three factors in mind from the perspective of the WCC: 1) It will be important for Faith and Order to somehow participate in the Pilgrimage of Justice and Peace in a way that will not duplicate the work of the Pilgrimage's theological working group; 2) It will be important for the visibility of Faith and Order to engage in some short-term projects as well as the usual longer-term initiatives, so that the

Commission will be able to present some of its work to the WCC during the course of the current iteration; 3) It will be important for Faith and Order to devise methods and strategies so as to encourage the participation of churches from the Global South in the Commission's work.

The leadership group took the recorded recommendations from the six small groups, detected parallels, and sought to place them into a harmonious whole. Their second task was to determine how to divide up the Commissioners so as to carry out the work. Today and tomorrow the three project theme groups will then meet separately to look at specific topics and brainstorm concrete projects and who within each group will participate in these projects.

Dr Logan then presented the proposed themes for Faith and Order's work for the coming mandate, under the overall theme of **A Pilgrimage of Justice and Peace: The Church on the way to visible unity, proclaiming the Gospel of Jesus Christ in the face of the challenges to justice, peace and creation presented by the various contexts of today's world.**

This overall theme would be subdivided into three sub-themes assigned to three Study groups:

1. The Church on a Pilgrimage of Justice and Peace in Today's World:

The church addresses the burning issues facing human beings today: the need to promote justice, peace and the protection of creation; racism, migration, exploitation of the planet; the voice of the church in the public square; proclaiming clearly Christian identity within a multi-religious, multicultural and secular society; and proclaiming with a unified voice the Gospel of Jesus Christ's death and resurrection, for the salvation of humanity.

This first theme would be subdivided into three subgroups:

- i. Theological and ecclesiological foundations of pilgrimage, justice and peace;
- ii. Proclaiming and confessing Jesus Christ with one voice in a multi-religious, multicultural world;
- iii. Church facing the issues of justice, peace and creation; issues of migration, racism, economic justice.

2. Pilgrimage Towards a Common Vision of the Church (with attention given to specific themes of authority and anthropology): Promote the reception and response to the ecclesiological study *The Church: Towards a Common Vision* and analyze official responses; give further attention to bilateral dialogues engaging the theme of the church; indicate further work to be done; use *The Church* as a means for dialoguing with "newer" or "emerging" churches on their understanding of the church; convene a consultation exploring the progress made from *Baptism, Eucharist and Ministry* to *The Church: Towards a Common Vision*; study ecclesiology in relation to

pneumatology (i.e. the role of the Holy Spirit in the life of the church); reflect on newer ecclesial movements and expressions.

3. **The Church on a Pilgrimage of Justice and Peace Engaged in Moral Discernment:** Proceed with the moral discernment project on the basis of what has already been accomplished; prepare study materials for its use and discussion locally; organize a consultation in which points of agreement, methods, and differences are clarified; explore what processes are at work when a community decides to change its moral position on a particular issue. It was also proposed to have two small working groups, one on authority, both in relation to moral discernment and in relation to ecclesiology (“Who has the right to say what for whom and with what authority?”) and another one on anthropology.

The Vice-moderator invited questions or comments.

Prof. Meyendorff observed that the concepts of authority and anthropology cut across all three of the major project themes proposed. How will the work be coordinated so as to avoid unnecessary duplication?

Dr Logan replied that the Leadership Team had spent some time discussing this question. Their hope is that those who are working, for example, on questions of authority in each major theme group would keep those working on similar questions in other groups informed. She also noted that the Commission will be meeting every two years, providing an ideal opportunity for this kind of sharing and dialogue on the work.

Dr Longchar noted that the question of “margins” was extensively discussed by the Commission but appears nowhere in this proposal. How can the margins perspective be integrated into this work?

Dr Henn replied that it will be especially important for the groups working on ecclesiology and moral discernment to reach out to churches in certain parts of the world where, for example, regional consultations could be held to try and stimulate discussions about these particular areas of work.

The Director added that the question of “mission from the margins” was mentioned several times in the plenary sessions, but does not appear in what has been reported back to the plenary.

Dr Durber clarified that the words about “the margins” had not been included because, as the earlier discussions had revealed, it is an ambiguous phrase. The Leadership Team wished to avoid the impression that Faith and Order is the “we” that is going out to the margins. It is not a matter of us reaching out, but rather of us expanding who we are—who the “we” is that is doing the work. That ought to apply to all three working groups. She added that the Leadership Team sought to make the three working groups as diverse as possible.

Dr Wolters added that three specific groups have been identified as important for the WCC's work in the coming years: the Ecumenical Disability Advocates Network (EDAN), the network on migration, and a soon-to-be-formed network on indigenous peoples. Faith and Order may invite representatives from each of these groups to participate in its work, as appropriate. Dr Fritzson indicated that as a representative of EDAN, he will be bringing that perspective to Faith and Order's work.

Dr Shin issued a strong request that a discussion take place about the composition and structures of the Commission on Faith and Order. He also expressed a desire that the question of "the margins" be taken seriously into account in the Commission's work. He said there was a time when the entire church was on the margins, that Jesus Christ stood at the margins and was himself "a marginal person." Faith and Order must keep this understanding at the center of its work.

Prof. Ionita thanked the Leadership of the Commission for the proposal, which he believes presents an image of Faith and Order's future work that is consistent with what has been discussed thus far. It may be that some work areas overlap. He suggested that as the different groups' work develops, certain subthemes could be redistributed accordingly, so as to minimize duplication of efforts.

As for the church and "the margins," Prof. Ionita explained that it can have very different connotations depending on the context in which it is used. It was therefore wise for the Commission Leadership not to make the margins question central, since it is a highly contextual concept. He also sought clarification about the manner in which the Commission's consultants will be used in this process.

Dr Logan said the question of Faith and Order's structures is one that will require careful reflection, and noted that the Commission in its present form actually is a new structure itself. It would therefore be premature to begin a new discussion about Faith and Order's structures before this new one has had an opportunity to be tested.

She added that the question of "the margins" is a large one that might most logically find a home in the first working group, and she invited its members to explore those issues. She clarified that the Commission Leadership is only setting general themes. The working groups should feel free to explore other related work in which they may wish to engage and offer this feedback in plenary.

Dr Logan went on to explain that the Leadership Team did not place the consultants in working groups, in part because they are attempting to establish balance in those groups, and also because all of the groups should feel free to call upon the consultants to assist them in their work.

Mr Boukis suggested that the second theme might provide an opportunity to work, as discussed earlier, with partners like the World Evangelical Alliance.

Dr Schirmmacher questioned why consultants to Faith and Order should have a different status within the working groups than they do in the Commission as a whole. He indicated a personal preference for working in the first group, which he believes matches best with the current focus of the WEA's work.

Dr Beardsall asked for clarification regarding how the working groups will choose their co-moderators, and for some direction about what kinds of resources the working groups might produce.

Dr Logan replied that it is hoped the working groups will be flexible in their approaches to the work before them by, for example, developing short-term projects that will produce quick results and by working with other reference groups. Otherwise it is essentially up to the working groups to determine what the specific fruits of their work should be, and what form it should take.

Through a show of cards, the Commission expressed satisfaction with the general direction of the proposal.

Dr Eriksson agreed it would be premature to talk about again reviewing Faith and Order's structures, but would appreciate a clearer articulation of Dr Shin's specific concerns.

She acknowledged that establishing balance in the working groups is a perpetual challenge. It is at the same time important for the members of the Commission to recall that they have a responsibility to "take care of imbalances by carrying the other voices." Commissioners are not here simply to represent their own churches' position. Rather this is a fellowship that tries to honor each other's positions and tries to understand as much as possible to understand the others' positions. Our own churches' structures will take care of ensuring their positions are protected or represented.

Dr Shin acknowledged that Faith and Order has just amended its by-laws and modified its structures. Nevertheless, he suggested that this is the very reason the Commission needs to be attentive to this question. What was once a 120-member body now has 49 members. There needs to be consensus about the formation, nature, and structure of Faith and Order within the WCC. Space needs to be created for emerging churches and a younger generation of theologians.

The Commission's attention then turned to the composition of the three working groups.

Fr Henn explained that the proposed co-moderators are suggestions that can be changed by the working groups themselves, as can overall membership. However, the Leadership of the Commission did its best to respect the Commissioners' indicated desires while maintaining the requisite balances in each group. If

individuals wish to change groups, they were invited to negotiate such a change during the break, after which the groups will convene for their first discussion.

Dr Wondra thanked the Commission Leadership for their work, but also noticed gender and denominational imbalances in the second group. Fr Henn also noticed a gender imbalance in the third group. He said if individuals wished to shift groups, that would be possible. He offered to address the concerns raised by Dr Wondra.

Dr Shastri expressed concern that a significant change in the group assignments could be highly time consuming. Prof. Ionita said he accepts that there will inevitably be some imbalances when working groups are established. He requested that individuals not be reassigned to other groups without first being consulted.

Prof. Peters also pointed out further imbalances, such as the inclusion of only four women in the second group. Dr Durber offered to convene the Commission Leadership to discuss redistributing the groups' membership, but warned this would be a challenge.

Dr Wijlens wished to know if the Commission Leadership took individuals' expertise into account when determining the groups' membership. Fr Henn replied they did, as much as possible.

It was agreed that during the break that followed, Commissioners who wished to change working groups could approach the Leadership.



SESSION 15 : Composition of Study Groups; visit of Patriarch Daniel

The Vice-moderator, Fr Henn, reported that during the break the Leadership Team was able to work on some of the balance questions raised in the previous session. The proposed changes were presented to the group. The final composition is (* = suggested co-moderators):

1. The Church on a Pilgrimage of Justice and Peace in Today's World

Sandra Beardsall*	Wati Longchar
Stephen Conway	Juliette Matembo
Kris Culp	Makhosazana Nzimande
Magali Do Nascimento Cunha	Yolanda Pantou
Anne-Louise Eriksson	Jaeshik Shin*
Metropolitan Gennadios	Metropolitan Theophilose
Thomas Greggs	Liz Vuadi Vibila
William Henn	Metropolitan Vasilios
Viorel Ionita	

2. Pilgrimage Towards a Common Vision of the Church

Pablo Andiñach	Glenroy Lalor
Angela Berlis*	Georgios Martzelos
Sotirios Boukis	Paul Meyendorff
Maria Louise Munkholt	Krzysztof Mielcarek
Stephanie Dietrich	Berhanu Ofgaa
Susan Durber	Tiran Petrosyan
Arne Fritzon	Cecil Mel Robeck
Jack Khalil*	Ellen Wondra

3. The Church in a Pilgrimage of Justice and Peace Engaged in Moral Discernment

Emmanuel Anyambod	Bernd Oberdorfer
Hitolo Arua	Rebecca Todd Peters
Metropolitan Bishoy	Hermen Shastri
Monica Coleman	Valerio Schaper
Anne-Cathy Graber	Vladimir Shmaliy*
Morag Logan	Janet Smith
Kristina Mantasavili	Myriam Wijlens*
Rachel Muers	Bishop Maxim Vasiljevic

Fr Henn explained that the objective of the next session is for the Study Groups to come up with creative ideas for concrete projects that take into account new means and methods of working, inviting them to take account the criteria articulated by Dr Wolters, noted above.

Visit of Patriarch Daniel

After meeting for an hour in separate theme groups, the Commission reconvened in plenary to meet with His Beatitude Patriarch Daniel of the Romanian Orthodox Church.

The Moderator greeted the Patriarch, acknowledging his personal experience with the work of Faith and Order, having once been a professor at the Ecumenical Institute Bossey. She thanked him for the hospitality and support his church has extended to the Commission during its time in Romania. She noted how the Patriarch's own ministry has involved connecting the church with the wider culture of his country, and to serve the people of Romania in terms of pastoral care and local communities.

The Patriarch said he was both glad and honored to welcome Faith and Order to his country and to a monastery of his church, noting that the Commission has been meeting in the midst of a period of fasting in the Romanian Orthodox Church, and suggesting the Commission return here during a time of feasting.

The Patriarch called this an important time for the ecumenical movement, in which a new generation of ecumenists needs to be encouraged. He noted the tendency of some of the churches to move from a spirit of seeking unity to one more focused on their own specific identity, and the need to “rediscover the importance of fellowship.” Several of the country's state-funded theological faculties—which are Orthodox, Roman Catholic, and Protestant—have inherited an ecumenical attitude, although among some of them there also exists a hesitation or suspicion about promoting ecumenism.

Patriarch Daniel explained some of the context of Christianity in contemporary Romania. His own church's current priority is education, especially in trying to reduce the country's high dropout rate. He noted that religious education throughout the country is strong, and is being done increasingly in cooperation with parents and qualified laypeople. He noted that much of this work is being done collaboratively among the 18 officially recognized religious groups in Romania. This education is to be done in an ecumenical spirit. This diversity in cooperation has resulted in the creation of Consultative Council of Religious Communities for the country, which includes Jews and Muslims.

His Beatitude indicated that *The Church: Towards a Common Vision*, which he described as “an important reflection on the Church” for which he is grateful, has been translated into Romanian and will be studied in different theological faculties

of the country. An official response from the Romanian Orthodox Church will be forthcoming. He noted that *Baptism, Eucharist and Ministry* was well received in Romania, and he is hopeful for a similarly positive reception of *The Church*.

At the conclusion of the Patriarch's remarks, the Moderator offered to the Patriarch a brief account of the Commission's work during its meeting so far, as well as Faith and Order's ongoing work, and asked for his prayers as that work continues.

She presented him with a gift from the Commission: a photograph of the Bossey Ecumenical Institute including a medallion and of His Beatitude during his time as a professor there. The Patriarch then joined the members of the Commission for a group photograph and lunch.

MONDAY 22 14:00 to 18:00

SESSIONS 16 and 17 : Meeting of newly-created Study Groups

The Commissioners continued to meet in the three Study Groups, each preparing to make a proposal for future work in their area to the following morning's plenary session.

TUESDAY 23 JUNE 09:00

SESSION 18 : Reports of Study Groups 1, 2 and 3 to Plenary

With Metropolitan Gennadios moderating a decision-making session, each of the working groups was invited to present the results of their deliberations from the previous day.

Prof. Meyendorff suggested that all of the project proposals be presented before the Commission make any decisions, since it will be difficult to take into account factors like financial implications without seeing the totality of what is being proposed. The Director said Faith and Order's leadership is being vigilant about the question of financial and staff capacity, and these factors could be addressed after all of the project proposals have been presented.

The titles and descriptions of each of the proposed studies are included below. The final version of the working plan of each of the three Study Groups as approved by the Commission is included in Appendices 8, 9 and 10.

Study Group 1 presented three separate project proposals:

1. *Theological and Ecclesiological Foundations of Pilgrimage, Justice and Peace*

This subgroup aims at making a significant contribution to the overall WCC theme of Pilgrimage of Justice and Peace by collaborating with the theological working group of the Reference Group on the Pilgrimage that is being established to foster this theme throughout the entire WCC. It will also contribute to the other subgroups of theme one which will deal respectively with “Living the Gospel of Jesus Christ in a Pluralistic World” and “Christian Responsibility and Hope for a Broken World.” Its goal is to produce in a relatively short time (within two years) a short yet substantial ecclesiological and theological contribution, first of all, to the understanding of pilgrimage, a concept not so familiar to all Christian communities, and then to relate the notion of pilgrimage to the pursuit of justice, peace and the protection of creation.

2. *Living the Gospel of Jesus Christ in a Pluralistic World*

This theme will explore the churches’ ways of living as Christians in multi-religious and multi-cultural situations. Differences of context will be explored, such as that between places where Christians are in a minority or even persecuted and thus powerless and those where they enjoy the power of being in a majority. Can the churches progress toward visible unity by means of their shared condition in a situation of religious pluralism? How can respectful hospitality—both given and received—*vis-à-vis* other religions coincide with witness to Christ? Reflection will address the relation between respectful dialogue, on the one hand, and witness to Jesus Christ, on the other.

3. *Christian Responsibility and Hope for a Broken World*

While open to further themes related to justice and peace such as migration or racism, the study will begin by focusing on the integrity of creation and the environmental crisis from a theological and ecclesiological perspective.

Questions and discussion about Group 1’s proposals followed.

Dr Wondra indicated she is aware that many of the local churches have already done the kind of work suggested in Group 1’s second proposed project. To what extent will this project be able to gather the already completed work locally? How will they decide what additional work may or may not be needed, given what the local churches have been doing.

Fr Henn replied that the group had discussed this same question, which is why the first phase of the second project will be the compilation of a bibliography so as to ascertain what is already extant in terms of related work and material.

Prof. Ionita noted that Group 1 included no Orthodox moderators, and expressed a concern about the process by which this group's leadership had been selected. Dr Beardsall explained that these roles were filled in consultation with the entire group and that the moderators of the sub-groups have not so much a leadership role as a coordinating one, and that these roles were filled in consultation with the entire group. Metropolitan Gennadios said that demographic balances need to be respected, and that this group could revisit the composition of its leadership if it so desires.

Prof. Peters asked about the use of the word "responsibility" in the title of the third proposed project, a term which in her context has imperialistic overtones that make her uncomfortable. She suggested this could be discussed in the working group. She also noted that many theologians have worked on this issue and suggested this project needs to be targeted in contextual ways. What new aspect will Faith and Order add to this discussion?

Dr Eriksson said their contribution might be a theological iteration of "where we stand together on this issue, and how that can be used in the local context." On this shared basis the churches could find ways of acting together on environmental concerns locally.

In relation to the composition of the group's membership, she noted that the third sub-group includes no Roman Catholics or Orthodox, but only because none volunteered to be a part of that discussion. She said the group accepted that "people went where their heart was."

Dr Fritzon said these discussions have come a long way in welcoming those living with disability and indigenous peoples into the conversation. He expressed hope that this group will also be sensitive to "the margins" in their work, and offered to assist the group in this respect.

Dr Beardsall noted there is much expertise in the wider Commission on what Group 1 is discussing and expressed the hope of drawing upon those resources. She invited those who may be interested in a particular aspect of her group's work to be in touch with them so they can be included as resources.

Dr Eriksson said it will be important for Faith and Order's staff to appropriately hold the members of the working groups to account, so as to help ensure that the work continues to move forward. This will especially be a challenge given that most of the Secretariat's program staff is part time.

Dr Durber wondered if there are any possibilities in Group 1's work for partnership with CWME. Dr Beardsall replied that this is specifically noted for the

second project, but they may discover along the way there are other possibilities for such collaboration.

Study Group 2 presented three related project proposals:

1. *New and Emerging Ways of Being Church*

Overall aim: Going into more and wider conversations with churches who have not yet been part of discussions on the way to *The Church: Towards a Common Vision* and whose understandings of ecclesiology we want to discover and to enter into dialogue with. Possible ways of engaging with them:

- a) Analysis of the existing bilateral dialogues of Evangelical/Pentecostals with traditional churches (Pentecostals with Roman Catholic, Lutheran, Reformed, Joint Working Group; Evangelicals/WEA with Roman Catholics). Also, internal Evangelical/Pentecostal documents on ecclesiology (e.g. Kärkkäinen's book *An Introduction to Ecclesiology*) and documents by theologians from other "new" and "emerging" ecclesiologies, with special focus on ecclesiologies from the Global South;
- b) Personal encounter and consultations with representatives of "new" and "emerging" ecclesiologies, especially from the Global South. Indicative examples: Society for Pentecostal Studies (USA), European Pentecostal-Charismatic Research Association (Switzerland) or the Pentecostal Theological Association (UK), and also a new consultation in Latin America. Individual theologians: Juan Sepulveda, etc.

Aim for this phase: To identify similarities and differences between "traditional" and "emerging" ecclesiologies.

2. *Ecclesiology from BEM to The Church: Towards a Common Vision and Beyond*

- a) Explore the progress in Faith and Order documents from *Baptism, Eucharist and Ministry* to *The Church: Towards a Common Vision*;
- b) Collection and analysis of official responses to *The Church: Towards a Common Vision*;
- c) Further reflection on chapter 4 of *The Church: Towards a Common Vision*.

3. *Exploration of Potential Future Topics*

- a) Anthropology and ecclesiology;
- b) Pneumatology, spirituality, and ecclesiology
- c) Authority
- d) "Margin(s)"
- e) Other topics that may emerge during the consultation of June 2016

Questions and discussion about Group 2's proposals followed.

Prof. Meyendorff expressed his affirmation for the group's strategy and logical structure, all of which is orientated to take *The Church: Towards a Common Vision* "to

the next level,” by encouraging its reception and seeing where the conversation goes from there. Fr Henn also complimented the group for their work, expressing his appreciation for the concrete suggestions it makes toward stimulating responses to *The Church*. Dr Fritzon agreed that work ought to continue on the ecclesiology text’s fourth chapter.

Through a show of cards the Commission indicated its support of a recommendation contained in Group 2’s proposal to extend the deadline for responses to *The Church: Towards a Common Vision* to December 31, 2016. It was agreed that this decision would be communicated as soon as possible to the General Secretary for dissemination to the churches.

Study Group 3 presented a fourfold project proposal related to the study text *Moral Discernment in the Churches (MDC)*:

A. Reception Process

Following up on the recommendations from the Ecumenical Conversation at Busan WCC Assembly to “encourage the use” of this study by the churches, we plan to send an email communication to member churches to ask for two kinds of responses to the study that can help to inform the working group as we move forward.

1. We will invite feedback and responses on the *MDC* study document to inform the further work of the *MDC* study process.
2. We will include a five-minute survey in the email that asks the following questions:
 - a) Are you interested in the topic of moral discernment and what materials from the WCC might be useful in your context to address issues of moral discernment?
 - b) Would study materials related to *MDC* study document be useful and in what form?
 - c) Are there theologians or seminary faculty who might be interested in this study? Can you send us their email/address?

B. Consultation (July 2016, prior to working group meeting)

We will host a consultation with the purpose of gathering additional input to inform the development of the stage of the *MDC* work. This consultation will focus especially on authority. Two areas of interest that offer valuable perspectives for harvesting will be explored at the consultation. We anticipate that these materials will be of publishable quality and might be made available through a journal like *The Ecumenical Review* or in a published volume for use in the churches. We anticipate approximately seven additional people who would offer input for the consultation. Ideally, these people would be able to be physically present for the three-day consultation. If funds are not available, a second option would be to skype these scholars in for electronic discussions of their papers.

C. *Working Group Meeting* (July 2016)

The consultation will be held over three days and a two-day working group meeting will follow. The working group meeting will discuss the inputs from the consultation; the feedback from the churches that came through the reception process; and begin formulating a plan for the second stage of the study process. We will also use these inputs to outline a process for the development and dissemination of study materials that can assist local churches in using the *MDC* document. These materials can be prepared over the next year and be reviewed and presented at the next Commission meeting for approval.

D. *Faith and Order Commissioners Input*

During the next Commission meeting we request two plenary sessions in which the work of the *MDC* group will be discussed. In the first session the Commission members will meet in Study Groups according to their traditions to offer additional critical input for the working group regarding the development of the next stage of our study process.

Questions and discussion about Group 3's proposals followed.

Dr Dietrich expressed concern that the proposal is recommending a reception/response process for the moral discernment text at the same time as we are trying to encourage reception/response to *The Church: Towards a Common Vision*. Dr Wijlens clarified that the group is not seeking a formal response to *MDC* in the same way that it is for *The Church*.

Dr Heller further clarified that the group's desire is to conduct a survey that would elicit from the churches their expectation from such a study as *MDC*. These are not responses that would be drafted by, for example, a theological commission. Rather it is a process aimed at promoting awareness of the study among the churches, hearing their expectations, and soliciting the names of specialists who might be interested in exploring the text further.

Prof. Ionita thanked the group for the proposal, noting that the moral discernment study represented a new kind of project for Faith and Order. One of the challenges of the previous work on *MDC* was its methodology, which took into account many resources around discernment, including non-theological ones. This can be problematic from an Orthodox perspective because the outcomes can sometimes seem relativistic, presenting different positions on different moral questions, such that a reader of *MDC* might have difficulty in understanding what Faith and Order thinks about moral discernment.

He suggested a next stage in the *MDC* study might be to attempt to see what degree of common understanding might be achieved with respect to a particular

case study. Bring different churches' positions together in dialogue in an attempt to draw them into a certain degree of common view on the question at hand. That would be a new perspective in this study.

Prof. Wijlens indicated the working group's awareness of concerns about relativistic approaches to moral questions, which is why they are proposing to begin their project by asking the churches to explain how they engage in moral discernment themselves. After this harvesting of responses, the Commission would discuss whether it feels sufficiently secure to engage in case studies involving more contemporary examples. She noted that the moral discernment study emerged out of a desire to prevent further ecclesial divisions. The more our churches can remain in dialogue about our differences in moral discernment, the less likely new divisions over moral issues are likely to emerge.

Prof. Berlis noted that both Group 2 and Group 3 have named authority as a topic, and suggested that the two working groups remain in dialogue about their work in this area. She also indicated that the Old Catholic churches would be interested in participating in the proposed consultation.

Prof. Wijlens said Group 3's engagement with the authority question will focus on sources of authority and the role they play in a given church's moral discernment. She agreed that the two groups could keep each other informed about their respective work on authority through dialogue among the co-moderators. She also indicated the group would welcome case studies from various sources, including the Old Catholics.

Dr Coleman expressed the hope that the working group will give serious attention to finding ways the moral discernment study document can be used by the churches.

Dr Eriksson said she appreciates the plan to ask different ecclesial traditions about how they engage in moral discernment, but pointed out that even within the same communion of churches there can be different ways of engaging in moral discernment, resulting in different conclusions. She asked how this reality will be taken in to account.

Prof Wijlens clarified that the request that will be made is about "how is this (i.e. moral discernment) done *in your church?*" It is not a personal position that is being sought, but an ecclesial view. She would expect the authors of these case studies to acknowledge that there are tensions within their respective churches or communions about how moral discernment is done.

Metropolitan Gennadios noted that it is the WCC's General Secretary who must communicate to the churches about the requests proposed by the group, and that

what is communicated must be clear and sensitive about what exactly is being asked from the churches. Dr Wijlens similarly noted that anything that would be sent out to the churches would need to be approved first by the Commission.

Through a show of cards, the Commission indicated approval for each of the three working groups' project proposals.

Dr Peters said as the various groups' work moves forward, some Commissioners may be interested in working with other groups, or "there might be some holes that could be filled" by ready and willing members of the Commission. All of the groups should be willing to take advantage of the interest and expertise of other Commissioners working in other working groups.



TUESDAY 23 JUNE 11:00

SESSION 19 : Plenary, followed by meeting of Study Groups

With Vice-moderator Dr Nzimande moderating, the Commission reconvened in plenary to hear reflections on the project proposals from the Director and from Dr Wolters.

The Director expressed excitement in response to the working groups' proposals, commenting on the "enormous amount of energy and goodwill and willingness to serve the purposes of the Commission and the purpose of the ecumenical movement" among the Commissioners. He expressed thanks to the Holy Spirit for the gathering, adding, "Let us stay together in order to make sure that our energy and dreams will become results that will reach churches and through that the churches will grow in their real though imperfect communion."

In the work proposed, Faith and Order will remain faithful to its constitutional and historical vocation of calling the churches to the vision of one eucharistic fellowship, and of serving them as they call one another to this fellowship. At the same time the Commission is proposing to do this in ways that are new and that bring Faith and Order's work to the heart of the life of the WCC. By embracing a focus in which the Commission articulates its work around the vision of the churches growing in communion as they engage in proclamation and witness, and as they engage with contemporary issues that are pastoral issues for many of our churches, Faith and Order is bringing ecumenical theology closer to ongoing, concrete, pastoral, missionary concerns of the churches which are the fellowship of the WCC.

While acknowledging that this represents a slightly different way of working, the Director affirms that it corresponds to the theological basis of the WCC as "a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." In defining its work in the way it has at this meeting, the Commission is saying that it wishes to "do ecumenical theology in such a way that we fulfill our common calling together."

This emerging new way of working is in continuity with Faith and Order's vision. He said it will also have implications for how the Secretariat serves the Commission. In this respect, both he and the other staff believe that the kind of support the working groups are seeking from the Secretariat is both appropriate and realistic. The staff appreciates the Commission's awareness that the Secretariat

is small and that almost all of them have significant responsibilities outside Faith and Order. He expressed the hope that the members of the working groups will continue to bear this in mind as their work progresses.

The Director also indicated that Faith and Order staff will assist the working groups in establishing interfaces between the Commission and other colleagues and programmatic work in the WCC, as well as the documentary resources required for the different thematic projects proposed.

He noted that a number of Commissioners had already taken the initiative in attempting to arrange meetings of their working groups, and encouraged them to continue in this respect. As able, the Secretariat will be available to assist with logistical matters such as travel arrangements. The Commission Leadership will also take its part in advancing the work of Faith and Order's.

Dr Wolters affirmed the Director's observations, adding his own appreciation for the extremely creative approaches that the Commissioners have taken to the work. He found especially encouraging the Commissioners' desire to come close to the reality of the churches, their concerns and questions, because "we are here to serve our churches through the ecumenical movement."

Dr Wolters was further encouraged by the practical ways of work outlined by the working groups, including the mapping out of specific plans and timelines. He believes their expectations are realistic. At the same time, he noted that a couple of working groups indicated plans to meet in June 2016, which is also when the WCC Central Committee will be meeting, a gathering that will be placing significant demands on all of the WCC's staff. He wondered if working group meeting dates could therefore be reconsidered so as to avoid such an overlap.

The Associate General Secretary also invited the Commissioners to further consider how their working groups might cooperate with other commissions and reference groups within the WCC. This would enhance Faith and Order's visibility within the Council, connect the Commission with other specialists in the WCC, and help provide theological reflection to other programmatic areas of the Council's work.

Dr Wolters noted that Faith and Order's direct-cost budget for 2015 (which excludes staffing costs but includes expenses related to meetings and publications) was CHF 113,000. The 2016 budget will be finalized next week, but it is almost certain that it will be reduced by up to 25 per cent, in part because of a reduction in contributions from the WCC's funding partners as a result of the present exchange rates of the Swiss franc. In spite of these likely budget reductions, he suggested there remain unexplored possibilities like meeting jointly with other partners such as CWME.

Dr Wolters therefore asked the Commissioners to reconvene in their working groups and consider the following questions related to their project proposals: 1) Can staff expectations be clearly identified? 2) What other WCC commissions or reference groups could be worked with closely? 3) In reviewing the project proposals of all three working groups, can any overlap or duplication be detected, and can the work of each group be articulated still more clearly?

Questions and comments were invited.

Prof. Link-Wieczorek asked for further explanation of how meetings with other WCC bodies might be combined, and how that would result in financial savings.

Fr Henn asked if it would be possible to be furnished with a list of all of the WCC's other commissions and working groups so as to have a better sense of where connections between them and Faith and Order might be made. Dr Beardsall asked if it were possible to know the dates on which these bodies are scheduled to meet so as to try and coordinate plans.

Dr Wolters suggested there are different ways of combining meetings with other WCC bodies. They can be fully integrated joint meetings or simply two separate meetings gathered in the same venue at the same time, perhaps with a joint meeting during the course of one day. For example, a meeting on climate change with the Pilgrimage of Justice and Peace's Reference Group would make sense. This method often does reduce costs related to group bookings of venues and having consultants present for two different meetings simultaneously. He added that an overview of the WCC's various commissions and reference groups can be provided, as well as an overview of the WCC's calendar for 2016.

It was agreed to return to the working groups to consider the questions posed by Dr Wolters and reassemble in plenary in the afternoon.

Prior to dividing back into Study Groups, Metropolitan Bishop congratulated the new Director on his appointment, presenting him with an icon in the Coptic style of Saint Mark the Apostle.

TUESDAY 23 JUNE 14:00

SESSION 20 : Study Groups report to Plenary; F&O and interreligious issues

Vice-moderator Dr Logan moderated the session.

The Study Groups were invited to offer feedback from their morning session. The first Study Group's second subgroup reported that they had made some slight revisions to the text of their presentation, but that the spirit of the original presentation remains the same. (The plans from each of the Study Groups are included in Appendices 8, 9 and 10.)

Dr Logan noted that earlier in the day Metropolitan Bishoy had distributed a paper to the Commissioners entitled "Moral Discernment: Coptic Orthodox Biblical View." She acknowledged the Metropolitan's significant work on the paper, clarifying that this was a personal initiative and not related to the work of the group engaged with the moral discernment study.

Christian unity and interreligious issues

Dr Heller drew the attention of the Commissioners to the text entitled "Who Do We Say that We Are?" The document, produced by the WCC's Programme on Interreligious Dialogue and Cooperation with contributions from Faith and Order, emerges from a pluralistic context in which as Christians we are asked to look into our own identity with new eyes as a result of our encounter with other religions. The text attempts to present a number of aspects of Christian belief (e.g. the Holy Trinity) and what we might be able to say together as Christians about these beliefs, but also where we need to re-formulate our beliefs when communicating with other faiths. It has been received by the Central Committee and feedback to the document is welcome.

The Director presented the latest draft of a paper entitled "Called to Dialogue: Interreligious and Intra-Christian Dialogue in Conversation," also produced by the Program on Interreligious Dialogue and Cooperation with some contribution from Faith and Order. The paper attempts to clarify commonalities and differences between intra-Christian dialogue and interreligious dialogue. It does this through defining terms, exploring biblical and theological perspectives on dialogue, articulating the principles and goals of these dialogues, and providing examples of good practices.

Feedback on this text, which can be directed to the Faith and Order Secretariat, is also welcome as an updated draft is in process.

Prof. Ionita expressed appreciation for the document, noting that its presentation is timely given that one of the thematic working groups has Christian identity in the midst of religious pluralism as one of its topics. He was curious as to why the document favors the terminology of "inter-church" and "intra-Christian," as opposed to "ecumenical."

The Director noted that in a Faith and Order context, the language of ecumenical dialogue is self-evident. However, given the purpose of this particular document, it was decided that the terminology of “inter-church” and “intra-Christian” helped more clearly distinguish this kind of dialogue from conversations of the interreligious kind.

Date and venue of next meeting

An online poll will be distributed to determine precise dates for the next meeting in 2017, however the Director indicated that a June meeting is impractical for the WCC’s staff because of other obligatory meetings around that same time. It was acknowledged that meeting earlier in the year can be problematic for those who work in academic institutions.

After some discussion it emerged that June was, in fact, the most convenient month for the majority of Commissioners to meet. Dr Vibila pointed out that since 2017 also marks the 500th anniversary of the beginning of the Protestant Reformation, some Lutheran members of the Commission may have commitments related to that commemoration.

As for a possible venue for the 2017 meeting, Dr Peters noted that not once in the last iteration of Faith and Order did they gather in Latin America or Africa.

Dr Shin informed the Commission that churches in Korea have “a strong intention” to host the 2017 meeting of the Commission. He indicated such a gathering would further foster the unity of the churches in that land, and that a national church gathering of some kind would like be timed to coincide with the meeting of Faith and Order. The Commissioners expressed their appreciation for the offer of hospitality.

It was agreed to adjourn until the final session at 16:30.

TUESDAY 23 JUNE 16:30

SESSION 21 : Closing actions

Moderator’s Address

Vice-moderator Dr Shastri moderated the final session of the meeting.

The Moderator began her concluding reflections by recalling John 17:21. She acknowledged that for some participating in their first meeting of Faith and Order, this might sometimes seem like a strange body where one is required to “read between the lines.” Participating in the ecumenical movement is always a strange,

wonderful, and sometimes puzzling experience, even for those who have long experience with it.

This has been an exciting meeting because as a body the Commission has done some new things. “A new wind is blowing,” she said. “The windows have opened and we haven’t shut them,” even in the face of financial limitations.

Lest current members of the Commission think their predecessors in the “glory days” of Faith and Order did not face their own challenges, she invited them to consider the words of a poem written by Martin Cressey, a former Commission Member, which was quoted by Alan Falconer, a former director of Faith and Order, who included this poem in one of his written reports:

On the Confusion of Farewells

*Are we “Faith” or are we “Order”?
Do we trust—or organize?
Is our plentiful agenda
Full of growth—or mystic signs?*

*Let us not decide the aspects
Of the single enterprise.
Faith and Order go together—
With the “hows” must go the “whys.”*

*Staff and members of the Board
Now our harmony record,
Whether aimed at means or ends
Faith and Order made us friends.*

The Moderator added, “I hope this meeting made us friends.”

Reflecting on John 17:21 and Jesus’ call to the Church’s visible unity, she invited the Commissioners to consider whether our churches, had they been looking in on this meeting of Faith and Order, would have seen visible unity.

She noted that during the course of the meeting, the Commissioners had found ways to reframe some of their language, such as moving away from the language of “traditional” and “new” churches, recognizing that some of these “new” churches are in some cases at least a century old. Similarly, the language of “Global North” and “Global South” is breaking down, as it is recognized that the South is now present in the North. “We’ are now ‘us.’ We are one world,” she added. In the same way the language of “the center” and “the margins” has been challenged at this meeting. Who is where?

The Moderator observed that the world has found a particular kind of unity for itself in the form of globalization. Is the ecumenical movement's question now becoming: What does *Christian* unity offer to a world that tries to impose another kind of unity?

In the midst of this week's discussions about identity, nationalism, and confessionalism, can we ask: How do we move away from talk that divides us to talk about real unity in Christ instead —the baptism that marks us more deeply than anything else about ourselves?

She recalled that the General Secretary urged the Commission to find ways of relating our different traditions to the one Tradition and to relate Life and Work to Faith and Order. "How can we get past all these 'us' and 'them,'" she asked, "to live the reality of being one in Christ?"

The Moderator went on to articulate a connection between anxiety and trust, noting that the Commission had sufficient cause for anxiety: about resources and finances, about how Faith and Order is regarded in the WCC and beyond, about how to renew the Commission's work and take it forward in ways that will be useful. Sometimes, however, we place our anxiety in the wrong place. The WCC does not have strong finances at the moment, but real economic crises are occurring in some of the places whence our Commissioners come, such as Greece and Ethiopia.

We are sometimes also anxious about our traditions, she observed, and about the future of the churches from which we come. However, we are a people of *faith* and order. Rather, we can afford *not* to be anxious because Christ has already done and given what we need to do. Unity will not become real because of our striving, she said. It is God's gift to us, and so we can find ways of letting go of some of our anxiety and placing our trust in God.

The church is indestructible, she recalled, something *The Church: Towards a Common Vision* affirms strongly. The church is God's creation, not ours. It is the body of Christ, enlivened by him and inspired by the Holy Spirit. Therefore we need to let go of some of our anxiety and "believe in some of our own documents."

The Moderator added that sometimes anxiety has been expressed about whether Faith and Order itself will survive. What really matters, however, is not the survival of an institution, but that Christ continues to find those who will call the churches to visible unity. "If Faith and Order is one way that can happen," she said, "then alleluia to that. If other ways emerge, then we wait with eager anticipation to see them."

She recalled that a recurring phrase during the week was one commissioner's observation that "the world is burning." It was a reminder, the Moderator said,

that there is no time for anything but a united Christian voice. That passion has emerged in the planning that has been done for the Commission's future work.

Returning to Jesus' high priestly prayer, she invited those gathered to imagine Christ praying for the unity of the Church with so much passion and in such a way that his disciples had perhaps never heard him pray before.

She suggested the Commissioners should be praying for Faith and Order's work to end, that there would be no need for a meeting in 2017 because it would no longer be needed, because all of what divides us as churches will have been overcome. Perhaps we have become too comfortable with the idea that our divisions will never be overcome. Let us rather find the answer to Jesus' prayer that his followers be one.

The Director echoed the Moderator's reflections, affirming that the current iteration of Faith and Order continues the work of those who initiated the movement in the early 20th century. In that spirit, he quoted part of a message from the participants of the first World Conference on Faith and Order, held in 1927:

God wills unity. Our presence in this Conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of disunion, we lament its continuance and henceforth must labour, in penitence, and faith, to build up our broken walls.

God's Spirit has been in the midst of us. It was He who calls us hither. His presence has been manifest in our worship, our deliberations and our whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope.

[...]

Some of us, pioneers in this undertaking, have grown old in our search for unity. It is to youth that we look to lift the torch on high. We men have carried it too much alone through many years. The women henceforth should be according their share of responsibility. And so the whole Church will be enabled to do that which no section can hope to perform.

Dr Shastri thanked the Moderator for her concluding remarks, and for her willingness to place herself into a vulnerable position as she leads Faith and Order into the next eight years. He said the other members of the Commission pledge to journey with her and to work together in the spirit of the unity to which Christ calls us in this world.

He noted that this meeting was a first experience of Faith and Order for several participants, and so this whole week has been an experience of observing, connecting, and discovering the way this body works. In the midst of it all, he said, they have been led by a moderator who, "through her gentle smile, generous spirit,

and loving heart has helped us feel at ease, embraced, and that we are part of one big family.”

Noting that the Moderator had concluded her remarks by speaking about prayer, Dr Shastri presented her with the gift of a prayer shawl from his homeland of Malaysia.

Expressions of thanks

Dr Shastri concluded the session by expressing thanks to the many individuals who contributed to the preparation and conduct of the gathering:

- The Commission’s Leadership Team, including the newly elected vice-moderators;
- The Director, Odair Pedroso Mateus, and staff members Dagmar Heller, Daniel Buda, and Ani Ghazaryan-Drissi, with particular thanks expressed to Alexander Freeman for his continual efforts in organizing the logistical details of these gatherings;
- The meeting’s hosts: Patriarch Daniel and the Romanian Orthodox Church and the Monastery of Caraiman, especially Abbot David Petrovici and Manager Andrei Vlase;
- Stewards Marius Oblu, Andrei Devian, and Dragos Basa;
- Minute taker Bruce Myers;
- Theodore Gill of WCC’s communications department.
- Rev. Dr Hielke Wolters, Associate General Secretary for Unity, Mission and Ecumenical Relations.

It was announced that following supper that evening, all were invited to gather around a festive campfire to mark the end of their time together.

Those present were invited to exchange the peace, after which an Alleluia was sung, and the Apostolic Greeting recited in unison.

The meeting was adjourned.



Appendix 1 : Message of His Beatitude Patriarch Daniel to the Faith and Order Commission Meeting

Dear General Secretary of the World Council of Churches,
Dear Moderator of Faith and Order Commission,
Your Eminences and Graces, esteemed members of Faith and Order Commission,
Dear Director of Faith and Order and esteemed members of staff,
Dear sisters and brothers in Christ,

It is a great joy to greet you all here in the Social and Pastoral Centre “Holy Cross” at Caraiman Monastery, on this special occasion of the meeting of the Commission on Faith and Order!

We are aware that this is the first meeting of the Commission on Faith and Order following the renewal of its members in the period after the last General Assembly of the World Council of Churches and we are aware too that you are going to take important decisions regarding the work of the Commission in the next years. The Commission on Faith and Order has a special place in the life of the World Council of Churches and of the ecumenical movement in general. This special place is given both by its areas of work and reflection and by its constituency.

Being a Commission whose origins are placed at the beginning of 20th Century and are interconnected with the first attempts to shape and develop the modern efforts for Christian unity, the Commission on Faith and Order is dealing with questions related to faith and doctrine, canon law and discipline, Christian practices and moral values. Throughout its history, the Commission has approached all these doctrinal and ethical questions, highlighting what churches can express together, but also pointing out our differences in order to be discussed and further reflected on in an irenic spirit. The constituency of the Faith and Order Commission is particular because it is wider and more inclusive than the constituency of the World Council of Churches. The presence of the Roman Catholic Church as a full member of this Commission enriches it significantly. Also, the fact that some other newly established Christian groups which emerged in the last decades in different parts of the world are represented in the Commission makes it more representative for Global Christianity.

The Faith and Order Commission enjoys a great reputation in the Orthodox Church, due to its theological contribution to the issue of Christian unity. We appreciate also the courage that the Commission has shown, through its membership and secretariat in its history, to address questions of particular importance for Christianity, but also to deal with delicate issues that divide us as Christians. We appreciate the efforts of the leadership of the World Council of

Churches and of the Faith and Order Commission in reorganizing and reshaping the structure of the Commission in order to respond to its financial difficulties, but also to work more efficiently in order to achieve its goals.

We would like to use this occasion to congratulate the newly appointed Director of Faith and Order, Rev. Dr Odair Pedroso Mateus and bless this new beginning for Faith and Order. We trust that he, as a staff member of Faith and Order for many years and as a professor at the Ecumenical Institute of Bossey, will provide the appropriate leadership for the staff of Faith and Order so that they can complete their important mission.

I wish you all a successful Commission meeting! May the spiritual environment of Caraiman Monastery inspire you all in your common work!

† DANIEL
Patriarch of the Romanian Orthodox Church

Appendix 2 : Information on the Week of Prayer for Christian Unity, United and Uniting Churches, Forum on Bilateral Dialogues

Dr Ani Ghazaryan Drissi, Dr Odair Pedroso Mateus

Faith and Order Co-organizes the Week of Prayer for Christian Unity

The traditional period for the Week of Prayer for Christian Unity (WPCU) is 18-25 January or at Pentecost. Those dates were proposed in 1908 by Rev. James Wattson, a North American Anglican Priest, to cover the days between the feasts of St Peter and St Paul, and therefore have a symbolic significance. In 1965, the Commission on Faith and Order and the Roman Catholic Secretariat for Promoting Christian Unity (Pontifical Council of Promoting Christian Unity) began the official joint preparation of materials for WPCU. In this way, from its inception and its subsequent years of creative development, the WPCU has become and remains an expression of the churches' desire and task to work for Christian unity. By common observance of the WPCU, Christians representing different confessions from around the world have found inspiration to pray and work together for the Christian unity.

In order to prepare for the annual celebration, ecumenical partners in a particular region are invited to produce a basic liturgical text on a biblical theme. Then an international editorial team of WCC and Roman Catholic representatives refines this text to ensure that it can be prayed throughout the world, and to link it with the search for the visible unity of the church. The text is jointly published by the Pontifical Council for Promoting Christian unity and the WCC, through the WCC's Commission on Faith and Order, which also accompanies the entire production process of the text. The final material is sent to WCC member churches; Roman Catholic episcopal conferences; as well as REOs and they are invited to translate the text and contextualize or adapt it for their own use.

The WPCU for 2016 find its origins in the First Letter of Peter: called to Proclaim the Mighty Acts of the Lord (cf. 1 Peter 2:9). The initial work on the theme for this year's Week of Prayer material was prepared by a local ecumenical group from Latvia. The material of the WPCU for 2017 will be prepared by the Council of Christian Churches in Germany (ACK) for the Reformation Jubilee year 2017. The international editorial team will meet in the autumn of 2015 to edit and finalize the final draft for the 2017 WPCU. The texts will be translated into French, German and Spanish and then they will be distributed to member churches of the WCC and made available on the WCC website.

Faith and Order supports the United and Uniting Churches

According to the *Dictionary of the Ecumenical Movement*, United and Uniting Churches are “national or regional churches (...) formed by the union of two or more previously separated denominations”. They embody in their history and life in a special way the calling to manifest in the world the one Church of Christ.

But precisely because they are united and uniting, they are not organized at the global level as a confessional family or Christian world communion. And so far they have resisted the idea of establishing a World Federation of United and Uniting Churches or something like that. The WCC, and more precisely Faith and Order, has been serving as their clearing house, as their point of reference. Every six or seven years, F&O helps them to organize an international consultation dedicated to theological issues of common concern. Several volumes or special issues of *The Ecumenical Review*, bringing together papers presented in those meetings, have been published by the WCC in past years.

While we are meeting in Caraiman, the Continuation Committee of the United and Uniting Churches is preparing the next international consultation, which will be hosted by the Church of South India (in connection with its 2017 70th anniversary) and take place in Chennai, from 25 November to 2 December 2015. Faith and Order was actively involved in the initial planning for this meeting, issued the official invitations, and made available financial resources which were not used in the previous consultation, held in Johannesburg, South Africa, in 2008. However, due to staffing limitations F&O has been pushed to scale down its direct involvement. The United and Uniting churches are being challenged to deepen their sense of ownership of these international consultations as an important bond of fellowship.

Faith and Order organizes the Forum on Bilateral Dialogues

During the first half of the 20th century, Faith and Order was the main forum (a *multilateral* forum) of ecumenical dialogue. The Second Vatican Council and the engagement of the Roman Catholic Church in the modern ecumenical movement changed this picture in a significant way. The Catholic Church launched a series of *bilateral* dialogues with different Christian Communion and churches. This has created great dynamics with very important ecumenical results.

But this new ecumenical situation raised also a wide range of issues related to the vision of Christian unity and the methods involved in pursuing this goal, and gave rise to polarizations like united churches versus confessional or denominational families, organic union versus mutual recognition as churches or “reconciled diversity” etc. The Forum on Bilateral Dialogues was established in the late 1970s

to facilitate communication and cooperation between the multilateral dialogue and the bilateral dialogues and to address issues of common concern. The Forum is an initiative of the Conference of Secretaries of Christian World Communions. Faith and Order assists the CWCs by organizing a Forum on Bilateral Dialogues every five or six years. The 10th Forum was held in Dar-es-Salaam, Tanzania, in 2012. It focused on ecumenism in Tanzania, bilateral dialogues in the age of world Christianity, the participation of theologians from the “global south” in bilateral dialogues, and changes in bilateral dialogues and their significance for world Christianity.

Appendix 3 : Information on the study on Sources of Authority

The Faith and Order Plenary Commission gathered in Kuala Lumpur, Malaysia, in 2004 proposed to study various sources that are believed to be authoritative in churches and therefore foundational for the distinctive interpretations. The proposal came from HE Metropolitan Hilarion Alfeyev and after further discussions and adjustments was included in the wider study on Ecumenical Hermeneutics. It was agreed to begin with the authority of the early church teachers and witnesses, namely with the Fathers of the Church.

A first consultation with the title “The Teachers and Witnesses of the Early Church: A Common Source of Authority, Various Received?” was held from 1 to 6 September 2008 at Westminster College, Cambridge, UK. The main reason for starting this study on Sources of Authority with the early church was the common ground that all Christianity finds in it. While the Church Fathers are the foundation of the Orthodox tradition and play an important role in other traditions, further reflection on how much other traditions value them helped to rediscover together common roots and reduce the gap of misunderstanding. Five major contributions on Sources of Authority in the Early Church were presented from the following perspectives: Eastern Orthodox, Oriental Orthodox, Roman Catholic, Anglican and Methodist. Two theologians, one from the same or similar tradition and the other from different tradition, responded to each of these papers.

A second consultation gathered in Moscow from 26 June to 2 July 2011 and reflected on how different churches and traditions perceive authority today and on possible common thought with regard to authority. Nine major contributions reflected on a variety of sources of authority from different perspectives: (1) Experience as a Source of Authority for Faith; (2) Indigenous Peoples’ Perspective on the Sources of Authority; (3) The holy spirit as a source of Authority in the African Independent Churches (4) Congregation as a Source of Authority in Baptist Ecclesiology; (5) Sources of Authority in Lutheran Churches at Present; (6) Reason as a source of Authority in the Anglican Tradition; (7) Liturgical Texts as a Source of Authority in the Coptic Orthodox Church; (8) Hierarchy as a Source of Authority in the (Eastern) Orthodox Church; (9) The Magisterium in the Catholic Church as a Source of Authority. Each major contribution received a response from a theologian representing the same or a different tradition.

A final report reflects on where we are now with regard to our perceptions on authority in the Church and its sources. While several common points are identified, the final part of the report states that: “Many questions were raised around the issue of the sources of authority that are still pending in churches today. There are two main ways to work ecumenically in this direction; first, to

identify the sources of authority, which the consultation has already begun to do, and second, to discern what God is saying to the faithful through these sources. The Faith and Order Commission must continue the search for the ecumenical discernment of authority in the church for the sake of unity.”



Appendix 4 : Information on the Study on Ecclesiology (Six Brief Historical Notes)

1. By the end of the 1980s, the different studies run by Faith and Order—Baptism, Eucharist and Ministry (*BEM*); Confessing the Apostolic Faith Today; and The Unity of the Church and The Renewal of the Human Community—were raising in different ways questions related to the nature and purpose or mission of the Church. At the same time, several bilateral dialogues (for instance: Anglican-Roman Catholic, Lutheran-Roman Catholic, Pentecostal-Roman Catholic) were already exploring the ecumenical potential of the notion of *koinonia* as they addressed different divisive issues.

2. In the following years, Faith and Order began to develop the project of a study on ecclesiology centered on the notion of communion and following the model of *BEM* (1988-1992); drafted a statement on unity (for the WCC 1991 Canberra Assembly) based on the same notion: “The Unity of the Church as *Koinonia*: Gift and Calling” (1991); and held a World Conference on the same theme (1993).

3. It took some time for the study on the Church to take the basic “architecture” that you can recognize in *The Church: Towards a Common Vision*. Between 1990 and 1994 some outlines and drafts on controversial topics (such as authority, primacy, catholicity) were produced. In 1995 this project was abandoned in favor of a text that would be a commentary of the WCC 1991 Canberra Statement mentioned in point 2. This project was carried out, a text was produced, but its results were criticized by the Commission in its plenary meeting in Moshi, 1996. Thus, at the end of 1996, the drafting team (N. Callam, W. Rusch, N. Lossky, M. Tanner, J. Tillard, D. Wendenbourg, and Y. Kekumby, staffed by A. Falconer and P. Bouteneff) was somehow back to scratch and had just one year left to produce a text that would hopefully be presented to the 1998 WCC Assembly in Harare, Zimbabwe. These are the circumstances in which *The Nature and Purpose of the Church (TNPC)* was written in 1997 and published in 1998. Its first three chapters are dedicated (1) to the mystery of the Church in light of the mystery of the Trinity; (2) to its manifestation in history as “sign and instrument” of God’s design; and (3) to its being as *koinonia* understood as a real though imperfect universal communion of local churches living in legitimate diversity. The last three chapters describe the elements of church unity (apostolic faith, sacramental life, ministry and conciliarity), the missionary dimension of church unity, and the call to ecumenical reception as growth in communion. More than previous F&O previous texts, *TNPC* reflects methodologically the search for a “differentiated consensus”: the main text (125 paragraphs) presumably embodies consensual statements, whereas separated texts included in boxes refer to issues that remain controversial among the churches.

4. In the years following the publication of *TNPC* F&O pursued its work on ecclesiology in at least three directions. First of all by analyzing the 52 responses to the text (1 Anglican, 1 Baptist, 7 from Free Churches, 3 Lutherans, 1 Methodist, 5 Orthodox, 7 Reformed, 2 Roman Catholic, 9 from Church councils, 7 from theological schools, 6 from individuals, and 3 from mixed groups. Secondly by furthering theological work on controversial issues such as the sacramental nature of the Church, authority and authoritative teaching, ministry and the community of women and men in the Church. Thirdly, by redrafting *TNPC* in light of responses, the additional theological work, and the discussion on the text that took place in the F&O Plenary meeting held in Kuala Lumpur, Malaysia, in 2004.

5. The result of this redrafting was *The Nature and Mission of the Church (TNMC)*, published in 2005 in preparation for the 2006 WCC Porto Alegre assembly. As in *TNPC*, the architecture explicitly reflects the search for a common understanding of the Church undertaken in light of and in response to the existing ecclesial divisions. The number of chapters is reduced from six to four. Two deal respectively with the Church of the Triune God (ch. 1) and the Church in history (ch. 2); and two with ecumenical concerns: the elements of Church unity (ch. 3) and the missionary dimension of unity given that the one Church is “in and for the world” (ch. 4). The major change in the structure is the suppression of the chapter on the Church as *koinonia*, its material being relocated in chapters one and two. Many paragraphs of *TNPC* were redrafted, several were relocated, and very few were partly or entirely suppressed. The material on controversial issues, in the boxes, was considerably redrafted and the number of boxes was reduced from 15 to 10.

6. The revision of *The Nature and Mission of the Church* took into account: 1) 46 responses from churches, councils of churches, theological schools, and individuals; 2) the discussion on the text that took place at the Plenary Commission meeting held in Crete in 2009; 3) the inter-Orthodox response to the text made possible by a consultation held in Cyprus, early March 2011. Twenty papers on different aspects of the text were presented in that meeting and a report which summarized the main findings of the meeting. Between 2010 and 2012 the text went through more than ten different versions according to an intensive series of drafting meetings. *The Church: Towards a Common Vision*, finally approved by Commission on Faith and Order in 2012, is much shorter and different in content from its two previous versions.

Appendix 5 : Information on the Study on Moral Discernment in the Churches (A Brief Chronology)

1981/82: The Commission on Faith and Order initiates a study on “The Unity of the Church and the Renewal of Human Community” in order “to clarify the theological inter-relation between two fundamental ecumenical concerns: the quest for the visible unity of Christ’s Church and the implementation of the Christian calling to common witness and service in today’s world” (Faith and Order, *Minutes of the Meeting of the Standing Commission 1986 Potsdam, GDR*, Geneva, WCC, 1986, Faith and Order Paper No. 134, p.28)

1990: publication of *Church and World: The Unity of the Church and the Renewal of Human Community*, Geneva, WCC, Faith and Order Paper No. 151.

1993: F&O co-sponsors the WCC study “Ecclesiology and Ethics”. For its final report see Thomas F. Best and Martin Robra (eds.), *Ecclesiology and Ethics: ecumenical Ethical Engagement, Moral Formation and the Nature of the Church*, Geneva, WCC, 1997.

1996: The Joint Working Group between the Roman Catholic Church and the World Council of Churches (JWG) publishes a study document on “The Ecumenical Dialogue on Moral Issues”, *The Ecumenical Review* (48), 1996, pp. 143-154.

1999: Faith & Order initiates a study on Christian Anthropology.

2005: Publication of *Christian Perspectives on Theological Anthropology: A Faith and Order Study Document*, Geneva, WCC, Faith and Order Paper No. 199.

2007: Faith & Order initiates a study on “Moral Discernment in the Churches”

2013: Publication of *Moral Discernment in the Churches: A study Document*, Geneva, WCC, Faith and Order Paper No. 215.

Appendix 6 : Information on Recent Faith and Order Work on Baptism

1. After the publication of the first convergence document on “Baptism, Eucharist and Ministry” (Faith and Order Paper No. 111) and an analysis of the churches’ official responses to it (*Baptism, Eucharist and Ministry 1982-1990. Report on the Process and Responses*, 1990, Faith and Order Paper No. 149) the Faith and Order Commission started to take up the issue of baptism again in the late 1990s from the perspective of liturgists: A consultation held in Faverges (France) explored the “*ordo*” of baptism as well as the question of inculturation of baptism and the ethical implications of baptism (Thomas F. Best and Dagmar Heller, eds., *Becoming a Christian. The Ecumenical Implications of our common Baptism*, Faith and Order Paper No. 184, Geneva 1999).
2. During the following years and the continuing study process, the then director of Faith and Order, Thomas F. Best, published a collection of articles on the understanding of baptism in the different church traditions (Thomas F. Best, ed., *Baptism Today. Understanding, Practice, Ecumenical Implications*, Faith and Order Paper No. 207, Geneva/Collegeville 2008). At the end of this study process Faith and Order published in 2011 the study text *One Baptism: Towards Mutual Recognition* (Faith and Order Paper No. 210). On the basis of the above mentioned earlier texts this study places baptism as within the context of Christian initiation and thus within the life-long growth of believers into Christ and explores possibilities to achieve mutual recognition of baptism between the churches.
3. In January 2015 representatives of credo-baptist churches took the initiative and discussed the question of mutual recognition, taking into account the work of F&O at a meeting in Jamaica. The participants do note some new insights based on “the image of the Christian life as a journey which includes initiation, participation in the Lord’s Supper, the development of the fruits of the Spirit, and meeting with Christ at the end of time”. Consequently they formulate some questions to their own churches, and also to “all churches in the one ecumenical movement”. Especially the issue of the understanding of sacrament and sacramentality is a traditional Faith and Order question, which might be timely to be taken up by the Commission.

Appendix 7 : Notes on the future of the Faith and Order focus on Ecclesiology

As a discussion starter, we would like to draw your attention to two dimensions of the ongoing work related to the convergence text *The Church: Towards a Common Vision*. We hope that our discernment sessions will take them into account.

The first is an urgent task. The second is a direction for future work suggested by the Ecumenical Conversation on Ecclesiology held during the the WCC Busan Assembly.

I. Official Responses to *The Church: Towards a Common Vision*

1. The convergence document *The Church: Towards a Common Vision* was conceived in close continuity with 1982 convergence text *Baptism, Eucharist and Ministry (BEM)*. Thus, in the same way *BEM* was submitted to the churches for official responses, *The Church: Towards a Common Vision* was submitted to the churches two years ago. The deadline for their official responses is December 2015.

2. While the deadline is approaching quickly, the number of responses remains extremely low. We have received two official responses so far: from the Union of Utrecht (Old Catholic Church) and from the Church of Scotland. Of course *TCTCV* is being translated in several languages, published, studied and discussed in conferences and academic courses. All this certainly contributes to the ecumenical reception of the text. But crucial in all this are the official responses by the churches, and it is clear that this is not happening in a satisfactory way.

3. This means that one of the main tasks of a Study Group that would focus on Ecclesiology (if such Study Group is established by the Commission) would be to review the deadline for responses and, more importantly, to design a campaign to promote official responses, with clear objectives and strategies.

II. The One Church and World Christianity

What ecumenical sense can we make of the fact that in the fastest growing areas of contemporary Christianity—such as Sub-Saharan Africa—the predominant ecclesiological trends do not converge with the vision of the One Church in history which Faith and Order seeks to incarnate, manifest, and serve? Are we doing ecumenical theology for a traditional type of Christianity which is becoming sociologically marginal? If yes, how can the F&O focus on ecclesiology enter into a critical and creative dialogue with the ecclesiologies that are increasingly departing from the vision of the Church proposed by *The Church: Towards a Common Vision*?

The authors of *TCTCV* were aware of this challenge. They wrote in paragraph 7 of the text that “the ‘emerging churches’, which propose a new way of being the Church, challenge other churches...” Presumably they meant that the so-called “emerging churches” are challenging “our” traditional, historical churches.

The same insight emerged in 2013 WCC Busan Assembly: the participants in the Ecumenical Conversation dedicated to *TCTCV* concluded their report with the following recommendation: “We encourage the WCC Faith and Order Commission to pursue the focus on ecclesiology, paying particular attention to the ecclesiologies, often only implicit, of the younger and emerging churches—especially but not only in the Global South—and to do so in partnership with organizations that are creating ecumenical space for encounter with new ways of being church (for example, the Global Christian Forum, the Lausanne Movement).” (E. Senturias and T. Gill, eds., *Encountering the God of Life – Official Report of the 10th Assembly*, Geneva, WCC, 2014, 160.).



Appendix 8 : Working Plan of Study Group 1: The Church on a Pilgrimage of Justice and Peace in Today’s World (approved)

Subgroup 1: Theological and Ecclesiological Foundations of Pilgrimage, Justice and Peace.

This subgroup aims at making a significant contribution to the overall WCC theme of “Pilgrimage of Justice and Peace” by collaborating with the theological reflection group that is being established to foster this theme throughout the entire WCC; it will also contribute to the other subgroups of Theme One which will deal respectively with “Living the Gospel of Jesus Christ in a Pluralistic World” and “Christian Responsibility and Hope for a Broken World.” Its goal is to produce in a relatively short time—within two years—a short yet substantial ecclesiological and theological contribution, first of all, to the understanding of “pilgrimage,” a concept not so familiar to all Christian churches and denominations, and then to relate the notion of pilgrimage to the pursuit of justice, peace and the protection of the environment.

Development of the study

The group will be comprised of Sandra Beardsall, Kris Culp, Metropolitan Gennadios, William Henn and Metropolitan Vasilios, with Kris Culp as the moderator.

Timeline of the study

Phase	Start Date	End Date	State of the study by the end of this phase
Consultation among the members of the subgroup will individuate the resources which should be used in preparing the statement.	July 2015	August 2015	List of resources considered appropriate to this short text
First draft of the text	September 2015	January 2016	First draft
Presentation to the plenary meeting of Theme One	February – March 2016 if possible		Review of text and suggestions for revision
Email/conference call revision of final version	December 2016?		

Expected outcomes

A short text on the ecclesiological and theological foundations for the pilgrimage of justice and peace will be prepared and offered to the theological reflection group of the WCC and to the other subgroups of Theme One. Its aim will be to encourage the understanding that a pilgrimage of justice and peace is intimately related to, preconditioned by and promoting of that visible unity of the Church which is identified as intimately connected with the very purpose both of the Faith and Order Commission and of the WCC.

Resources needed

A plenary meeting of the Theme One group in early 2016. Conference call between the subgroup members as needed.

Subgroup 2: “Living the Gospel of Jesus Christ in a Pluralistic World.”

This theme will explore the churches’ ways of living as Christians in multi-religious and multi-cultural situations. Differences of context will be explored, such as that between places where Christians are in a minority or even persecuted and thus powerless and those where they form the majority. Can the churches progress toward visible unity by means of their shared condition in a situation of religious pluralism? How can respectful hospitality—both given and received—vis-a-vis other religions coincide with witness to Christ? Reflection will address the relation between respectful dialogue, on the one hand, and witness to Jesus Christ, on the other.

Development of the study

Participants in this study include Bishop Stephen Conway, Thomas Greggs, Viorel Ionita, Thomas Schirrmacher (consultant), Jaeshik Shin and Metropolitan Kuriakose Theophilose, with Thomas Greggs serving as moderator. The group will collaborate both with CWME and CCIA of the WCC. Some assistance from WCC staff will be requested in facilitating contact with other reference groups and commissions and in collating existing documents and insights.

Timeline of the study

Phase	Start date	End date	State of the study by the end of this phase
Initial gathering and study of pertinent bibliography	July 2015	December 2015	The Moderator and other members will meet officers of CWME and CCIA to facilitate the sharing of bibliography and experience. Proposals will be developed via teleconferencing for further work, to be presented to the Theme One plenary
Theme One Plenary in 2016 as early as feasibly possible	February or March 2016		Determination of proposals for further work or additional days around Group Plenary. This will include group work around living the Gospel so that the Study Group models visible unity as the basis for promoting the use of theological and ecclesiological tools.
Development of portfolio of experiences and suggestions for use at the local level	Post mid-2016		Completion and distribution of materials to assist Christian communities in multi-religious, multi-cultural and secular situations

Expected outcomes

A portfolio of experiences exemplifying positive interaction and collaboration with members of other religions to be shared with the churches for local discussion and use, especially reaching out to congregations where Christians are in a situation of religious pluralism and/or in a minority. This could serve as a kind of tool kit for use at the local level. Suggestions on collaboration with those of other faiths and on offering witness to the Gospel of Christ.

Resources needed

Meeting of the plenary of Theme One in 2016 to offer proposals regarding the further development of the theme of this subgroup.

Electronic conferencing as necessary.

Our costs will include at least the moderators’ visit to Geneva to meet staff contacts before the end of 2015. There is the possibility of a Study Group meeting for additional days around a Working Group Plenary in 2016. As a Study Group we could have access to partner Church or university funding.

Subgroup 3: Christian Responsibility and Hope for a Broken World.

While open to further themes related to justice and peace such as migration or racism, the study will begin by focusing on Creation and the environmental crisis from a theological and ecclesiological perspective.

Development of the study

Magali do Nascimento Cunha, Anne-Louise Eriksson, Wati Longchar, Juliette Matembo, Makhosazana Nzimande, Yolanda Pantou and Liz Vuadi Vibila, with Yolanda Pantou serving as moderator. WCC Staff will be asked to help in an initial gathering of pertinent bibliography on the theme of the protection of the environment, especially previous WCC work. Other bibliography should include statements by churches and their leaders on the theological and ecclesiological rationale for acting for the protection of the environment—i.e. statements by Patriarch Bartholomew, Pope Francis and many others.

Timeline of the study

Phase	Start date	End date	State of the study by the end of this phase
Initial individual research and contact by email.	July 2015		Development of proposals to take to the plenary meeting of Theme One in 2016
Plenary meeting of Theme One, as early as possible in 2016	February or March 2016?		Discussion by the subgroup of its proposals and reaction by the rest of the Theme One plenary
Development and testing of materials for use in local settings	Mid 2016	Mid 2018	Preparation of materials to be used in local settings to aid congregations to reflect upon environmental issues theologically and to commit to appropriate witness

Expected outcomes

Collaboration among Christians in local settings in response to the environmental crisis. Its importance has been emphasized by leaders from many churches; this project will facilitate a unified local response to the call of these leaders. We expect the local and effective use of the materials prepared by this subgroup, thus reaching out to the margins/periphery.

Resources needed

A plenary meeting of the Theme One during 2016 as early as feasibly possible with the opportunity for the initial proposals of Subgroup 1 on “Christian Responsibility and Hope for a Broken World” to be shared and enhanced by the whole 18 member group assigned to the theme.

A second meeting in the third year of the subgroup to finalize materials for distribution.

Possible translation of pertinent materials from local sources, thus from the margins/periphery.

Appendix 9 : Working Plan of Study Group 2: Pilgrimage toward a Common Vision of the Church (approved)

1. New & emerging ways of being church

Overall aim: Going into more and wider conversations with churches who have not yet been part of discussions on the way to *TCTCV* and whose understandings of ecclesiology we want to discover and to enter into dialogue with.

Possible ways of engaging with them:

- a. Analysis of the existing bilateral dialogues of Evangelical/Pentecostals with Traditional churches (Pentecostals with Roman Catholics, Lutherans, Reformed, Joint Working Group; Evangelicals/WEA with Roman Catholics). Also, internal Evangelical/Pentecostal documents on ecclesiology (e.g. Kärkkäinen, *Ecclesiology*) and documents by theologians from other “new” and “emerging” ecclesiologies, with special focus on ecclesiologies from the Global South.
- b. Personal encounter and consultations with representatives of “new” and “emerging” ecclesiologies, especially from the Global South. Indicative examples: Global Christian Forum, Society for Pentecostal Studies (USA), European Pentecostal-Charismatic Research Association (Switzerland), World Evangelical Alliance or the Pentecostal Theological Association (UK). Also a new one in Latin America. Individual theologians: Juan Sepulveda, Ryan Bolger etc.

Aim for this phase: To identify similarities and differences between “traditional” and “emerging” ecclesiologies.

2. Ecclesiology from *BEM* to *TCTCV* and beyond

- a. Explore the progress in F&O documents from *BEM* to *TCTCV*
- b. Collection & analysis of official responses to *TCTCV*
- c. Further reflection on Chapter 4 of *TCTCV*.

3. Exploration of potential future topics

- a. Anthropology & Ecclesiology
- b. Pneumatology, Spirituality & Ecclesiology
- c. Authority
- d. Margin(s)
- e. Other topics that may emerge during the consultation of June 2016

Preparation of initial papers for the themes listed as potential future topics: Paul Meyendorff (3a), Georgios Martzelos and Cecil Mel Robeck (3b), Ellen Wondra (3c), Speakers from the Global South (3d).

Sub-Group 1: New & emerging ways of being church

Cecil Mel Robeck (co-moderator), Sotirios Boukis (rapporteur), Krzysztof Mielcarek, Tiran Petrosyan, Pablo Andiñach, Ulrike Link-Wieczorek.

Assignments: bilateral dialogues between Pentecostals and Roman Catholics, and Evangelicals and Roman Catholics (Krzysztof Mielcarek and Tiran Petrosyan); bilateral dialogues between Lutheran and Pentecostals, Reformed and Pentecostals (Sotirios Boukis); emerging churches in Latin America and the Caribbean (Pablo Andiñach and Glenroy Lalor); immigration churches in Europe (Ulrike Link-Wieczorek); the Dutch Charismatic movement (Angela Berlis); Bibliography (Mel Robeck).

Sub-Group 2: Ecclesiology from *BEM* to *TCTCV* and beyond

Glenroy Lalor (co-moderator), Maria Louise Munkholt Christensen (rapporteur), Ellen Wondra, Stephanie Dietrich, Arne Fritzson, Susan Durber, Berhanu Ofgaa, Paul Meyendorff, Jack Khalil, Angela Berlis, Georgios Martzelos. Also, add Viorel Ionita to point 2.a.).

Assignments: Progress in F&O documents: Maria Louise Munkholt Christensen, Susan Durber, Glenroy Lalor, Jack Khalil, Viorel Ionita; collection & analysis of official response to *The Church: Towards a Common Vision*: Ellen Wondra, Paul Meyendorff, Angela Berlis; Further reflection on Chapter 4 of *The Church: Towards a Common Vision*: Stephanie Dietrich, Arne Fritzson, Berhanu Ofgaa, Georgios Martzelos; F&O Secretariat: to provide the documents of the existing bilateral dialogues between Evangelical/Pentecostal churches and Traditional churches; to provide the F&O documents that relate to ecclesiology from *BEM* to *TCTCV*.

Recommendations of Study Group 2 concerning the

Promotion of the reception to *TCTCV*: Our group recommends the Commission to adopt the following steps in order to stimulate a wider reception of *TCTCV* from the churches:

- 1) Learn how many churches are already preparing a response: We suggest that the General Secretary of the WCC send a letter/email to the churches, asking them whether they are in the process of preparing an official response and encouraging them to do so.
- 2) Each one of the 49 Commissioners needs to commit to encourage personally his/her church to provide an official response, and to get in touch with the key-persons (decision-makers) of his/her church who would have the authority to create a drafting group.

- 3) Commissioners who work in theological faculties are encouraged to stimulate further study and responses to *TCTCV*.

We recommend that the deadline for the submission of the official responses be extended to 31 December 2016.

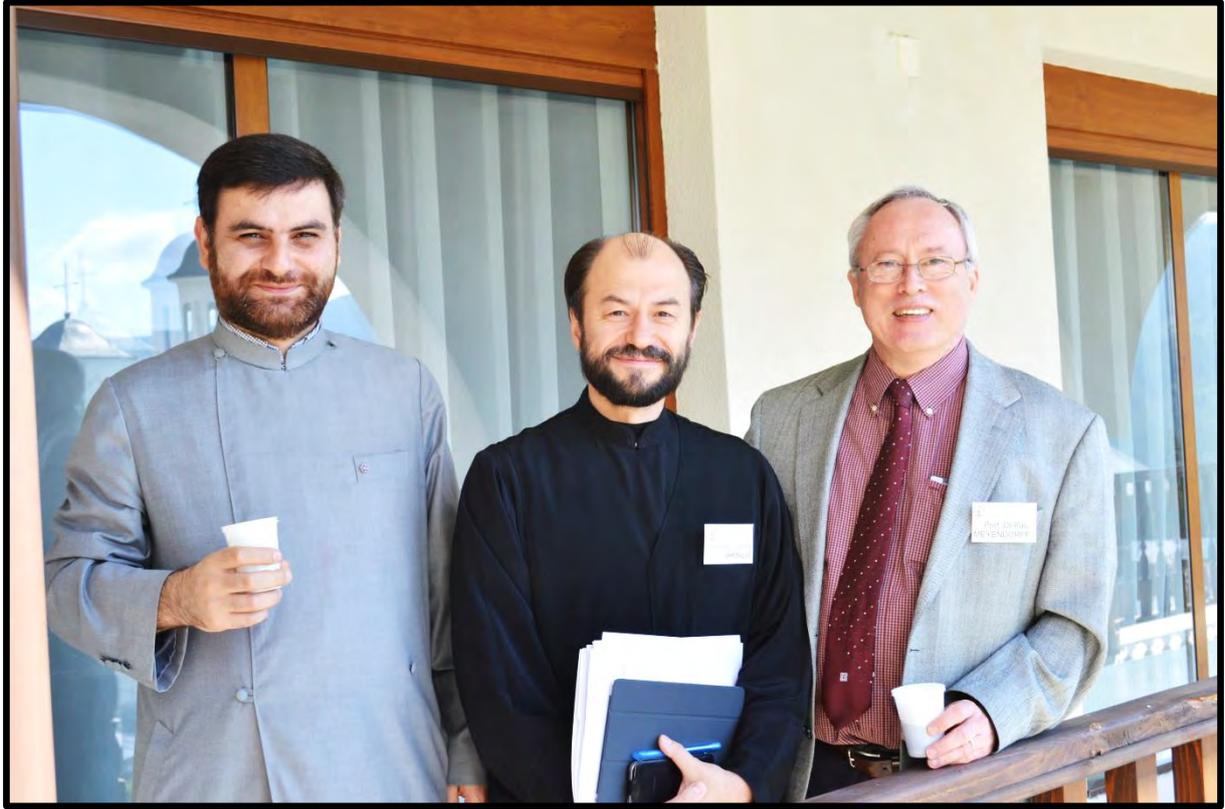
Timeline:

Phase	Start date	End date	State of the study by the end of this phase
Study groups work on topics 1a, 2a, 2c	June 2015	June 2016	Analysis of documents complete.
Initial papers on the topics listed in category 3	June 2015	June 2016	By this time the need to address these topics will become clear. Purpose: to stimulate initial discussion on these topics.
Analyze responses to <i>TCTCV</i> (2b)	January 2016	June 2017	Analysis complete. Identification for further work.
Consultation with theologians representing “new” & “emerging” ecclesiologies (1b)	July 2016	June 2018	Analysis complete. Identification for further work.
Further study on topics of category 3	July 2016	TBD	To be determined.

The first topic (“New and emerging ways of being church”) expands the ecclesiological conversation to include movements and churches that are not actively involved in the ecumenical movement, and who are demographically increasing, especially in the Global South.

The second topic (“Ecclesiology from *BEM* to *TCTCV* and beyond”) promotes and analyzes the reception of the official responses of churches to *TCTCV*, in order to indicate further work to be done.

The third category (“Exploration of potential future topics”) raises the ecclesiological dimensions of a number of theological categories that are usually considered separately and follow from the responses to *TCTCV* and from the ongoing work of our study groups.



Appendix 10 : Working Plan of Study Group 3: The Church on a Pilgrimage of Justice and Peace engaged in Moral Discernment (approved)

1. Title and description of the study

The Pilgrimage of Justice and Peace and Moral Discernment in the Churches: Facilitating, Promoting, and Understanding

2. Development of the study

The MDC group will focus the next two years on 1) facilitating the reception of the study document within the churches and its use in the local churches and denominations; 2) deepening the knowledge about moral discernment processes in the churches and identifying uniting and dividing factors, a special focus will be on the role of authority. The goal will be to develop the next stage of the MDC process.

A. A Facilitation Process

Following up on the recommendations from the Ecumenical Conversation at Busan to “encourage the use” of this study by the churches, we plan to send an email communication to ecumenical officers of member churches to ask for two kinds of responses to the study that can help to inform the working group as we move forward.

1. We will invite feedback and responses on the MDC study document to inform the further work of the MDC study process.
2. We will include a 5-minute survey in the email that asks the following questions:
 - a. Are you interested in the study of moral discernment and what materials from the WCC might be useful in your context to address issues of moral discernment?
 - b. Would study materials related to MDC study document be useful and in what form?
 - c. Are there theologians or seminary faculty who might be interested in this study? Can you send us their email/address?

Timeline - email to go out 1 September 2015 with deadline for feedback/responses by May 2016

Staff expectations:

- coordinate the precise content of the email to the churches with the co-moderators (including the exact specifications of the survey tool)
- send out the email to the churches

- collate the responses to the request for feedback and provide these responses to the working group members

Working group member expectations

- co-moderators draft email
- co-moderators work with Kristina Mantasasvili and Monica Coleman to arrange for the survey tool

B. Consultation on Moral Discernment and Authority (July 2016 – prior to working group meeting)

We will host a consultation with the purpose of gathering additional input to inform the development of the stage of the MDC work. This consultation will focus especially on authority. Two areas of interest that offer valuable perspectives for harvesting will be explored at the consultation. We anticipate that these materials will be of publishable quality and might be made available through a journal like *Ecumenical Review* or in a published volume for use in the churches. We anticipate approximately seven additional people who would offer input for the consultation. Ideally, these people would be able to be physically present for the three-day consultation. If funds are not available, a second option would be to skype these scholars in for electronic discussions of their papers.

1. Traditions (2500-3000 words, roughly 10 pages; with 20 minute presentations)

These presentations would summarize the approach to moral questions from the perspective of different traditions. Presenters would be asked to use the MDC study text as the starting point for reflection and to pay particular attention to sources and to the ecclesial structures and to identify where authority resides and how it functions in the process.

Orthodox – Kristina Mantasasvili

Roman Catholic – Janet Smith

Historic Peace Churches – Anne-Cathy and Rachel

Methodist – Herman Shastri / Morag Logan

Lutheran – Valerio Guilherme Schaper

Presbyterian – Rebecca Todd Peters / Morag Logan

Anglican – Stephen Conway

Baptist – Neville Callam (from former F&O)

Pentecostal – Dagmar Heller will help to find someone

Reformed – Leo Koffeman

2. Historical examples (5,000-6,000 words, roughly 20 pages; with 35-40 minute presentations)

These presentations would focus on historical examples of moral issues in churches that demonstrate shifts in attitude and practice on moral questions. Analysis of these historical examples might help inform our work moving forward.

Human Rights in Russian Orthodox Church – Vladimir Shmaliy

Slavery in the US – Rebecca Todd Peters and Monica Coleman will identify an author

Relationship of Uniting Church of Australia to indigenous people – Morag will identify author

Suicide in RC church – Myriam will identify author

Apartheid – need to find someone

Timeline - secure presenters by Sept 2015, papers due to Dagmar by the end of April 2016

Staff expectations

- make the logistical arrangements for the consultation and working group meeting
- coordinate with the co-moderators the securing of presenters
- collect the papers and disseminate to the working group members
- work with the co-moderators to secure publication of the materials

Working group member expectations

- co-moderators oversee the securing of presenters
- see above for individual working group member assignments
- co-moderators work with staff to secure publication of materials
- read materials prior to the consultation and come prepared for dialogue

C. Working Group meeting (July 2016)

The Consultation will be held over three days and a two-day working group meeting will follow. The working group meeting will discuss the inputs from the consultation; the feedback from the churches that came through the reception process; and begin formulating a plan for the second stage of the study process. We will also use these inputs to outline a process for the development and dissemination of study materials that can assist local churches in using the MDC document. These materials can be prepared over the next year and be reviewed and presented at the next Commission meeting for approval.

Timeline/Staff and working group expectations – same as the consultation.

D. Faith and Order Commissioner input

During the next Commission meeting we request two plenary sessions in which the work of the MDC group will be discussed. In the first session the Commission members will meet in Study Groups according to their traditions to offer additional critical input for the working group regarding the development of the next stage of our study process.

Specifically, the working group from each tradition will be ask to discuss and offer specific feedback on these questions:

What do your churches expect from a moral discernment study?

Why is it important?

What would be helpful for your church regarding the issue of moral discernment?

Why is it important to do this ecumenically?

This information is critically important in order for the working group to be able to develop study processes that meet the expectations and the needs of the Commission members and the member churches. In the second working session, the traditions will report back to the plenary and allow for general dialogue about the goals and expectations for the Commission’s work on the topic of moral discernment.

Subsequently, the group asks for additional time to work together as a working group to develop the next stage of the MDC process. By the end of the Faith and Order Commission meeting we will offer an outline for the next stage of the MDC process.

Timeline – secure two working sessions for MDC work during the next Commission meeting. This will be in addition to any time that is needed discuss, develop, and present the next stage of the process to Commission members.

Staff expectations – ensure time in schedule

Working group expectations – participate openly and honestly in the process.

3. Timeline of the study

Phase	Start date	End date	State of the study by the end of this phase
Facilitation process	July 2015	June 2016	We will have received responses to the study
Consultation	July 2016	July 2016	We will have two sets of publishable papers - one on different traditions and one on historical examples of the resolution of moral conflicts
Study materials	July 2016	Late 2017	Study materials prepared, presented to F&O Commission for approval, and then disseminated to local churches.
F&O Commissioner input	Summer 2017	Summer 2017	Receipt of input from Commissioners to help inform the working group.

4. Expected outcomes

We are in the process of developing answers to these questions on a meta-level. On a smaller scale, expected outcomes include a consultation, development of study materials for use in local contexts, and a plan for the next stage of the study process.

5. Resources needed

Five day meeting in July 2016 for the MDC working group plus 7 additional persons for three days (Consultation/Working Group meeting).

Funding for the development of study materials – process and content to be developed in July 2016; funds for translation of studies to be written for the consultation.

Appendix 11 : Faith and Order Commission

MODERATOR

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United Reformed Church
United Kingdom

Bishop Stephen CONWAY
Church of England
United Kingdom

Rev. Dr Stephanie DIETRICH
Church of Norway
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MEMBERS

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Jamaica Baptist Union
Jamaica

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Ecumenical Patriarchate
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Church of Greece
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Indonesia

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Appendix 12 : By-laws of Faith and Order as approved by the WCC Central Committee 2014

Approved by the Standing Commission on Faith and Order at Penang, June 22, 2012; Approved and amended by the WCC Central Committee 2012; Further amended and approved by the WCC Central Committee 2014

1. Meanings

- 1.1. Faith and Order means the Commission on Faith and Order hereinafter defined.
- 1.2. The Executive of the Commission means the Moderator and Vice-Moderators of the Commission, the member of the Council's Staff Executive Group leading the programme area to which Faith and Order belongs, and the Director of Faith and Order. The Executive of the Commission functions as an executive body.
- 1.3. The Leadership are the Moderator and the Vice-Moderators.
- 1.4. The Secretariat means the Staff Members of the World Council of Churches (hereafter WCC) assigned to work in the Commission on Faith and Order.

2. Introduction

Faith and Order represents an historic, founding movement of the WCC and incorporates the participation of the Roman Catholic Church and other non-member churches of the WCC in the organizing and staffing of its activities within the overall framework of the WCC.

3. Purpose and Functions

- 3.1. The primary purpose of the Commission on Faith and Order is to serve the churches as they call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and advance towards that unity in order that the world may believe.
- 3.2. The functions of the Commission are:
 - a) To study such questions of faith, order and worship as bear on this purpose and to examine such social, cultural, political, racial and other factors as affect the unity of the church;

- b) To study the theological implications of the existence and development of the ecumenical movement and to keep prominently before the WCC the obligation to work towards unity;
- c) To promote prayer for unity;
- d) To study matters in the present relationship of the churches to one another which cause difficulties or which particularly require theological clarification;
- e) To study the steps being taken by the churches towards closer unity with one another and to provide information concerning such steps;
- f) To bring to the attention of the churches, by the best means available, reports of Faith and Order meetings and studies;
- g) To provide opportunities for consultation among those whose churches are engaged in specific efforts towards unity.

3.3. In pursuing these functions the following principles shall be observed:

- a) Faith and Order, in seeking to draw the churches into conversation and study, shall recognize that only the churches themselves are competent to initiate steps towards unity by entering into negotiations with one another. The work of Faith and Order is to act, on their invitation, as helper and adviser.
- b) It shall conduct its work in such a way that all are invited to share reciprocally in giving and receiving and no one shall be asked to be disloyal to his or her convictions nor to compromise them. Differences are to be clarified and recorded as honestly as agreements.
- c) Faith and Order is committed to the ethos of fellowship, consensus and common witness as essential to its work.

4. Organization

4.1. The Faith and Order Commission is constitutionally responsible to the Central Committee of the WCC.

4.2. The Commission shall be responsible for initiating, implementing and laying down general guidelines of the programme of Faith and Order within the framework of the policies of the WCC as established by the Central

Committee. It shall engage in theological debate and be a source of membership for participation in Study Groups and consultations. It shall guide the staff in the development of the Faith and Order programme, and supervise the ongoing work. It shall report annually to the Central Committee. In exceptional circumstances the Commission, in consultation with the leadership of the WCC, shall be permitted to place an issue on the agenda of the Central Committee. The members of the Commission shall share in communicating the programme of Faith and Order to the churches.

- 4.3. The Commission shall consist of no fewer than 40 members and no more than 60 members (including the Moderator and Vice-Moderators).
- 4.4. When necessary, the Commission may in addition appoint consultants to assist in its studies when outside expertise and balances within the Commission are required.
- 4.5. The Executive of the Commission shall provide oversight of and give direction to the Commission. It is also responsible for carrying out the direction set out by the Commission and will work closely with the Secretariat.

The Executive will normally meet once a year. In the year of a Commission meeting, the Executive will meet before or after the Commission.

- 4.6. The Commission, by its last meeting before each Assembly of the WCC, shall appoint a nominations committee to prepare a list of names, from those nominated by their churches, for the election of the new commission by the Central Committee at its first full meeting after the Assembly. The members will hold office until the appointment of a new commission.
- 4.7. The Commission, at the last meeting of its mandate after each assembly, shall nominate a person as moderator of Faith and Order for election by the Central Committee at its first full meeting after the assembly. The moderator will hold office until the appointment of a new commission.
- 4.8. At the first meeting of its mandate the Commission shall elect not more than five vice-moderators from among its members. The vice-moderators will hold office until the new commission is appointed¹.
- 4.9. Vacancies on the Commission shall be filled by the Central Committee on the nomination of the Commission.

¹ Since the Roman Catholic Church became a full member of the Commission on Faith and Order, it has been the case that one officer is a Roman Catholic nominated by the Pontifical Council for Promoting Christian Unity and confirmed by the Commission.

- 4.10. As an expertise-based theological commission, members and consultants of the Commission shall hold either a doctorate in theology or at least a master's degree in theology, or comparable expertise. Competence in English is required. International experience is a desirable quality.
- 4.11. Since the size of the Commission precludes full representation of all member churches of the WCC, appointment shall be made on the basis of personal qualifications of the individual to serve the purposes of Faith and Order. At the same time, care shall be taken to secure fair and adequate confessional, geographic, and cultural representation on the Commission and among the executive and secretariat. The membership of the Commission shall include adequate representation of men, women, younger theologians, and lay and ordained persons.² Additionally, care shall be taken to nominate members from the Ecumenical Disability Advocates Network and the Indigenous Theologians Network.
- 4.12. Persons who are members of churches which do not belong to the WCC, but which confess Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit, can be appointed.
- 4.13. Only a person whose name is acceptable to the church to which he or she belongs can be appointed as a member by the Central Committee.

5. The Secretariat

- 5.1. The Faith and Order Secretariat shall be the members of the staff of the WCC who are assigned to work in Faith and Order. The person appointed in order to give leadership to the Secretariat of Faith and Order will hold the title of "Director of Faith and Order".
- 5.2. The staff will be appointed in accordance with the normal procedure for appointment of WCC staff. The General Secretary of the WCC shall, after due consultation with the executive of Faith and Order, nominate for appointment or re-appointment members of the executive staff of the Secretariat by the Executive Committee of the WCC.

² See the "Constitution and Rules of the World Council of Churches" as amended at the 9th Assembly, 2006, XX Conduct of Meetings, section IV.4.c. Since this document does not govern the participation of members of the Roman Catholic Church, it is determined that at least 10 % of the members of the Commission shall be Roman Catholics (this includes the officer).

In the case of the director of Faith and Order nominations will be submitted by the general secretary to executive committee after consultation with the leadership of Faith and Order and according to the memorandum of understanding.

- 5.3. The Secretariat shall be responsible for ensuring the continuation of the work of Faith and Order in accordance with the decisions agreed by the Commission, approved in accordance with the policy of the Central Committee. The Secretariat will keep in regular contact with the executive and members of the Faith and Order Commission.

6. World Conferences

- 6.1. World Conferences on Faith and Order may be held when, on the recommendation of the Commission, the Central Committee so decides.
- 6.2. The invitation to take part in such conferences shall be addressed to the churches throughout the world which confess Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit.
- 6.3. World Conferences shall consist primarily of delegates appointed by the churches to represent them. Members of Faith and Order are ex officio participants in such conferences. Youth delegates, special advisers and observers may also be invited.
- 6.4. Careful attention shall be given to the communication of the reports and recommendations of the world conferences to the churches.

7. Faith and Order Meetings

- 7.1. The Commission shall meet at least every two years. An additional meeting may be convened by the Moderator in consultation with the executive of Faith and Order or at the request of not less than one third of the members of the Commission.
- 7.2. Faith and Order working groups, consultations, and other smaller meetings of members of the Commission shall take place at least in the years that the Commission does not meet.

- 7.3. The Secretariat shall be responsible for giving due notice of meetings of the Commission, for keeping its minutes and other records and, in consultation with the Moderator, for preparing its agenda.
- 7.4. In consultation with his or her nominating body a member of the Commission may name a person to represent him or her at any meeting at which the member is unable to be present. Such a substitute shall have the right to speak and to participate in decision making in accordance with WCC Rules.
- 7.5. Other persons may be invited to be present and to speak, if the moderator so rules, but not to participate (see 7.4) in decision making. In particular, in order to secure representation of its Study Groups, members of these may be invited to attend as consultants. (see 4.4)
- 7.6. In the absence of the Moderator, one of the Vice-moderators shall preside at such meetings. In the absence of any of these Leaders, the meeting shall elect one of its members to take the chair. This shall be by simple majority of those members present.
- 7.7. Fifty percent plus one member of the total membership constitutes a quorum for conducting a meeting and making decisions.
- 7.8. Decisions will normally be made by consensus, unless otherwise specified by the rules, according to the WCC rules on the Conduct of Meetings: consensus shall be understood as seeking the common mind of the meeting without resort to a formal vote, in a process of genuine dialogue that is respectful, mutually supportive and empowering, whilst prayerfully seeking to discern God's will. A consensus decision shall mean that there is agreement about the outcome of a discussion. This may mean agreement to accept a proposal or a variation of a proposal; it also may mean agreement about another outcome, including agreement to reject a proposal, to postpone a matter, that no decision can be reached, or that there are various opinions that may be held. When consensus has been reached that various opinions can be held concerning a matter, those various opinions shall be recorded in the final wording of the minutes and the report and the record of the meeting.³
- 7.9. If, at any time when it is inconvenient to hold a meeting of the Commission, the Leaders of the Commission and Secretariat shall decide that there is business requiring immediate action by the Commission, it

³ See the "Constitution and Rules of the World Council of Churches" as amended at the 9th Assembly, 2006, XX Conduct of Meetings, sections 8 & 9.

shall be permissible for them to obtain by post, fax, or any other electronic means the opinions of its members and the majority opinion thus ascertained shall be treated as equivalent to the decision of a duly convened meeting.

8. Faith and Order Studies

- 8.1. The Commission shall formulate and carry through the study programme.
- 8.2. The Secretariat, as authorized by the Commission, shall invite persons to serve on the Study Groups and consultations. Due regard shall be paid to special competence in the fields of study concerned and to the need for the representation of a variety of ecclesiastical traditions and theological viewpoints.
- 8.3. Study groups shall normally include both those who are and those who are not members of the Commission.
- 8.4. In planning such studies all possible contacts shall be sought or maintained with allied work already in progress under such auspices as those of regional or national councils or of individual churches or of ecumenical institutes and theological faculties or departments.
- 8.5. Study groups shall prepare reports, as requested, for discussion in the Commission, at World Conferences on Faith and Order or at assemblies. Any such report should bear a clear indication of its status.
- 8.6. The Commission on Faith and Order appraises the results of its own work, and decides when its studies have reached the status of a study text or a convergence statement. The work of Faith and Order may be adopted and commended by the Central Committee or the Assembly.
- 8.7. The publication of such reports and of other Faith and Order papers shall be the responsibility of the Secretariat as authorized by the Commission.

9. Finance

- 9.1. The financing of the work of Faith and Order will be undertaken in the normal way as part of a project area of the WCC. The Secretariat, in consultation with the Leadership of Faith and Order, shall be responsible for working with the Associate General Secretary and finance officer of the programme area preparing a budget for the activities of Faith and Order.

- 9.2. The Leadership of Faith and Order will receive reports on the budget and funding of the work of Faith and Order and will provide oversight of the detailed planning and policy in relation to the funding of activities (e.g. studies) of Faith and Order within the overall policies and budget of the programme area approved by the Central Committee.
- 9.3. The Commission shall assist in developing the financial resources available for the work of Faith and Order.

10. Communication with the Churches

The Commission shall be concerned to facilitate communication with the churches. It shall make generally available results of studies where such studies are formally communicated to the churches through the Central Committee. In certain studies the churches may be invited to make a formal response. A member should be willing to accept some responsibility for communication between Faith and Order and his or her church and ecumenical bodies in his or her country.

11. Revision of the By-Laws

Proposals for the amendment of these by-laws may be made by the Commission or by the Central Committee in consultation with the Commission. Any proposed amendment must be circulated in writing to the members of the Commission not less than three months before the meeting of the Commission at which it is to be considered for adoption. A proposed amendment requires the approval of two-thirds of the members of the Commission present and voting, before final approval by the Central Committee.

Appendix 13 : Timetable of meeting

	Wed 17	Thu 18	Fri 19	Sat 20	Sun 21	Mon 22	Tue 23
0700-0815	Arrivals	<i>Breakfast</i>	<i>Breakfast</i>	<i>Breakfast</i>	<i>Breakfast</i>	<i>Breakfast</i>	<i>Breakfast</i>
0830-0900		Morning Prayer: Chapel	Morning Prayer: Chapel	Morning Prayer: Chapel	10:00 Divine Liturgy (Followed by encounter with H.B. Patriarch Daniel – tbc)	Morning Prayer: Chapel	Morning Prayer: Chapel
0900-1030		Session 1 Plenary Opening actions; welcome by the Moderator (H.B. Patriarch Daniel tbc)	Session 6 Plenary F&O From Yesterday to Tomorrow (1): Report of the Secretariat	Session 10 Plenary (Closed) Election of five Vice- Moderators; other business		Session 14 Plenary, groups Leadership reports; Study groups meet to plan F&O work 2015-2020	Session 18 Plenary Study groups report
1030-1100		<i>Break</i>	<i>Break</i>	<i>Break</i>		<i>Break</i>	<i>Break</i>
1100-1230		Session 2 Plenary The WCC Pilgrimage of Justice and Peace and the calling of F&O: Olav Fykse Tveit; Introduction of participants	Session 7 Plenary F&O From Yesterday to Tomorrow (2): Report of the Secretariat (with W. Henn, R.T. Peters)	Session 11 Plenary The future work on Ecclesiology; Moral Discernment	Session 15 Groups Study groups meet to plan F&O work 2015-2020	Session 19 Plenary Study groups report	
1230-1430		<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>
1430-1600		Session 3 Plenary Introduction of participants (cont.)	Session 8 Plenary Appointment of Nominations Committee; F&O and the WCC: H. Wolters, Metr. Coorilos	Session 12 Plenary, groups Discerning the work 2015-2020	14:30 Excursion to the Castle of Peles	Session 16 Groups Study groups meet to plan F&O work 2015-2020	Session 20 Plenary Study groups report
1600-1630		<i>Break</i>	<i>Break</i>	<i>Break</i>	(Leadership meeting)	<i>Break</i>	<i>Break</i>
1630-1800		Session 4 Plenary/Groups Introductions of participants (cont.): small groups on contextual ecumenical issues	Session 9 Plenary F&O and the WCC: H. Wolters, Metr. Coorilos	Session 13 Groups, plenary Discerning the work 2015-2020		Session 17 Plenary Christian unity and interreligious issues	Session 21 Moderator's address and closing actions
1800-1900		Evening Prayer with local community	Evening Prayer with local community	Evening Prayer with local community	Evening Prayer with local community	Evening Prayer with guests & local community	Evening Prayer with local community
1900-2000	<i>Supper</i>	<i>Supper</i>	<i>Supper</i>	<i>Supper</i>	<i>Supper with repr. local communities</i>	<i>Supper</i>	
2030-	Informal reception	Session 5 Plenary Introduction to consensus: M. Logan	(Nominations Committee meets)	(Leadership meeting)	(Leadership meeting)	(Executive meets with Secretariat and Study Groups conveners)	



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