



## World Council of Churches Annual Review 2006

"The primary purpose of the fellowship of churches in the World Council of Churches is to 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 to advance towards that unity in order that the world may believe."

WCC Constitution

### World Council of Churches

P.O. Box 2100

CH-1211 Geneva 2

Switzerland

Tel: +41 22 791 6111

Fax: +41 22 791 0361

E-mail: [infowcc@wcc-coe.org](mailto:infowcc@wcc-coe.org)

Web: [www.oikoumene.org](http://www.oikoumene.org)





# The WCC Fellowship of Churches

The World Council of Churches has 347 member churches representing 18 church families in over 140 countries on six continents.



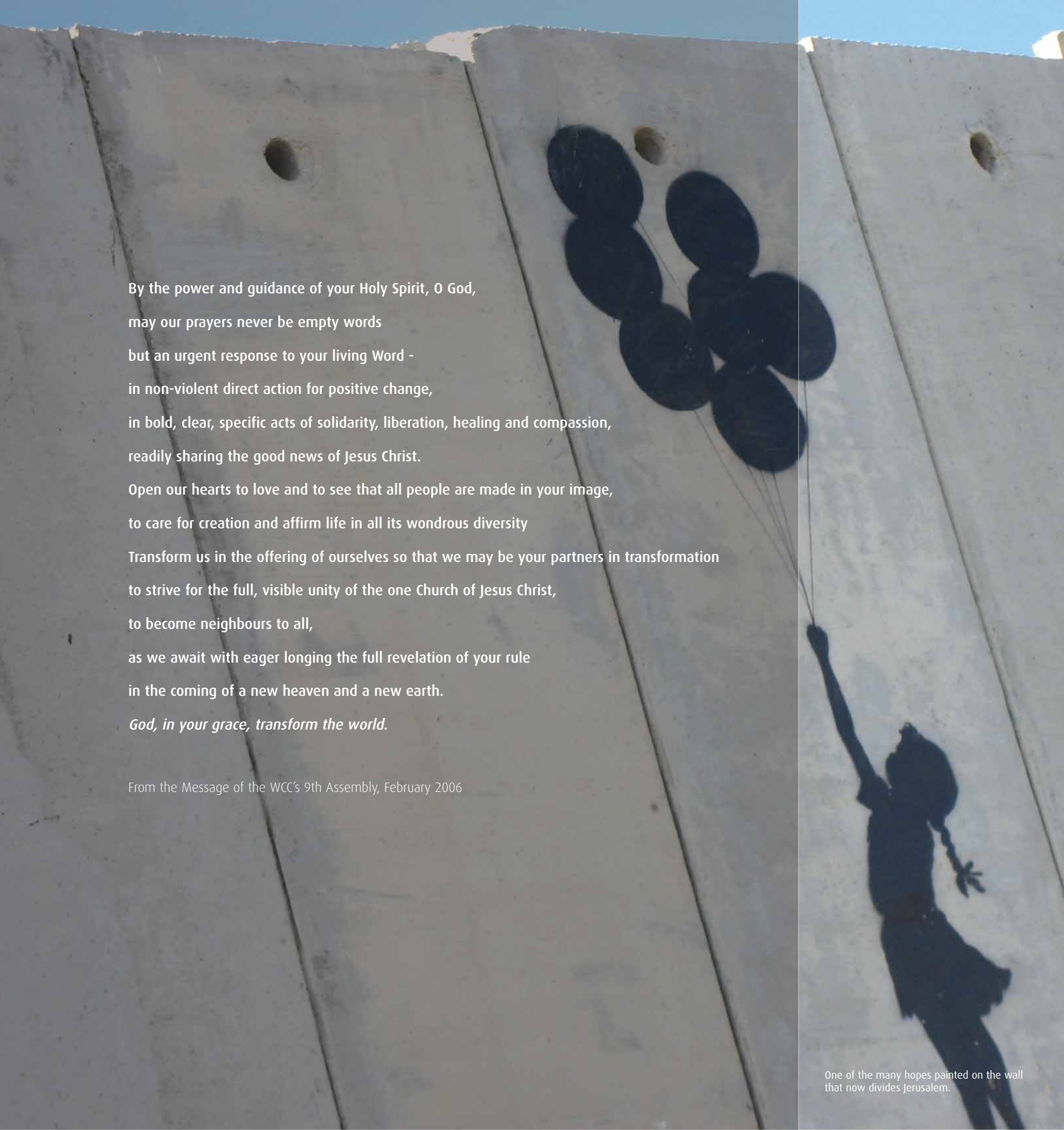
Of the WCC's 347 member churches, over one-quarter are based in Africa (27%). Nearly one-quarter are based in Europe (23%) and one-fifth are in Asia (21%).

The 347 member churches have a total membership of about 580 million people. Among these, Europe as a region and the Eastern Orthodox as a church family have the largest membership of churches in the WCC.

By church family, 28% of the WCC's member churches are from the Reformed tradition, 16% are Lutheran, and 11% are Methodist.

[www.oikoumene.org](http://www.oikoumene.org)

Membership figures are based on those declared by member churches for the WCC Assembly in 2006. Members of one church may be in more than one country or region. The choice of church family corresponds to the self-identity of the individual churches.



By the power and guidance of your Holy Spirit, O God,  
may our prayers never be empty words  
but an urgent response to your living Word -  
in non-violent direct action for positive change,  
in bold, clear, specific acts of solidarity, liberation, healing and compassion,  
readily sharing the good news of Jesus Christ.  
Open our hearts to love and to see that all people are made in your image,  
to care for creation and affirm life in all its wondrous diversity  
Transform us in the offering of ourselves so that we may be your partners in transformation  
to strive for the full, visible unity of the one Church of Jesus Christ,  
to become neighbours to all,  
as we await with eager longing the full revelation of your rule  
in the coming of a new heaven and a new earth.  
*God, in your grace, transform the world.*

From the Message of the WCC's 9th Assembly, February 2006

## World Council of Churches Annual Review 2006

The WCC Fellowship of Churches	inside cover
Introduction: Living Out God's Grace in the World	2 - 3
Profile of the World Council of Churches	3
2006 Highlights	4 - 5
A New Ecumenical Mandate for the 21st Century	6 - 7
Strengthening the Ecumenical Movement	8 - 9
Unity, Mission and Evangelism	10 - 11
The Church's Public Voice	12 - 14
Inter-religious Dialogue and Action	15
Globalization, Environment and Solidarity	16 - 18
Developing New Ecumenical Leadership	19 - 20
Financial Overview 2006	21
Income and Contributors 2006	22
WCC Governing Bodies and Staff Leadership	23
WCC Programme and Management 2007	24

### World Council of Churches

P.O. Box 2100  
CH-1211 Geneva 2  
Switzerland

**Tel:** +41 22 791 6111

**Fax:** +41 22 791 0361

**E-mail:** [infowcc@wcc-coe.org](mailto:infowcc@wcc-coe.org)

**Web:** [www.oikoumene.org](http://www.oikoumene.org)

One of the many hopes painted on the wall  
that now divides Jerusalem.



## Introduction: Living Out God's Grace in the World

**The World Council of Churches' 9th Assembly, its first in the 21st century, was a time to mark how far churches have come over the past 100 years not just in ecumenical dialogue and action but in their impact on society at national and international levels.**

The ecumenical movement has transformed relationships between churches in the north and south in development and diakonia. Groundbreaking work in theology and ecclesiology has brought greater recognition of each other's baptism and sharing of the Eucharist. The international solidarity and practical non-violent action coordinated in response to violence in the Middle East demonstrate new unity of purpose and practice for peace. When we look at the history of the ecumenical movement and the WCC, we see these and many other transformations in how churches understand each other and act together to make a difference in the world.

This transformative power continues to be needed by the world today. And the WCC, as the broadest and most inclusive Christian voice and catalyst for international action, works at the heart of such efforts for peace, justice and life in all its fullness. Indeed, 2006 demonstrated to us the strength of ecumenical witness today and the opportunities for positive change in the future.

The year of the Assembly is always one of major transition for the World Council of Churches. Preparations for the Assembly and carrying out this inspiring event demanded much of us in early 2006. The months following were intensive times as existing work was completed, the reflection and guidance from the Assembly was interpreted, and new work begun.

A number of important shifts occurred that point to new directions and learnings for ecumenism in the 21st century:

At the Assembly, the WCC member churches adopted a consensus style of decision-making, a recommendation of the Special Commission on Orthodox Participation in the WCC. That such a global, diverse fellowship of churches can

visibly demonstrate its unity, commitment to equal participation and respect is itself an important witness by this fellowship of churches to a divided world.

Our partnerships are widening. The consultative process engaged in to interpret the mandate of the 9th Assembly was the broadest ever. In addition to WCC member churches and governing bodies, there was participation by specialized ministries for relief and development, regional and national councils of churches, and Christian World Communions. New rules and processes adopted by the Assembly strengthen their participation in the WCC for greater cooperation and coherence.

Discussions that have led to the formation of "ACT Development" exemplify the role of the WCC and the new partnerships that are now possible. The common desire for greater ecumenical coordination in development had reached a contentious stage in defining how such cooperation could be possible. The WCC was able to be the facilitator that brought parties together and created new opportunities for ecumenical collaboration.

The escalating violence in the Middle East, particularly the conflict in Lebanon and northern Israel, triggered new thinking in the WCC and a refocusing of ecumenical work in the region. The Ecumenical Accompaniment Programme in Palestine and Israel and other initiatives have prepared the ground, but we are going a step further with the Palestine Israel Ecumenical Forum as a more concerted effort to find new ways to express solidarity and work for peace in a conflict that now has global dimensions.

The reflection process on "reconfiguring the ecumenical movement" has taught us to assess carefully the purpose and style of the structures we create for maximum effectiveness. While the changes in the programme framework since the Assembly have necessitated more discussion about staff structures and organizational relationships, we remain focused on the content of the ecumenical movement and the work ahead.

We are equipping the WCC for a dynamic, integrated and deliberate engagement

with the major challenges facing member churches and the world at the start of the 21st century. Six programme areas were affirmed by the central committee in September, and the new structure, outlined on page 24, was put into place in January 2007. The implementation of these programmes will be carried out in an integrated and interactive manner, this being our new way of working.

Our reporting on 2006 covers this shift in programme. The following pages carry highlights of the work in 2006, and more detail is available on request.

The greatest challenge lies before us. Youth, in interpreting the mandate of the Assembly, have asked, "What does it mean in my community to be part of the ecumenical movement?" The ecumenical movement in the 21st century must be characterized by "experiential ecumenism" – living out the ecumenical reality in each time and place.

Now as in the past our fellowship has transformed, in ways great and small, the societies in which we live as churches and as global citizens. With new energy, partnerships and insights, we are moving into the future, empowered by our faith in God, following the ministry of Jesus Christ and guided by the Holy Spirit.

Rev. Dr Samuel Kobia  
General Secretary  
World Council of Churches



## Profile of the World Council of Churches

**The World Council of Churches promotes Christian unity in faith, witness and service for a more just and peaceful world.**

In a world increasingly torn by economic and social inequality, political conflict, religious tension, violence and environmental destruction, the World Council of Churches commits itself in discipleship to Christ, heeding his call "that they may all be one" by serving as a voice and catalyst for unity in the church and for life in all its fullness in the world.

The WCC is a unique global "fellowship of churches" – 347 churches representing some 580 million Christians in over 140 countries. Member churches come from the Anglican, Reformed, Baptist, Orthodox, Old Catholic, Pentecostal, uniting and other church traditions (see map on inside front cover). The WCC works cooperatively with the Roman Catholic Church.

Through the WCC, member churches work together on a broad range of issues, from theological dialogue, education and interfaith relations, to action for justice and peace. As members of the WCC, churches commit themselves to pray, to act and to journey together in faith and witness.

The World Council of Churches was officially formed in 1948 by representatives of 147 churches gathered in its 1st Assembly in Amsterdam. In its formation and early history, the WCC brought together four pioneering movements, some dating back to the 19th century, in which churches had begun to cooperate across denominational boundaries in education, mission, faith and order, and international affairs and social ethics.

The Assembly, which is held every seven or eight years, is the highest legislative body of the WCC, and elects a central committee that governs the WCC between assemblies. The central committee moderator, elected at the Assembly in 2006, is Rev. Dr Walter Altmann of the Evangelical Church of the Lutheran Confession in Brazil.

The WCC General Secretary is Rev. Dr Samuel Kobia, from the Methodist Church in Kenya. The central offices are in Geneva, Switzerland, with staff also based in regional locations.

### WCC Website

Information posted in English, French, Spanish and German.

[www.oikoumene.org](http://www.oikoumene.org)







## 2006 Highlights

### Advocacy week focuses on UN reform

Theologians, church representatives, social scientists and political thinkers gave input into the United Nations reform debate in January at the WCC's third advocacy week organized in New York. Participants developed a statement on UN reform later adopted by the WCC's 9th Assembly at Porto Alegre, and also debated policies related to terrorism, counter-terrorism and human rights, responsibility to protect, elimination of nuclear arms and building inter-religious harmony.

### Assembly meets in a spirit of consensus

Over 4,000 people from churches throughout the world gathered in February in Porto Alegre, Brazil, for the 9th Assembly of the World Council of Churches. Inspired by the theme, "God in your grace, transform the world", the delegates approved a substantial change in WCC priorities and working style, bringing increased attention to spirituality, ecumenical formation, global justice and prophetic witness. Demonstrating the unity that is possible in the midst of diverse traditions and cultures, decisions were reached by consensus.

### Dialogue begins on code of conduct on conversion

The WCC and the Roman Catholic Church organized an inter-religious consultation in May near Rome as the first phase in developing a common code of conduct on conversion. Many differences remained at the end of the consultation, yet the report lays out common ground on religious freedom and the need to address conversion with candid dialogue between Christians and people of other faiths.

### New Faith and Order Commission outlines future

At its first meeting in June, the WCC's Standing Commission on Faith and Order outlined the major areas of study for the next period including ecclesiology, baptism and worship, ethical decision-making and questions of authority. The Commission also called for continued work on the distinctive witness of united and uniting churches, inter-confessional dialogues, and co-operation and reflection on Christian self-understanding in a religiously pluralistic world.

### Ecumenical Institute at Bossey turns 60

Founded in 1946 as a place of healing in war-torn Europe, the first courses at the Ecumenical Institute at Bossey brought together concentration camp survivors, former soldiers and members of resistance movements. From this focus on reconciliation, Bossey developed into a recognized academic institution with ties to the University of Geneva, attracting students from around the world. Among the long list of alumni are university professors, ecumenical officers, bishops, pastors and priests, as well as political and civil society leaders from all continents - even a patriarch. Over 25,000 people from virtually all church families and regions of the world have participated in courses at Bossey over the past sixty years.

### Delegation visits Beirut and Jerusalem

In response to the month-long war in Lebanon and northern Israel, the WCC collaborated with partners to organize an ecumenical delegation in August at short notice. The delegation visited Beirut to learn firsthand of the suffering, death and destruction and to show solidarity with the people, communities and churches of Lebanon. In Jerusalem, the delegation also investigated the impact of the boycott of much of the elected Palestinian leadership by Western powers.

### Central Committee streamlines programmes

The new central committee began its first full meeting at the end of August in Geneva. It established a Palestine Israel Ecumenical Forum to coordinate and energize church advocacy efforts for peace and justice that serve all peoples in the Middle East. The committee adopted a streamlined WCC programme strategy for the next seven years, and spoke out on issues of Just Trade; a compassionate response to HIV and AIDS; the conflicts in Lebanon and northern Israel, Philippines, Sri Lanka, Sudan and Kosovo; and children in conflicts. A 25-member youth body was established to foster greater participation by and support for young ecumenical leaders in the WCC.



Discussions during the Central Committee meeting

### A presence for peace in Israel and Palestine

In October, 25 ecumenical companions from eight countries began working with the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI). This 19th group of companions included the first Hindu and the second Muslim to participate in the programme. Ecumenical companions serve a minimum of three months. They work in various capacities with local churches, Palestinian and Israeli NGOs, as well as Palestinian communities, to try to reduce the brutality of the occupation and to improve the daily lives of both peoples.



Ecumenical companion at non-violent protest in the Palestinian village of Bil'in

### Delegation visits China and Taiwan

WCC General Secretary Rev. Dr Samuel Kobia led an ecumenical delegation to the People's Republic of China and Taiwan in November. In China, the delegation learned of the phenomenal growth of churches and other religious groups in China, the ministries and services provided through the China Christian Council (CCC) and the pressures placed on the CCC as a "post-denominational" church by the influx of foreign missions setting up denominational churches. The delegation's visit to Taiwan was an opportunity to develop a better understanding of the Presbyterian Church in Taiwan and its rural and urban ministries among Indigenous People.



WCC delegation in rural Kunshan, China

### New water rights network

The aid agency Brot für die Welt gave a ship's wheel, symbol of its water campaign, to the WCC in December, thus handing responsibility for this concern to the WCC and a newly formed Ecumenical Water Network (EWN). The German campaign, launched in 2003, focused on the human right to water. A statement issued by the WCC's 9th Assembly committed the Council to "foster co-operation of churches and ecumenical partners on water concerns".



Water campaign handed to WCC

### WCC e-news

Stay informed about WCC programmes and activities, sign up to receive press releases and information on WCC work by e-mail, and access a variety of WCC periodicals and publications.

[wcc-coe.org/e-news](http://wcc-coe.org/e-news)







## A New Ecumenical Mandate for the 21st Century

Assemblies of the World Council of Churches are major milestones in the ecumenical journey. Gathering thousands of Christians from churches all over the world, assemblies are times of joy, debate and unity in prayer and action that express the strengths and needs churches bring from their communities and nations. Individuals and churches are in turn strengthened in their commitment to work and witness together in their local context.

Held every seven or eight years, WCC assemblies gather representatives of member churches to review the work and activities of the WCC since its last assembly and to set directions and priorities for the Council's future programmatic work. The 9th Assembly was held in Porto Alegre, Brazil, in February – the first assembly to take place in Latin America. Over 4,000 participants, including 691 delegates from the WCC member churches and representatives from other churches, ecumenical organizations and movements, followed the thematic plenaries, explored the Mutirão – workshops, seminars, exhibits and demonstrations highlighting critical issues – and prayed together daily, all under the theme, “God, in your grace, transform the world”.

During the first week, delegates adopted a substantially revised Constitution and Rules that move the WCC to decision-making based on consensus and that amend the criteria for membership. The revisions emerged from the Special Commission on Orthodox Participation in the WCC and aim to strengthen participation of churches from diverse cultures and traditions.

Many of the issues addressed by the WCC over the last seven years – and rising new concerns – were the focus of pre-meetings, ecumenical conversations and Mutirão sessions at the Assembly. Youth, women, Indigenous Peoples and persons with disabilities had successful and energizing conferences before the Assembly began. Ecumenical conversations were organized for sustained dialogue on different aspects of religious, cultural and socio-economic issues to inform the deliberations of delegates on the future programme of the WCC. Daily workshops offered through the Mutirão brought all Assembly participants together to hear from people directly affected and involved in the critical issues of the day.

### Church unity

A key text adopted by the Assembly, “Called to be the One Church” urges the WCC and its member churches to give priority to questions of unity, catholicity, baptism and prayer. The delegates called for renewed efforts to manifest a visible unity that would allow the ecumenical movement to offer to the world the “coherent, grace-filled spiritual message of Christianity.”

The Assembly pointed to ways in which collaboration with the Roman Catholic Church and with Pentecostal churches could be reinforced in the coming years, and emphasized the need to improve “cooperation and coherence of message” among the various ecumenical bodies and organizations. The WCC will also explore the feasibility of linking future assemblies with the global meetings of other church bodies.

### Youth

Bringing energy, vision and enthusiasm, young adults appointed by the churches participated in all Assembly committee work. Delegates urged the churches to strengthen the involvement of youth in the life and work of the Council. The Assembly endorsed proposals to create a special body to represent young adults in the decision-making and leadership of the Council.

### Programme priorities

Rapidly evolving church and social contexts, effective use of financial resources and establishing a clearer public profile motivated the Assembly to focus WCC work on core issues.

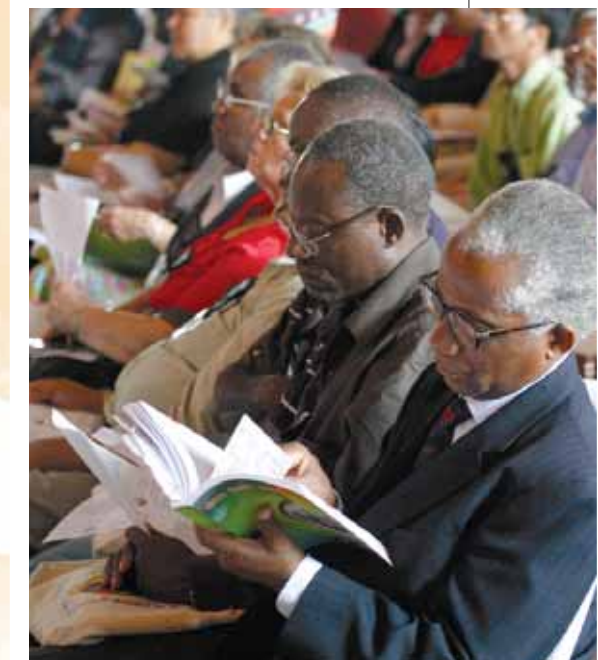
“The WCC should do less, do it well, in an integrated, collaborative and interactive approach,” said Rev. Dr. Walter Altmann, moderator of the programme guidelines committee that formulated the proposals. Calling for a strengthened theological basis for all areas of activity, the delegates also pointed to the need for comprehensive planning and communication strategies “to build engagement and ownership by the churches”.

The programme priorities fall within four areas of engagement: unity, spirituality and mission; ecumenical formation focusing on youth in particular; global justice; and bringing a credible voice and prophetic witness to the world. The Assembly affirmed that the WCC should expand its work on alternatives to economic globalization, deepening the theological and analytical grounding of this work, and sharing “practical, positive approaches from the churches” in this area.

### Public issues

The Assembly took action on several issues of international concern. Delegates approved statements on the humanitarian protection of vulnerable populations; terrorism, counter-terrorism and human rights; nuclear disarmament; the Latin American region; water for life; the humanitarian crisis in northern Uganda; and the reform of the UN. The Assembly voiced its concern for mutual respect, responsibility and dialogue with people of other faiths.

[www.wcc-assembly.info](http://www.wcc-assembly.info)



WCC leadership joined on stage by stewards



Brazilian women lead march to end violence against women



Assembly encounters



Daily prayers



A candlelit walk for peace was held in downtown Porto Alegre to launch the 2006 Decade to Overcome Violence focus on Latin America



## Strengthening the Ecumenical Movement

Churches in the ecumenical movement are inspired by the gospel mandate to be unified in Christ. The ecumenical movement itself is manifested and supported by structures that bring together churches and ecumenical organizations for sharing and analysis, focusing collective action and ensuring good stewardship of the human and financial resources entrusted to ecumenical work.

The World Council of Churches is the unique international body that connects and coordinates these networks and organizations, within and beyond the WCC fellowship of churches.

### Deepening the ecumenical movement

Relationships with member churches are nurtured most personally through visits by the WCC general secretary. Rev. Dr Samuel Kobia made official visits to churches and partners in Switzerland, China and Taiwan in 2006, spoke at the World Methodist Conference in Korea and met with other member churches there. Such visits enable the general secretary and representatives of other churches accompanying him to understand the opportunities and challenges faced by churches in their own contexts, express international ecumenical solidarity and, at times, enable new dialogue to begin among churches, interfaith partners or governments on matters of particular concern. (See page 5 for more on the visit to China and Taiwan.)

The WCC receives many requests for membership, which the WCC screens based on the new criteria adopted by the Assembly, visits applicants and prepares recommendations to the governing bodies. Following this process, two churches were received at the central committee meeting and can become members in 2008.

Meetings of governing bodies are opportunities for wide interaction with ecumenical partners that help assess ongoing and new concerns, ensure collaboration and avoid duplication. The WCC organized meetings of the secretaries of national councils of churches (NCCs) during the Assembly, and the secretaries of regional and national councils of churches met during the central committee meeting. A small NCC liaison group has been established to monitor programmatic and relational aspects of cooperation. According to the new rules on membership, NCCs can become associate councils – currently there are 64 associate councils in the WCC.

The WCC facilitates a network of ecumenical officers from member churches. Over 80 officers are now linked electronically; in addition, they gather at central committee meetings to share information with each other and consult on major ecumenical issues.

Archbishop Christodoulos of Athens and all Greece, the primate of the 10-million-strong (Orthodox) Church of Greece, paid an official visit to the WCC in May



Central committee exchanges



The Common Heritage Fund encourages the participation of Orthodox clergy and laity, particularly women and youth, in ecumenical learning. Through the Fund, key ecumenical texts and reflections, particularly from Orthodox theologians, are translated and disseminated, and young Orthodox theologians and laity are supported to study at the Graduate School of Bossey or receive other training.

### Widening the ecumenical movement

The WCC builds intentional relationships with churches outside of the WCC. In addition to informal contacts, long-term consultative processes are set up to ensure growth in trust and understanding, such as the Joint Consultative Group between the WCC and Pentecostal Churches. In 2006, these formal consultative bodies reported to the Assembly, and new members were appointed by the central committee in September.

The Joint Working Group (JWG) between the Roman Catholic Church and the WCC has over 40 years of experience in building relationships and participation in different facets of the work between the two bodies. The JWG is setting the agenda for its next phase based on the Assembly and the JWG's eighth report.

The Assembly endorsed a recommendation to strengthen the relationship between the WCC and Christian World Communions (CWCs) – international organizations of the same tradition or confession, such as the Anglican Communion, the Baptist World Alliance and the Salvation Army. A Joint Consultative Commission between Christian World Communions and the WCC has been formed and met in October 2006 to begin discussions about the role of CWCs in relation to the Council.

The broadest consultative process is the Global Christian Forum, which was conceived by the WCC to help churches outside the WCC and the ecumenical movement understand and engage ecumenism. The WCC supports this

process through a WCC representative on the continuation committee, which is working towards a major meeting in Nairobi in 2007. A regional consultation was held in Europe in June, attended by over 50 participants from diverse Christian traditions including diaspora and migrant communities.

As an international platform bringing together churches and organizations within and outside the ecumenical movement, the WCC has special responsibility for the coherence and effectiveness of the ecumenical movement. United Christian work and vision is challenged by the proliferation of new churches and ecumenical bodies, and there is concern over diminishing financial resources at the international level. In response, the WCC initiated a process for “reconfiguring the ecumenical movement” which has engaged the full range of churches and related organizations. The process is continuing with a stronger theological emphasis through the Continuation Committee on “Ecumenism in the 21st Century.”

In 2006, the WCC secretariat hosted over 1800 visitors from 22 countries at the Ecumenical Centre in Geneva. The number of young people – confirmation classes, university students and young school children – continues to increase, leading one staff member to observe that “the ecumenical movement is alive, and also will be in the future.”

The WCC co-sponsors Ecumenical News International (ENI), a source of news and information for secular and church media, religious and academic organizations and individuals.

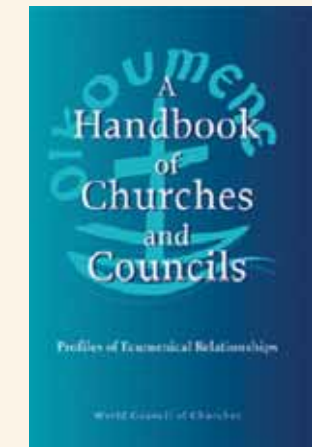
[www.eni.ch](http://www.eni.ch)



Visitor's programme

### Publications

WCC books may be ordered on-line or through faxing an order form available at <http://publications.oikoumene.org>



### A Handbook of Churches and Councils: Profiles of Ecumenical Relationships

This book illustrates the extent and diversity of the ecumenical movement. Descriptions, lists, statistical data and other information on the WCC “fellowship of churches” are included as well as information on related conciliar and confessional bodies and their membership. Compiled by Huibert van Beek.

ISBN 2-8254-1480-8, 638pp., CHF 55.00

### Called to the One Hope

WCC general secretary Samuel Kobia addresses humanity's sense of alienation and quest for identity by highlighting signs of hope already manifesting themselves throughout the world, and reports experiences of grace and transformation that serve as models for future Christian witness and common action. By Samuel Kobia.

ISBN 2-8254-1489-1, 144pp., CHF 16.00

### Ecumenical Review

A quarterly theological journal, published for nearly 60 years, which focuses on themes and events of importance to the ecumenical movement.

ISSN 0013-0796, Annual subscription: CHF 52.00



WCC central committee members





## Unity, Mission and Evangelism

**Dialogue and theological reflection on Christian beliefs and practices aid the cause of church unity by helping participants from diverse traditions overcome obstacles preventing them from finding in one another the marks of the One Church. Part of that commitment to unity is expressed in mission and evangelism, in which the WCC promotes a common witness to Jesus Christ in all realms of life.**

Two new, complementary tools for tackling fundamental issues in church unity are the WCC's study document, "The Nature and Mission of the Church", and "Called to be the One Church", a text adopted by the 9th Assembly as a basis for renewed ecumenical commitment and further dialogue. WCC member churches have committed themselves to respond to these texts.

A series of regional meetings on the two documents began in 2006 with gatherings in Cairo organized with the Middle East Council of Churches, and in North America (Dallas and Boston) with ecumenical seminary federations. Other groups are broadening the process dramatically, including the ecclesiological study group of the American Academy of Religion and a study group from the International Council of Christians and Jews.

The Week of Prayer for Christian Unity, probably the most widely observed annual ecumenical event, was again prepared jointly with the Roman Catholic Church. Preparations for the 100th anniversary in 2008 are underway.

Convened by the WCC, representatives of Christian World Communions, Pentecostal networks, mission societies and ecumenical organizations are preparing for another important anniversary – the centennial of the Edinburgh 1910 world mission conference in 2010.

The WCC's Commission for World Mission and Evangelism helped to organize and gave leadership to the third conference of European missiological associations held in Paris in August. More than 100 participants from all parts of Western, Central and Eastern Europe addressed the challenge of mission in a post-Enlightenment European context.

The WCC's Urban and Rural Mission (URM) organized, together with Frontier Internship in Mission, a consultation in Cuba entitled "Empire and Kingdom of God: Challenges to Christian Mission" in December. The consultation provided further understanding of mission in solidarity with the poor and reflected on the necessary reconfiguration of the URM network as it becomes autonomous.

A seminar on "Mission as Proclamation of the Gospel - Towards a New Ecumenical Agenda for Evangelism in the 21st Century" was held at the Ecumenical Institute of Bossey in June. Over 30 participants from WCC member and non-member churches re-emphasized the need for ecumenical cooperation in evangelism and developed several dynamic proposals for future WCC mission and evangelism events.

*(See also page 4 for the meeting of the Faith and Order Standing Commission.)*



### Ecumenical HIV/AIDS Initiative in Africa

The early leadership of mission societies in providing "medical missions" and holistic health care for those without access to institutional medical care has made health and healing one of the most tangible missions of the church. In many countries in Africa, for example, the majority of health care services are provided by Christian organizations.

The churches' work in this field, especially with the poor and marginalized, emphasizes the need not only to provide the best medical facilities possible in often dire situations, but also to address the root causes that make people vulnerable to illness and prevent spiritual, mental and physical healing.

Because of such concerns, the World Council of Churches has led efforts for a compassionate response to the AIDS pandemic since the 1980s, and now is engaged in making churches "HIV competent" through the Ecumenical HIV/AIDS Initiative in Africa (EHAIA). EHAIA was set up in 2002 as a joint undertaking of African and Northern churches and agencies and the World Council of Churches. EHAIA enables churches in Africa to gain access to the information, training, networks and funding they need to help deal with HIV and AIDS in their communities.

Facilitated through five regional offices, EHAIA in 2006 had major involvement in approximately 60 workshops, meetings and conferences to help church leaders and their congregations speak honestly

and accurately about HIV and AIDS, formulate relevant liturgy and theology, and act practically in response. Snapshots of two workshops illustrate the impact of the work:

A March workshop in the Central African Republic brought together 55 chaplains who work in state and church schools, colleges and universities to develop a better understanding of the complexity of HIV and AIDS in the country, identify the root causes of stigma and discrimination in the school environment, and recognize the factors making young people – especially women and girls – vulnerable.

A Zimbabwean pastor, from EHAIA's "training the trainer" programme, led a September workshop that brought together 28 pastors, women and youth leaders, home-based care workers and village leaders. The discussion focused on sensitizing local church leadership to appropriate, accurate, up-to-date information from a holistic Christian perspective in order to challenge and counter stigma. Participants followed up with seminars for youth at secondary schools, meetings with local chiefs, as well as women-to-women and men-to-men meetings.

Through efforts such as these, the Church is seen as the source of strength, hope and leadership to communities ravaged by this disease.

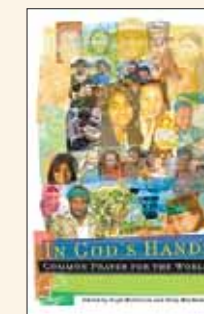
[www.wcc-coe.org/wcc/what/mission/ehaia-e.html](http://www.wcc-coe.org/wcc/what/mission/ehaia-e.html)

The WCC also participates in the Ecumenical Advocacy Alliance, which campaigns on HIV and AIDS as well as global trade: [www.e-alliance.ch](http://www.e-alliance.ch)



### International Review of Mission

This journal, first published in 1912, covers all aspects of missiology. ISSN: 0020-8582. 2007 subscription CHF 38.00



### In God's Hands, Common Prayer for the World

This complete revision of the Ecumenical Prayer Cycle includes worship materials from many Christian traditions and communities, enabling the reader to journey in prayer through each week of the year and through all the regions and countries of the world. Descriptions of nations and peoples help us to pray for others in an informed way. Edited by Hugh McCullum and Terry McArthur.

ISBN 2-8254-1488-3, 566pp., CHF 65.00 plus postage and packing



### Keeping the Faith

This striking book explores, in words and images, the extraordinary and rich diversity of the Christian world. Stories of people from various churches, communities and cultures are brought to life and provide windows on the lives of people working, praying, studying and living together, facing their future with joy and pain, and keeping their faith in hope. A selection of images and stories can also be viewed online at [www.keeping-the-faith.info/](http://www.keeping-the-faith.info/) By Peter Williams.

ISBN 2-8254-1477-8, 64pp., CHF 30.00

Archbishop (Emeritus) Desmond Tutu addresses Assembly plenary on church unity



## The Church's Public Voice

**In situations of intense conflict and severe human rights violations, which have global implications for international peace and security, the WCC speaks out and coordinates the response of the international fellowship of churches.**

Advocacy in 2006 included intense efforts on global security issues and international conflict resolution mechanisms.

A five-year deadlock in disarmament was weakened at the United Nations when over 150 states voted to begin work on an arms trade treaty for conventional arms. The breakthrough was supported by active lobbying from the civil society sector, including the WCC, the Holy See (Roman Catholic Church) and members of the International Action Network on Small Arms, which the WCC helped to found. The Ecumenical Network on Small Arms, which the WCC convenes, continued to expand, drawing interest from Muslim and Buddhist-related organizations as well as Christians.

A major achievement of advocacy work over several years was the adoption, by the recently created Human Rights Council, of the International Convention on Enforced Disappearance. WCC staff participated in the Working Group that drafted the Convention and supported the participation of affected persons at the sessions of the Working Group, Commission and Human Rights Council.

As part of the process, a WCC paper on "Enhancing Victims' Rights" gave a theological reflection on the momentum of victims' rights on the international agenda.

The WCC also assisted development of a manual addressed to African faith-based communities on "Advancing Justice and Reconciliation in Relation to the International Criminal Court".

The WCC closely monitored country and regional situations. Deteriorating conditions in the Horn of Africa were a particular concern in 2006. While international attention focused on Darfur, churches were also concerned about the implementation of the Comprehensive Peace Agreement between North and South Sudan. The WCC together with the Sudan Ecumenical Forum organized meetings to ensure the implementation of the agreement.

Staff and ecumenical delegations were also engaged in consultations and visits to Eritrea and Ethiopia to follow up earlier work between the representatives of the religious communities to promote peace and harmony between the two countries.

As a result of a sudden eruption of conflict in Somalia, the WCC together with the All Africa Conference of Churches and other ecumenical partners organized a major consultation on the Somali Peace Process. The consultation determined ways and means to defuse tension and conflict in the country.

The situations in Colombia and Haiti, the focus of a WCC statement adopted by the 9th Assembly, were followed closely during the year. The WCC organized activities both in Geneva and New York to raise the concern of the churches in these countries and request further UN actions.

A pilot initiative held in March, the International Church Action for Peace in Palestine and Israel, coordinated advocacy and awareness-raising events in 13 countries. Churches and church-related organizations, plus two international networks, took part in vigils, worship services, lobbying, planting of olive trees and public and university seminars using a common ecumenical identity and message. Several events had interfaith participation. The initiative was anchored by partners in the Ecumenical Accompaniment Programme in Palestine and Israel.

The four organizations that sponsored an ecumenical delegation to Beirut and Jerusalem in August (see page 4) – the World Council of Churches, the Conference of European Churches, the Lutheran World Federation and the World Alliance of Reformed Churches – issued a statement calling for an end to violence in the Middle East.

The delegation's findings also set the stage for the call to establish a Palestine Israel Ecumenical Forum to help galvanize and coordinate international church efforts to end 40 years of occupation and escalating conflict. A strategic framework has been prepared, and the Forum will be launched at an international conference on the Middle East planned for mid-2007.

*(See also pages 4-5 for information on the WCC's UN advocacy week and accompaniment programme)*

## Decade to Overcome Violence – Churches Seeking Reconciliation and Peace (2001-2010)

The annual focus of the Decade to Overcome Violence (DOV) in 2006 was on Latin America. Under the theme "And still we are searching for peace", Latin American churches and networks engaged in a significant range of activities from the campaign "Homes of Peace" to addressing small arms, juvenile crime and theological issues. WCC staff contributed to the organization of the First Ecumenical Conference for Peace in Guatemala in

August 2006, which analyzed the ten-year-old peace process there.

The DOV focus for 2007 is Europe. Young adults chose the theme, "Make me an instrument of your peace".

The WCC has begun a wide consultative process that will lead to an International Ecumenical Peace Convocation in 2011, marking the end of the Decade.

Theological reflection on peace has accompanied the Decade. The latest consultation in the series, held in

December 2006 in Switzerland, explored faith-based responses to institutionally- and structurally-embedded cruelty.

Churches worldwide were invited to participate in the International Day of Prayer for Peace, celebrated on 21 September 2006. Marked for the third year by the WCC, the day is an opportunity for communities in all places to pray and act together to nurture lasting peace in the hearts of people, their families, communities and societies.



EAPPI accompanier documenting non-violent demonstration at a checkpoint near Nablus



DOV plenary at the Assembly

[www.overcomingviolence.org](http://www.overcomingviolence.org)



Yriol, South Sudan



Dr Tarek Mitri, Lebanese Minister of Culture, addresses the WCC central committee



**Ecumenical Accompaniment Programme in Palestine and Israel**

The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) provides a tangible sign of ecumenical solidarity for peace and justice for all the peoples in Israel and Palestine.

Since EAPPI was established in 2002, 346 ecumenical accompaniers have participated from more than 30 churches and ecumenical partners in 15 countries: Canada, Denmark, Finland, France, Germany, Ireland, Kenya, New Zealand, Norway, Poland, South Africa, Sweden, Switzerland, the United Kingdom and the United States.

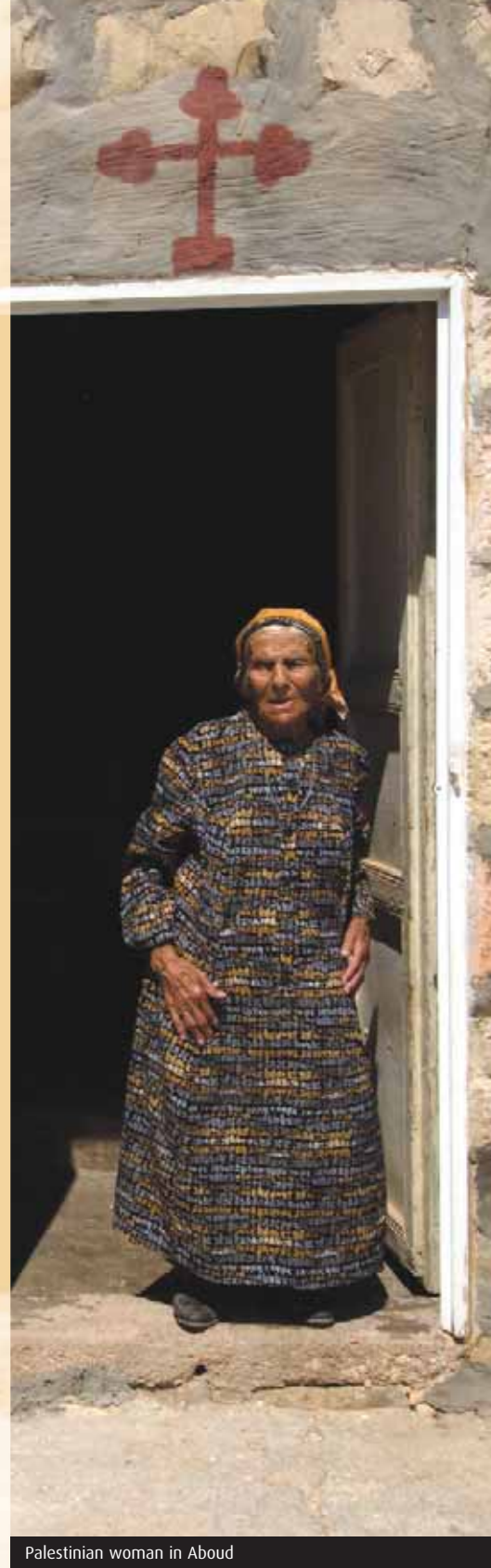
In 2006, the EAPPI hosted six groups of accompaniers, who stay for a minimum of three months. Through their presence in villages and refugee camps, at checkpoints and agricultural gates in the separation barrier, and by accompanying school children and mobile clinics, they reduced incidences of violence and abuse and supported non-violent action against the occupation.

Accompaniers worked with local churches and Palestinian and Israeli peace and human rights groups in Yanoun, Hebron,

Bethlehem, Ramallah, Jayyous, Tulkarem and Jerusalem. Support for the non-violent anti-war movement within Israeli society became increasingly important after the outbreak of new violence between Israel and Hezbollah and the ongoing military operations in Gaza. These conflicts, plus the Danish cartoon crisis and the Jericho prison raid, placed special demands on the programme to ensure the security of accompaniers and assist in reducing tensions between communities.

Accompaniers provided data for pending court cases and for organizations, including the United Nations Office for the Coordination of Humanitarian Affairs and the International Committee of the Red Cross, who submitted reports to the Israeli authorities based on this data.

EAPPI engaged heavily in advocacy and awareness-raising events with church and interfaith groups visiting the region, through presentations at meetings and conferences outside of the region, and by the reports and publications produced by the accompaniers and the coordinating office. Accompaniers are encouraged and equipped to interpret their experiences when they return home.



Palestinian woman in Aboud

Dr Hans Blix presented the final report of the 9/11-related Weapons of Mass Destruction Commission in June to three religious bodies – the World Council of Churches, the Vatican and the Organization of the Islamic Conference.



Former UN assistant secretary general Dr Hans-C. Graf von Sponeck, launched his book, sponsored by the WCC, on the consequences of the UN's sanction policies against Iraq, in December at the Ecumenical Centre.



[www.eappi.org](http://www.eappi.org)



**Inter-religious Dialogue and Action**

**For 35 years the World Council of Churches has been engaged in inter-religious dialogue and cooperation, and its efforts and experience now make the WCC one of the most respected and experienced partners in international interfaith initiatives. Religious faith and practice in many parts of the world constitute a major force in society and politics. Recognizing this makes efforts at dialogue and cooperation all the more critical to promote understanding and tolerance and provide effective alternatives to tension and conflict.**

The issue of religious identity has become so critical that for the first time, a plenary at the WCC Assembly was devoted to identity and religious plurality, and a number of ecumenical conversations and workshops focused on inter-religious relations. The interest shown by the participants underlined the growing importance of deepening the discourse among religions on key dividing issues and promoting practical actions to enhance tolerance and cooperation.

Work has begun on developing a Code of Conduct on Conversion (see page 4). The inter-religious consultation that took place near Rome in cooperation with the Pontifical Council on Inter-religious Dialogue included participants from Buddhist, Christian, Hindu, Muslim, Jewish and Yoruba religious backgrounds. The process will continue as intra-Christian dialogue, to include Evangelicals and Pentecostals in addition to WCC member churches and the Roman Catholic Church. It will later be expanded to include deeper interfaith discussions.

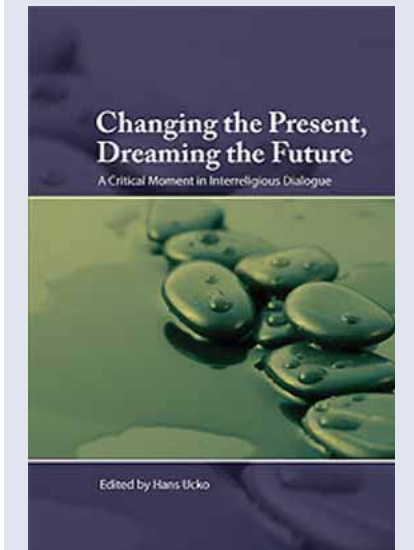
The issue of conversion was also the subject for an October meeting in India of the inter-religious think-tank "Thinking Together". The group identified and explored areas that need to be addressed in order to dispel fear of the other and wrestle with the matter of conversion, which for some is a cause for rejoicing and for others an event of profound grief.

How inter-religious dialogue can inform Christian theological self-understanding is being explored more fully through Jewish-Christian dialogue. Representatives of WCC member churches met with members of the International Council of Christians and Jews to reflect together on the WCC document, "The Nature and Mission of the Church". The critique of those involved in Christian-Jewish dialogue on how Christian theology is expressed, particularly in the use of Old Testament texts, has stimulated thinking among both Christian and Jewish participants on their own self-understanding in relation to other faiths.

*Current Dialogue*, published in June and December each year, explores the inter-religious issues undertaken by the WCC and is available on-line through the WCC website.



Participants in "Code of Conduct on Conversion" consultation



**Changing the Present, Dreaming the Future: A Critical Moment in Inter-religious Dialogue**

Addressing critical issues facing faiths together, such as conversion and ways to share and expand "best practices" for dialogue at local and national levels, this book brings together the reflections of the "Critical Moment" conference held by the WCC in 2005. A study guide helps apply the speeches and reports of the conference to the local community. Edited by Hans Ucko.

ISBN 2-8254-1490-5, 154pp., CHF 19.00





## Globalization, Environment and Solidarity

**Through the WCC, churches act together against injustice as part of their faithful response to the Gospel. Yet the WCC is also a platform where Christians themselves are challenged for their own complicity in perpetuating inequality and violence and called to be self-critical in the stewardship of wealth.**

The WCC's work on alternatives to globalization exemplifies this tension. Responses to the AGAPE (Alternative Globalization Addressing People and Earth) call at the Assembly highlighted the unity of the churches in challenging economic globalization as the source of the growing gap between rich and poor within and among nations. Yet it also raised differences in approach to the complex factors that support globalization and emphasized the need to continue to bring diverse people together for reflection and action.

The widely read AGAPE background document and the AGAPE call have been distributed to stimulate further discussion and response. In September, a consultation on the AGAPE process was held to assess the reactions and guidance from the Assembly and suggest new programmatic directions for the WCC in this area. Churches and ecumenical organizations are encouraged to contribute their reflection on the AGAPE process to further inform and guide the WCC fellowship.

When the 2006 central committee commemorated the 1966 WCC World Conference on Church and Society, it was clear that differences over the AGAPE process have had a long history in the WCC and that participation in debates on social and economic issues remains as relevant and necessary in the 21st century as it was 40 years ago.

Work on "ecological debt" demonstrates the link the WCC makes between economics and the environment. A publication with four case studies, "Ecological Debt: The Peoples of the South are the Creditors", is raising awareness and encouraging churches to connect their advocacy on Third World debt, trade and the environment in preparation for a global campaign.

Key contributions of women in addressing economic injustice were published in 2006 through the Journal of the Asia Women's Resource Centre. Case studies exploring the links between trafficking in women and economic globalization in Asia and Latin America were also published through Migrante International and the Latin America Gender and Trade Network.

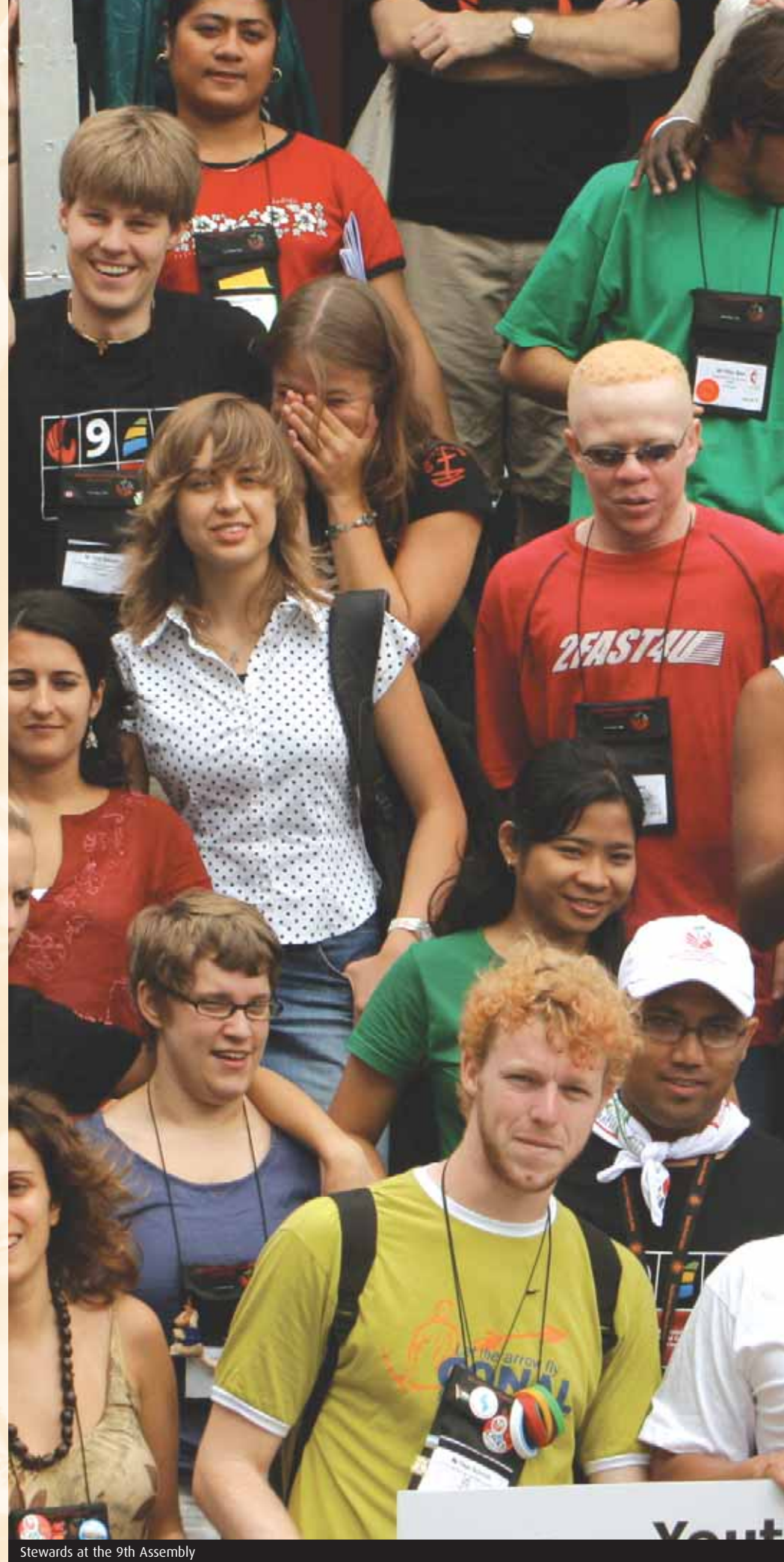
Although the Ecumenical Decade of the Churches in Solidarity with Women ended more than eight years ago, its impact continues to be felt. Some of the fruits of the Decade are reflected in statistics at the 9th Assembly: 36 percent of official church delegations and over 50 percent of all leadership and resource persons were women. In the central committee elected at the Assembly, 45 percent of the members and three of the eight presidents are women - the highest number ever.

The WCC ensures that women's leadership and participation are integrated throughout its programmes. Small travel grants or scholarships for participation in meetings or training workshops were offered to build the capacity for women's leadership and strengthen women's initiatives in the churches.

The WCC has challenged churches to address violence against women, and the publication *Streams of Grace* brought together some of the "good practices" of churches and other ecumenical networks around the world in dealing with and overcoming violence against women in recent years.

A WCC collection of over 1600 resource materials relating to overcoming violence against women is now available through the WCC library.

Youth have been able to contribute their skills and energy, and learn about the ecumenical movement, through serving as stewards at the WCC Assembly and central committee. An internship programme also brings a select number of young ecumenical leaders to the WCC for a year's intensive work experience. But the Assembly called for more dynamic integration of youth - defined by



Stewards at the 9th Assembly

the WCC as those under 30 - in the leadership and work of the ecumenical movement. The central committee established a special youth body to increase the presence and support for young ecumenical leaders in the life and work of the WCC.

The Ecumenical Disability Advocates Network (EDAN) was very active in United Nations processes that led, in December 2006, to the adoption of the Convention on the Rights of Persons with Disabilities and an optional protocol which is now open for signature by all States.

The WCC's work on climate change was given renewed emphasis by the Assembly, which supported the creation of the Ecumenical Water Network (see page 5), and called for continuing work on faith, science and technology by the WCC. Increasing involvement of

specialized ministries, evangelical churches, ecumenical partners and member churches in these areas is the partly due to five years of WCC work on solidarity with victims of climate change and water scarcity.

These new partners were involved in the Conference of Parties of the United Nations Framework Convention on Climate Change in November and preparations for the World Social Forum held in January 2007 in Nairobi.

A new platform has been formed with churches and ecumenical partners for work on faith, science and technology. A preparatory meeting for a Global Consultation in 2007 was hosted in Toronto by the Canadian Council of Churches and the National Council of Churches of Christ in the USA in May.



Pascal Lamy, director general of the World Trade Organization, met with Rev Dr Samuel Kobia and Ecumenical Alliance representatives in September at the Ecumenical Centre



Water campaign workshop at the Assembly





Planting beans in Haiti

### Serving Human Need

Diakonia – serving human need – is central to the mission of the church. The WCC's unique contribution is its emphasis on building relationships through diaconal work, hosting multilateral platforms for analysis and resource sharing and building the capacity of churches and ecumenical organizations so that they can better fulfil their service.

Efforts are carried out on a regional basis, with a number of WCC offices – in Eastern Europe, Middle East, Pacific and the United States – based in the regions themselves.

The WCC works with over 50 roundtables and other forums in all the regions that bring together national, regional and international church and ecumenical partners to agree on needs, activities and resources. Roundtables, regional groups and other networks have also contributed national and regional church perspectives on international ecumenical issues, such as the formation of ACT Development, collaboration with regional ecumenical organizations and engagement with the Assembly.

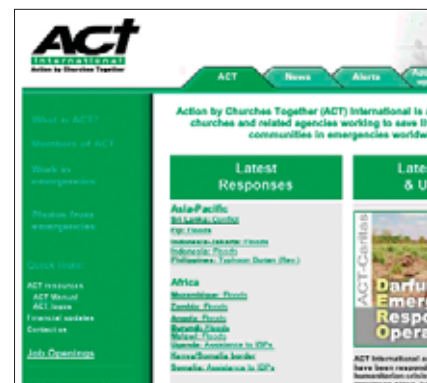
Through organizing and supporting training, the WCC strengthened the capacities of churches and ecumenical partners to use up-to-date, comprehensive and long-term methodologies in management and finance. This included training and implementation of a holistic approach to development that integrates relief, rehabilitation, development and reconciliation.

The WCC's work with uprooted people engaged the United Nations High Commissioner for Refugees and other international bodies. The Global Ecumenical Network on Uprooted People met before the UNHCR annual meeting to bring a common ecumenical voice to the table.

The practical administration of diaconal projects involved preparing and receiving proposals for funding, preparing and circulating a listing of projects to potential funders, monitoring and transferring funds, and reporting, as well as responding to specific requests for more information.

### WCC-related organizations working together on serving human need:

Action by Churches Together (ACT) International  
[www.act-intl.org](http://www.act-intl.org)



Ecumenical Church Loan Fund  
[www.eclof.org](http://www.eclof.org)



ACT Development  
[www.actdevelopment.org](http://www.actdevelopment.org)



### Developing New Ecumenical Leadership

**Ecumenical formation broadens thinking beyond particular cultures and traditions. The WCC is in a unique position to encourage and enable global reflection and practical experience among the churches.**

The Assembly typified a concentrated experience of ecumenical formation, with specific opportunities for Mutirão participants to attend ecumenical education sessions. A Mission and Ecumenical Congress was held alongside the Assembly for theological students from Latin America and other continents. WCC journals addressing ecumenical education and theological training, *EEF-NET* and *Ministerial Formation*, carried reflections on the learning experiences from the Assembly.

The WCC also concentrates on activities that enable ecumenical education within people's own contexts, whether as members of churches, in theological education, as staff of ecumenical bodies or agencies or as participants in ecumenical networks.

Through the Ecumenical Theological Education (ETE) programme, an HIV and AIDS theological curriculum was introduced to theological colleges in India and South East Asia. ETE in collaboration with EDAN organized workshops in India and the Pacific introducing disability studies to help prepare ministers for work with persons with disabilities and facilitate the inclusion of persons with disabilities in theological training. ETE also worked on incorporating peace concerns into theological curriculum in South Asia.

In Africa, Theological Education by Extension (TEE) curriculum modules on HIV and AIDS were introduced and tested at the formation of an All Africa TEE association. Churches in Nairobi were part of an international campaign against gender violence through organizing various activities and biblical reflection.

ETE engaged in critical discourse on contextual ecumenical education in Colombia and Peru as well as the evaluation of teaching methodologies in the Latin American region. In Central and Eastern Europe, ETE worked on introducing ecumenical theology.

ETE also provided small grants – 50 projects in 2006 – for theological institutions and associations.

The WCC Interfaith Education Project, based in Hartford Seminary in the United States, documented practices in interfaith education in 45 countries. Most programmes were created to introduce or strengthen inter-religious understanding and conflict transformation. Resource material and training for facilitators were identified as needs.

The WCC scholarships programme helps churches and related organizations equip their staff and members to fulfil their roles and mission. Churches or ecumenical organizations are encouraged to assess the need for new knowledge and skills to improve their work, and then identify an individual or group to nominate for a scholarship. The Scholarships programme then provides an opportunity for ecumenical learning through exposure to other cultures and faith traditions, in addition to appropriate academic study and practical experience.

In 2006, 84 scholarships were awarded for theological and non-theological training, 74 to individuals and 10 to groups.

Groundwork was done for a new integration of programmes on education

and ecumenical formation in 2007, incorporating the Ecumenical Institute at Bossey, Ecumenical Theological Education, lay formation and faith nurture, Scholarships, the Library and Archives.

### Languages

For many people, participation at large global meetings such as assemblies and central committees and access to key WCC documents and resources is made possible by the interpretation and translation provided by the WCC language service. The WCC's working languages are English, French, German, Russian and Spanish.



The heart of ecumenical education is learning with people from other traditions and cultures, such as at the WCC Assembly



## Bossey: Laboratory for Ecumenical Learning

For six decades the Ecumenical Institute of Bossey has prepared ecumenical leaders for service in parishes, classrooms and ecumenical centres around the world. Through study in residential programmes, participation in seminars and involvement in common worship, Bossey provides a safe space and an academic platform where some of the most acute and contemporary challenges confronting the churches today, often considered taboo topics even by society at large, are debated and analyzed in an attempt to find common responses, actions and witness.

For its academic programmes, the Ecumenical Institute carefully selects students from a large pool of applicants and aims to train scholars – lay and ordained, women and men, from all regions of the world and Christian confessions – to the highest academic standards.

Bossey's Graduate School of Ecumenical Studies facilitates research, enhances knowledge, contributes new ideas to ecumenical dialogue and offers theological and scientific knowledge to lay and ordained students. The 57th session

of the Graduate School, which ran from October 2005 through February 2006, explored the themes of grace, healing and transformation in parallel to the preparations and deliberations of the WCC Assembly. Twenty-four students attended from 20 countries and 20 denominations. The 58th session began in October 2006. In it 21 international students from 19 denominations are focusing on ecumenical spirituality.

A number of students are also pursuing a master's degree or Ph.D. in Ecumenical Studies through the Ecumenical Institute.

A new programme of visiting professors brought five experienced ecumenists during 2006 who taught social ethics, ecumenical theology and missiology.

The Ecumenical Institute at Bossey is academically attached to the University of Geneva.

The picturesque Château de Bossey, overlooking Lake Geneva, also has become an ideal setting for conferences and meetings – even weddings – for a wide range of organizations and people in the Geneva area.

(See also page 4 for the 60th anniversary of the Ecumenical Institute.)

[www.bossey.ch](http://www.bossey.ch)



## Library and Archives

The WCC library and archives in Geneva and the newly renovated library at the Ecumenical Institute at Bossey offer an outstanding collection of historical and current texts and multimedia resources related to the ecumenical movement.

[library.wcc-coe.org](http://library.wcc-coe.org)



## Photos

The WCC coordinates coverage of major WCC events, and photos are made available with WCC news releases and through the WCC archives.

[www.oikoumene.org/en/news/photo-galleries](http://www.oikoumene.org/en/news/photo-galleries)



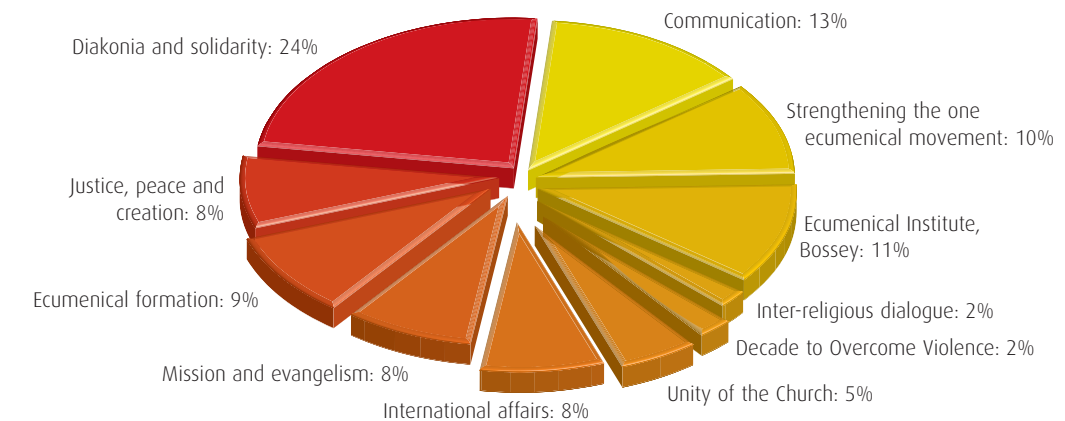
## Financial Overview 2006

Financial results 2006 (Swiss Francs '000s)	Unrestricted and designated funds 2006	Restricted funds 2006	Total funds 2006	Total funds 2005
<b>Income</b>				
Membership and other unrestricted income	6,959	-	6,959	6,740
Programme contributions	-	29,735	29,735	34,516
Investment and currency gains/(losses)	72	313	385	1,566
Rental income, sales and other income	4,063	3,016	7,079	6,429
Unrestricted income distribution	(4,829)	4,829	-	-
<b>Total Income</b>	<b>6,265</b>	<b>37,893</b>	<b>44,158</b>	<b>49,251</b>
<b>Expenditure</b>				
Direct programme costs	-	8,402	8,402	11,300
Operating and other programme costs	3,685	16,114	19,799	17,522
Salaries	4,434	13,467	17,901	18,923
Redistribution of costs	(4,006)	4,006	-	-
<b>Total costs</b>	<b>4,113</b>	<b>41,989</b>	<b>46,102</b>	<b>47,745</b>
Transfers to/(from) funds and current liabilities	(205)	202	(3)	451
<b>Net increase/(decrease) for the year</b>	<b>1,947</b>	<b>(3,894)</b>	<b>(1,947)</b>	<b>1,957</b>

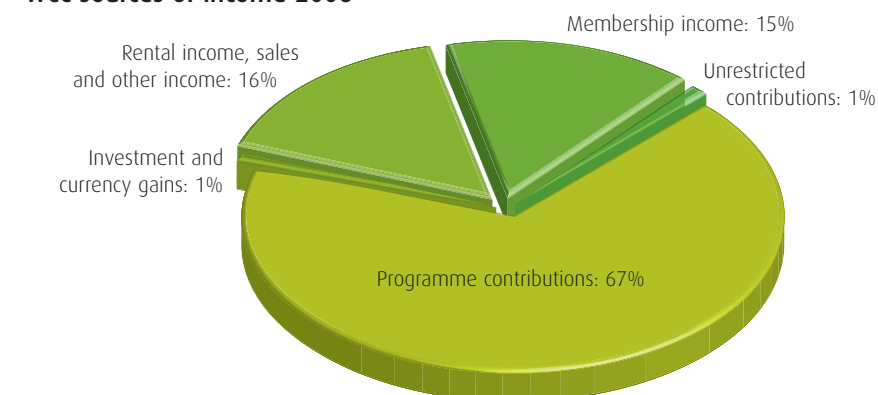
Total income was reduced compared with 2005, which included CHF 3 million in programme contributions for the 9th Assembly. Total funds decreased by CHF 1.9 million in 2006, compared with a net increase of almost the same amount in 2005. The net decrease in funds in 2006 resulted principally from the planned use of the assembly fund, which was reduced by CHF 3.4 million in line with budget, and from a compensating net increase in unrestricted and designated funds, exceeding the year's target for those funds.

Note: The results for 2006 are unaudited, as prepared on 22 February 2007, and include some estimates. Prior year comparatives are audited consolidated results. Audited consolidated results for 2006 will be presented in the WCC Financial Report 2006.

## WCC expenditure by core programme 2006



## WCC sources of income 2006



Ecumenical Institute of Bossey



## Income and Contributors 2006

WCC income trends 2000-2006 (Swiss Francs '000s)

	2000	2001	2002	2003	2004	2005	2006
<b>Programmes</b>	29,611	28,894	27,209	27,134	27,276	26,961	24,432
<b>Multilateral sharing</b>	11,664	9,935	8,209	6,276	5,344	4,665	3,193
<b>Membership</b>	6,690	6,307	6,536	6,401	6,510	6,426	6,593
<b>Assembly</b>	-	-	-	435	627	3,004	1,953
<b>ACT Development</b>	-	-	-	-	-	200	523
<b>Other income</b>	1,599	1,955	2,221	6,965	5,950	7,995	7,464
<b>Total</b>	<b>49,564</b>	<b>47,091</b>	<b>44,175</b>	<b>47,211</b>	<b>45,707</b>	<b>49,251</b>	<b>44,158</b>

## WCC financial contributors 2006

### Main contributors

Note: The list includes all member churches, partner organizations and other bodies that have contributed more than 20,000 CHF to the WCC in 2006.

African Methodist Episcopal Church (USA)	HEKS-EPER (Switzerland)
American Baptist Churches in the USA	ICCO-Interchurch Organization for Development Cooperation (Netherlands)
Anglican Church of Canada	Kerkinactie/Global Ministries, Protestant Church in the Netherlands
Brot für Alle (Switzerland)	Methodist Church of Great Britain
Christian Aid (UK and Ireland)	Mission Covenant Church of Sweden
Christian Church (Disciples of Christ) in the USA	Monastero di Bose (Italy)
Christian Council of Sweden	Nathan Söderblom Memorial Fund (Sweden)
Church of England	National Council of Churches in Australia - Christian World Service
Church of Greece	Norwegian Church Aid
Church of Norway	Peace Watch Switzerland
Church of Scotland	Presbyterian Church (USA)
Church of Sweden	Presbyterian Church in Canada
Church of the Brethren (USA)	Presbyterian Church of Korea
Church World Service (USA)	Protestant Church in the Netherlands
CIDA-Canadian International Development Agency	Reformed Church in America
Comitato Cattolico per la Collaborazione Culturale (Vatican)	Reformed Church of Aargau (Switzerland)
Conseil Suisse des Missions Évangéliques (Switzerland)	Reformed Church of France
Council for World Mission	Religious Society of Friends (UK)
DanChurchAid (Denmark)	Stichting Rotterdam (Netherlands)
Diakonisches Werk der EKD (Germany)	United Church of Canada
Ecumenical Patriarchate (Turkey)	United Church of Christ (USA)
EED-Church Development Service (Germany)	United Methodist Church (USA)
EKD-Evangelical Church in Germany	United Reformed Church (UK)
Episcopal Church in the USA	Uniting Church in Australia
Evangelical Lutheran Church in America	
Evangelical Lutheran Church in Denmark	<b>Other contributions</b> (less than 20,000 CHF)
Evangelical Lutheran Church of Finland	Other member churches
Evangelical Reformed Church of Canton St Gallen (Switzerland)	Other specialized ministries
Evangelisches Missionswerk in Deutschland (Germany)	Other organizations
Federation of Swiss Protestant Churches	Individuals
Fédération Suisse des Femmes Protestantes (Switzerland)	Local congregations
FinnChurchAid (Finland)	Local denominational bodies
Fondation pour l'aide au Protestantisme Réformé (Switzerland)	Local ecumenical bodies
Foundation for Theological Education in Southeast Asia (USA)	Other local contributions

## WCC Governing Bodies and Staff Leadership 2006

### Presidents (as of February 2006)

His Beatitude Archbishop Anastasios of Tirana, Durrës and All Albania	Orthodox Autocephalous Church of Albania
Mr John Taroanui Doom	Maohi Protestant Church (Tahiti)
Rev. Prof. Dr Simon Dossou	Protestant Methodist Church in Benin
Dr Soritua Nababan	Protestant Christian Batak Church (Indonesia)
Rev. Dr Ofelia Ortega	Presbyterian-Reformed Church in Cuba
His Holiness Abune Paulos	Ethiopian Orthodox Tewahedo Church
Rev. Dr Bernice Powell Jackson	United Church of Christ (USA)
Dr Mary Tanner	Church of England

### WCC executive committee (as of February 2006)

#### Africa:

Bishop Ivan Manuel Abrahams	Methodist Church of Southern Africa
Dr Agnes Abuom	Anglican Church of Kenya
Pastor António Pedro Malungo	Evangelical Reformed Church of Angola
Ms Iyabo Oyekola	Church of the Lord (Aladura) Worldwide

#### Asia:

Bishop Samuel R. Azariah	Church of Pakistan
Rev. Dr Margaretha M. Hendriks-Ririmasse	Protestant Church in the Moluccas – <b>vice-moderator</b>
Ms Hae-Sun Jung	Korean Methodist Church

#### Caribbean:

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

#### Europe:

Ms Inger Aasa-Marklund (deceased)	Church of Sweden
Metropolitan Prof. Dr Gennadios of Sassima	Ecumenical Patriarchate – <b>vice-moderator</b>
Bishop Dr Hilarion Alfeev	Russian Orthodox Church
Bishop Dr Rolf Koppe (retired)	Evangelical Church in Germany
Mr Graham G. McGeoch	Church of Scotland
Archbishop Dr Nifon of Targoviste	Romanian Orthodox Church
Bishop Dr Vasilios Karayiannis	Church of Cyprus
Ms Outi Vasko	Orthodox Church of Finland

#### Latin America:

Rev. Dr Walter Altmann	Evangelical Church of the Lutheran Confession in Brazil – <b>moderator</b>
------------------------	--

#### Middle East:

Metropolitan Bishop of Damiette	Coptic Orthodox Church
---------------------------------	------------------------

#### North America

Ms Carmen Rae Lansdowne	United Church of Canada
Rev. Dr Larry Pickens	United Methodist Church (USA)
Rev. Dr Tyrone Pitts	Progressive National Baptist Convention, Inc. (USA)
Archbishop Vicken Aykazian	Armenian Apostolic Church (Holy See of Etchmiadzin) (USA)

#### Pacific:

Rev. Sanele Faasua Lavatai	Methodist Church of Samoa
----------------------------	---------------------------

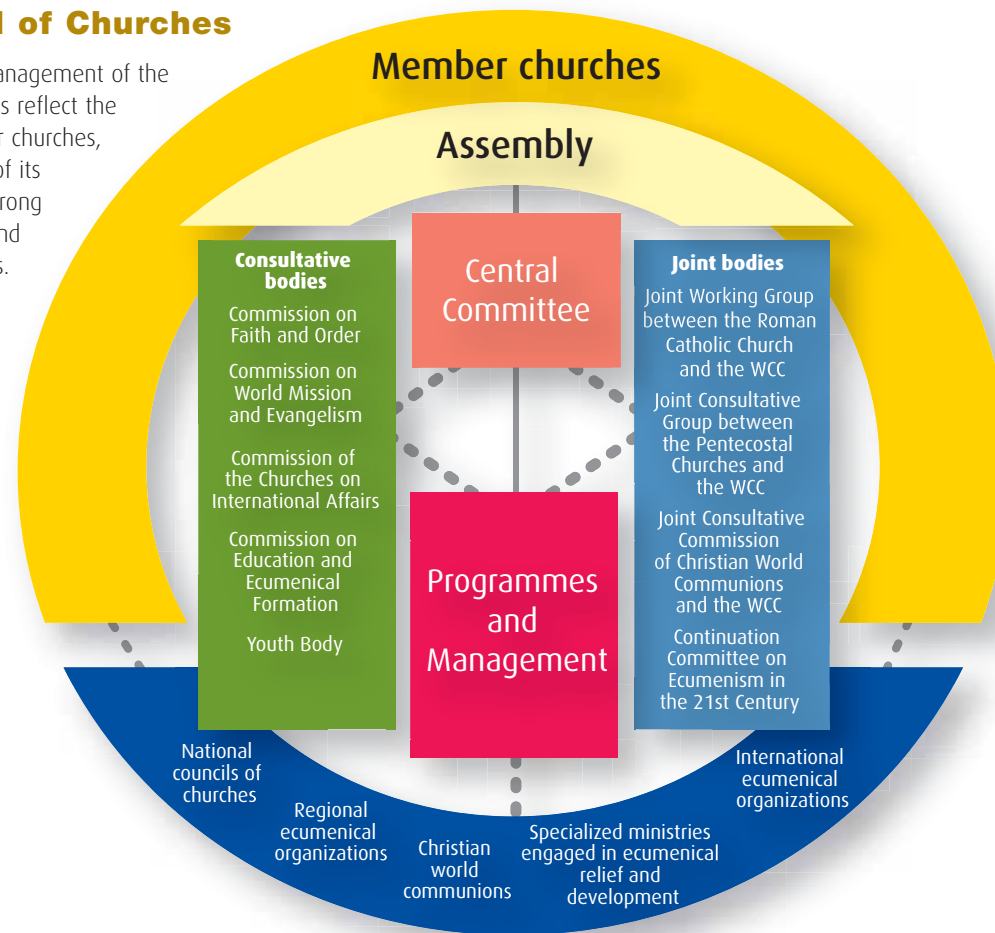
#### Staff Leadership

Rev. Dr Samuel Kobia, General Secretary	Methodist Church in Kenya
Mr Georges Lemopoulos, Deputy General Secretary	Ecumenical Patriarchate
Ms. Geneviève Jacques, Director of Programme	Reformed Church of France
Dr William Temu, Director of Management	Roman Catholic Church
Rev. Sabine Udodesku, Executive Secretary	Evangelical Church in Germany



## World Council of Churches

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



## WCC Programme and Management

In September, the WCC central committee adopted a new programme framework and organizational structure reflecting the guidance from the 9th Assembly and a wide consultative process in 2006. The changes took effect in January 2007.



### WCC Annual Review 2006

**Project coordination:** Sara Speicher

**Texts:** Sara Speicher with WCC staff

**Editing:** Jonathan Frerichs, Theo Gill and Libby Visinand

**Production:** Yannick Provost

**Photo credits:** (front cover) Paulino Menezes/WCC; (inside front cover) Kristine Hovland/EAPPI; (Assembly photos) Paulino Menezes/WCC, Igor Sperotto/WCC; (p.14, p.18) Paul Jeffrey/ACT; (p.5) EAPPI; (p.13) Kristine Hovland/EAPPI; (p.15) Jaques Matthey/WCC; (p.16) Aleksander Wasyluk/WCC; (p.20) Nikos Kosmidi/WCC; (inside back cover) Paulino Menezes/WCC; (other photos) Peter Williams/WCC.

**Design and layout:** Aplin Clark (UK)

Printed in France by Imprimerie Lussaud