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For Discussion

**WCC PROGRAMMES 2007-2009
PARTNERSHIPS WITH CHURCHES AND OTHER ORGANISATIONS**

Introduction

The WCC has historically organised most of its programmes and activities in cooperation with its member churches, with Regional Ecumenical Organisations and National Councils of Churches as well as with ecumenical institutions and theological colleges, the Roman Catholic Church, Pentecostal and evangelical churches, mission agencies, specialised ministries and other ecumenical partners. Additionally some activities are done in conjunction with partners in UN system such as World Health Organization (WHO) and the International Labour Office (ILO), with other international networks and social movements.

Some examples of such events from the recent past: an international conference on Forgiveness, Peace and Reconciliation in collaboration with the Volos Orthodox Academy in Greece; Christian and Muslim Women in Dialogue with the Institute for Inter-Religious Dialogue in Iran; Migration's Impact on the Churches with the MECC in Beirut, Lebanon; a theological consultation on Just and Inclusive Communities in La Paz, Bolivia with the Latin American Council of Churches, the Ecumenical Partners Survey which is done in collaboration with the WCC's Round Table funding partners.

The WCC has signed framework agreements with several churches and specialized ministries and receives their financial support for programmes and operational costs. This has intensified since 2003 with the WCC Round Table evolving into an operational mechanism for further reflection with the WCC's partners. Additionally, the WCC encourages funding partners to increase their programmatic cooperation with and involvement in the WCC, through (for example) participation in team visits, external evaluations, workshops and conferences, commissions/advisory groups and Central Committee, and activities such as the AGAPE process; participation in advocacy initiatives such as EAPPI and the Advocacy Week at the United Nations, New York, etc. Furthermore, partnerships are strengthened through in-kind contributions such as the hosting of events by churches and partners in the South.

Formal partnership agreements

The WCC affirms and recognises the importance of all partnerships. However, the assembly called for more deeper working partnerships so as to bring in the expertise of partners and to ensure that the work is done in a more decentralised manner. **While the WCC has such formal arrangements with partners, the programme directors have been asked by the general secretary to explore this even further and to negotiate with the churches and others for more shared work.**

The following are agreements/contracts being entered into with effect for 2007-2008 (excluding the framework agreements). They are of a formal character and are part of the stated programme plans of both organisations – the WCC and the partners. They would imply the sharing of financial and human resources:

1. The World Alliance of Reformed Churches with the women in church and society project on the issue of women's leadership and on violence against women. (P1)
2. The Faith and Order Commission with the Roman Catholic Monastery of Bose on an ecumenical project to commemorate "outstanding witnesses to the Christian faith." (P2)
3. The Spirituality and Worship project and Faith and Order with the Pontifical Council for Christian Unity on the Week of Prayer for Christian Unity. (P2)
4. The project on ecumenical perspectives on mission and unity with various mission partners in organising events around the hundredth anniversary of the Edinburgh Mission Conference in the year 2010. (P2)
5. The Spirituality and Worship project with the World Association for Christian Communication in the activity entitled Ownership of Spiritual Goods (on copyrights and intellectual property) in relation to worship resources. (P2)
6. The Just and Inclusive Communities project with the CLAI on the Indigenous Peoples programme in Latin America; and with the NCC India on the Dalit Solidarity Programme. It also cooperates with the All Africa Conference of Churches on the Ecumenical Disabilities Advocates Network Office, Nairobi. (P2)
7. The Palestine-Israel Ecumenical Forum with churches and a wide range of ecumenical partners (e.g. MECC member churches and Churches in Jerusalem, the Church of Sweden, Christian Aid, the Anglican Church of Ceylon, etc.). (P3)
8. The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) with national coordinators in some twelve countries in partnership with specialised ministries, churches and ecumenical networks. (P3)
9. The project on poverty, wealth and ecology with ACT Development in publishing an annual Ecumenical World Report on Poverty and Wealth; with the EAA on Trade; with the WARC and CWM on Life Giving Agriculture; and with the AACC on Overcoming Poverty in Africa. (P3).
10. The project on faith, science and technology with the National Council of Churches in USA and the Canadian Council of Churches in organising the process leading up to the commemoration of the 1979 MIT Conference. (P4)
11. The Ecumenical Water Network with Specialised Ministries, particularly Bread for the World, Germany which funds the consultant. (P4)
12. The project on Health and Healing and the Ecumenical HIV and AIDS Initiative in Africa with relevant health networks globally and in Africa. (P4)

13. The International Feminist Doctorate of Ministry with the San Francisco Theological Seminary. (P5)

14. The project towards a code of conduct on conversion between the WCC's Programme on Inter-Religious Dialogue and Cooperation and the Pontifical Council for Interreligious Dialogue, and will now include official representatives from the World Evangelical Alliance and some from Pentecostal churches. (P6 and P2)

The planning documents also indicate certain cases where similar forms of cooperation/agreements should be reached. In some cases negotiations with partners have begun. It is expected that the evaluation process at the end of the year will allow for a better assessment of both the old and new partnerships and will include a more systematic qualitative and quantitative revisiting of partnerships. This will strengthen the commitment to bring change in the institutional culture and will enable closer working relationships with other churches and ecumenical partners.

Seconded staff

The secondment of staff or partial financial contributions to staff positions is another way in which partnerships are strengthened on a more structural and institutional way. In 2007 the WCC has the following seconded positions:

1. PCPCU, Vatican, Rome	<ul style="list-style-type: none"> • Bossey, Ecumenical Institute, Professor on Roman Catholic Theology • Mission and Evangelism
2. CWM/CEVAA/UEM	Bossey, Professor on Mission
3. Christian Church, (Disciples of Christ), USA	Bossey Professor/Executive Staff, Faith and Order
4. EKD, Germany	<ul style="list-style-type: none"> • Bossey Professor/Executive Staff, Faith and Order • Bossey, Vicar
5. Church of Sweden	Jerusalem Inter-Church Office
6. United Methodist Church, USA	Worship and Spirituality, Consultant
7. Historic Peace Churches	DOV – youth intern
8. United Church of Canada	UN Office
9. Specialised Ministries (on a rotating basis)	UN Office
10. Church of Sweden and Church of Norway	Consultant on Indigenous Peoples concerns – negotiations are underway.