



“Churches together to transform the world”

World Council of Churches

Programme Plans 2009-2013

Summary

with project outlines 2009-2011

April 2008

The context of this document

This document presents programme plans that have been approved by the WCC Central Committee in September 2006 for the period 2007-2013 in a rolling cycle. The programmes presented here are for the period 2009-2011, as approved by the WCC Central Committee in February 2008, and are built on the approved framework budget for 2009.

This document provides an outline of proposed programmes and projects. Detailed descriptions of projects and activities, including budgets, will be available by early July on www.ecuspace.net.

Published in April 2008

Contents

▪ Foreword	5
▪ Vision and purpose of the work of the World Council of Churches	7
Introduction	7
The programmes	7
Focusing the work	7
How the WCC does its work in order to achieve these goals	13
▪ General Secretariat	15
The General Secretariat and the leadership structure	15
Planning, Monitoring, Evaluation and Reporting (PMER)	16
▪ Programmes	19
P1 – WCC and the Ecumenical Movement in the 21 st Century.....	19
P2 – Unity, Mission, Evangelism and Spirituality	25
P3 – Public Witness: Addressing Power, Affirming Peace.....	32
P4 – Justice, Diakonia and Responsibility for Creation.....	41
P5 – Education and Ecumenical Formation.....	48
P6 – Inter-religious Dialogue and Cooperation	53
C1 – Communication	59
▪ Finance Services and Administration	62
▪ Appendices.....	65
Appendix 1: WCC income and expenditure 2009	65
Appendix 2: WCC expenditure 2009-2011	66
Appendix 3: WCC Contributions Income 2006-2008	67
Appendix 4: WCC management	68

Foreword

The World Council of Churches celebrates its 60th Anniversary this year (1948-2008). This has given us time to pause and reflect on our role as a unique ecumenical instrument, working with the churches to enable new synergies and coherence.

Reviewing media coverage of the council's work, we have been pleased to see that the commitment of the WCC **to bring the churches together to transform the world** is being recognized and affirmed. These following snippets from press clippings are examples of how our work is being noticed and communicated.

Alec Gilmore, author and journalist, visited the WCC in December 2007. He wrote in the Guardian newspaper:

“Change could be on its way. I spent a week in Geneva with a score of ecumenical officers... (and) I came away with new enthusiasm. The WCC may not be what it was in the 1960's, but in the aftermath of the latest assembly in Porto Alegre, there is a new agenda.”

Reuters Alert reported on 29 December 2007:

“With more than a decade of study and concern about climate change, the council is well positioned to lead a global ecumenical response to degradation of the environment.”

The New York Times, commenting on the 100th anniversary observance of the Week of Prayer for Christian Unity, coordinated by the WCC and the Vatican, said that those who joined in prayer for Christian unity were “aware of the insight, imagination and empathy that the ecumenical movement has fostered.” (January 19, 2008)

Tom Heneghan, religion editor for Reuters, affirmed in an article distributed on March 26, 2008 that “the World Council of Churches backs dialogue with Islam”. He quoted a WCC statement which had underscored this principle of dialogue: “Both Christians and Muslims must work hard to develop respect where understanding is difficult, and trust where differences do not yield to inquiry.” In an article by Robert Evans on August 6, 2007, Reuters had commended the WCC's work on a Code of Conduct on Conversions which was the topic of discussion at a July 2007 meeting in Toulouse that was organized by the WCC in cooperation with the Vatican and included participants from Pentecostal and Evangelical churches.

Sixty years after its first assembly, the WCC continues to bring Christians together as they explore their own identity, mission and place in a world that has significantly changed since 1948. In all this, we are continually mindful of the primary purpose of the WCC – the search for visible unity that draws us closer to each other as churches and ecumenical partners, even as God guides our common witness to the world.

The calendar year 2007 was the first full year of the implementation of activities planned following the WCC's ninth assembly at Porto Alegre in 2006. By the end of 2007, we had filled all major staff positions, staff teams had been formed, and they began their work. We have completed a full cycle of the new planning, monitoring, evaluation and reporting processes, and this has proved very helpful.

We in the WCC continue to be motivated by our historic ecumenical commitment as we present this plan of work for the next three years. We join in the prayer that God may graciously transform us and this world in such a manner that God's own will may prevail. In this prayer, and in our common work, we invite your active engagement and support.

Rev. Dr Samuel Kobia
General Secretary
World Council of Churches

Geneva
April 2008

Vision and purpose of the work of the World Council of Churches

Introduction

The WCC's programmatic work is grounded in the WCC Constitution and the Common Understanding and Vision (CUV) process. The 9th Assembly of the WCC reaffirmed Article III of the Constitution as the basis for its work.

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 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.

That same article affirms as goals of the Council, the commitments to:

- promote the prayerful search for forgiveness and reconciliation in a spirit of mutual accountability, the development of deeper relationships through theological dialogue and the sharing of human, spiritual and material resources with one another;
- facilitate common witness; express their commitment to diakonia in serving human need;
- nurture the growth of an ecumenical consciousness;
- assist each other in relationships to and with people of other faiths; and
- foster renewal and growth through unity, worship, mission and service.

The programmes

With this being the basis and from the impulses coming from the assembly, the WCC Central Committee at its meeting in September 2006 approved the following programmes:

- WCC and the Ecumenical Movement in the 21st Century
- Unity, Mission, Evangelism and Spirituality
- Public Witness: Addressing Power, Affirming Peace
- Justice, Diakonia and Responsibility for Creation
- Education and Ecumenical Formation
- Inter-religious Dialogue and Cooperation

Communication is an integral element within and across each programme. The Communication Strategy that had been shared with the central committee in February 2008 indicates that communication will be carried out interactively with key constituencies and towards building a clearer public profile for the WCC in its witness to the world.

Focusing the work

The central committee and the executive committee, in endorsing the programme structure, asked for more clarity on three areas. This has been developed and now forms part of the next three-year cycle of work (2009-2011):

1. The strategy to communicate the work of the WCC is placed *in the context of* the wider audience, particularly the secular media.
2. The *vision and purpose* of the work is articulated more clearly both to the churches and to the world.
3. There is a small number of measurable (both qualitative and/or quantitative) *major achievements* or signs of change in the churches and the world, by the time of the next assembly, because of the WCC programmes.

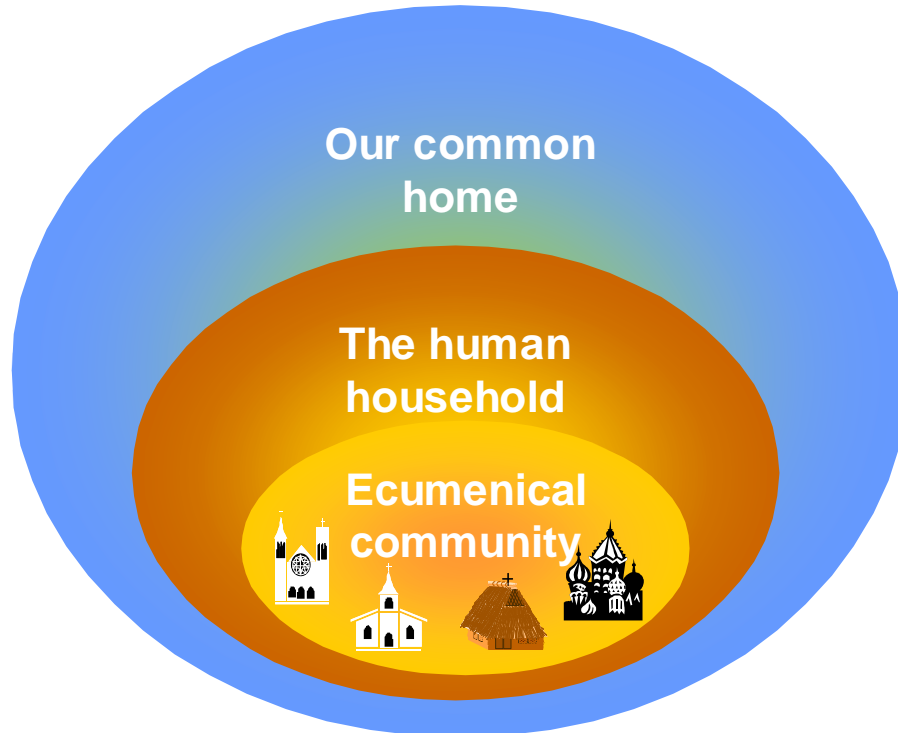
The following sections unfold these dimensions further.

1. The WCC in context

What is the context in which the fellowship speaks today? What is the basic message this fellowship communicates to church and world today? What is the place of the Council's life and work in the "oikoumene" and does it reflect the WCC Constitution, basic elements from the 9th Assembly and the emerging profile of the new programmes?

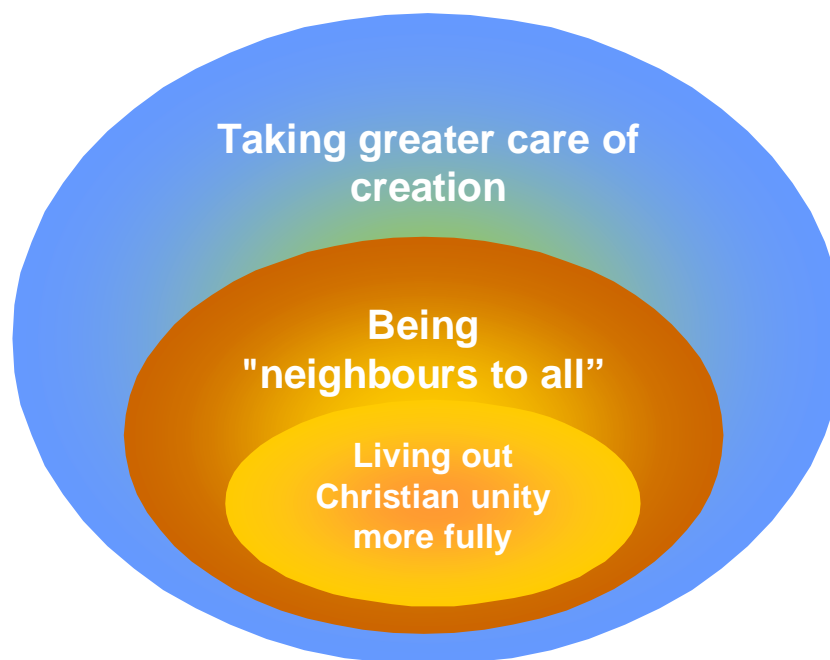
To communicate the WCC in action the metaphor of the "oikoumene" is used.

As a unique global fellowship of churches, the WCC is called to play a leading role within the wider **ecumenical community** as part of the **human household**, sharing a **common home** with all of creation.



2. Threefold vision for transformation drawn from the Assembly's message.

The context provides the framework for interpreting the vision and mission of the WCC.



Threefold vision

Living out Christian unity more fully

Being "neighbours to all"

Taking greater care of creation

Mission

Churches seeking unity and committed to working and witnessing together

Churches advocating against the threats to human community, with their neighbours

Churches protecting the earth and the peoples of the earth

Methodology

Working together for visible unity and new forms of mission, providing space for deepening relationships and broadening participation for vital engagement

Working together to overcome what threatens to divide the human community and to work for peace and the common good through shared values of justice and equality

Working together to promote the practice and culture of sustaining life

3. Major achievements

In order to respond to the vision and mission of the WCC, ten positive changes or achievements will demonstrate that the programmes of the WCC have had an impact on the churches and in the world in the period up to 2013. The major achievements proposed reflect both the uniqueness of the WCC's basic purpose and the types of work or functions selected to fulfil that purpose.

The Programme Guidelines Committee at the 9th Assembly directed the WCC to work in an integrated, collaborative and interactive way. This is realized by ensuring focus on the WCC's specific mission and around its unique functional roles, on behalf of the ecumenical community.

Living out Christian unity more fully

1. New ways of living unity and ecumenism have been clarified and practised
2. Strengthened relationships have contributed to greater coherence and clarity of vision of ecumenism in the 21st century
3. Agreed positions on understandings of mission and evangelism (100 years after Edinburgh 1010), have been reached
4. New and creative models of ecumenical formation and participation have been strengthened

Being "neighbours to all"

5. In response to new challenges, transformed practices in building healing and reconciling communities, have been strengthened
6. New ecumenical policies and forms of cooperation have been agreed upon and implemented on global ecumenical advocacy
7. Churches and partners have been mobilized to work for peace in the Middle East
8. Churches have demonstrated through actions their ecumenical commitment to justice and peace
9. Churches have engaged with people of other faiths in dialogue and cooperation

Taking greater care of creation

10. Churches have been engaged in a paradigm shift in their understanding and actions on wealth, poverty and ecology
11. Churches have been engaged in common reflection on science and technology in the service of life

Description of major achievements

The achievements described here are supported by all programmes and reflected in their activities. For practical reasons, they are hosted in one programme, representing its main focus.

Living out Christian unity more fully

*Major Achievement 1 – **New ways of living unity and ecumenism have been clarified and practised.*** Member churches have affirmed together the nature and form of the unity they seek, made concrete steps forward and identified remaining challenges on the way towards visible unity.

*Major achievement 2 – **Strengthened relationships have contributed to greater coherence and clarity of vision of ecumenism in the 21st century.*** Member churches have deepened their fellowship and have held one another and ecumenical partners to mutual accountability. They have taken steps to broaden participation in the ecumenical movement and contributed to greater coherence through strengthened synergies, collaboration and clarity of roles. The expanded WCC assembly is one expression of outcomes of discussions on ecumenism in the 21st Century.

*Major achievement 3 – **Agreed positions on understandings of mission and evangelism (100 years after Edinburgh 1010) have been reached:*** Member churches, mission bodies and ecumenical partners have reached a common understanding on key ecumenical convictions on the theology and practice of mission and evangelism for today.

*Major achievement 4 – **New and creative models of ecumenical formation and participation have been strengthened:*** A new of generation of ecumenists has been formed and their participation enhanced in the ecumenical movement. Church leaders, pastors, theologians and lay leaders have been enabled to access opportunities for continuing education. Space has been provided for ecumenical theological education and lay formation. The Ecumenical Institute in Bossey, has maintained its laboratory character in dealing with challenging ecumenical themes.

Being “neighbours to all”

*Major achievement 5 – **In response to new challenges, transformed practices in building healing and reconciling communities have been strengthened:*** The WCC has influenced and enabled member churches and partners to develop new practices in building healing and reconciling communities on the basis of justice and inclusivity.

*Major achievement 6 – **New ecumenical policies and forms of cooperation have been agreed upon and implemented on global ecumenical advocacy:*** The WCC has taken leadership in ensuring coherence, integration and accountability among member churches and partners in global ecumenical advocacy work and diplomacy. New policies have been developed and adopted by the churches and partners to give visibility to the ethical and theological concerns of the churches for the world.

*Major achievement 7 – **Churches and partners have been mobilized to work for peace in the Middle East:*** The WCC has established an international platform for engagement and

action by the member churches and partners in the region and globally, of those working together for peace in the Middle East region. Such work has been done in close cooperation with leaders of other religious communities.

Major achievement 8 – Churches have demonstrated through actions their ecumenical commitment to justice and peace: Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Major achievement 9 – Churches have engaged with people of other faiths in dialogue and cooperation: Bilateral and multilateral relationships and dialogues have been further developed. Issues of common concern including those that are controversial have been discussed with people of other faiths, in tandem with an intra-Christian reflection process. Member churches have cooperated with peoples of other religious traditions in peace and reconciliation efforts.

Taking greater care of creation

Major achievement 10 – Churches have been engaged in a paradigm shift in their understanding and actions on wealth, poverty and ecology: The WCC has enabled the member churches and partners to understand more deeply the inter-relatedness of development and ecology. The WCC has cooperated with other faith communities in developing a common framework for action on climate change.

Major achievement 11 – Churches have been engaged in common reflection on science and technology in the service of life: Member churches have worked with ecumenical partners in identifying the key theological and ethical challenges posed by science and technology. In developing a common response, the primary focus has been on genetic engineering.

How the WCC does its work in order to achieve these goals

Broad framework

In focusing the work and by identifying its major achievements, the WCC works with the intent to strengthen relationships between and among churches and ecumenical networks and partners. It brings greater coherence to the ecumenical movement by clarifying complementary roles and by engaging the churches, ecumenical organizations and partners in dialogue and discussions on mutual accountability to the world. It engages more fully with people of other faiths in order to nurture cooperation with them. While working in cooperation with churches and other partners in the regions in achieving the objectives, the programme work of the WCC recognizes and encourages initiatives by churches and others which contribute to the same goals.

It has organized itself in six programmes with project staff groups who have the responsibility of putting in place processes that contribute to the major achievements. It strengthens the contributions of women, youth, people with disabilities, Indigenous Peoples, migrants and those living in a context of racism and casteism, in all the major achievements. The work is theologically and spiritually grounded. Ecumenical formation and the role of the Bossey Ecumenical Institute and the ecumenical library are key instruments for reaching the major achievements.

It has designed and has in place a solid communication strategy that gives visibility to the work of the World Council of Churches. The WCC is committed to bring to the world, through the church and secular media, the ethical and moral alternative voice of the churches and the ecumenical movement.

The WCC is a knowledge-based organization and offers the skills and expertise of its staff to the churches and other partners and leads reflections and actions by the churches and others. Staff are therefore an integral part of the programme (including their costs).

Functional criteria

The functional criteria below pertain to the purposes noted above and shape the work at the international level, recognizing that the WCC is called to play different roles in different contexts, based on its human and financial resources and other criteria. The functions of the WCC secretariat are to:

- a) **Provide leadership:** Lead initiatives of member churches and partners in priority areas. Leadership includes elaborating or ensuring coherence of theology and spirituality as well as clear articulations of faith in relation to the work so as to empower the fellowship of churches and as the trustee of the ecumenical movement. In doing this the WCC constantly reviews its mandate to re-orient itself and engage the churches and the constituency in ecumenical and faith learning.
- b) **Initiate reflection and analysis:** Enable the member churches to periodically reflect on and analyze the changing economic, political context of the world and the ecclesial landscape. This process of discernment will strengthen the voices, the witness and the ministry of the churches to the world.

- c) **Convene:** Enable concrete experiences of unity to take place. Bring different “worlds” together to find common solutions. Assist churches committed to common goals in specific programmatic areas to discover the special strengths that are only found in unity. Facilitate the use of these shared strengths for the glory of God and the good of others.
- d) **Coordinate:** Coordinate networks and advocacy with other ecumenical organizations to achieve greater collaboration and effectiveness in common endeavours. This includes promoting capacity-building within the constituency.
- e) **Build ownership:** Ensure that programmes build or re-build the ecumenical constituency for selected areas of mission and service. Build on existing initiatives of churches and partner organizations as much as possible. Connect, share and celebrate member church initiatives in various areas and ensure that these form new chapters of ecumenical history.
- f) **Communicate:** Be strategic, timely, imaginative and engage in each field and build ownership of the WCC programmes and work.
- g) **Engage leaders** in programmes and communication as follows:
 - i. church leadership groups (broadly defined, at different levels),
 - ii. networks addressing selected global issues, and
 - iii. relevant, complementary institutions
- h) **Enable witness:** Identify and address challenges that are global in scale, reaching for the horizons of faith, compassion and understanding that “drive” change. Invite Christians to find their calling in selected programmes that link local, national and international policies and actions with global consequences. Where possible, facilitate connections within the ecumenical community through these programmes.
- i) **Work in partnership:** Ensure that the work is done in partnership with the churches and other ecumenical actors so as to provide coherence to the ecumenical movement. Such joint work will also enhance the witness of the churches and recognize their expertise in some areas of the programme work of the WCC.

The Decade to Overcome Violence: Churches Seeking Reconciliation and Peace (2001-2010) is a priority for the World Council of Churches, in the next three years. The World Council of Churches’ 9th Assembly (Porto Alegre, Brazil, February 2006) decided that “the conclusion of the DOV be marked by an International Ecumenical Peace Convocation (IEPC)”. The assembly also called for “a process of wide consultation to be undertaken towards developing an ecumenical declaration on ‘just peace’.” This consultative process leading up to the IEPC allows for broad participation with many entry points, and covers a wide spectrum of themes and of methodologies in overcoming violence.

The executive committee of the WCC, at its meeting in February 2006, endorsed these proposals as well as the planned ecumenical team visits to churches and partners (“Living Letters”) so as to engage the churches and others in reflections on their own context and the challenges they face in overcoming violence – 15 such visits are being organized each year.

A series of consultations in the regions on major themes will contribute to this process. All the programmes of the WCC reflect contributions to this major achievement, the fruits of which will eventually be brought to the next assembly of the WCC.

General Secretariat

The General Secretariat and the leadership structure

The general secretary of the WCC is an *officer of the Council*, together with the moderator and the vice-moderators of the central committee. Thus, the general secretary represents and interprets the Council to member churches, ecumenical and other partners, political authorities, the global society and the public at large; engages inter-action between member churches, inviting and challenging them to think about the meaning of the fellowship; contributes to both strengthening and broadening the fellowship; provides and/or provokes reflection on emerging issues and partnerships in the ecumenical movement; regularly visits the member churches, thus providing them with a tangible expression of the solidarity of the churches worldwide.

The general secretary is the *chief executive officer* of the Council. As such, he or she is the head of the staff (Constitution Rule XII), with overall responsibility for:

- a) directing the activities of the Council according to the mandates and policies of the governing bodies;
- b) representing and communicating the Council to its member churches, ecumenical and other partners and the public at large;
- c) strategic leadership and coordination of the activities of the WCC.

As the chief executive officer of the WCC, the general secretary offers leadership to and is assisted by a General Secretariat, bringing and holding together a Council-wide strategic view on relationships, programme planning and coordination, monitoring, communication and stewardship. The general secretariat provides a supportive atmosphere to nurture and enhance the work of the staff.

The General Secretariat provides leadership to the churches and gives visibility to and serves the fellowship of member churches through visits to the churches and through receiving visits at the Ecumenical Centre from the member churches. Additionally the General Secretariat coordinates the organization of the meetings of the governing bodies – officers, executive committee, central committee and related groups. These meetings are tangible manifestations of the fellowship, but also occasions for mutual encounter and for analyzing together developments in the ecumenical movement. Apart from the institutional role of the governing bodies in setting policy and taking management decisions, they also contribute to the discernment of ways to serve the wider goal of Christian unity and coherence of the ecumenical movement.

A **staff leadership group** and a **staff executive group** advise the general secretary; coordinate the implementation of policies and decisions established by the governing bodies, facilitate proposals to be submitted to the governing bodies, participate in the long-range planning and management and assist the general secretary in the appointment of staff groups and other functional groups.

The WCC has set in place **systems for human and financial stewardship and accountability**, as well as sound instruments of planning, monitoring and evaluation and methodologies to ensure that its governing bodies are able to accompany the work and give it

direction. The three-year rolling cycle creates the possibilities for the governing bodies to respond to new challenges and shifts in the programmes as the situation demands. Effective income development and fundraising strategies have been put in place. In the new structure the income monitoring and development office works closely with the programmes and communication.

Planning, Monitoring, Evaluation and Reporting (PMER)

Introduction

An office for Planning and Integration (P&I) has been set up in the general secretariat, and the following are in place:

- a clear programmatic framework to ensure programmatic coherence;
- processes to ensure an organizational structure with appropriate staff as required;
- processes and tools to organize and coordinate this collective work;
- training processes in the PMER approach to ensure that the WCC is a learning organization.

Planning

Fundamental commitments of the WCC have been converted into six *programmes*. These represent the framework that will sustain the work of the WCC up to the next assembly. The objective of each programme is to achieve *goals* which represent a seven-year process from one assembly to the next. A select number of *major achievements* to take to the assembly have been planned. These are measurable and will be monitored over the three-year rolling cycle of work and will allow for evaluation at the time of the next assembly of the WCC to ascertain the extent to which the work has had an impact on the churches and the world.

The major achievements will be met through the implementation of *projects* that support the process. A project comprises a set of *activities* that have been grouped together in an integrated way for coherence. Each project contributes to one or more of the major achievements. It is implemented by a core group of staff with the specific skills and expertise required by the project – ensuring greater integration among staff and projects. A project includes a specific objective, a time schedule, a methodology, a set of activities and time-defined and tangible results expected of the activities.

Monitoring

The P&I office has set in place processes to review all projects regularly in order to have a clear view of the progress of activities and to call the attention of the leadership to any problems which may occur in the implementation of the work.

Monitoring is done in two places: (1) at the project staff group meetings organized regularly under the leadership of the project coordinator, and (2) at the time of the overall review of projects which is carried out in June and November each year. Monitoring involves the whole project staff group, the director for the programme, the executive director for P&I, the

Coordinator for PMER, the Associate General Secretary for Programmes and staff from Finance, and Communication.

The monitoring includes programmes in Geneva as well as in offices outside Switzerland and covers four dimensions: (1) ensuring that the plans for the work are on track, observing how the work is received by the constituency and identifying problems being encountered early enough to propose changes, or to accompany staff in the implementation; (2) ensuring that financial resources are being managed within approved budgets, with the help of specialized staff in each project; (3) ensuring team spirit and participation of all staff in the work to support the performance appraisal process; and (4) ensuring that the organization is effective in terms of information sharing, coordination and integration. Monitoring is done using established indicators.

Evaluation

Evaluation is an integral part of the way of assessing whether the work is on track to achieve the objectives set and to draw learnings for the next phase of the work.

Evaluation is to be conducted in three phases between assemblies:

- At the end of each year (November) there will be an evaluation which will be an internal process. The evaluation of the 2007 work was completed.
- The mid-term evaluation between two assemblies will involve external experts, members of the central committee, funding partners and churches, and will take place in 2009 in order to deliver a report to the central committee in August 2009.
- The pre-assembly evaluation, which will be more extensive, will also involve external evaluators and will take place early 2012 to deliver a report to the central committee in August 2012 in preparation for the assembly.

All evaluations cover the content of programmes, as well as management issues, with an effort to keep a good balance between the two. Evaluation takes into consideration: (1) indicators (two sets of indicators are used: activity-level indicators representing key results of each activity, and project-level indicators to assess how integration is taking place across the organization); (2) Programme Committee evaluation criteria as described in the document no. GEN/PRO 02 §70 of the central committee meeting of September 2006; (3) feedback from staff; and (4) feedback from the constituency.

G1 - General Secretariat	2009	2010	2011
Implementation costs			
G101 - General Secretariat	125,000	125,000	125,000
G102 - Governing bodies	813,000	163,000	813,000
Staff and related costs	917,694	918,000	918,000
Total direct costs	1,855,694	1,206,000	1,856,000
Infrastructure and direct programme costs	267,845	268,000	268,000
Total programme costs	2,123,539	1,474,000	2,124,000

The programme structure

Fundamental commitments of the WCC have been converted into six *programmes*. These represent the framework that will sustain the work of the WCC up to the next assembly. The objective of each programme is to achieve *goals* which represent a seven-year process from one assembly to the next. A select number of *major achievements* to take to the assembly have been planned. These are measurable and will be monitored over the three-year rolling cycle of work and will allow for evaluation at the time of the next assembly of the WCC to ascertain the extent to which the work has had an impact on the churches and the world.

The major achievements will be met through the implementation of *projects* that support the process. A project comprises a set of *activities* that have been grouped together in an integrated way for coherence. Each project contributes to one or more of the major achievements. It is implemented by a core group of staff with the specific skills and expertise required by the project – ensuring greater integration among staff and projects. A project includes a specific objective, a time schedule, a methodology, a set of activities and time-defined and tangible results expected of the activities.

Programmes: *with goals and major achievements for the next seven years*

Projects: *three-year rolling cycle with list of activities*

Activities: *three-year list, one-year detailed plan and budget*

This document provides an overview of programmes, the major achievements and projects. Detailed descriptions of projects and activities, including budgets, will be available on www.ecuspace.net by early July 2008.

Programmes

P1 – WCC and the Ecumenical Movement in the 21st Century

This programme includes the following projects:

- P101 – Interpretation of the ecumenical vision of the WCC
- P103 – Nurturing relationships with and among member churches
- P104 – Partnership with ecumenical organizations
- P105 – Youth in the ecumenical movement: challenges and hopes
- P106 – Women in church and society: challenges and hopes

Background

In its vocation to work for the visible unity of the church (John 17:21) and to serve both the member churches and the ecumenical movement, the WCC responds to new challenges brought by changing times, renews and strengthens relationships with its partners, and emphasizes the need for growing discernment of the ecumenical calling. The changing political, economic, social and cultural context, as well as the changing ecclesial and religious landscape impact on the fellowship of churches that is the WCC, the wider ecumenical movement, as well as the common engagement for the visible unity of the church. The double commitment to a fellowship of churches and to the ecumenical movement transcends any narrow institutional mandate or agenda.

The consequences of the historic process of globalization, the shift of the centre of gravity of Christianity towards the South, the growth of Pentecostal churches and of evangelical and charismatic movements, and new challenges in inter-religious relationships have a profound impact on the churches and their understanding of ecumenism. The horizon for common action today is nothing less than the oikoumene as God's household of life and the future of life on earth. Vision, patterns of relationships, priorities and structures of ecumenical organizations and their member churches must reflect present and future challenges and change accordingly.

Through the initiatives of the WCC, its member churches and a broad range of ecumenical partners pray, reflect, plan and act together. They seek together to discern the promises and the challenges of the times. They open themselves to a culture of dialogue, cooperation and solidarity. They work together for the healing of human community. Together they become agents of that renewal and transformation. All these presuppose nurturing relationships with and among churches, including those who are not yet members of the WCC; establishing and maintaining relationships with Christian world communions, conciliar bodies and other ecumenical agencies; supporting ecumenical initiatives at regional, national and local levels. The WCC is best placed to work towards providing the coherence of the one ecumenical movement in its diverse manifestations.

There are three major facets of this programme: (1) the WCC's leading role in coordinating joint efforts to unfold the challenges of ecumenism in the 21st century and their consequences for the vision, activities and structures of ecumenical organizations and partners; (2) the WCC's contribution to developing a theological platform for common reflection on issues on the ecumenical agenda; (3) the WCC's commitment to play a coordinating role for the

participation and contributions of women and youth, placed within this programme to ensure that these constituencies will be overarching and Council-wide concerns.

The projects presented in this chapter should not be seen as related purely to one “programme”, but rather as the common foundation for all the programmes, clarifying a common vision, affirming a *raison d’être* for WCC’s specific role and the broader framework for all WCC programmes.

The following goals are for the period leading up to the assembly. They will be translated into measurable and achievable contributions that will be brought to the assembly and will show the impact of the WCC’s work in the churches and the world. Although placed here, each achievement/contribution is related to other programmes as well.

Goals

Goal 1a: The WCC has responded to its commitments to visible church unity and to being a fellowship of churches.

Goal 1b: The WCC has provided a firm theological grounding and focus for all its programmes and has facilitated theological reflection on major cutting-edge issues.

Major achievements

*Major achievement 2 – **Strengthened relationships have contributed to greater coherence and clarity of vision of ecumenism in the 21st century.*** Member churches have deepened their fellowship and have held one another and ecumenical partners to mutual accountability. They have taken steps to broaden participation in the ecumenical movement and contributed to greater coherence through strengthened synergies, collaboration and clarity of roles. The expanded WCC assembly is one expression of outcomes of discussions on ecumenism in the 21st Century.

*Major achievement 4 – **New and creative models of ecumenical formation and participation have been strengthened:*** A new generation of ecumenists has been formed and their participation enhanced in the ecumenical movement. Church leaders, pastors, theologians and lay leaders have been enabled to access opportunities for continuing education. Space has been provided for ecumenical theological education and lay formation. The Ecumenical Institute in Bossey has maintained its laboratory character in dealing with challenging ecumenical themes.

*Major achievement 8 – **Churches have demonstrated through actions their ecumenical commitment to justice and peace:*** Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Objectives of the projects

- To interpret and communicate the spirit of the “Common Understanding and Vision of the WCC” (CUV) process in the changing ecumenical context at the beginning of the 21st century (P101).
- To provide a platform for theological reflection on and analysis of carefully selected crucial challenges for Christian witness in the world today (P 101).
- To strengthen relationships within the fellowship of churches (i.e. among member churches themselves and between member churches and the WCC as an institution) (P103).
- To nurture relations and cooperation with ecumenical organizations in order to strengthen the coherence of the ecumenical movement (P104).
- To create the space for the voices and visions of youth to contribute to the churches, to society and to the ecumenical movement (P105).
- To enhance the participation of women in the ecumenical movement by creating space for the voices and visions of women and for the initiatives of advocacy for their participation and contributions to society and to the ecumenical movement (P106).

Projects 2008-2010

P101 – Interpretation of the ecumenical vision of the WCC

The adoption of the policy statement “Towards a Common Understanding and Vision of the WCC” at the Harare Assembly (1998) opened a new avenue encouraging churches to evaluate their ecumenical commitment – in their own local contexts, in their national, regional and global relationships and, specifically, in relation to the WCC. Two foci have emerged out of the commitment to broadening the ecumenical movement: first, the ecumenical movement is wider than the WCC’s organizational expressions, and second, the Council serves this wider ecumenical movement as one of its most important instruments.

The CUV has influenced two key ecumenical processes: the Special Commission on Orthodox Participation in the WCC and the process named “Ecumenism in the 21st century”, the latter relating to how ecumenical partners reflect on the reconfiguration of the ecumenical movement. This project will continue to pursue the potential of these two vital processes.

Finding ways to interpret and communicate the spirit of the “Common Understanding and Vision” process in the changing context at the beginning of the 21st century will constitute the main objective of this project.

The WCC, as a world-wide instrument of Christian unity, is mandated to facilitate common theological understanding on certain crucial issues that concern life, work and relationships among churches, Christian world communions, ecumenical partners and specialized ministries working in different fields. Each meeting of the Global Platform for Theological Reflection and Analysis (moved from P102 to P101 from 2009) focuses on a commonly identified issue and involves a wide range of church leaders, theologians, ethicists, social scientists and activists from many parts of the world. The outcomes of the platforms are expected to inform the deliberations and work of the churches, the WCC and ecumenical partners. This project will provide the space to analyze and interpret the implications of some major challenges to the Christian witness of the churches, their ministries and the ecumenical movement in the world today. Intentional efforts will be undertaken to ensure substantial

youth contributions to the process. In 2009 the theme of the Global Platform will be Advocacy – praying, speaking out and acting together”

Main activities that contribute to the above:

- Ecumenism in 21st century Continuation Committee
- 10th Assembly in the context of Ecumenism in the 21st Century
- Global Christian Forum
- Global platform for theological reflection and analysis

P103 – Nurturing relationships with and among member churches

The WCC provides a space in which the member churches explore and experience together what it means to be in fellowship. This fellowship is a dynamic, relational reality embracing the fullness of the churches and the entire life and work of the WCC. To strengthen and deepen the fellowship of its member churches, the WCC seeks to maximize the participation and representation of churches in its life and its ongoing programmatic work.

The WCC affirms the centrality of the ecumenical vision in the life of the member churches and promotes reflection on and concrete experiences of what it means to belong to the fellowship. Strengthening relationships with member churches will continue to constitute the primary objective of this project, while relationships with member churches, as the very foundation for all the work of WCC, will constitute an integral part of all programmatic activities of the Council.

Main activities that contribute to the above:

- Developing the fellowship of member churches
- Strengthening the ethos of consensus
- WCC US Office and US conference board
- Deepening trust: ecumenical discussions of human sexuality
- Ecumenical officers network

P104 – Partnership with ecumenical organizations

In seeking to ensure the coherence of the ecumenical movement, the WCC works to develop effective and mutually enriching partnerships with a range of ecumenical organizations. In particular, it recognizes the specific role and important contributions of regional ecumenical organizations, national councils of churches, specialized ministries, international ecumenical organizations and Christian world communions. Additionally it coordinates the WCC’s relationships with non-member churches and facilitates the Joint Working Group between the WCC and the Roman Catholic Church (in collaboration with P201), and the pentecostal and evangelical churches (in collaboration with P203). While doing this, the WCC seeks to identify and engage with grassroots and emerging expressions of the ecumenical movement. The specific focus of the programme area on the “ecumenism in the 21st century” process will be strengthened through substantive discussions with ecumenical organizations on roles, accountability, and ways of ensuring that programmatic work and public statements complement each other. Furthering the work of the Global Christian Forum will form a part of

this work. The WCC's coordinating role in the ACT Alliance is important for providing coherence to the ecumenical movement in its witness for development (P401).

Main activities that contribute to the above:

- Relationships with regional ecumenical organizations
- Relationships with Christian world communions
- Relationships with national councils of churches
- Relationships with the Roman Catholic Church
- Relationships with Pentecostal Churches and the WCC

P105 – Youth in the ecumenical movement: challenges and hopes

The WCC facilitates the full and creative participation of young people in all its work. Through this project, the WCC will play a coordinating role for youth to contribute their visions to all areas of the WCC by facilitating the ongoing work of Echos – the commission of youth in the ecumenical movement. The WCC will provide the space for young adults to become more active in the life of the churches and the ecumenical movement by providing ecumenical formation experiences to young people in the stewards and internship programmes. As a result, young people are equipped with leadership skills and form a global, ecumenical community with other youth to sustain them as they continue working with their churches. The WCC will continue to work together with local and regional ecumenical initiatives of youth through the world youth programme. This cooperation with WCC raises the profile of youth initiatives and enables networking and partnership among young people to maintain their active participation in the churches and the ecumenical movement.

Main activities that contribute to the above:

- Interns
- World Youth Programme
- Stewards programme and ecumenical leadership training seminar

P106 – Women in church and society: challenges and hopes

The WCC coordinates women's concerns and visions in the ecumenical movement and in the life of the churches and other ecumenical bodies. The WCC has the possibility to bring together women of various Christian traditions, regions of the world and ages into genuine dialogue so as to contribute to the ecumenical vision and in the search for unity. The WCC will continue its long tradition of providing space for women to challenge the churches on priority concerns that affect the daily life of women from a gender perspective. In this next three-year period, the project will concentrate its efforts on the Decade to Overcome Violence so as to ensure that women contribute significantly to the declaration on just peace and to the International Ecumenical Peace Conference, both by being present at the event and by ensuring that issues of violence against women and children are a priority concern on the way to the IEPC, including in the planned team visits to the churches. This will be done in close working relationship with other programmes, particularly the DOV, but also with projects dealing with women and economic justice, and women in a religiously plural world.

Main activities that contribute to the above:

- Process with women's programmes of REOs
- Overcoming violence against women and children
- Initiatives with Orthodox women
- Working with women's ecumenical networks

Financial summary 2009-2011

P1 - WCC and the Ecumenical Movement in the 21st Century	2009	2010	2011
Implementation costs			
P101 - Interpretation of the ecumenical vision of the WCC	188,530	189,000	189,000
P103 - Nurturing relationships with and among member churches	204,928	205,000	205,000
P104 - Partnership with ecumenical organizations	123,000	148,000	123,000
P105 - Youth in the ecumenical movement: challenges and hopes	363,900	414,000	364,000
P106 - Women in church and society: challenges and hopes	120,000	150,000	150,000
Staff and related costs	1,462,912	1,582,000	1,582,000
Total direct costs	2,463,270	2,688,000	2,613,000
Infrastructure and direct programme costs	737,823	738,000	738,000
Total programme costs	3,201,093	3,426,000	3,351,000

P2 – Unity, Mission, Evangelism and Spirituality

This programme includes the following projects:

P201 – Faith and Order: Called to be the one church

P202 – Spirituality and worship in ecumenical context

P203 – Ecumenical perspectives on mission and unity

P204 – People in struggle against discrimination – towards just and inclusive communities

Background

The programme on Unity, Mission, Evangelism and Spirituality addresses issues which are central to the identity, life and witness of the church and the ecumenical movement. It encourages and enables the churches in calling one another to the goal of visible unity; to deepen the spiritual and worship dimensions of their lives; to work together for a more faithful mission in the world; and to foster the fullest possible participation of those on the periphery of the church in their witness and work.

In all these areas, the programme responds to commitments made and needs identified by the churches at the WCC 9th Assembly, as well as to requests made by ecumenical partners. It builds on major achievements reached in past decades and tries to discern the new challenges brought by present developments in religious and church life. The programme concentrates on issues of a global character that call for dialogue and reflection at an inter-regional and inter-denominational level, in which the WCC is well placed to offer leadership to the ecumenical movement.

The response and reception process of the ecclesiology text “Called to Be the One Church”, adopted by the churches at the WCC 9th Assembly, seeks to renew the search for visible unity as the churches ask one another direct questions: how far do we recognize our common baptism in Christ, and do we draw the full *consequences* of this recognition for our own lives as churches? The ongoing evaluation and development of *The Nature and Mission of the Church* allows for a clearer grasp of our common understanding and remaining differences in ecclesiology, one of the main challenges on the way towards visible unity.

Through work on spirituality and worship, the WCC will accompany the churches and ecumenical partners on their way towards the 2011 International Ecumenical Peace Convocation, as well as provide material for practical use within the churches and ecumenically. The ongoing cooperation between the WCC and the Roman Catholic Church in preparing the Week of Prayer for Christian Unity reaffirms the foundations of the search for unity in prayer and spiritual life.

The centenary of the Edinburgh Mission Conference in 2010 will be an opportunity for stakeholders of the wider ecumenical movement to meet together. The WCC will make a substantial contribution to that event, seen as an opportunity to reaffirm ecumenical perspectives on mission. The WCC intends to emphasize the links between mission and unity and between church and mission, as well as understandings and methods of mission and evangelism that reject violence and affirm peace, healing and reconciliation as the core content of the gospel.

Work on community and inclusion will accompany Indigenous Peoples, Dalits (in India), networks struggling to overcome racism, and the Ecumenical Disability Advocates Network to ensure justice and human dignity. Additionally, the work will articulate bold and creative methods of resistance consistent with theology so as to make the churches fully inclusive communities. It will create space for the churches to develop spiritualities, theologies, church and community lives to become more just, participatory and inclusive, thus offering and providing a clearer vision of the unity they are striving to make visible.

The projects will address issues in an integrated way, recognizing for example the relationship between issues of unity and of mission and evangelism, or the essential but complex role played by spirituality and worship in building just and inclusive communities. The influence of cultures of discrimination has often distracted the churches from their fundamental vocation of being sign and witness of the reign of God. This challenge is now further accelerated by large-scale migration. Experiences, spiritualities and theologies of excluded groups have much to contribute to the transformation of the church and the world, and to inform the pursuits of unity and mission.

The programme will actively engage with work done elsewhere within the WCC, for example through the global platform for theological reflection and analysis, the work on poverty, wealth and ecology, on health and healing, and on faith, science and technology. Intensive cooperation with colleagues in the project on Christian self-understanding amid many religions is also planned.

As a global fellowship of churches, the WCC is able to bring together ecumenically engaged churches and other partners and to embody, in its own life and work, the diversity of the global Christian family theologically, regionally and culturally. The Faith and Order Commission and the Commission on World Mission and Evangelism nurture a network of member and non-member churches and organizations. The work on spirituality and worship is strengthened by links to the life and work of the churches.

The following goals are for the period leading up to the assembly. They will be translated into measurable major achievements that will be brought to the assembly and will show the impact of the WCC's work in the churches and the world. Although placed here, each achievement/contribution is related to other programmes as well.

Goals

Goal 2a: The WCC has held together its commitment both to visible unity and to witnessing to the gospel in a divided and changing world.

Goal 2b: Member churches have discovered in one another resources for deepening their spirituality, and enriching their community life and witness.

Goal 2c: The WCC has encouraged member churches to become more just and inclusive communities where all may participate and contribute fully.

Major achievements

Major Achievement 1 – New ways of living unity and ecumenism have been clarified and practised. Member churches have affirmed together the nature and form of the unity they

seek, made concrete steps forward and identified remaining challenges on the way towards visible unity.

Major achievement 3 – Agreed positions on understandings of mission and evangelism (100 years after Edinburgh 1010), have been reached: Member churches, mission bodies and ecumenical partners have reached a common understanding on key ecumenical convictions on the theology and practice of mission and evangelism for today.

Major achievement 5 – In response to new challenges, transformed practices in building healing and reconciling communities, have been strengthened: The WCC has influenced and enabled member churches and partners to develop new practices in building healing and reconciling communities on the basis of justice and inclusivity.

Major achievement 8 – Churches have demonstrated through actions their ecumenical commitment to justice and peace: Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Objectives of the projects

- To encourage and enable the churches in their efforts to call one another to visible unity, and to address the fundamental theological, doctrinal and social issues which continue to divide them (P201).
- To encourage and enable churches and ecumenical partners to explore and express the transformative dimensions of Christian faith through spirituality and worship (P202).
- To revisit ecumenical perspectives on and practices of mission in view of the main events foreseen in 2010 and 2011 (the Centennial of the 1910 Edinburgh conference and the International Ecumenical Peace Convocation (IEPC), in preparation for the next assembly). The project shall contribute to clarifying what WCC means by a holistic mission and by evangelism and mission in unity (P203).
- To enrich the ecumenical search for unity and mission by facilitating the participation and contributions of people struggling against racism, people living with disabilities, Indigenous Peoples and Dalits, so as to effect just and inclusive communities (P204).

Projects 2009-2011

P201 – Faith and Order: Called to be the one church

This project serves the churches in their efforts to call one another to visible unity. This call remains – even after decades of ecumenical progress – because although the *Church* is one in Christ, the *churches* remain divided too often on fundamental theological and ethical issues, and by memories of past conflicts. The misuse of divisive forces such as racism, ethnicity and national identity also challenge their unity.

This project responds to commitments and mandates approved by the churches at the 9th Assembly, as well as to needs identified by the Faith and Order commission, composed of representatives of WCC member churches and long-standing ecumenical partners such as the

Pontifical Council for Promoting Christian Unity (PCPCU) and Pentecostal churches. Its methods include studies, processes to develop agreed positions and to clarify differences, and building relationships within the one body of Christ. In 2009, the meeting of the Faith and Order plenary commission will focus on matters of ecclesiology and church unity. It will offer an opportunity to draw on work done by member churches on the document *The Nature and Mission of the Church* and on the assembly text “Called to be the One Church”. Other studies will address urgent and divisive theological issues, such as moral discernment in the churches and related questions around the sources of authority. In the years to come, Faith and Order will build on the results of two major consultations held in 2008 on the contribution to unity of the bilateral dialogues and by United and Uniting churches. Faith and Order continues its work on the mutual recognition of baptism. Finally, it is involved in a process aiming at commemorating together outstanding witnesses to the faith from various Christian families.

Main activities that contribute to the above:

- The nature and mission of the church
- On the way to visible unity: theological studies
- Tradition and traditions: sources of authority
- One baptism: towards mutual recognition
- Uniting and united churches
- Faith and Order Plenary Commission
- Cloud of witnesses

P202 – Spirituality and worship in ecumenical context

Worship and prayer have been major concerns of the ecumenical movement and the WCC from its beginnings. This project takes up the recommendations of the 9th Assembly to place a new emphasis on spirituality and worship in the ecumenical context. The starting point is to help member churches identify the common challenges they encounter in their efforts to strengthen and renew the spiritual dimension of the lives and the witness of believers, congregations and communities. It also seeks to encourage churches to explore new forms of spirituality within their own tradition and relate them to the traditional dimensions of their liturgical praxis and spiritual life. This will be done by focusing on three aspects of contemporary church witness: a spirituality of peace and the preparation of the spiritual life at the International Ecumenical Peace Convocation in 2011; a spirituality of transformation as it shapes the struggle against poverty and the covenanting for justice; a spirituality of mission to inspire the 2010 Edinburgh centennial celebrations.

In all three realms, there will be an intentional effort to build on the experience of young people. Ongoing work will include: the follow-up on the publication of the book *Love to share* on intellectual property rights as it affects sharing of spiritual resources; the development and collection of spiritual and liturgical resources from various traditions around the world; and the preparations for the Week of Prayer for Christian Unity (in relation with Faith and Order and the Roman Catholic Church).

Main activities that contribute to the above:

- In praise of peace
- Ownership of spiritual goods
- Christian understanding of the spirituality of mission

- Gifts from our treasures: worship and spirituality
- In-house worship at the Ecumenical Centre
- Week of Prayer for Christian Unity

P203 – Ecumenical perspectives on mission and unity

2010 marks the centennial celebrations of the 1910 Edinburgh World Mission Conference. As the institutional inheritor of Edinburgh, having taken up its concern to link mission and unity, the WCC plays a leading role in the study process and in the preparations for the 2010 celebration. The WCC fully supports a large participation in that process, including constituencies which had not been part of the 1910 conference, such as the Orthodox, Roman Catholic and Pentecostal churches. WCC's own study on mission builds on the results of the 2005 Athens Conference, with its emphasis on reconciliation and healing, and on the assembly's decision to link mission and unity. This implies cooperation with Faith and Order on the relationships between ecclesiology, mission/evangelism and unity.

Work on an ecumenical perspective on evangelism will be given focused emphasis following the appointment of a consultant. A cooperative study process is planned on the interface between mission and the healing ministry with Christian health networks and Pentecostals (linking with P1 - WCC and the Ecumenical Movement in the 21st Century, and P4 – Justice, Diakonia and Responsibility for Creation). The cooperation with Public Witness: Addressing Power, Affirming Peace (P3), the Council for World Mission and the World Alliance of Reformed Churches (WARC) on the relation between mission and covenanting for justice will continue. Project staff will also contribute to the process leading to a code of conduct on conversion, and the study on Christian identity and religious plurality (with P6 – Inter-religious Dialogue and Cooperation).

For the next two years, the overall theme of the *International Review of Mission* (edited by staff of this project) will focus on “Transformative spirituality and mission as a new vision of the ecumenical movement”. The issues in 2009 will focus on specific areas of this theme, e.g. mission as an invitation to the feast of life, or the ongoing emphasis on contextuality in mission.

A reserve has been developed for the 2010 Edinburgh conference and related activities.

Main activities that contribute to the above:

- Preparations for the 2010 celebration and conference
- Evangelism and unity
- Holistic mission and healing
- Ecclesiology and mission
- International Review of Mission
- Commission on World Mission and Evangelism
- Networking with mission bodies

P204 – People in struggle against discrimination: towards just and inclusive communities

This project supports the meaningful input and participation of the racially oppressed, those living with disabilities, Indigenous Peoples and Dalits – people who have often experienced exclusion in church and society. It focuses on accompanying members of four specific networks in their struggles for dignity, encouraging them to contribute to ecumenism, church life and witness. The four networks are traditional partners of the WCC: Indigenous Peoples, racially oppressed peoples, Dalits and the Ecumenical Disability Advocates Network (EDAN). Through encounters, theological reflection and the support of local ecumenical and global work, the project will work with each of these networks and be in solidarity with them in their struggles for life. Particular emphasis will be laid on coordinating Indigenous Peoples networks from the newly established Geneva office.

In addition, through this project, the WCC creates space for these networks to bring their leadership and perspectives to the ecumenical movement. They have much to contribute through their theological wisdom and spirituality in the search for just and inclusive communities, and to embodiments of church and mission that respect their visions for justice and peace. The aim is to encourage member churches to confront and overcome forms of exclusion and discrimination within and outside, and to explore positive examples of church and community life that are just, participatory and inclusive.

Main activities that contribute to the above:

- Just and inclusive communities: theological consultation
- Youth perspectives on racism today
- Participation of activists in the UN
- CLAI Indigenous Peoples programme
- Indigenous Peoples: global coordination
- Partnership with the National Council of Churches in India (NCCI) Dalit programme
- Ecumenical Disabilities Advocates Network (EDAN)

Financial summary 2009-2011

P2 - Unity, Mission, Evangelism and Spirituality	2009	2010	2011
Implementation costs			
P201 - Faith and Order: Called to be the one church	393,380	300,000	300,000
P202 - Spirituality and worship in ecumenical context	77,100	120,000	120,000
P203 - Ecumenical perspectives on mission and unity	266,350	1,375,000	300,000
P204 - People in struggle against discrimination	536,800	570,000	570,000
Staff and related costs	1,603,595	1,604,000	1,604,000
Total direct costs	2,877,225	3,969,000	2,894,000
Infrastructure and direct programme costs	705,146	705,000	705,000
Total programme costs	3,582,371	4,674,000	3,599,000

P3 – Public Witness: Addressing Power, Affirming Peace

This programme includes the following projects:

P301 – Decade to Overcome Violence (DOV)

P302 – Global advocacy for justice and accountability

P303 – Human rights to enhance human dignity

P304 – Churches and the Middle East: solidarity and witness for peace

P305 – Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)

P306 – Poverty, wealth and ecology: impact of economic globalization

P307 – Churches engaged for nuclear disarmament

Background

The world today presents complex power dynamics. Violence, social exclusion, political conflicts and wars, extreme poverty and scandalous wealth as well as environmental degradation are the order of the day. Each of these issues cannot be analyzed or dealt with in isolation as they are inter-connected realities. There is a relationship between political, economic, military, social and ecological aspects that affects both the national and international contexts and has an impact on local communities. The WCC is uniquely placed to address these challenges, through its public voice and prophetic witness by confronting power and affirming peace, in response to urgent concerns of the churches in relationship to peace, security, poverty and justice. Such challenges and actions are an integral dimension of the WCC's mission as a global fellowship of churches. The WCC carries a long heritage of engagement at the international level and is able to address high-level decision-makers. One method is to mobilize member churches and the ecumenical movement as a whole.

In this phase of its work, the WCC will play a greater coordinating role at the global level and will strengthen its advocacy role in intergovernmental organizations like the UN, the international financial institutions and the International Criminal Court. Using already existing instruments, such as its consultative status in the UN (ECOSOC status), the WCC will bring the voice of the churches to institutions of global governance. Additionally, it will work in cooperation with Christian world communions, regional ecumenical organizations, etc. to ensure a coherent witness at these forums. The WCC will also coordinate the ecumenical presence at the World Social Forum and other such secular platforms. It will voice the concerns of the churches and the ecumenical movement in order to influence policy decisions on global governance with the commitment to enhance human dignity. The churches' engagement in the struggles for peace and justice and human rights at the local and regional levels will be coordinated at the global level. The WCC will continue to develop and implement an ecumenical approach to international issues through analysis and documentation, policy development, advocacy, mobilization of the churches, solidarity campaigns and awareness-raising efforts.

Violence in its many forms, from the individual level to family life to the international level, has become an overwhelming reality. The Decade to Overcome Violence: Churches Seeking Reconciliation and Peace (DOV), 2001-2010, addresses this by building awareness and momentum in the churches so as to overcome violence. Within the framework of the DOV, churches and ecumenical partners increasingly respond to overcome different forms of violence in their own contexts. This is an area where interreligious cooperation is crucial, drawing inspiration from resources for peace that are embedded in all religious traditions.

Involvement of children, youth and women as well as collaboration with civil society actors are all essential as the churches assess the spirit, logic and practice of violence and make joint commitments to overcome it. This last period of the DOV will be marked by a process to develop an ecumenical declaration on just peace and the planning of an International Ecumenical Peace Convocation (IEPC).

A special regional focus for the period is sustainable peace in the Middle East, as a specific case, recognizing that peace in this region is key to world peace. The WCC will provide a platform for churches and other ecumenical partners to come together to provide a coherent witness for peace with justice in this region. The Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) is a closely related and important instrument for attaining peace in the region.

An equitable distribution of the earth's resources is sought through the work of the WCC on the issues of poverty, wealth, ecology, climate change and economic globalization. The biblical mandate to address the needs of the "least of these" remains a challenge: "...for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (Matthew 25: 35-36). Hence the WCC's work on issues of food availability, just trade, ecological debt, decent work, etc. A "consumption and greed line" alongside the "poverty line" also warrants attention.

Climate change affects people all around the world. and aggravates the water crisis. The WCC holds together, the concerns for climate change and water, thus emphasizing the links between ecological, social, economic and political concerns and supports and accompanies local efforts and national and international advocacy focusing on justice and equity. The Ecumenical Water Network (EWN) will continue to involve specialized ministries and regional ecumenical organizations in work focusing on the right to water and community-based initiatives. Common advocacy will be encouraged so as to have a stronger impact on the churches to bring faith-based concerns in the debate on the climate and water crisis and its solutions. The specific contribution of the ecumenical movement to this network is in defining the ethical and theological imperative for the churches' engagement on climate change and water as these issues are, for the churches, matters of faith.

The WCC's role will be to enhance the work done by churches, regional ecumenical organizations and specialized ministries in this field, cooperating and coordinating their efforts as well as highlighting and deepening the global implications of particular cases. Public witness, addressing power and affirming peace with justice emphasizes an important contribution of the WCC to the ecumenical formation of the whole ecumenical movement, unfolding specific dimensions of mission which enables prophetic diakonia in a multicultural and globalized world.

The following goals are for the period leading up to the assembly. They will be translated into measurable and achievable contributions that will be brought to the assembly and will show the impact of the WCC's work in the churches and the world. Although placed here, each achievement/contribution is related to other programmes as well.

Goals

Goal 3a: Churches have actively worked together to overcome violence and pursue justice, peace and reconciliation.

Goal 3b: The WCC has been an instrument of prophetic witness on critical issues, holding power accountable for a more just and peaceful global community.

Goal 3c: The WCC has engaged churches in critical dialogue and common action on the relationship between poverty, wealth and ecology.

Major achievements

Major achievement 6 – New ecumenical policies and forms of cooperation have been agreed upon and implemented on global ecumenical advocacy: The WCC has taken leadership in ensuring coherence, integration and accountability among member churches and partners in global ecumenical advocacy work and diplomacy. New policies have been developed and adopted by the churches and partners to give visibility to the ethical and theological concerns of the churches for the world.

Major achievement 7 – Churches and partners have been mobilized to work for peace in the Middle East: The WCC has established an international platform for engagement and action by the member churches and partners in the region and globally, of those working together for peace in the Middle East region. Such work has been done in close cooperation with leaders of other religious communities.

Major achievement 8 – Churches have demonstrated through actions their ecumenical commitment to justice and peace: Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Major achievement 10 – Churches have been engaged in a paradigm shift in their understanding and actions on wealth, poverty and ecology: The WCC has enabled the member churches and partners to understand more deeply the inter-relatedness of development and ecology. The WCC will cooperate with other faith communities in developing a common framework for action on climate change.

Objectives of the projects

- To inform and inspire churches' actions in overcoming violence and pursuing just peace and reconciliation in their own lives, in the lives of their communities and in the world; and to mobilize them in a consultative process towards an ecumenical declaration on just peace (P301).
- To make the voices of the churches and ecumenical organizations heard in order to influence, with an ethical voice, policy decisions of governments and intergovernmental organizations like the United Nations (P302).
- To accompany churches in their efforts to promote and protect human rights and human dignity (P303).

- Together with member churches and ecumenical partners, the WCC will broaden and deepen the churches' engagement for a just peace in the Middle East (P304).
- The specific objective is to accompany locals for preventive and remedial protection, and solidarity with the local people and advocacy, awareness-raising and interaction with other agencies (P305).
- To engage the churches and ecumenical partners in responding concertedly with alternatives to the scandal of poverty and the impact of economic globalization by building new synergies between different positions on confronting poverty, wealth and their link to ecology (P306).
- To make the voices of the churches and ecumenical organizations heard in order to influence, with an ethical voice, policy decisions of governments and intergovernmental organizations for improved control and eventual elimination of nuclear arms (P307).

Projects 2009-2013

P301 – Decade to Overcome Violence (DOV)

Following the prophetic call of the 8th Assembly of the WCC in Harare in 1998 an “Ecumenical Decade to Overcome Violence: Churches Seeking Reconciliation and Peace” was launched in 2001, to end in 2010. During the first half of the Decade, many churches became involved, and resources were shared, awareness built and creative actions taken. The wide spectrum and complexity of violence and the challenge to overcome it have become clearer. During the second half (2006-2010), the churches' alliances are to be strengthened, their discernment sharpened, and their concern regarding just peace moved “from the periphery to the centre of the life and witness of the church”.

The 9th Assembly in Porto Alegre asked that the DOV culminate in an International Ecumenical Peace Convocation in 2011, and that an “Ecumenical Declaration on Just Peace” be developed through a wide consultative process with the churches and other networks. This mandate translates into projects which harvest and consolidate the efforts of the Decade. The annual focus, team visits (“Living Letters”) and extensive involvement of theological schools and local church groups will significantly contribute to training and awareness-building among the churches worldwide. The growing participation in key activities with significant visibility, such as the International Day of Prayer for Peace (IDPP), internet and multimedia events, will also be an important factor in building further momentum for the DOV and the International Ecumenical Peace Convocation.

Main activities that contribute to the above:

- Preparations for the International Ecumenical Peace Convocation
- DOV networking and coordination
- Historic peace churches staff secondment
- Living Letters

P302 – Global advocacy for justice and accountability

The WCC will strengthen its key role in bringing churches and ecumenical organizations and movements together to speak out on critical challenges regarding country situations and

regional developments or thematic foci with global implications from an ethical and theological perspective. In relationship to the UN in both Geneva and New York, the WCC will continue to offer a platform to convey the different concerns of the ecumenical movement in relation to situations discussed at the UN as a follow-up of the UN Reform process. The Advocacy Week at the UN in New York will continue to be an annual feature. In 2009, the WCC's UN Liaison Office and the Global Platform for Theology and Analysis will host in New York a joint international symposium on the theological undergirding of advocacy. Special emphasis will be placed, in coordination with other ecumenical partners and other WCC project staff groups, on economic justice, Indigenous Peoples' legitimate claims, the International Criminal Court, and regional concerns in relation to the annual DOV focus.

Main activities that contribute to the above:

- Advocacy week at the UN in New York
- Coordination and networking at the UN and the World Social Forum
- WCC UN Liaison Office, New York
- Advocacy for Indigenous Peoples at UN forums

P303 – Human rights to enhance human dignity

Churches often call on the WCC to accompany them in critical situations to defend human dignity, overcome impunity, achieve accountability and build just and peaceful societies. The WCC's approach addresses civil and political rights, economic, cultural and social rights and the right to development in an integrated way. The promotion and protection of human rights from an ethical and theological perspective includes a close accompaniment of the churches, sharing of lessons learned by churches, regional ecumenical organizations, Christian world communions and other ecumenical partners working in these areas in other contexts, and strengthening advocacy work to address human rights concerns. Challenges for the coming years include the need to further develop the inter-religious dimension of rights and dignity, focus the work on victims' rights, impunity, religious freedom and liberty and minority rights, as well as provide a space for the churches to discuss the relationship between justice, human rights and human dignity in cooperation with the global platform for theological reflection and analysis.

Main activities that contribute to the above:

- International colloquium on human rights protection
- Regional workshops on human rights
- Churches and human rights at the UN
- Justice and reconciliation at the International Criminal Court

P304 – Churches and the Middle East: solidarity and witness for peace

The Middle East has always been a region of special interest for the WCC, as it is the place from which Christianity spread to other parts of the world. The churches in the region have their roots in apostolic history. Presently, they face unprecedented challenges. Inter- and intra-state wars and conflicts are tearing the region apart. Increasing religious extremism and intolerance and religious and political tensions have compounded the problems and

jeopardized the security and stability of the region. The main problems facing the Middle East today include: Iran's nuclear weapons programme, Israel's occupation of the Palestinian territories and other Arab lands and its intransigence, the occupation of Iraq and its security dilemma, Lebanon's internal unrest, and the potential unrest in some other countries in the region.

All these are fuelled by the question of control of energy resources in the region. In view of the above, the security problems of the region are likely to become more complex and challenging and could inflame regional wars which threaten global peace. As a major flash point in the world, the situation of the Middle East calls for collective efforts by ecumenical partners to work for peace and justice at local, national, regional and international levels. Ending the Israeli occupation of Palestinian land would improve the atmosphere in the entire region and would reflect positively on the world at large. The WCC is committed to building the capacity of the churches to witness to peacemaking, undertake advocacy work at the local and national levels, and influence policy changes of the major global and regional powers. The Jerusalem Inter-Church Centre (JIC) will increasingly be an instrument to strengthen collaboration among the heads of churches in Jerusalem, the MECC and the WCC. Through the Palestine Israel Ecumenical Forum, the WCC will bring together churches to work for just peace in the region.

Main activities that contribute to the above:

- Palestine Israel Ecumenical Forum
- One message, many voices
- Jerusalem Inter-Church Centre

P305 – Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)

EAPPI is an ecumenical initiative working in an integrated way with international and local churches and partners. The programme seeks to support local and international efforts to end the Israeli occupation and bring a resolution to the Israeli-Palestinian conflict, based on international law and relevant United Nations resolutions. This is done through offering protective presence for vulnerable Palestinian communities, expressing solidarity with the churches and other Palestinian and Israeli partners who work non-violently to end the occupation, and developing concerted advocacy actions worldwide, calling for just peace in the region.

Ecumenical Accompaniers (EAs) are placed in local communities (coordinated by a staff team based in Jerusalem and Geneva). Through the work of the EAs and the local partners, EAPPI develops international awareness around the aspirations of the churches and peace groups for a just and peaceful resolution to the conflict. Through their reports, EAs help expose the violence of the occupation and violations of human rights and humanitarian law. They also become advocates on their return home, highlighting the needs and desires of the communities they work with in the Occupied Palestinian Territory and Israel for a just end to the occupation. These reports are available on the web and emailed through National Coordinators, and so provide information to the WCC's constituencies in order for them to influence public opinion and affect the foreign policy on the Middle East by their governments.

Main activities that contribute to the above:

- EAPPI international accompaniment
- EAPPI local accompaniment
- Ecumenical Accompaniers
- Awareness-building and advocacy
- Extension of EAPPI to other countries

P306 – Poverty, wealth and ecology: impact of economic globalization

Economic globalization has not reduced poverty, inequality and ecological destruction. On the contrary, it has led to the destruction of the environment and widened the gap between the rich and the poor. The most affected groups are women, youth, Indigenous Peoples and people with disabilities. The major ecumenical challenge is to relate poverty, wealth and ecology as a concrete way of analyzing, reflecting and acting against economic injustice. Why is there poverty in the midst of wealth? is one of the key questions. However, the assembly in Porto Alegre demonstrated sharply that there are divergent ways to analyze these realities and to act on them.

The WCC has the potential to develop a new paradigm that draws together the synergies between the different positions. This project will bring together churches and ecumenical partners from the North, South, East and West to analyze, reflect and act together on discovering new and creative ways on how global, regional and local wealth can be used to eradicate poverty. Millennium Development Goal #8, which challenges countries to increase resources for meeting the other goals, will be addressed, while the WCC will monitor the lack of real progress in eradicating poverty. The Overcoming Poverty in Africa (OPA) initiative will be enhanced together with the All Africa Conference of Churches. The relationship between poverty, wealth and ecology in the context of the “Alternative Globalization Addressing People and Earth” (AGAPE) call to action will be followed up by joining hands with ecumenical partners and churches in responding to just trade, ecological debt, decent work, etc. It is also proposed to produce a “consumption and greed line” alongside the “poverty line” as a guideline for Christians.

This project includes the WCC’s work on Climate change (moved to P306 from P405) which affects people all around the world. Violent storms, droughts, floods and the rising sea level have devastating consequences especially on poor and vulnerable communities. Climate change also aggravates the water crisis that is experienced more and more in many places around the world. The WCC continues to hold together the concerns for climate change and water, thus emphasizing the links between ecological, social, economic and political concerns, emergencies and development, global threats and local experiences, local engagement and national and international advocacy focusing on justice and equity, while implementing mitigation and adaptation measures. The Ecumenical Water Network (EWN), having profited from the experience of partners working on climate change, will continue to involve specialized ministries and regional ecumenical organizations in work focusing on the right to water and community-based initiatives. The EWN will support and build upon the diakonia of the members through the active sharing of existing resources and knowledge. Common advocacy will be encouraged so as to have a stronger impact on the churches to bring faith-based concerns in the debate on the climate and water crisis and its solutions. The specific contribution of the ecumenical movement to this network is in defining the ethical

and theological imperative for the churches' engagement on climate change and water, as these issues are, for the churches, matters of faith.

Main activities that contribute to the above:

- Church encounters on wealth and poverty: impact of economic globalization
- AGAPE working and reference groups
- Participation in the World Social Forum
- Ecological debt case study
- Accompanying churches on economic justice
- AGAPE publications
- WCC/WB/IMF encounter case studies
- Ecumenical voices on climate change
- Ecumenical Water Network

P307 – Churches engaged for nuclear disarmament

There is an urgent need for the churches and ecumenical organizations to raise their voices to address critical challenges in the case of threats to peace, security and multilateral arms control and disarmament, especially where nuclear and other weapons of mass destruction are involved. The goal is to influence decision-making processes at the international and national levels. The impact depends on the extent to which churches raise their voices nationally and locally. The WCC member churches have for decades spoken out together from an ethical and theological perspective on the use, misuse and control of nuclear arms and other weapons. The WCC offers a common platform from which to address the UN First Committee, the Committee on Disarmament and the relevant treaty regimes in this field, especially the Nuclear Non-Proliferation Treaty.

The WCC will continue to coordinate the advocacy efforts of the churches, regional ecumenical organizations, specialized ministries and other ecumenical partners at the United Nations in Geneva and New York. The WCC will play a facilitating role, helping partners to aggregate their analysis and resources around shared goals. The WCC will cooperate with the Vatican, peace networks within the Roman Catholic church, civil society organizations and people of other faiths in its advocacy efforts. Advocacy efforts will include statements, public letters, position papers and delegations that promote the policies of the WCC and the church.

Main activities that contribute to the above:

- Churches engaged for nuclear disarmament

Financial summary 2009-2011

P3 - Public Witness: Addressing Power, Affirming Peace	2009	2010	2011
Implementation costs			
CCP3 - Commission of the Churches on International Affairs (P3)	40,000	40000	40000
P301 - Decade to Overcome Violence	459,500	460,000	2,600,000
P302 - Global advocacy for justice and accountability	355,450	355,000	355,000
P303 - Human rights to uphold human dignity	117,300	117,000	117,000
P304 - Churches and the Middle East: solidarity and witness for peace	421,540	422,000	422,000
P305 - Ecumenical Accompaniment Programme in Palestine and Israel	887,062	887,000	887,000
P306 - Poverty, wealth and ecology: impact of economic globalization	524,690	525,000	525,000
P307 - Churches engaged for nuclear disarmament	20,000	20,000	20,000
Staff and related costs	2,478,146	2,514,000	2,514,000
Total direct costs	5,303,688	5,340,000	7,480,000
Infrastructure and direct programme costs	990,133	990,000	990,000
Total programme costs	6,293,821	6,330,000	8,470,000

P4 – Justice, Diakonia and Responsibility for Creation

This programme includes the following projects:

P401 – Ecumenical solidarity and regional relations

P403 – Migration and social justice

P404 – Faith, science and technology

P406 – Health and healing

P407 – Ecumenical HIV and AIDS Initiative in Africa (EHAIA)

Background

The Justice, Diakonia and Responsibility for Creation programme builds on the ecumenical commitment to justice in enhancing the potential and power of the people to transform their own lives and livelihoods. Bringing the WCC's work on justice and diakonia together in one programme has strengthened the WCC's ability to impact the churches' engagement in meeting immediate human needs and in addressing the structural roots of injustice. The WCC is uniquely placed to facilitate expressions of ecumenical solidarity, reflect theologically on the diakonal role of the churches, support the churches' healing ministries, and strengthen the churches' reflections and actions on ecological and bioethical issues. The power of structural injustice and violence threatens to destroy the web of life, and this is accelerated by the capacities of new technologies, if misused – hence the urgency for a project on faith, science and technology.

The projects in this programme reflect the WCC's commitment in responding to justice and diakonia in new ways. For example, the Council's engagement with the issue of HIV and AIDS will concentrate on direct engagement in alleviating suffering and in acting in solidarity with women and children who are the primary victims, particularly in Africa. But the WCC will also focus on making the churches HIV-competent so as to address the challenges of stigma associated with those living with the virus as well as the theological and ethical challenges related to this issue. The healing of memories of communities happens in the context of hurting and vulnerable people, striving for liberation and salvation. This discourse will take place in conjunction with the projects in the programme on Unity, Mission, Evangelism and Spirituality (P202, P203 and P204) and with the Decade to Overcome Violence (P301).

Faith-challenging aspects of science and technology include bio-ethical issues, which are sometimes “church-dividing”; hence the WCC's work in this area will be closely related to the Faith and Order project (P201). Expressions of ecumenical solidarity through the Ecumenical Solidarity Fund are concrete means of strengthening relationships within the fellowship and will be a major contribution to Achievement 1. Migration is changing the ecclesial landscape, and the work on this issue will be strengthened within the context of seeking “unity in diversity” or “being church together”.

By bringing together work on justice and diakonia, it is possible to deepen the conceptual and theological understanding of the interconnections between transformative justice and prophetic diakonia. This in turn will contribute to a more holistic response from the churches to the situations that confront them.

This programme includes focus on the WCC's regional relations. In contributing to an overall WCC strategy on relationships in the context of deepening and broadening the fellowship, staff assigned to regional work will ensure that existing networks in the regions and the history, memory and legacy of the Council's relations with its constituencies are strengthened. They will help to nurture in a coherent way relationships with member churches, regional ecumenical organizations, national councils of churches and ecumenical agencies in the respective regions; enable regional participation in the programmatic activities of the WCC; facilitate the WCC's programmes, projects and activities in the regions as needed; and address regional specificities.

The following goals are for the period leading up to the assembly. They will be translated into measurable and achievable contributions that will be brought to the assembly and will show the impact of the WCC's work in the churches and the world. Although placed here, each achievement/contribution is related to other programmes as well.

Goals

Goal 4a: The WCC has fostered the commitment and action of churches and ecumenical organizations to work together in life-affirming social and economic transformation.

Goal 4b: The WCC has contributed to the quest for transformative justice and the dignity of life by strengthening the work of the churches and ecumenical organizations on bioethics and ecological concerns.

Goal 4c: The WCC has strengthened the churches' commitment and action to work together in addressing health and healing from a holistic perspective, with a particular focus on HIV/AIDS and mental health.

Major achievements

This programme contributes in a significant way to Achievement 1 in strengthening relationships and providing coherence to the work of ecumenical organizations and other partners.

Major achievement 5 – In response to new challenges, transformed practices in building healing and reconciling communities, have been strengthened: The WCC has influenced and enabled member churches and partners to develop new practices in building healing and reconciling communities on the basis of justice and inclusivity.

Major achievement 8 – Churches have demonstrated through actions their ecumenical commitment to justice and peace: Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Major achievement 10 – Churches have been engaged in a paradigm shift in their understanding and actions on wealth, poverty and ecology: The WCC has enabled the member churches and partners to understand more deeply the inter-relatedness of

development and ecology. The WCC will cooperate with other faith communities in developing a common framework for action on climate change.

Major achievement 11 – Churches have been engaged in common reflection on science and technology in the service of life: Member churches have worked with ecumenical partners in identifying the key theological and ethical challenges posed by science and technology. In developing a common response, the primary focus is on genetic engineering.

Objectives of the projects

- To support practical actions of solidarity in response to emerging priorities and expressed needs, with a particular focus on work for justice and diakonia; and to nurture and strengthen relations with the WCC constituency in the respective regions (P401).
- To strengthen the engagement of churches and their partners with migration within a framework of transformative justice (P403).
- To strengthen the role of churches, ecumenical organizations and ecumenical networks in reflection, action and advocacy on climate change, water and energy, and the role of new technologies (P405).
- To support the churches' work in the field of health and healing, with particular emphasis on HIV and mental health, with the promotion of reconciliation, and the healing of memories; and to bring the voices of the churches to play an influencing role in international fora. (P406).
- To mobilize churches in Africa to become more effective and competent in their response to the HIV and AIDS pandemic in all its aspects, as a result of greater coordination, better networking, strengthened communication and improved mechanisms of working together and sharing resources (P407).

Projects 2009-2011

P401 – Ecumenical solidarity and regional relations

This project aims to promote diakonia as an intrinsic component of the ecumenical theological vision in promoting just and sustainable communities. Strengthening relationships is a central task of the WCC and there is an urgent need for a new paradigm of relating to each other ecumenically; hence this project includes the WCC's focus on regional relations. A more integrated and interactive approach between the WCC programmes and relationships will strengthen the quality of the WCC's impact. This is needed for the churches' self-empowerment, not only for their own sake, but for the sake of each other and in order to gain the capacity to contribute to a world in dire need. Additionally, in order to strengthen coordinated ecumenical responses to diakonia, advocacy and development, this project includes the WCC's commitment to ACT Development, thus contributing to coherence in ecumenical responses to diakonia and justice and ensuring that the voice of the churches is adequately represented in these discussions. The WCC welcomed the launch of ACT Development (in Nairobi in February 2007), and the intention that ACT Development and ACT International become one entity. In the process of the merger, the WCC, supporting the work of its member churches, the regional ecumenical organizations and national councils, will reflect on its specific role with regard to development and advocacy and its relation to the new ACT.

This project also includes the Ecumenical Solidarity Fund through which grants are provided to enable churches and church-related organizations and action groups to respond ecumenically and in a timely way to local, national and sub-regional emerging priorities and solidarity needs. Recognizing the importance of mutual accountability in the ecumenical movement, this project will continue to provide accompaniment for national and regional round tables, including mediation and coordination where this is needed. The WCC will also initiate, together with the member churches and specialized ministries, a reflection process on the specific diakonal role of churches in relation to development, humanitarian assistance and advocacy as well as the cooperation between the churches and specialized ministries.

Main activities that contribute to the above:

- Ecumenical Solidarity Fund
- Strengthening and deepening regional relations
- Accompaniment and mediation of Round Tables
- WCC Eastern Europe Office
- Participation in ACT Development and ACT International
- Global consultation on diakonal role of the churches

P403 – Migration and social justice

This project seeks to utilize the unique place of the WCC to build an understanding of the impact of migration on the church and the ecclesial context and to add this dimension to the global debate on international migration. The WCC will collaborate with regional networks to strengthen the engagement of churches and their partners on providing hospitality to migrant communities with respect, human dignity and deepened human relations. The project aims to ensure that the work on migration be seen as an imperative in the context of the churches seeking “unity in diversity”. While some of the Council’s traditional networking and advocacy work with uprooted people will continue, exploring the linkages between migration, racism and interfaith relations will be incorporated into the project. Initiatives will be undertaken to discern the social and political implications of migration from the perspective of climate change – it is the poor who face the worst consequences of natural disasters and face the most difficulties when seeking a new life in another country. A specific focus of the WCC’s work will therefore be on the ways in which migration is changing the churches and creating new ecclesial realities. In 2009 activities will be inter-related with the DOV programme.

Main activities that contribute to the above:

- Regional networks on migration
- Global Ecumenical Network on Migration (GEM)
- Changing ecclesial context: impact of migration
- Advocacy on migration

P404 – Faith, science and technology

From genetically modified seeds to the harvesting of human eggs for genetic and stem-cell research or bionic legs and artificial intelligence, new technologies are affecting people’s lives

all around the world. At the same time new technologies can help to find solutions to problems with regard to health, food, energy supply and safety issues. Some of these new challenges threaten to divide churches and call into question deeply rooted faith convictions. Is it ethical to modify the genetic structure of life? Is it right to apply technologies which entail unforeseen dangers for future generations?

The area of new technologies is vast and complex. It is impossible to reflect on all the aspects of genetic research, nanotechnology, nuclear technology, new forms of surveillance technologies, etc. This project will therefore focus on urgent aspects in the current debates on bio-technologies, and will begin with theological and ethical reflection on genetic and stem cell research. The work will be done in cooperation with universities, students, national councils of churches, and specialized departments of the churches. Theological and ethical reflection will form major aspects in the reflection on these new technological challenges. This project will also be done in close cooperation with Faith and Order (P201) and Interreligious dialogue and cooperation (P6).

Main activities that contribute to the above:

- Global consultation on bioethics

P406 – Health and healing

This project will contribute to empowering churches to be channels of healing in the context of HIV and AIDS, endemic violence and mental ill-health. The strategies include the sharing of experiences, theological reflection and discourse, networking and advocacy at the regional and international levels, aiming to bring the healing power of God to communities. This project will contribute to strengthening the churches' work in the field of health and healing, with particular emphasis on HIV and AIDS. A new focus on mental health has brought challenges to the churches. Networking and advocacy at the international level is being facilitated for ecumenical health-related networks. Theological reflection on HIV and AIDS and practical guidance for increasing churches' competencies in relation to HIV and AIDS are the focus for this work. Faith communities are being equipped to broaden their engagement with mental health. "Healing memories, reconciling communities", will receive special attention in the context of the Decade to Overcome Violence. Through this deeper work in the area of reconciliation, the WCC's voice will be strengthened in the public arena. This activity will involve research institutes related to the churches and will be carried out in close cooperation with the project staff groups on Just and inclusive communities (P204), Global advocacy for justice and accountability (P302), the Decade to Overcome Violence (P301) and Women in church and society (P106).

Main activities that contribute to the above:

- Participation in World Health Assembly
- *Contact* magazine and electronic newsletter
- Christian health associations
- HIV-competent church
- Mental health advisory group
- Regional consultations on mental health
- Healing memories, reconciling communities

P407 – Ecumenical HIV and AIDS Initiative in Africa (EHAIA)

EHAIA will continue to contribute to the strengthening of the ability of churches in Africa to respond to HIV and AIDS in their region. The initiative works among the churches and people in preventing the spread of the pandemic, promoting care and counselling for those affected, and working for the elimination of stigma and discrimination against people living with HIV and AIDS. Churches and communities will be empowered to interpret and practise their faith through worship, theological reflection, education and action in the context of the pandemic. Consultations, training, workshops, publications and tailored advice will be provided for churches and ecumenical organizations working in the region. Networking and advocacy to enhance peer support, sharing of experiences and resources within and across the regions, and mobilizing international ecumenical solidarity to overcome HIV and AIDS are integral to the initiative.

Main activities that contribute to the above:

- EHAIA regional offices
- Theology consultants

Financial summary 2009-2011

P4 - Justice, Diakonia and Responsibility for Creation	2009	2010	2011
Implementation costs			
CCP4 - Commission of the Churches on International Affairs (P4)	43,500	43500	43500
P401 - Ecumenical solidarity and regional relations	1,080,197	1,200,000	1,200,000
P403 - Migration and social justice	195,700	164,000	164,000
P404 - Faith, science and technology	86,100	116,000	116,000
P406 - Health and healing	274,165	285,000	285,000
P407 - Ecumenical HIV and AIDS Initiative in Africa	1,640,000	1,920,000	1,920,000
Staff and related costs	1,802,330	1,767,000	1,767,000
Total direct costs	5,121,992	5,495,500	5,495,500
Infrastructure and direct programme costs	807,463	807,000	807,000
Total programme costs	5,929,455	6,302,500	6,302,500

ACT Development

ACT Development was launched at its first assembly held in Nairobi in February 2007, hosted by the All Africa Conference of Churches. The alliance aims to increase the effectiveness of ecumenical work on poverty, injustice and human rights abuse, and brings together 55 ecumenical organizations and churches, collectively running programmes in 157 countries with more than 14,000 staff and with a combined budget calculated to be in the vicinity of USD 1 billion.

It has been agreed by both the Assembly of ACT Development and the Emergency Committee of ACT International (sitting as its General Assembly) that possibilities for a structural relationship between the two alliances should continue to be explored. A close working relationship will also be maintained with the Ecumenical Advocacy Alliance. By developing a global brand – using a shared family name among organizations in the alliance – ACT International and ACT Development aim to enhance the visibility of the humanitarian and development work being carried out by the ecumenical family. It is expected that the process of working together will result in a new alliance by 2009. It is planned to establish ACT fora at the regional and the national level.

The World Council of Churches has played a key role in the formation of ACT Development and will continue to chair the executive committee as well as host the secretariat for an initial period, most probably until the formation of the new ACT.

P5 – Education and Ecumenical Formation

This programme includes the following projects:

- P501 – The Ecumenical Institute, Bossey
- P502 – Ecumenical lay formation and faith nurture
- P503 – Ecumenical theological education
- P504 – Scholarships
- P505 – Library and archives

Background

Ecumenical formation is vital for the continual renewal and growth of the ecumenical movement. However, many leaders in the churches and in ecumenical networks and organizations lack opportunities to gain ecumenical formation and experience. The vision of ecumenism which drove the development of the ecumenical movement needs to be renewed. In underlining this, the 9th Assembly called for ecumenical formation to be a programme priority and an aspect of all that the WCC does.

Processes of education and ecumenical formation are inextricably related to processes of faith nurture. Faith nurture is not a new area of concern for the WCC as it had inherited, through the World Council on Christian Education, a concern for basic Christian formation and, through the International Missionary Council, a concern for theological formation. Christian nurture and formation that takes place in the life of the churches and their educational and research institutions can open people to all that God offers them through others, or it may engender a suspicion of those who are different. This programme will encourage forms of Christian nurture and formation that are ecumenical in purpose. It will also emphasize ecumenical formation based in the formation of Christian values, attitudes and ways of relating to the other, being sensitive to and taking seriously the growing interfaith and multicultural contexts the churches live today.

Historically, the ecumenical formation work of the WCC was divided between that which was coordinated at the Ecumenical Centre in Geneva and that undertaken at the Ecumenical Institute, Bossey. The new integration of these two has ensured coherence between the two strong yet differently focused traditions of supporting and doing education and ecumenical formation in the WCC. Coherent, clearly focused, interrelated and integrated projects that serve the one Education and Ecumenical Formation programme have been elaborated. There will continue to be direct delivery of formal and informal education and ecumenical formation as well as faith nurture opportunities. Those offering such opportunities in the ecumenical movement (churches, councils, ecumenical bodies and institutions) will be supported conceptually (through shared reflection), methodologically and, where appropriate, with resources.

Education and ecumenical formation are always both contextual and global. This means that some resources will be found locally and there will be an intentional emphasis on local dimensions. However, the programme will also offer a global dimension through the content and concerns of other WCC programmes.

Education and ecumenical formation are inclusive as they are meant for all God's people. Particular attention will be given to the integration and participation in this programme of women, youth, Indigenous Peoples, Dalits, people with disabilities and other excluded groups.

Education and ecumenical formation are holistic, multifaceted and interdisciplinary. For this reason, this programme will be intentionally related to the other programmes of the WCC and its staff will be intentionally linked to and integrated in those programmes. Similarly, other WCC staff will be linked to and integrated into the programme on education and ecumenical formation.

The key highlights of the programme are: the opportunities for ecumenical formation offered at Bossey and in the constituency; the development of capacity and formation opportunities, curricula and methodologies for contextual ecumenical and faith formation; and a growing synergy between ecumenical partners.

The following goals are for the period leading up to the assembly. They will be translated into measurable and achievable contributions that will be brought to the assembly and will show the impact of the WCC's work in the churches and the world. Although placed here, each achievement/contribution is related to other programmes as well.

Goals

Goal 5a: The WCC has developed processes of education, ecumenical formation and faith nurture to encourage churches, institutions and networks to become ecumenical in their relationships and actions.

Goal 5b: The WCC has further developed the Ecumenical Institute, Bossey, as a laboratory of the ecumenical movement for encounter, dialogue and formation.

Goal 5c: The WCC has continued to support ecumenical formation and research via its library and archives.

Major achievements

Major achievement 4 – New and creative models of ecumenical formation and participation have been strengthened: A new generation of ecumenists has been formed and their participation enhanced in the ecumenical movement. Church leaders, pastors, theologians and lay leaders have been enabled to access opportunities for continuing education. Space has been provided for ecumenical theological education and lay formation. The Ecumenical Institute in Bossey, has maintained its laboratory character in dealing with challenging ecumenical themes.

Major achievement 8 – Churches have demonstrated through actions their ecumenical commitment to justice and peace: Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Objectives of the projects

- To provide formal ecumenical formation through academic studies and foster research and encounter on cutting-edge issues (P501).
- To enable ecumenical formation, including faith nurture, focusing on the laity (P502).
- To promote contextual ecumenical theological education and ministerial formation and to encourage theological institutions, ecumenical institutes and associations to participate in the ecumenical movement locally and globally (P503).
- To provide ecumenical formation through global scholarships for capacity-building of churches (P504).
- To support ecumenical formation and research through information management and preservation of the ecumenical memory (P505).

Projects 2009-2011

P501 – The Ecumenical Institute, Bossey

Through its worship, community life and formal study, Bossey provides a unique experience of ecumenical formation. It offers certificated academic formation in ecumenical studies for participants from WCC member and other churches; courses provided relate to the University of Geneva to which Bossey is affiliated. Through its range of activities, Bossey creates opportunities for engagement by church groups, issue-based networks, church leaders and theologians. As a laboratory for the ecumenical movement, Bossey is able to create spaces for the exploration of challenging issues in the ecumenical movement.

Main activities that contribute to the above:

- Academic courses
- Ecumenical spirituality initiative

P502 – Ecumenical lay formation and faith nurture

This project embodies three strategic approaches in encouraging and supporting ecumenical and faith formation in the ecumenical movement: a network of practitioners, intensive short-term continuing education programmes, and opportunities for exchange. Existing networks and partnerships will be used to build a dedicated network of practitioners of ecumenical and faith formation from churches, institutions and individuals. This will be a network of commitment to good practice and action-research, with the sharing and joint development of concepts, methodologies, curricula and resources. Intensive short courses for certificated continuing education will be organized in and for the constituency to form key personnel of churches, specialized ministries and related organizations. Good practices in ecumenical formation will be disseminated. The Bossey Ecumenical Institute is recognized as a space for interfaith living together and learning – this dimension of its work will be strengthened in the next few years.

Main activities that contribute to the above:

- Lay formation and leadership training encounters
- Building lay networks and strengthening sharing
- Building an interfaith community

P503 – Ecumenical theological education

Future church leaders and pastors need to be formed in such a way that they are able to engage ecumenically and theologically with the issues that confront their society. However, theological institutions often lack an ecumenical orientation and the necessary capacity and skills to offer ecumenical formation. This project will work regionally to engage and strengthen the ecumenical focus of theological educators and institutions. Ecumenical relations with institutes of higher learning and theological schools around the world will continue to be strengthened.

Curricula will be developed that integrate a contextual and ecumenical approach to learning and training, using the approach successfully developed for creating curricula relating to HIV/AIDS as well as to disability. Such curriculum development and pedagogical skills within a region will draw on the knowledge created through the WCC's programmatic work in other areas.

Main activities that contribute to the above:

- Networking and exchange programmes
- Regional consultancies
- International feminist D.Min.
- Ecumenical theological education projects
- Accompanying institutions in curriculum transformation

P504 – Scholarships

This project will work to support the educational ministry of the churches and the whole ecumenical movement through the provision of individual and group theological and non-theological scholarships.

Utilizing a network of national correspondents to disseminate information, generate applications, and provide a national validation process for the identification of priority training and education needs, the scholarships project will work closely with theological institutions, seminaries and church-related organizations. Opportunities for ecumenical formation and exchange will enable leadership development, especially for women and young adults.

Main activities that contribute to the above:

- Global scholarships
- Regional consultations

P505 – Library and archives

The wealth of books and archives held by the WCC, as a trustee of the ecumenical movement, provides a unique opportunity for research and for the writing of theses on ecumenical themes. The WCC will continue to develop its library and archives in close connection with

the University of Geneva and will encourage students and others to use these resources for their own research. It will also provide its services to students from all parts of the world who engage in research on ecumenical topics.

Main activities that contribute to the above:

- Information and resources management and provision
- Electronic documents and records management system

Financial summary 2009-2011

P5 - Education and Ecumenical Formation	2009	2010	2011
Implementation costs			
CCP5 - Commission on Education and Ecumenical Formation	80,000	80000	80000
P501 - The Ecumenical Institute, Bossey	381,314	382,000	382,000
P502 - Ecumenical lay formation and faith nurture	45,000	50,000	50,000
P503 - Ecumenical theological education	575,522	576,000	576,000
P504 - Scholarships	916,596	917,000	917,000
P505 - Library and archives	156,100	156,000	156,000
Staff and related costs	3,176,124	3,057,000	3,057,000
Total direct costs	5,330,656	5,218,000	5,218,000
Infrastructure and direct programme costs	810,142	810,000	810,000
Total programme costs	6,140,798	6,028,000	6,028,000
Bossey operations and hotel costs	1,696,656	1,700,000	1,700,000
Overall total	7,837,454	7,728,000	7,728,000

P6 – Inter-religious Dialogue and Cooperation

This programme includes the following projects:

P601 – Strengthening inter-religious trust and respect

P602 – Christian self-understanding amid many religions

P603 – Accompanying churches in situations of conflict

Background

This first decade of the 21st century has seen a significant resurgence of religion. Religion has come to occupy a critical space in public life, civic discourse and institutional programmes. It has become clear that extremists sometimes use religion to legitimize conflict while at other times religion directly contributes to conflict. At the same time the key role religion plays in conflict resolution, seeking justice and peace-building has never been as evident as it is today.

The ecumenical community's journey towards engagement in inter-religious dialogue spans almost a century. For the past 36 years the WCC has institutionalized its commitment to inter-religious dialogue in what is now called the programme for Interreligious Dialogue and Cooperation. While in the early years the discussion centred on the theological ramifications of such engagement today – based on that foundation which continues to be tested and refined – the focus is on creating further opportunities not only for dialogue with other religious communities but also for cooperation.

This shift, slowly occurring during the first years of this new century, was affirmed at the WCC assembly in Porto Alegre in 2006, where “cooperation” was emphasized. In addition to the continuing emphases on building trusting relationships with other religious communities and the on-going conversations on Christian self-understanding in the midst of religious plurality, a new project on Accompanying Churches in Situations of Conflict was added to the programme as a direct outcome of the assembly and a critical contribution of the WCC.

Many churches and ecumenical partners have engaged in inter-religious dialogue and cooperation as they recognize the urgency of such engagement. The vantage-point of the WCC in further developing possibilities for inter-religious dialogue and cooperation is undoubtedly its unique role of providing a meeting point for churches of different confessions, geographical and demographical realities. Playing a coordinating role, the WCC can bring greater ecumenical coherence to the churches' involvement in and commitment to inter-religious dialogue and cooperation. Conscious of different situations in the life of its member churches, the WCC will hold in balance, the concerns of churches in situations of conflict, as well as situations where rapidly changing religious contexts have altered a previous inter-religious harmony. Added to this is the historic legacy of the WCC and a wide and varied network of people and institutions involved in such pursuits who are linked to the WCC.

In the context of the proliferation of initiatives by churches and others on interfaith dialogue and cooperation, the WCC's specific role will be to provide coherence to these initiatives and to discern the nature and purpose of dialogue with people of other faiths.

Projects in this programme will focus on the: deepening mutual trust through inter-religious dialogue and cooperation; intra-Christian theological exploration to enable churches to re-articulate their self-understanding, building upon experiences gained in and through inter-religious dialogue, identifying and addressing gaps in current dialogues on gender issues and

conflict, and the interaction of youth and religious life; and the accompaniment of churches in situations of tension and conflict leading towards conflict resolution and peace-building.

The inner coherence among the projects is the attempt to enable not just dialogue with people of other faiths, but to strive towards greater understanding, genuine relationships and cooperation among people of diverse faiths. The main challenges to be addressed include increasing awareness of religious plurality, the potential role of religion in conflict, and the growing place of religion in public life.

The programme links to the WCC's work on public witness (P3) in addressing the role of religion in public life and the life of churches in conflict situations. It also links to discussions on the mission of the church and its theological self-understanding (P2) as well as to education and ecumenical formation (P5).

The following goals are for the period leading up to the assembly. They will be translated into measurable and achievable contributions that will be brought to the assembly and will show the impact of the WCC's work in the churches and the world. Although placed here, each achievement/contribution is related to other programmes as well.

Goals

In dialogue with people of other faiths and in ecumenical conversations, the WCC has addressed challenges for religion in a world of religious plurality and explored ways to enhance understanding and cooperation in order to minimize doubts and fears that people have of each other.

Goal 6b: The WCC has accompanied churches in situations of religious intolerance, discrimination and conflict.

Major achievements

Major achievement 8 – Churches have engaged with people of other faiths both in dialogue and cooperation: Bilateral and multilateral relationships and dialogues have been further developed. Issues of common concern including those that are controversial have been discussed with people of other faiths, in tandem with an intra-Christian reflection process. Member churches have cooperated with peoples of other religious traditions in peace and reconciliation efforts.

Major achievement 8 – Churches have demonstrated through actions their ecumenical commitment to justice and peace: Through the International Ecumenical Peace Convocation and the Declaration on Just Peace, member churches have agreed on and committed themselves to the theology, spirituality and ethics of peace with justice. Specific activities (eg. those related to Indigenous Peoples, the racially discriminated against and Dalits, people with disabilities, migrant communities, women and youth, as well as the continued commitment to peace in Africa) have strengthened the actions of the churches for peace and justice.

Objectives of the projects

- To create opportunities for churches to engage in inter-religious dialogue and cooperation with other religious communities, engaging their religious, social and political capacities (P601).

- To provide opportunities for Christians to reflect on and articulate how inter-religious relations and dialogue challenge and strengthen Christian identity and self-understanding (P602).
- To accompany churches faced with an environment of religious intolerance, discrimination and conflict and to advocate for inter-religious cooperation, human dignity, sustainable values and just relationships; to use inter-religious dialogue as a methodology to transform conflict towards healing (P603).

Projects 2009-2011

P601 – Strengthening inter-religious trust and respect

In an earlier time inter-religious dialogue meant bilateral or multilateral conversations between people of different religions on theological or philosophical questions. In today's environment of inter-religious tensions, dialogue provides a critical venue to explore issues of common concern and hope. It is only such robust engagement that provides the opportunity to strengthen trust and respect between religious communities. This project will experiment with and provide cutting-edge models for inter-religious dialogue in order to encourage churches and other religious communities to engage with each other both regionally and locally.

Thinking Together brings together a small group of eminent scholars and leaders from five religious traditions to work together on a particular theme. Now in its tenth year, the group will begin a process of methodological self-reflection. It is hoped that this work will yield possibilities of taking this model to local communities and regional networks in different parts of the world.

Acknowledging that centrally organized activities and events of inter-religious dialogue and cooperation are inadequate to deal with the realities of today's complex world, a tool kit for inter-religious dialogue will be developed, providing a new set of communication and educational tools to resource local communities and regional networks to initiate new inter-religious dialogues and strengthen existing ones.

In the Ecumenical Institute, Bossey, a month-long live-in experience for Jewish, Muslim and Christian young adults from different parts of the world will provide a space to explore themes related to religious identities and the construction of sustainable values and meaning in pluralist societies. Recognizing the role Women play in overcoming religious divisions and their work to build communities of peace and reconciliation, the WCC will bring together a multidisciplinary group of professional women to both challenge the ways in which religions and cultures are used to legitimize customs and practices that are violent against women and to explore ways in which they can motivate their communities towards peace and reconciliation.

Bilateral and multilateral dialogues provide opportunities for religious scholars and leaders to explore both theological and political tensions that threaten local communities and the world. A network of regional and local grass-roots religious leaders is also being planned. Such dialogues will provide the basis for a second "Critical Moment in Inter-religious Dialogue" conference in preparation for the 2013 assembly.

Main activities that contribute to the above:

- "Thinking Together" group

- Tool kit for inter-religious dialogue and cooperation
- Women and young adults respond to religious pluralism
- Dialogue and cooperation between Christians and their neighbours of other religions

P602 – Christian self-understanding amid many religions

Unprecedented migration patterns have caused Christians all over the world to become more aware of religious plurality. As the 2006 Porto Alegre assembly noted, ideologically based dialogues of the 20th century have been replaced in the 21st century by identity-based dialogues. Globalizing evangelical movements tend to disrupt the inter-religious harmony that existed in many local communities by using aggressive and sometimes unethical evangelistic methods. These have resulted in established Christian churches being persecuted by local communities, who do not draw any distinction between the evangelizing groups and the local churches. The need for Christians to seriously reflect on their own self-understanding, particularly on questions such as conversion, has never been as urgent.

Discussions between Christians on the question of conversion continue. Working in close cooperation with the programme on Unity, Mission, Spirituality and Evangelism (P2), the goal is to establish a code of conduct on conversion that can be affirmed by the Vatican, the World Evangelical Alliance, some Pentecostal churches and the WCC member churches.

“Christian theological issues that arise in the context of inter-religious dialogue” seeks to address a variety of questions that arise as Christians engage with other religious communities, such as, how Jewish-Christian dialogue impacts intra-Christian understanding of the nature and mission of the church; how Christians respond to the questions raised by the 2007 open letter signed by 138 Muslim leaders; and the question of Christian Zionism, which has serious implications for both Christian-Jewish and Christian-Muslim relations.

Faith and Order, CWME and Inter-religious Dialogue worked together leading up to the 9th Assembly on the theological document “*Religious Plurality and Christian Self-Understanding.*” A new phase in this study process will prepare for the central committee a revised document for adoption so that it can then be sent to member churches for study and action.

Main activities that contribute to the above:

- Towards a code of conduct on conversion
- Christian theological issues that arise in the context of inter-religious dialogue
- Christian self-understanding and religious plurality

P603 – Accompanying churches in situations of conflict

There is an increasing awareness that religion plays a central role in civil and political life. Religious symbols and idioms in some countries are used to manipulate and promote political powers and interests, causing tensions and conflicts between communities. While many conflicts are based on geopolitical and economic issues, religion sometimes legitimizes conflict and at other times, directly contributes to them. This project aims to bring key religious leaders, governmental and civil society actors to the table who will seek to find ways for conflict resolution, transformation and peace-building. It will also build strategic

relationships with partners in international organizations that are already engaged in the work of inter-religious peace-building.

Based on principles that were articulated by a brainstorming consultation of church leaders from situations of conflict, ecumenical partners and experts, an initial pilot project will be launched in Pakistan, where the project methodologies will be tested, evaluated and refined. Sri Lanka, where a Living Letters team visited in August 2007, has the potential to be the next venue of engagement. Iran, where relationships between Iranian Muslim women and Christian women (many from outside Iran) have already been established and relationships between Iranian (Muslim) religious leaders and US (Christian) religious leaders have already been fostered, is a further option. Iraq, Nigeria and Sudan are potential locations in the years to come.

Building and strengthening regional and local networks is a primary activity. Using methodologies learned and sharpened through decades of inter-religious dialogue, grassroots activists as well as religious leaders and scholars from local contexts as well as regions will be identified and brought to the table. Listening to churches on the ground, these methodologies will be adjusted to suit the variances of each context.

A number of international partners are already engaged in this work. Religions of Peace International (World Conference of Religions for Peace) and the International Center for Religion and Diplomacy, for example, have a track record of being in the forefront of what has come to be known as Track II or Faith-based Diplomacy. Partnerships and alliances with these and other global partners will be built.

Main activities that contribute to the above:

- Accompanying churches in situations of conflict
- Building and strengthening regional and local networks
- Advocacy through global partners

Financial summary 2009-2011

P6 - Inter-religious Dialogue and Cooperation	2009	2010	2011
Implementation costs			
CCP6 - Commission of the Churches on International Affairs (P6)	17,000	17000	17000
P601 - Strengthening inter-religious trust and respect	127,600	128,000	128,000
P602 - Christian self-understanding amid many religions	67,550	70,000	70,000
P603 - Accompanying churches in situations of conflict	94,300	95,000	95,000
Staff and related costs	607,339	608,000	608,000
Total direct costs	913,789	918,000	918,000
Infrastructure and direct programme costs	261,060	261,000	261,000
Total programme costs	1,174,849	1,179,000	1,179,000

C1 – Communication

Background

The goal of the WCC Communication department is to promote the work of the WCC with the aim of enhancing and building the ecumenical movement and witness of the church in the world. Through the promotion of the core values and activities of the WCC the department works to strengthen the overall profile of the organization for the purpose of educating, informing and gaining the support of a broad international audience, including the WCC member churches, its committees, boards and commissions, and the church and public at large.

The WCC is an ecumenical fellowship of churches and as a membership institution it strives to facilitate and strengthen the movement toward church unity, common witness and service to the world. It represents 349 churches in 120 countries and more than 550 million Christians. It also works closely with the Roman Catholic Church and other Christian communions.

Much of the work of the WCC requires some level of communication work, whether it be a brochure, consultation, conference, assembly, advocacy initiative, or speaking in the public and to church media. This communication must be clear, concise and effective if it is going to contribute to the overall profile and image of the WCC.

In February 2008, the WCC central committee approved a five-year communication strategy which lays a foundation for developing a long-term approach toward strengthening the role of communication within the overall vision and purpose of the WCC. To accomplish this there remains continuing need for increased capacity and resources for communication work. This strategy was developed in response to central committee (September 2006) call for the strengthening of the role of communication within the WCC.

The fundamentals of this strategy are focused in the following areas:

1. Strengthen the overall profile, brand and image of the WCC.
2. Find agreement on a focused message to reinforce the WCC profile and image.
3. Link communication work more closely with fundraising.
4. Build internal and external communication skills among staff.
5. Provide the WCC programme areas with strategic communication planning.
6. Develop advocacy communication to strengthen the witness of the WCC.
7. Improve communication impact and reach with the WCC member churches.
8. Restructure the communication department to meet needs of this strategy.

Goals

Goal Ca. The WCC has set in place leadership and staff that develop strategy for and implement a coordinated and effective communication programme.

Goal Cb. Communication is an integral element of each programme and is carried out interactively with key constituencies.

Goal Cc. The WCC has a clear public profile and has raised the voice of the churches on important public issues that require the ethical and moral response of the churches.

Goal Cd. Communication contributes to major achievements of the WCC.

Goal Ce. The WCC has, in cooperation with sister organizations in the Ecumenical Centre, set up effective and up to date technical capacity to support efficient communication.

Major achievements

Communication will serve all the programme work and is therefore to be seen as related to all major achievements.

Projects 2008-2010

C101 – Director’s office

The director of Communication is a primary link between WCC leadership and programme for the communication department. It also provides leadership, vision, continuity and inspiration to the entire communication process within the department and organization.

C102 - Language services

The language service ensures consistency and quality in translation of WCC material into various languages as required. The service maintains networks of freelance translators, revisers and interpreters familiar with church, theological and ecumenical language. It maintains lists of ecumenical terminology and reflects on language and documentation policy and strategy.

C103 – Press office (Media relations)

The Press office (formerly Media relations) positions the WCC in the public eye through consistent and reliable news and information pieces. It creates various media products, manages media opportunities for staff and programme and builds relationships with media.

C104 – WCC Publications

WCC publications provides a productive and well-functioning publishing environment for the WCC and by extension the ecumenical movement. It publishes books, journals and programme materials which contribute to the global ecumenical context and profile of the WCC.

C105 – Visitor’s programme

During any given year upwards of 2000 guests visit the Ecumenical Centre. For many their introduction to the WCC and the Ecumenical Centre is through this programme. The programme shares the story of the WCC, the ecumenical movement and the Ecumenical Centre through presentations, lectures, tours and printed material.

C106 – Visual arts and design

The visual arts and design section presents the visual story of WCC through the gathering and dissemination of WCC photos and video. With the director's office it maintains the consistent use of the WCC visual identity.

C107 – Web office

The web office is responsible for the WCC's public image on the internet and related electronic media. This responsibility covers both editorial work (text, pictures, multimedia) and web technology. The web office has its own content production, but also integrate contents from various sources, within and outside the organization.

Financial summary 2009-2011

C1 - Communication	2009	2010	2011
Implementation costs			
C101 - Communication directorate	84,620	85,000	85,000
C102 - Language services	21,000	21,000	21,000
C103 - Press office	60,000	60,000	60,000
C104 - Publications	193,000	193,000	193,000
C105 – Visitors' programme	12,000	12,000	12,000
C106 - Visual arts and design	76,000	76,000	76,000
C107 - Web office	47,000	47,000	47,000
Other direct costs in communication	470,000	470,000	470,000
Staff and related costs	1,705,286	1,705,000	1,705,000
Total direct costs	2,668,906	2,669,000	2,669,000
Infrastructure and direct programme costs	723,396	723,000	723,000
Total programme costs	3,392,302	3,392,000	3,392,000

Finance Services and Administration

Background

The facilitation of responsible stewardship of human, financial and physical resources of the Council – effective management at all levels – is a priority of the Council. Following the recommendations of the Assembly and in order to ensure effective support for the new programme structure and reflect a new emphasis on closer integration of related services, the following are being implemented:

- Planning and budgeting based on clearly articulated goals, objectives and criteria for achievement, including the establishment of a professional planning, monitoring, evaluation and reporting (PMER) function.
- Adoption of working methods and partnerships drawing on human and financial resources from within the ecumenical fellowship.
- A comprehensive review of the Council's staff rules and regulations and personnel policies, including the intentional recruitment of younger staff to ensure their participation in the development of the organization.

A new initiative in the organization of services was introduced in 2008. To ensure closer integration with Programme teams and Communications, with the objective of building a culture of working together to build common understanding and trust with the funding partners, from 1 April 2008 the Income Monitoring and Development team reports to the Associate General Secretary for Programmes.

Integrated way of working

A more integrated way of offering support services to the programmes addresses improved integration not only among the FSA teams, but also between the programme teams and FSA teams. The emphasis is on teamwork, tools and training.

Computer and Information Services, while focusing on harnessing information technology for the mission of the Council, works more interactively with all management services, and with Communication. Tools to improve integration across all teams are being implemented, including database tools, a time-management system, and support for continued development for financial monitoring and reporting.

Financial management services works towards closer collaboration and sharing of tasks between accounting and treasury functions, planning and budgeting functions, and business (House Services) functions. Focus is placed on meeting the financial service needs of the programmes, and on training and sharing experience with programme and other management staff to foster the understanding of controls and policies.

Human resources services, whilst focusing attention on staff development, staff welfare, staff rules and regulations and personnel policies, develops closer interactive links with financial management services, programme areas of the Council and other organizations serviced by the office.

Goals and criteria for achievement

Goal a: The Council has developed a common working culture grounded in mutual trust and sharing, encouraging creativity and proactive change.

- There is evidence of a working environment that both fosters respect and values diversity.
- Staff are motivated and encouraged to increase their capacities and competencies to achieve higher performance through an open training and development programme especially in the areas of programme and project, PMER and management and leadership development.
- Staff in FSA teams collaborate with programme staff to implement a new working tool or method together, with direct impact on project results and/or the manner of delivery or communication of the project.

Goal b: The Council has defined management policies and processes supported by leadership, introduced and sustained through on-going training and accompaniment, owned by all, and implemented with accountability for all.

- Management policies are updated according to a plan, and are issued.
- General training sessions on policies are implemented.
- Processes are in place which foster learning from practice and experience.

Goal c: The Council has developed, implemented and managed an integrated tool-set to plan, budget, monitor, evaluate and report on the Council's programme activities.

- The tools are implemented.
- Staff are trained in the use of the tools, or those elements of the tools which are necessary for their function.
- It is evident to the members churches and partners that the quality and efficiency in management, monitoring and reporting of project work has improved.

Each of the FSA service teams have developed goals and criteria for achievement for the specific areas of their work, focusing on fulfilment of the overall goals above.

The key task of the FSA teams is to provide both an environment and the practical means for the project staff groups and special offices to carry out efficiently the activities within their mandate. The support service teams are staffed by persons with professional skills and experience in the management of a particular type of resource, the administration of which is essential for the activities of the WCC.

The FSA teams serve the entire Council by providing effective and efficient support, working cooperatively with all other teams and the offices of the General Secretariat.

Management projects

Project 1: Equipping the Council to effect change

The Assembly adopted fundamental recommendations that will affect the way the Council works as an institution as well as how staff will work in the future. For example, new guiding principles were introduced for programmes; a new PMER office was recommended; and staff are required to work in integrated and interactive ways. New areas of work were also proposed.

The changes recommended have altered the way in which the WCC delivers both its programme work and support services and have influenced working styles of the staff who implement them. All staff are expected to learn new skills or to improve current abilities.

The changes ushered in at Porto Alegre continue to require a robust strategy and appropriate resources over and above the normal processes of staff development.

Project 2: Upgrading working tools

The Assembly also asked for the renewal of the tools and processes used by the Council to accomplish its work. Examples are the development of database programme management tools, improvement of human resource time-management tools, and continued improvement of financial management and reporting tools.

This project includes:

- WCC Manual: Policies and Procedures;
- contacts, events and projects database;
- documentation of the internal control system, to meet the requirements of the Swiss CO article 728(a);
- electronic documents management.

Appendices

Appendix 1: WCC income and expenditure 2009

(in CHF millions)

	Framework Budget 2009
<i>Income</i>	
Programme Income	25.3
Membership & other Unrestricted Income	6.7
Total Contributions Income	32.0
Other income	6.2
TOTAL INCOME	38.2
<i>Expenditure</i>	
<u>Restricted Funds</u>	
Programmes	30.2
Communications	3.4
ACT Development	0.7
Ecumenical Research Center	0.2
Total Restricted Funds	34.50
<u>Unrestricted & Designated Funds</u>	
Unrestricted Operating Funds	2.8
Designated Funds for Fixed Assets	1.1
Total Unrestricted Funds	3.90
TOTAL EXPENDITURE	38.4
Net increase/(decrease) for the year	(0.2)
Inc./(Dec.) Restricted Funds	(0.5)
Inc./(Dec.) Unrestricted & Designated Funds	0.3
Total	(0.2)
Restricted Fund Balances	16.7
Unrestricted & Designated Fund Balances	24.8
Fund Balances 31 December 2009	41.5

Appendix 2: WCC expenditure 2009-2011

(in CHF '000s)

	Framework Budget 2009	Framework 2010	Framework 2011
Restricted Funds			
Programmes			
G1 Office of the General Secretary	2,124	1,474	2,124
P1 WCC and the Ecumenical Movement in the 21st Century	3,201	3,426	3,351
P2 Unity, Mission, Evangelism and Spirituality	3,582	4,674	3,599
P3 Public Witness: Addressing Power, Affirming Peace	6,294	6,330	8,470
P4 Justice, Diakonia and Responsibility for Creation	5,929	6,303	6,303
P5 Education and Ecumenical Formation	7,837	7,728	7,728
P6 Inter-religious Dialogue and Cooperation	1,175	1,179	1,179
Total Programmes	30,143	31,114	32,754
C1 Communication	3,392	3,392	3,392
ACT Development	689	689	689
Ecumenical Research Center	232	232	232
Total Expenditure for Restricted Funds	34,456	35,427	37,067

Appendix 3: WCC Contributions Income 2006-2008

(in CHF '000s)

CP = Core Programmes

IEI = International Ecumenical Initiatives

MLS = Multilateral Solidarity

Progs = Programmes

Country	Funding partner	Actuals 2006				Actuals 2007			Projected 2008 (as of 25.04.08)		
		CP	IEI	MLS	Total	Progs	MLS	Total	Progs	MLS	Total
Canada	Anglican Church of Canada	97	30	-	127	133	-	133	135	-	135
	United Church of Canada	1,048	23	-	1,072	1,102	-	1,102	1,043	-	1,043
Denmark	DanChurchAid	251	33	16	299	309	15	324	281	-	281
Finland	FinnChurchAid	1,102	137	988	2,227	1,298	526	1,823	1,404	26	1,430
Germany	Diakonisches Werk der EKD	961	458	674	2,093	1,531	521	2,052	1,552	321	1,873
	EED-Evangelischer Entwicklungsdienst	5,712	43	191	5,946	5,646	38	5,684	5,530	-	5,530
	EKD-Evangelical Church in Germany	306	-	-	306	292	-	292	290	-	290
Netherlands	Evangelisches Missionswerk	2,074	80	-	2,154	2,110	-	2,110	2,168	-	2,168
	ICCO	2,022	500	-	2,522	2,660	-	2,660	2,600	-	2,600
Netherlands	Kerkinactie/Global Ministries	923	308	136	1,367	928	33	961	893	-	893
	Stichting Rotterdam	-	-	209	209	118	149	267	256	-	256
Norway	Norwegian Church Aid	513	187	135	836	827	138	965	830	59	889
Sweden	Christian Council of Sweden	58	296	-	355	362	-	362	217	-	217
	Church of Sweden	2,337	71	773	3,181	2,244	748	2,992	2,254	500	2,754
	Mission Covenant Church of Sweden	659	87	-	746	519	-	519	425	-	425
Switzerland	Brot für Alle	230	-	-	230	230	-	230	210	-	210
	HEKS-EPER	230	100	-	330	310	-	310	310	-	310
UK & Ireland	Christian Aid	259	364	-	622	655	-	655	587	-	587
USA	Christian Church (Disciples of Christ)	218	-	37	254	208	30	238	218	-	218
	Church World Service	112	49	-	161	136	34	171	127	-	127
	Evangelical Lutheran Church in America	176	-	41	217	223	-	223	171	-	171
	Presbyterian Church (USA)	345	-	179	524	219	179	398	97	-	97
	United Church of Christ	113	-	19	131	124	-	124	129	-	129
USA	United Methodist Church	162	-	-	162	149	-	149	126	-	126
	Council for World Mission	154	36	-	190	323	-	323	407	-	407
Global	Council for World Mission	154	36	-	190	323	-	323	407	-	407
Other contributors		1,252	313	129	1,695	1,966	230	2,195	2,448	327	2,775
TOTAL PROGRAMME CONTRIBUTIONS		21,316	3,115	3,527	27,957	24,623	2,639	27,262	24,708	1,232	25,940
Membership		6,593	-	-	6,593	6,614	-	6,614	6,500	-	6,500
Assembly		1,953	-	-	1,953	115	-	115	102	-	102
ACT Development		523	-	-	523	767	-	767	799	-	799
TOTAL CONTRIBUTIONS INCOME		30,384	3,115	3,527	37,026	32,119	2,639	34,758	32,109	1,232	33,341

Note: The funding partners listed are those with programme contributions totalling more than CHF 100,000.

Appendix 4: WCC management

General Secretariat

General Secretary	<i>Samuel Kobia</i>
Assistant to the General Secretary	<i>Catherine Christ-Taha</i>
Deputy General Secretary	<i>Georges Lemopoulos</i>
Executive Director for Planning and Integration	<i>Aruna Gnanadason</i>
Coordinator for PMER	<i>Jean-Nicolas Bazin</i>

Programmes

Associate General Secretary for Programmes and Director for Income Monitoring and Development	<i>William Temu</i>
P1 – WCC and the Ecumenical Movement in the 21st Century	<i>Martin Robra</i>
P2 – Unity, Mission, Evangelism and Spirituality	<i>Jacques Matthey</i>
P3 – Public Witness: Addressing Power, Affirming Peace	<i>Elenora Giddings-Ivory</i>
P4 – Justice, Diakonia and Responsibility for Creation	<i>Hielke Wolters</i>
P5 – Education and Ecumenical Formation	<i>Ioan Sauca</i>
P6 – Inter-religious Dialogue and Cooperation	<i>Shanta Premawardhana</i>
C1 – Communication	<i>Mark Beach</i>

Finance Services and Administration

Associate General Secretary for Finance Services and Administration	<i>Vacant</i>
Interim Coordinator for Finance Services and Administration	<i>Jean-Nicolas Bazin</i>
Manager: Human Resources	<i>Costandi Mustaklem</i>
Manager: Accounting and Treasury	<i>Elaine Dykes</i>
Manager: Budgeting and Planning	<i>Mark Johnson</i>
Manager: Business Office	<i>Corinne Ott</i>
Manager: Computer and Information Services	<i>Jean-Christian Villat</i>