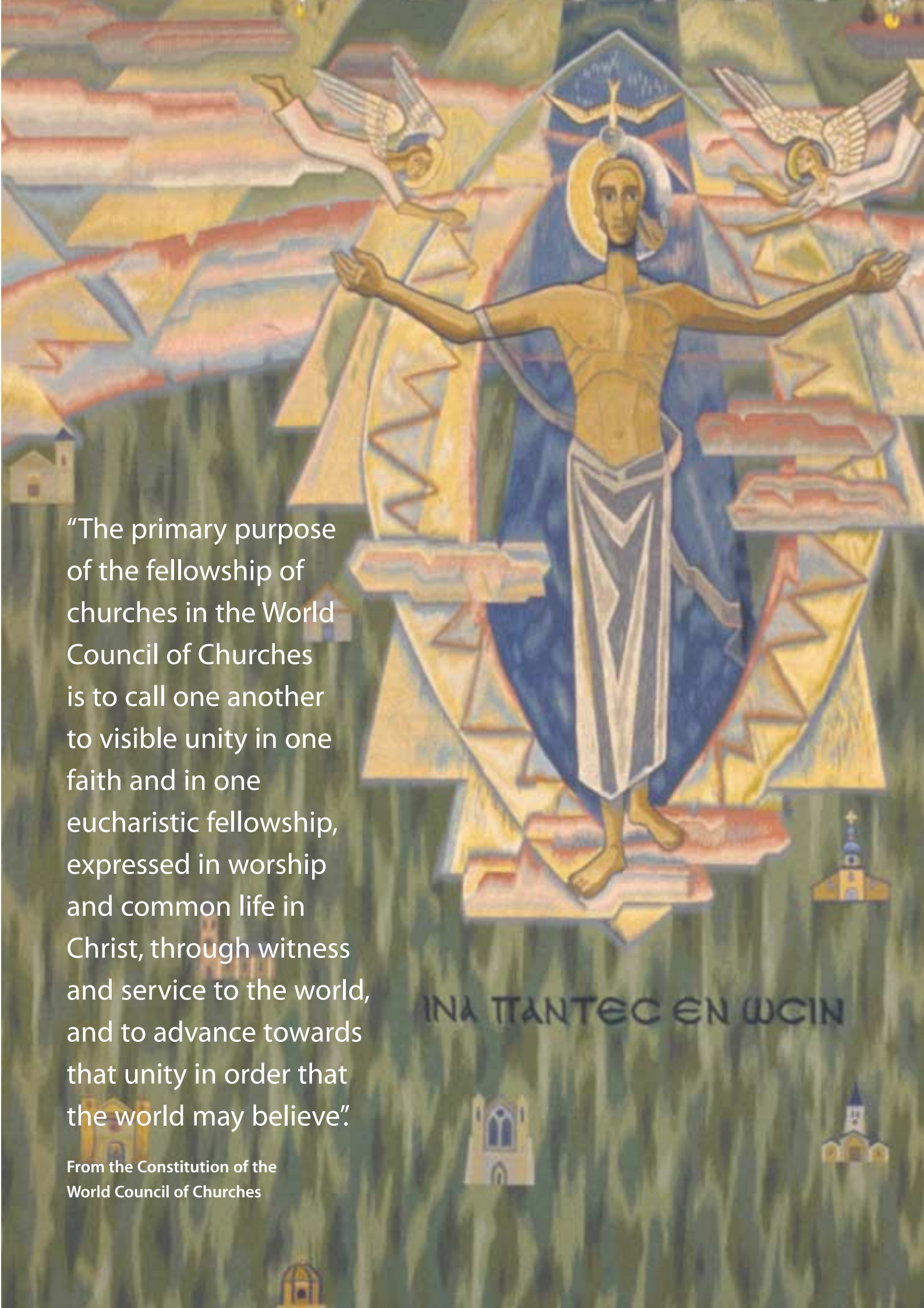


World Council of Churches
Annual Review 2003





“The primary purpose of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe.”

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From the Constitution of the
World Council of Churches

WCC Annual Review 2003

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Front cover photo: *Easter Prayer in Albania* (WCC/Peter Williams)
Inside front cover: *Tapestry of Jesus in the WCC "That they may all be one,"* (WCC/Peter Williams)
Back cover: *Aerial view of the WCC, Geneva* (WCC/Peter Williams)

Introduction to the WCC Annual Review 2003

The year 2003 marked several significant transitions in the life of the World Council of Churches (WCC). The first day of the year brought a new organizational structure, and the final day saw the retirement of WCC general secretary Konrad Raiser after eleven years in that position. The WCC central committee, meeting at Geneva in late August and early September, hailed indicators that the financial situation of the Council has improved significantly since the crisis of 2002, chose a theme for the ninth assembly of the WCC in 2006, and elected Samuel Kobia as the new general secretary to take office in January 2004.

The annual review you have in your hands is the first in a new format. The review follows the framework of the core programmes and initiatives of the WCC and aims to give an account of the work accomplished in each area, in an accessible and attractive way. In addition to this central section, the review includes summary information on the financial situation of the WCC, its present organization, and some relevant statistics. Alongside this annual review, a WCC yearbook will continue to be published, presenting the full contact information of member churches and of ecumenical partner organizations. An audited financial report will also be available on request from the WCC.

We are pleased to communicate the news that, following a period of financial instability, internal organizational changes were implemented successfully in the course of 2003, and there is good reason to expect that the ship of the WCC will follow a steady course for the coming two years that culminate in the ninth assembly.

In 2002 the WCC central committee decided to accept the invitation of the churches in Brazil to hold the ninth assembly in Porto Alegre, Brazil, in February 2006. In 2003 the central committee agreed to the following assembly theme: "God, in your grace, transform the world". Meanwhile, WCC member churches have been invited to begin the process of selecting the 700 delegates to this assembly.

The fact that this introduction is written by two people signifies the transition occasioned by an orderly change in leadership. After eleven years of service, the Rev. Dr Konrad Raiser has handed over responsibility as general secretary to his successor, the Rev. Dr Samuel Kobia. Dr Kobia, who is a Methodist pastor from Kenya and former general secretary of the national council of churches there, has served on the staff leadership team of the WCC for many years. He assumes his new calling at a time when a process of reflection and dialogue about the future shape of the ecumenical movement is being initiated with member churches and ecumenical partners of the WCC. It is our hope that this process will strengthen the capacity of the ecumenical movement to respond to the challenges of the 21st century with clarity of vision and spiritual authority.



Rev. Dr. Samuel Kobia



Rev. Dr. Konrad Raiser

WCC in Facts and Figures

The WCC brings together more than 340 churches, denominations and church fellowships in over 100 countries throughout the world, representing over 550 million Christians and including churches from the diverse traditions of the Protestant Reform, most of the world's Orthodox and Oriental Orthodox churches, as well as many united and uniting churches.

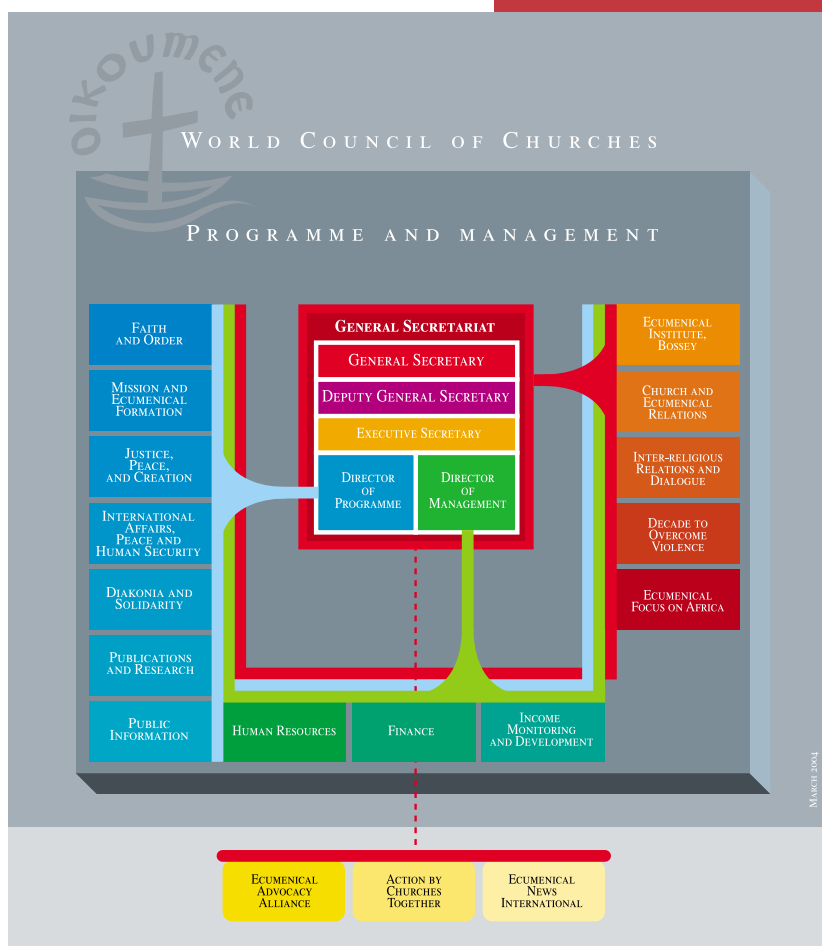
The modern ecumenical movement began in the late 19th and early 20th centuries, when Christians began to pray and work together across denominational boundaries. By the 1920s, several pioneering movements had been formed to advance the cause of church unity worldwide. In 1937, church leaders from Protestant and Orthodox traditions agreed to establish a World Council of Churches and in 1948, representatives of 147 churches gathered in Amsterdam to constitute the WCC. Since that time, a growing number of churches on every continent have joined this search for Christian unity.

Eight WCC assemblies have met including Amsterdam (1948): Evanston (1954), New Delhi (1961), Uppsala (1968), Nairobi (1975), Vancouver (1983), Canberra (1991) and Harare (1998). The ninth assembly will be held in Porto Alegre, Brazil, in 2006.

The WCC central committee (158 members) is elected at the assemblies and meets every 12 to 18 months, and a WCC executive committee (25 members) meets twice a year to guide the programmes of the Council.

Rev. Dr Samuel Kobia (Kenya) succeeded Rev. Dr Konrad Raiser as the general secretary in January 2004, and heads the 170 staff grouped in ten programme teams at the WCC headquarters in Geneva. The WCC's programmes and activities are organized around five core mandates: Faith and Order; Mission and Ecumenical Formation; Justice, Peace and Creation; International Affairs, Peace and Human Security; and Diakonia and Solidarity. In addition, specialized offices deal with Church and Ecumenical Relations, Inter-religious Relations, and the Decade to Overcome Violence. The WCC's Ecumenical Institute is located at Bossey, outside Geneva. Two communication teams and three service teams provide support for the programmatic work of the WCC. In addition to the WCC staff based in Geneva, there are official WCC offices for the USA (New York), Eastern Europe (Poland), the Pacific (Fiji) and the Middle East (Lebanon) and several programme consultants based in other countries.

The World Council of Churches is the broadest and most inclusive among the many expressions of the modern ecumenical movement, a movement whose goal is Christian unity. The WCC defines itself as a fellowship of churches on the way to visible unity, which confess the Lord Jesus Christ as God and Saviour according to the scriptures and seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.



WCC Year Review 2003

Decade to Overcome Violence (DOV)

The DOV regional emphasis for 2003 was “Sudan – Healing and Reconciliation”. The WCC worked closely with the Sudan Ecumenical Forum in support of the peace process in this war-torn country.

The WCC and the Conflict in Iraq

The WCC gave particular attention to enabling and communicating a unified church response to the war in Iraq. An international meeting of church leaders in Berlin, co-convened by the WCC in February 2003, appealed for an alternative to military invasion. The church leaders later met with German Chancellor Gerhard Schröder.

Election of a New General Secretary

In August 2003, the WCC central committee elected a new general secretary, the Rev. Dr Samuel Kobia, a Methodist originally from Kenya. In his acceptance speech following his election, Kobia reaffirmed his commitment to the ecumenical vision: “I believe very strongly that working together and walking together will help us stay together ... This is a spiritual journey we need to sustain, to fulfill the prayer of the Lord Jesus Christ that all may be one, that the world may believe.”



Economic Globalization – Affirming Alternatives

The WCC launched a series of encounters between member churches, ecumenical partners and representatives of the World Bank and the International Monetary Fund. Meetings in Washington and Geneva discussed the ethical dimension of human development as well as alternatives to the dominant model of globalization.

WCC and the Churches in China

The WCC organized the visit of a high-level delegation of Chinese government officials and church leaders to the Ecumenical Centre in Geneva. A WCC staff visit to churches in China took place later in the year.

Orthodox Participation in the WCC

In June 2003, the Steering Committee of the Special Commission on Orthodox Participation in the WCC met in Greece. The Committee reviewed efforts to deepen understanding and collaboration among Orthodox and Protestant churches.

Ecumenical Accompaniment Programme in Palestine and Israel

The WCC entered the second year of its Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI). The programme monitors violations of human rights and international law, standing in solidarity with the churches and all who struggle against the occupation of the Palestinian territories. From 2002 until early 2004, over 100 accompaniers from more than 30 churches had participated in EAPPI.

WCC Ninth Assembly Theme and Venue Agreed

“God, in your grace, transform the world” will be the theme of the ninth assembly of the World Council of Churches, planned for February 2006 in Porto Alegre, Brazil. Alongside the assembly of delegates from WCC member churches, there will be a broader gathering of representatives of churches, organizations and groups from around the world.

Strengthening the Ecumenical Movement – A New Configuration

A discussion on “The Reconfiguration of the Ecumenical Movement” was initiated by WCC leadership, with the aim of assessing and re-invigorating the quest for Christian unity in the 21st century.

Inter-religious Dialogue and Christian-Muslim Relations

In December 2003, as part of ongoing efforts in the area of inter-religious dialogue, the WCC hosted the Iranian President and spiritual leader Sayyid Mohammad Khatami at the Ecumenical Centre in Geneva. The Iranian president made a forceful argument in favour of inter-religious dialogue as an alternative to religious fundamentalism.

Theological Understanding of Disability, “A Church of All and for All”

The place of disabled people in the life of church and community was explored in an insightful document entitled “A Church of All and for All”, prepared by the Ecumenical Disability Advocates Network (EDAN) and the WCC’s Faith and Order Commission.

The Ecumenical Institute at Bossey

The WCC’s Ecumenical Institute at Bossey celebrated the completion of a major renovation project and marked the 50th anniversary of its first graduate school in 1953. Plans for expanding the educational programme of the Institute are under development.

Faith Communities Mobilize against HIV/AIDS

A major international consultation on HIV/AIDS, co-sponsored by the WCC, Caritas Internationalis and the World Conference on Religion and Peace, and hosted by the All Africa Conference of Churches (AACC), was held 7–13 May 2003, 2003 in Nairobi, Kenya. The event focused on increasing cooperation between faith-based communities and international organizations in the struggle against AIDS.



Raiser congratulates Kobia on election



President Khatami of Iran



Ecumenical Institute at Bossey



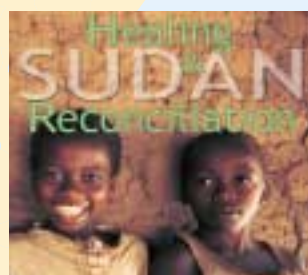
Church life in China



Disability and the churches



WCC moderator Catholicos Aram I



Reconciliation in Sudan

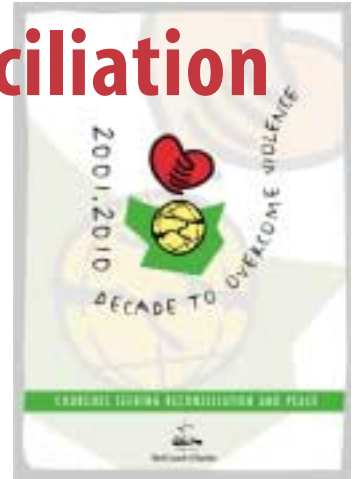


WCC delegation with Chancellor Gerhard Schröder



Orthodox participation in the WCC

Churches for Reconciliation and Peace



Launched in 2001, the WCC's Decade to Overcome Violence (DOV 2001-2010) is one of the major themes of the fellowship in the current period. The DOV is inspired by a vision of reconciliation and peace, and it strives to overcome the spirit, logic and practice of violence, in homes, churches and societies. In 2003, the DOV coordination office in Geneva accompanied churches, organizations and networks in their efforts to address issues of violence and to promote nonviolence, peace and reconciliation.



Throughout the year, the DOV coordination office fostered reflection about peace in the churches. A DOV study guide, "Why Violence? Why Not Peace?", was produced and distributed worldwide in English, German, French and Spanish. The DOV coordinator met with churches and groups in several countries and participated in organizing an inter-religious planning workshop at Bossey in preparation for a consultation on "Religion, Power and Violence" which is planned for 2004. The attention of churches and individuals was drawn to various DOV efforts, such as videos, games and publications produced by churches and ecumenical organizations around the world.

One related initiative of the WCC in 2003 was the production of a video, *Roots of Violence*. This film about Sierra Leone was the fruit of cooperation between the WCC and the Ecumenical Council in Denmark. The film explores the voices of victims and perpetrators of atrocities committed during Sierra Leone's civil war. Muslims and Christians talk about their experiences of violence and how they perceived God during the war. The film won a prize as the best film in the inter-religious dialogue category at the 2003 International Festival of Cinema and Religion in Trento, Italy.

The interactive DOV website was launched in December 2002, and subsequently has been expanded with information entered by the DOV office or by users of the website. Also in 2003, the DOV coordination office joined the International Coalition for the UN Decade for a Culture of Peace and Nonviolence for the Children of the World. This coalition aims to network NGOs and grassroots movements engaged in building cultures of peace.

Much effort in the second half of 2003 went into planning and preparations for the 2004 DOV focus on the USA. This focus was planned in conjunction with a DOV committee of US church representatives. They agreed on the 2004 theme, "The Power and Promise of Peace".

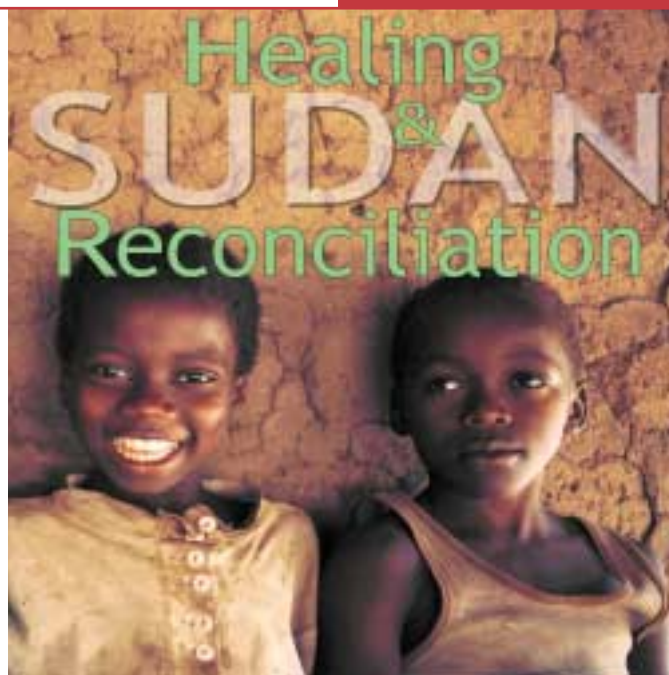
SUDAN FOCUS

Sudan was chosen as the annual focus country for DOV in 2003. This war-torn nation has been in a state of conflict for over 30 years. The WCC has actively accompanied the elusive search for peace in the region since the early 1970s. In response to the request of the Sudan Ecumenical Forum (SEF), formed in 1995, which provides a platform for engagement between the Sudanese churches and church funding agencies from the West, the WCC named Rev. Dr Samuel Kobia as a special ecumenical envoy to monitor and contribute to the peace process.

The appointment of an ecumenical envoy aimed to provide the visible support and input of the churches to the Inter-Governmental Authority on Development (IGAD) peace process, under the leadership of Kenya. The ecumenical envoy worked in liaison with the political leaderships in North and South Sudan, and with representatives of the international “troika” of the USA, the UK and Norway, facilitating the peace negotiations. The WCC worked closely with the Catholic and Anglican churches in Sudan and other churches and ecumenical partners in the region.

The WCC upheld the potential role of the churches in the building of a new Sudanese society, in three broad areas: support for a process of peace, reconciliation and forgiveness; laying the foundation for a renewed civil society and democracy, including the reintegration of millions of combatants and displaced people; and contributing to the reconstruction of the devastated fabric of the country, especially in the areas of education and health care. A DOV intern worked for two months as a liaison in Nairobi, connecting with church leaders involved in Sudan peace work, and highlighting the DOV.

The WCC’s ecumenical envoy was able to play a discrete role of enabling dialogue between the conflicting parties, as a result of which the involved governments invited the WCC to be one of the international organizations to witness the planned peace agreement. In addition, the WCC made plans to hold a thanksgiving multifaith service in connection with the signing of the peace agreement.



Major church and ecumenical visits in 2003

During 2003, the WCC general secretary and staff visited dozens of member churches, councils of churches and other ecumenical partners throughout the world.

The general secretary made an official visit to Angola and discussed the contribution of the Angolan churches to reconciliation and reconstruction in the country after two decades of civil war.

A WCC staff team visited the China Christian Council to strengthen relationships and cooperation. A delegation including representatives of sister churches from neighbouring countries visited the churches in Ivory Coast to express ecumenical support during the conflict in the country.

Nurturing the Fellowship of Churches

The WCC remains the most inclusive global ecumenical body bringing together Christian churches from all regions and from a broad spectrum of confessional families. Nurturing relationships among churches is a task of all of the WCC's programmatic work, as it engages churches in the search for unity and common witness in the world. The WCC's Office of Church and Ecumenical Relations (CER) monitored and promoted relationships in several key areas during 2003.

Close collaboration with the Roman Catholic Church was developed during the year. The Catholic church is not a member of the WCC, but is represented in certain specific areas or events of the Council. The formal collaboration with the Roman Catholic Church is maintained through the Joint Working Group (JWG) between the WCC and the Roman Catholic Church, which met for the fourth time in Bari, Italy, in May 2003. This meeting brought to a completion three major studies which were carried out during this period of the mandate of the JWG.

Relations with Orthodox member churches remained a priority, in follow-up to the report of the Special Commission on Orthodox Participation in the WCC, adopted by the WCC central committee in 2002. The Special Commission sought to redress concerns about the culture and organization of the WCC which diminish the Orthodox church involvement in the Council. The Steering Committee met in June in Greece and, among other issues, clarified earlier recommendations on its mandate, and on the role of common prayer in the WCC.

The WCC seeks to relate to diverse Christian groupings, some of which are not members of ecumenical structures. The Joint Consultative Group between the WCC and Pentecostals held its fourth meeting, in Cleveland, USA. The Continuation Committee on the Global Christian Forum, which involves a broader group of churches than does the WCC, met twice in 2003 to plan future activities.





This initiative plans a series of regional events and a global meeting in 2007 which together are meant to bring together the leadership of the main Christian traditions in the world.

The Conference of the Secretaries of Christian World Communions met during the year in Cyprus. It was the first time the secretaries had met in a predominantly Orthodox context. This new experience opened the possibility to discuss some sensitive issues like “church growth” and proselytism.

The WCC strengthened collaboration with other ecumenical bodies, notably the Regional Ecumenical Organizations. The group of general secretaries of the REOs and the WCC met to discuss the reconfiguration of the ecumenical movement and the preparation for a second round of discussions with the ecumenical partner agencies/specialized ministries, which took place immediately after the meeting of the REOs-WCC group. The group prepared a paper on the role of conciliar ecumenical bodies and their relationships with ecumenical partner agencies.

Following an initiative of the WCC general secretary, the Rev. Dr Konrad Raiser, and after consideration by the governing bodies of the WCC, an international meeting was convened in Lebanon in November 2003 to discuss a “new configuration”, or ways of strengthening relationships among the various actors in the ecumenical movement. The consultation’s purpose was to analyze the main challenges presented to the ecumenical movement by the changing world situation, and to identify the key areas of change and renewal necessary for a reconfiguration. It called for a broad and participatory process and asked the WCC “to invite churches and ecumenical partners (and potential partners) to enter into this conversation”.

The Eritrean Orthodox Tewahedo Church was received as a member church in the WCC. Four national councils of churches were received as associate councils with the WCC, bringing the total to 64: the Christian Council of Nigeria, the Christian Council of Norway, the Council of Churches of Puerto Rico and the Protestant Council of Rwanda. The Global Fellowship of Christian Youth, and Habitat for Humanity International, were recognized by the central committee as international ecumenical organizations in working relationships with the WCC, bringing that total to 28.

Meetings were held by WCC staff with the heads of churches in Jerusalem, and agreement was reached to establish the Jerusalem Ecumenical Centre under the auspices of the WCC.

Visits were made to the Russian Orthodox (in Moscow, Minsk and Kiev), some of the Orthodox churches in the USA and to the Ecumenical Patriarchate. Hierarchs of the Orthodox churches in Greece and Belarus visited the WCC. WCC staff also took part in the annual meeting of the patriarchs of the Oriental Orthodox churches in the Middle East.

The WCC was officially represented at assemblies of the Conference of European Churches, the Lutheran World Federation, the Mennonite World Conference, the All Africa Conference of Churches and the Middle East Council of Churches.

A Church for All

“A Church of All and for All” is the title of a major statement received and commended to the churches by the (WCC) central committee in 2003. Composed by the Ecumenical Disability Advocates Network (EDAN) with the active involvement of Faith and Order, the statement urges a reconsideration of Jesus’ parable of the great banquet in Matthew 22.

The EDAN statement builds on theological and pastoral contributions of disabled people, parents and all who experience life in company with them. It identifies the vulnerability of disabled people both to discriminatory social trends and manipulation by religious groups. “A Church of All and for All” bears witness to the experience of disabled people who “find strength in the care of Christ”, yet it also confesses that many have discovered “that the Church’s teaching on this truth has been too limited”.



Building the Unity of the Church

Faith and Order assists and encourages churches in addressing doctrinal and theological issues and related practices which are historically connected with the division and unity of the Church. Part of its task requires the integration of social and political issues into ongoing theological discussions of church unity. The Roman Catholic Church is a full partner with member churches of the World Council of Churches in the work of Faith and Order.

Throughout 2003, Faith and Order continued its commitment to research and study. In a major consultation, Faith and Order addressed the issue of the ordination of women. Initiatives involving other WCC teams and constituencies were brought to completion, including collaboration with the Ecumenical Disability Advocates Network (EDAN) on its statement “A Church of All and for All” (see sidebar). The WCC’s central committee has commended the EDAN statement to the churches for study and comment. Another group worked on interpretation of scripture, Tradition and traditions and the hermeneutics of confessionality. Plans were laid for a 2004 consultation on symbols.

Among the most visible activities of Faith and Order is preparation for the Week of Prayer for Christian Unity, planned with officials of the Pontifical Council for Promoting Christian Unity as well as representatives of local churches. Staff from Faith and Order and the Pontifical Council met in September 2003 with church representatives in Slovakia to plan materials for 2005. Faith and Order agreed to prepare the text in English, while the Pontifical Council will edit and format the French version.

Particular care was given to completion of the study on ecclesiology, “The Nature and Purpose of the Church”, taking into account responses previously received from churches, councils of churches, theological colleges and ecumenical institutes. The related consultation on “Ministry and Ordination in the Community of Women and Men, the Church” was held at Bad Herrenalb, Germany, in early December. There, the methodology centred on wide-ranging theological deliberation rather than moving to take a decision or approve a final report.

Another major focus in 2003 was on baptism, through the collection and comparison of baptismal liturgies of the churches. A number of those involved in this effort have also participated in discussions on this subject by the Joint Working Group between the WCC and the Roman Catholic Church.



Faith and Order also continued to explore the area of theological anthropology. The second of two consultations on “Human Persons in the Image of God” was held in El Paso, Texas, USA, in February-March 2003. Scientists and theologians reflected together on bio-ethics and human life, addressing such subjects as violence, disability, ethnicity, national identity and sexuality.

Ongoing research was undertaken on the topic of ethnic identity, national identity and the search for unity. In June 2003 a consultation bringing together biblical scholars and representatives from local “self-studies” in widely dispersed regions was held at the University of Wales. Academics wrestled with texts that have been influential in the study of ethnic and national identities. During the year, progress was made towards publication of papers from this project including two local self-studies on Sudan and Fiji.

Following internal restructuring of the WCC in November 2002, key responsibility for the task of theological reflection on peace was integrated into Faith and Order. In April, a group of theologians met at Cartigny, Switzerland, and drafted the outline of a document entitled “Nurturing Peace, Overcoming Violence: In the Way of Christ for the Sake of the World”. One focus of this process has been the use and abuse of power, both in causing conflicts and in fostering a culture of peace.

Pastoral concerns for the disabled are underpinned by theological reflection on the notion that humanity is created in the image of God. Criticizing the idea that the mind or soul alone is created in God’s image, the statement suggests that a more appropriate theology of disability will take into account the corporate nature of “imago Dei” and being “in Christ”. Appealing to churches, the statement says that disabled people “do not need pity, or mercy, but compassionate understanding and opportunities to develop their vocations, possibilities and abilities”.



Speaking the Truth to Power



In 2003, the WCC Churches' Commission on International Affairs (CCIA) marked 60 years of advocacy and Christian witness on global issues. CCIA today is part of the WCC's International Affairs, Peace and Human Security team. During the year, the team's programmatic work was largely dominated by the world political context, in particular the Middle East conflicts, development of the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) which completed its first full year of activity (see page 26) and ecumenical response to the war on Iraq. WCC International Affairs staff were involved in a range of advocacy initiatives at the UN and directly with governments.

The WCC gave particular attention to enabling and communicating the global church response to the war on Iraq. An international meeting of church leaders in Berlin, co-convened by the WCC in February 2003, appealed for an alternative to military invasion. Church leaders from several regions stated, "For us it is a spiritual obligation, grounded in God's love for all humanity, to speak out against war in Iraq. Through this message we send a strong sign of solidarity and support to churches in Iraq, the Middle East and the USA." The executive committee of the World Council of Churches, meeting in Bossey, Switzerland, 18-23 February 2003, deplored moves towards war on Iraq and expressed deep concern for the humanitarian consequences. Churches were asked to join in a day of prayer for peace in Iraq at the beginning of Lent. Later in the year, the WCC sustained advocacy efforts against the war, and, in Iraq, the WCC worked through the ecumenical emergency coordination office ACT International to deliver relief supplies and to alleviate hardship in Iraqi communities.



Also in the Middle East, the WCC International Affairs team made plans to establish a Jerusalem Ecumenical Centre in the Old City of Jerusalem, following a comprehensive consultative process with the heads of churches of Jerusalem. The centre is expected to serve as a focal point for church witness in Jerusalem and WCC and Middle East Council of Churches' advocacy in the region and to house the WCC's Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

In February, the development of truth and reconciliation processes in various countries, especially in Peru and Sierra Leone, was examined by a panel at the World Social Forum in Porto Alegre. The WCC highlighted the central role of churches and religious communities in these processes.

In collaboration with African churches and the All Africa Conference of Churches, the WCC's International Affairs team convened a consultation on issues of peace, justice and human rights in Africa. The event, held in Nairobi from 25 to 30 January, brought together 60 participants and mapped out a common framework for ecumenical action in the region.

The WCC restructured its presence at the United Nations, both in New York and Geneva, following recommendations of an evaluation process in 2002. New staff were appointed at the WCC UN liaison office in New York, and a wide-ranging advocacy week was held in November (see sidebar). Other work focused on the 59th Session of the United Nations Commission on Human Rights which took place in Geneva from 17 March to 25 April 2003. The WCC/CCIA delegation, which has consultative status as an international NGO, focused on human rights violations in Nigeria, Pakistan, Indonesia and Sudan. Briefings were arranged, as were meetings with members of the commissions, UN Special Rapporteurs and government missions.

International Affairs continues to monitor critical international situations, human rights, religious freedom and other concerns, and advises and supports churches on appropriate responses. Much of this work is deliberately low-profile, seeking to influence processes of change through meetings and correspondence. On selected public issues, policy statements or minutes were adopted in 2003, including statements on the crisis in Zimbabwe and the hope for reunification of Cyprus. Among other actions, the central committee meeting in August debated and adopted a major statement on developments in Europe.



WCC International Affairs hosts UN Advocacy Week in New York

During 2003, significant efforts were made to renew and strengthen the WCC's presence at the United Nations headquarters in New York. To mark 60 years of ecumenical advocacy at the UN, in November the WCC invited churches, diplomats and academics for a week-long advocacy event at the UN Church Centre in New York City. The agenda during the week included working sessions, public seminars and worship. The main sessions focused on the work of the WCC and churches on human rights, disarmament, impunity, response to crisis and conflicts, and methodology for UN advocacy. The public seminars gave an opportunity for dialogue with experts and diplomats on four issues: "Human Rights Ten Years after the UN Conference on Human Rights in Vienna", "International Law in Israel and Palestine", "Peace in Sudan" and "Ethical Perspectives on the Responsibility to Protect". The week increased the WCC's – and the churches' – visibility at the UN, and allowed the WCC to identify new ways of working with churches worldwide. Participants agreed plans to make the WCC's advocacy week an annual event.



Dialogue with Neighbours of Other Religions

During a visit to the World Council of Churches in Geneva, the Iranian president and spiritual leader Sayyid Mohammad Khatami made a forceful argument that inter-religious dialogue should be seen as an alternative to religious fundamentalism and as a source of international peace and stability.

The WCC carried out a series of activities in the area of inter-religious relations and dialogue in 2003. Most visible of these was the visit of Iranian President Mohammad Khatami to the Ecumenical Centre in Geneva in December (see sidebar). Earlier in the year, Armenian Catholicos of Cilicia Aram I, the moderator of the World Council of Churches' central committee, had called for "dialogue, relations and collaboration with other religions" to be designated a "high priority" in the Council's ecumenical witness.

The Inter-religious Relations and Dialogue (IRRD) team gave close attention to several Christian-Muslim encounters during the year. An international Christian-Muslim meeting in London, held in October 2003, reflected on the way political tensions and conflicts, mostly involving the Arab states and the USA, are impacting relations between Muslims and Christians throughout the world. Following some discussion of religion and politics in Iraq and Palestine, the meeting offered thoughts on the controversies over values, religious or secular, that are said to exacerbate divisions between the "Western world" and the "Muslim world". The WCC was invited by a number of Muslim organizations, both broadly international and European, to play the role of convenor and facilitator in a new process of consultation on related issues.

Another major area of WCC commitment is Christian-Jewish dialogue. Relations with the International Council of Christians and Jews were given a more concrete form in 2003 as IRRD together with Faith and Order entered into discussion of a long-term project on the inter-relationship of Jewish-Christian dialogue and the churches' self-understanding.



A group of theologians, philosophers and other educators from Buddhist, Christian, Hindu, Jewish and Muslim traditions met for the fourth time in a "Thinking Together" process in St Petersburg, Florida, from 13 to 17 December 2003. The theme of the meeting was "From Xenophobia to Philoxenia – Creating Space for the Other in Our Religious Traditions and in Life Together". The gathering explored what can be achieved when people of different faiths do their thinking not just in awareness of each other's existence, but actually in each other's presence and with each other as interlocutors.



Speaking as a religious personality and intellectual, President Khatami addressed an audience of religious leaders, diplomats, academics, journalists and staff of the WCC and other ecumenical organizations based in Geneva on 11 December 2003. His theme was “Religious Dialogue and International Relations”. Responses to the president’s presentation were offered by H.E. Kjell Magne Bondevik, who is prime minister of Norway as well as a Lutheran pastor in the Church of Norway, and by the outgoing WCC general secretary, the Rev. Dr Konrad Raiser.

The visit of the Iranian leader was made in the context of a long-standing involvement of the WCC in inter-religious dialogue. Since 1995, the WCC has sought to foster regular contacts and conversation with Iranian Islamic leaders and intellectuals, through Christian-Muslim seminars organized alternately in Teheran and Geneva.

The WCC continued to explore new areas of dialogue, including discussions with people of indigenous beliefs and of African traditional spirituality.

The complex relationship between religious faith and violence was studied. A multifaith workshop preparing for the Visser ’t Hooft memorial consultation on religion and violence brought together WCC staff from several programmes, together with people of other faiths. The theme chosen for 2004 was “Religion, Power and Violence – a Consultation for Inter-religious Peace-building”. One expected outcome is an interfaith study guide for use by various communities living in multicultural contexts.

Attention was also given to the question of religious pluralism. The “Ecumenical Considerations for Dialogue”, approved by the central committee in 2002, generated many requests from interfaith partners to publish the document for their own communities. WCC staff organized a consultation on “Religious Plurality and Christian Self-understanding” in October 2003. The consultation process represents an attempt to provide a theologically comprehensive view of Christian identity in a religiously plural world. A study document is in preparation for the WCC ninth assembly in 2006, to be accompanied by a study guide on religious plurality and Christian self-understanding.

WCC staff held an annual meeting with counterparts from the Vatican’s Pontifical Council for Inter-religious Dialogue. Among issues in the June 2003 meeting in Rome were the joint project “The Contribution of Africa to Religious Life in the World”, which involves a multifaith meeting in 2004. The question of proselytism was discussed in the context of Hindu-Christian relations, and it was decided to embark upon a multifaith process involving a hearing with people of other faiths, theological work on the issue of conversion, and concluding with a common statement or code of conduct.



Witness to the World

Mission and evangelism in the WCC's understanding serve to facilitate common witness in each place and in all places, and to assist churches to support one another in their evangelistic task. The Mission and Evangelism staff works with churches and mission agencies worldwide, and stimulates them to explore relevant methods, programmes and theologies of holistic evangelism. The work in mission of the WCC is guided by the Commission on World Mission and Evangelism (CWME).

During 2003, plans were developed for the Conference on World Mission and Evangelism (CWME), which will be held in Athens, Greece, 9-16 May 2005. This will be the sixth world conference since the integration of the International Missionary Council into the WCC in 1961, and it will be the first time that an ecumenical mission conference is held in a predominantly Orthodox context. The event promises to be one of the widest international consultations on mission and evangelism, going beyond the WCC membership to include Roman Catholic, Evangelical and Pentecostal churches. The conference theme, decided in 2003, is "Come, Holy Spirit, Heal and Reconcile."

In 2003, the mission and evangelism programme focused on preparation for the conference on World Mission and Evangelism, which will be convened in Greece in May 2005 under the theme "Called in Christ to be Reconciling and Healing Communities". The conference will be one of the most universal mission gatherings, and will involve over 500 participants from virtually all Christian traditions, including significant Roman Catholic participation. In December 2003, a high-level delegation from the Vatican visited the Ecumenical Centre to develop plans for the event.

The theological dimension of healing was given emphasis, in connection with plans for the mission conference. A dialogue with Pentecostals on faith, healing and mission continued in 2003, with a specific emphasis on Latin America.

In other work, a study process on the complex issue of the Christian understanding of religious plurality, requested by the WCC central committee, commenced in October at an event attended by scholars from different continents and a wide range of denominations. Four issues of the *International Review of Mission* were published during the year.

The team carried out a range of activities aimed in the field of mission during 2003. A "School for Mission – Preaching the Gospel in Eastern Europe" was held in Warsaw, Poland, involving a wide spectrum of Christian mission leaders from Eastern Europe. The purpose of these annual "schools" is to equip churches for authentic evangelism and the schools' programmes



are adapted contextually to meet specific regional realities. At the end of the school in Poland, participants produced an open letter to the churches, “Call for Common Witness in Eastern Europe”.

An integral component of the mission programme, the Urban Rural Mission (URM) work emphasizes solidarity with the poor as a central part of the church’s mission, working through grassroots communities and marginalized groups in society. In 2003, URM continued its process of renewal and sharpening of its objectives through a series of consultations. URM provided support for networks of marginalized groups, training for community organization and leadership development, inter-regional exchanges, and for people exposed to particular hardship.

The health and healing work of the WCC is an integral part of mission and evangelism. It seeks to enable the churches to transform congregations into healing and welcoming communities through education, advocacy, networking and practical action – with a priority focus on HIV/AIDS.

A range of meetings and other activities facilitated networking and information-sharing of church-related organizations involved in the response to the HIV/AIDS pandemic. During the year, WCC staff co-organized a global meeting on “Strengthening the Ecumenical Response to HIV/AIDS” to coordinate strategies of churches and ecumenical agencies. The WCC continued its involvement in the CORE Initiative, which is a major USAID-funded global programme designed to enhance the response of community and faith-based leaders and institutions to the causes and consequences of HIV/AIDS. Priority was also given to the Africa region and to the Ecumenical HIV/AIDS Initiative in Africa (see page 28).

In other areas of health care, the WCC commemorated 25 years of the Declaration on Primary Health Care, in which the churches have traditionally had a strong involvement, through a series of training workshops with churches. During the year, the WCC worked with grassroots health movements such as the Peoples’ Health Movement, regional ecumenical church-related health associations and networks, and international platforms such as the NGO Forum for Health, which the WCC currently chairs. Plans were made to re-launch *Contact* magazine, an ecumenical journal of health-related issues.



WCC, the churches and the International Monetary Fund and World Bank: A spirituality of resistance

In 2003, the WCC continued its intensive dialogue with the IMF and World Bank. Two high-level encounters between the WCC and the Bretton Woods institutions were organized, in Geneva and in Washington. The meetings focused on critical assessment of the evolution of the mandates of the institutions and their understanding of development. The meetings analyzed the social consequences of the privatization of public goods, participation of civil society in development, and issues of institutional governance and accountability.

In preparation for these encounters, an internal meeting of over 70 church leaders, theologians, economists and ecumenical agencies was organized in Geneva. Stimulating debate focused on the often contradictory policies of international financial institutions, particularly the link between poverty eradication, the privatization of public services and wealth creation. Addressing the meeting, the WCC general secretary Konrad Raiser spoke about his vision of a "spirituality of resistance". Such a spirituality seeks ways of resisting policies and practices which serve to increase the power and wealth of a few while neglecting the basic needs and the right to life of all.

Ethics of Life and Alternatives to Globalization

The WCC's work on justice, peace and creation is undertaken within the context of economic globalization, concentration of power in the hands of a minority, and growing injustice, violence, exclusion and destruction of the earth. For the WCC, globalization is not simply an economic process; it also has cultural, political and religious dimensions. The Justice, Peace, Creation team (JPC) works with churches to uphold an alternative vision of the unity of humankind, a vision characterized by justice and solidarity, promoting cultural diversity and affirming the inherent spirituality of varied traditions.

One important change for JPC in 2003 came about in its work with indigenous people. In June 2003, the WCC office on indigenous peoples' concerns was relocated to Bolivia, where it works jointly with the Latin American Council of Churches. The office focuses on advocacy, formation and networking with indigenous peoples and their churches. The WCC continues its facilitation of preparatory meetings for indigenous peoples involved in UN meetings and international platforms.

One of the main areas on which JPC focuses is the exploration of alternatives to globalization. As part of the long-term JPC process on economic justice, a regional consultation took place in Latin America where participants affirmed the need for a "globalization of the fullness of life". The WCC contributes actively to work on trade through the Ecumenical Advocacy Alliance (EAA), a global network of churches and organizations co-founded by the Council; the WCC also supports the campaign "Trade for People and Not People for Trade". In related work, the WCC has pursued its dialogue with the World Bank and International Monetary Fund (see sidebar). In all its work, JPC sought to uphold a particular ethic of care and solidarity among women as an alternative to the present economic paradigm in the world.



Climate change and water were the priority themes for the WCC's participation in the 2003 governing council of the UN Environment Programme, the UN Commission on Sustainable Development and the World Conference on Climate Change. A WCC delegation was involved in the 9th Conference of Parties of the United Nations' Framework Convention on Climate Change.

The WCC ensured a significant ecumenical presence at the World Social Forum (WSF) in Porto Alegre and organized four public seminars under the title of "a spirituality of resistance". The WSF was attended by more than 80,000 people, forming a unique space for the exchange of ideas, visions and actions for alternatives to economic globalization.

In October, JPC brought together women theologians from throughout Africa to deepen reflection on empowering women in their churches. The consultation addressed what it means to be church in Africa; participants included a predominance of Pentecostal and other African instituted churches. The consultation addressed the role of culture and various forms of violence against women in society and church, and the challenge of the HIV/AIDS pandemic and the responsibility this places on theologically trained women.

Other JPC work focused on overcoming racism. A resource guide on "transformative justice" was prepared, and staff were involved in follow-up to the world conference against racism, supporting networks and initiatives in this area. The WCC Special Fund to Combat Racism prioritized support for oppressed communities in Europe and the Americas as well as for empowerment of Dalit communities in India.

The WCC's World Youth Programme (WYP) equips young people to respond to the challenges of their situation in church and society. WYP supports projects in sectors such as ecumenical leadership development, overcoming violence and HIV/AIDS. The WCC internship programme hosted a group of young people for a year at the Ecumenical Centre in Geneva. The traditional WCC stewards' programme brought together 33 young people from 25 countries for a one-week ecumenical leadership training seminar as they assisted with practical tasks during the 2003 WCC central committee meeting.



Churches Serving Human Need

Designing programmes to respond to human need depends on the development of strong relationships with partners and churches, and is at the heart of the WCC fellowship. The Diakonia and Solidarity team strengthens ecumenical cooperation in the area of practical service, capacity building and development cooperation worldwide, and coordinates the WCC's work with uprooted people – refugees and migrants

Following the decision of the WCC officers in late 2002, two regional offices were relocated to the Pacific (Fiji) and the Middle East (Lebanon). Diakonia and Solidarity is also responsible for the Eastern Europe Office (in Poland), the Ecumenical Women's Solidarity Fund office in Croatia, and has oversight of the US Office, based in New York. Regional desks for Africa, Asia, Europe, the Caribbean and Latin America continued to operate from Geneva.

During 2003, staff actively participated in a number of international ecumenical networks and events. Staff worked closely with ACT International, the joint emergency relief office of the WCC and the Lutheran World Federation, and with Aprodev, the Association of WCC-related Development Agencies in Europe. Involvement in major secular NGO meetings was strengthened, including the Pacific Partnership Forum, the ACP (Africa-Caribbean-Pacific) Civil Society Forum, the Steering Committee for Humanitarian Response, the International Council of Voluntary Agencies and the World Social Forum. Staff represented the WCC in UNHCR steering and executive committee meetings, and in the Inter-Agency Standing Committee (IASC), which brings together the directors of all UN agencies involved in humanitarian assistance.

Throughout the year, ecumenical regional group meetings were held in seven regions. These annual gatherings offered an opportunity for churches and ecumenical agencies to analyze the situation of churches and ecumenical life,



deepen theological reflection on diakonia and justice, and discuss the reconfiguration of the ecumenical movement.

Advocacy on uprooted people was strengthened to promote the effective protection of the rights of uprooted people and to enable networking among churches and ecumenical organizations. Priority was given to the Global Ecumenical Network on Uprooted People, a network of regional and national ecumenical networks working with refugees and migrants.

The WCC Strategic Initiatives Fund (SIF) enables the WCC regional desks to respond to strategic or urgent needs of churches and ecumenical partners. In 2003, over 25 projects were enabled in seven regions, ranging from support for the participation of Liberian church representatives in peace negotiations to the organization of an ecumenical delegation to Haiti as well as support for a new network of churches involved in anti-trafficking work in Eastern Europe.

The team implemented or funded multiple projects to encourage churches and ecumenical organizations to respond to human need in their communities, and to strengthen the ability of churches and ecumenical organizations to develop on-going programmes in diakonia and development.

In the area of capacity building, the Diakonia and Solidarity team gave priority to three areas in 2003: leadership development, organizational development and development of training materials. Among the diverse projects developed in these areas, four seminars on socio-economic and psychological training were organized for women and youth in Benin; 25 participants from South Asian countries participated in leadership training in India; in Latin America, two regional workshops for ecumenical executive and technical staff were held; and in the Middle East, youth participants from throughout the region participated in a leadership training conference.

In addition to multiple regional initiatives, three global teamwide initiatives were implemented. As part of the Dignity of Children programme, national networks in Asia were supported and strengthened, and a mapping project of church actions with children was started. A Diakonia and Justice study project was planned, and will explore the relationship between diaconal work and the struggle for justice. The study will be completed in 2004 and presented to the new Commission of the Churches on Diakonia and Development. Finally, the team supported the publication of a booklet on "Gender and Diakonia" the final step of a project initiated by the WCC in 2001.

Ecumenical Women's Solidarity Fund in the former Yugoslavia

The WCC's Ecumenical Women's Solidarity Fund (WCC EWSF) is a project fund used by women for women in the countries of the former Yugoslavia. It seeks to restore hope, promote reconciliation and human dignity, and enable people, regardless of their ethnicity, religion or origin to rebuild their lives and communities affected by devastating wars and their consequences in this region. In 2003, the WCC EWSF marked its 10th anniversary in the service of victims of war.

The WCC EWSF was set up to be a fast-acting and tangible instrument of assistance to women and communities in need. The Fund finds support from churches and related donor agencies of the WCC throughout Europe and North America. Since its creation, the EWSF has provided support to more than 320 projects throughout former Yugoslavia. Women from all ethnic groups have been included in a wide range of self-help initiatives ranging from income-generation and skills training to health programmes and psycho-social counselling. From the outset, the Fund has been used by women for women to enable the most vulnerable to restore their self-esteem, dignity and basic human rights, and to offer support through quiet and caring hands of solidarity.



Education and Ecumenical Formation

The WCC is one of the main global bodies with the responsibility of advocating forms of learning which nurture ecumenical attitudes, behaviour and ways of relating. The WCC collaborates with churches, educational institutions and networks to develop ecumenical education and formation in all forms of expression. In 2003, the Education and Ecumenical Formation programme was integrated into the Mission and Evangelism team.

The most significant change in 2003 was in relation to OIKOSNET (the global ecumenical network of Christian laity centres, academies and movements for social concern). Responsibility for its administration passed from the WCC to the network itself. The WCC is committed to a creative relationship with OIKOSNET, albeit with significantly reduced staff resources.

Pilot projects in ecumenical formation for staff in the Ecumenical Centre, and with staff of one specialized ministry, have taken place and been evaluated. Regional collaboration on ecumenical formation continues to develop; the most significant example of this was the collaboration in the Asia Religious Educators Forum organized by the Christian Conference of Asia.

During 2003, interfaith learning continued to produce significant results. Looking to the future, work began on a project to develop a resource for inter-religious education which would assist educators in faith communities and in educational systems.

The Ecumenical Theological Education (ETE) programme continued to work through three regional consultants in addition to the Geneva-based staff, in Asia/Pacific, in Latin America/Caribbean and in Central and Eastern Europe. Coordination of the Africa/Middle East region is undertaken from Geneva. The annual meeting of the ETE Working Group reflected on and analyzed regional theological education trends and the opportunities of offering an ecumenical perspective. Among other efforts, WCC staff visited theological educators in Indochina and the Pacific, and a consultation was held on “Ecumenical Cooperation on Theological and Religious Education in Post-Communist Europe”.

The scholarships programme gives support to the ecumenical movement and its educational ministry by making awards for individual study and for group training. In 2003, there were 92 awards to individuals and 10 awards for group training. The emphasis in selection is based on potential benefits for requesting bodies and the communities they serve. Group training received increased emphasis. A pilot regional initiative with the Mindolo Ecumenical Foundation (Zambia) was established to make possible the award of forty WCC scholarships (twenty scholarships each year for two years) to African students. The Scholarships Working Group identified four thematic areas of priority for study/training (including group training) for the years 2004-2006: interfaith relations, globalization, overcoming violence and HIV/AIDS.



The Ecumenical Institute, Bossey

The Graduate School of Ecumenical Studies is open to students holding a first diploma in theology from their own church and academic settings. During 2003, the school was reorganized, and the 54th session of the Graduate School of Ecumenical Studies, on the theme “Mission and Healing in a Broken and Suffering World”, was held during the first months of 2003. Later in the year, the 55th session of the Graduate School focused on the theme of “The Responsibility of Religion for Peace-Making in Contexts of Increasing Violence”. The relationship between Bossey and the University of Geneva, which endorses Bossey’s diplomas, was strengthened.

A recent addition to the curriculum at Bossey, the Master of Ecumenical Studies degree programme, allows a limited number of students to pursue study in a range of ecumenical subjects. The Bossey research programme focused on the following themes: “The Present Situation of the Religious Life in the World and its Challenges to the Ecumenical Movement”, and “Towards an Ecumenical Social Ethics in a Period of Accelerated Process of Globalization”. Following persistent demand from students and churches alike, plans were made to introduce a PhD in ecumenics at Bossey starting in 2004.

The annual seminar on Orthodox spirituality was hosted in Volos, Greece, allowing participants to deepen their understanding of the theology and prayer life of the Christian East. Also in 2003, an intensive English-language summer school was organized as an opportunity for ecumenical formation. A series of short-term seminars were hosted at Bossey during 2003 on acute contemporary issues that confront and challenge churches. These seminars involved more than 150 participants.

Bossey maintained its reputation as a free space at the leading edge of the ecumenical movement, allowing Christians from quite diverse origins to explore delicate and complex subjects related to the church’s role in the world. In 2003, for example, the theme of human sexuality and the church was explored, and this experience left participants with a deeper understanding and sensitivity.

In 2003, the WCC’s Ecumenical Institute located at Bossey, near Geneva, marked the fiftieth anniversary of its first graduate school. It also completed a major renovation of the main building (see photo). Sometimes referred to as an ecumenical “laboratory”, Bossey provides a unique intercultural and interconfessional setting for ecumenical theological encounter. Each year, students from around the world form a community in which ecumenical experiences and spirituality are shared, ecumenical understanding is nurtured and a high standard of ecumenical post-graduate education for lay and ordained leadership of the church is provided.



The WCC's Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) completed its first full year of operation in 2003. The programme was established as part of an ecumenical campaign to "End the Illegal Occupation of Palestine: Support a Just Peace in the Middle East", which was launched following a call by the heads of churches of Jerusalem for international solidarity with the people of the conflict-ridden region. While it is a project of the WCC, the EAPPI is first and foremost an ecumenical initiative that brings together the churches and related organizations in Jerusalem with WCC member churches and ecumenical organizations.

Ecumenical Accompaniment Programme in Palestine and Israel



The EAPPI is based on principles of international humanitarian and human-rights law. It developed as a response to Israel's violation of internationally accepted norms and principles of human rights and the rule of law. The mission of EAPPI is to accompany Palestinians and Israelis in nonviolent actions and concerted advocacy efforts to end the illegal occupation of the Palestinian territories, and in support of a just and sustainable peace in the region. EAPPI is managed by the WCC's International Affairs team, and through the EAPPI coordinating office in Jerusalem. EAPPI works with and through international teams of Ecumenical Accompaniers (EAs) sent by WCC member churches and related organizations.



By the end of 2003, almost 100 Ecumenical Accompaniers from around the world had served in the programme, and during the year they were placed in and accompanied the work of a large variety of local church, Palestinian and Israeli organizations. Geographically, the accompaniers were placed in the Gaza Strip and in several towns and villages in the West Bank, as well as East and West Jerusalem.

Within their EAPPI mandate priorities (solidarity, human-rights monitoring and advocacy, witness and support of nonviolent alternatives for ending occupation, and facilitation of movement and protection of civilians), the EAs were engaged in a number of accompaniment tasks during the year, examples of which included:

- accompanying health teams crossing military checkpoints while transporting patients from West Bank towns and villages to hospitals in Jerusalem, as well as accompanying mobile health clinics in their emergency rounds to West Bank clinics;
- being present in vulnerable communities, e.g. with those located near Israeli settlements and the wall or “fence”, visiting schools and homes, and helping with harvesting;
- monitoring the conduct of Israeli soldiers at checkpoints and other barriers, during demonstrations and military actions;
- monitoring house demolitions and being present with affected families;
- assisting human rights, peace, information and ecumenical organizations with field-work, research, documentation and reporting on issues such as freedom of movement in southern Gaza, water problems resulting from occupation, statelessness, house demolitions, the rehabilitation of youth and the construction of the separation wall;
- working with the churches and Christian communities of Jerusalem, visiting church schools and homes and accompanying church leaders on local travels and on their way to meetings;
- accompanying human-rights field-workers in collecting testimonies, humanitarian workers in delivering relief aid to remote areas, mental health doctors visiting patients at home, and peace activists attending protest actions, and assisting staff of host organizations with their work in Jerusalem when they were unable to travel there due to restrictions of movement;
- delivering vocational training and sessions on nonviolence to women’s groups;
- patrolling areas where there was a curfew or regular violence, to ensure that children safely attend school.

The ecumenical accompaniers were also involved in solidarity actions such as:

- meeting ecumenical delegations and visiting journalists;
- participating in and assisting in organizing Christian humanitarian convoys;
- being present at peaceful joint Palestinian/Israeli demonstrations against the separation wall;
- documenting and compiling a thematic publication about the construction of the separation wall.

A strong emphasis was given to communication as a way to build international awareness in aiding advocacy efforts. Ecumenical Accompaniers produced dozens of articles, short reports and journal entries in English and in their own languages, as well as dozens of photographs, many of which have been put up on the WCC EAPPI website: www.eappi.org.

What’s Going on at the Bottom of the Garden?

There is something odd going on at the bottom of my garden. Where other people may have gnomes and fairies, in my garden a wall is being built. Nothing odd about that, you may think. People need to mark boundaries. But this wall is big, over 24 feet high. It snakes through the landscape, and every day the attendant cranes add more great concrete segments so that it gets a bit longer. And on the other side the people get a bit further away from us. Have you guessed by now where I am? I’m living in Jerusalem, a few minutes’ walk from the Mount of Olives. Israel is building this barrier illegally into the land it continues to occupy since 1967. The authorities say that the purpose is to give Israel greater security from suicide bombers. In the meantime, it creates havoc in the lives of ordinary Palestinians, dividing communities in half and cutting farmers off from their land. The actions of the Israeli government have drawn comparisons to the system of apartheid. In reflecting on the odd scene unfolding at the bottom of my garden, I am having second thoughts. What’s being built at the bottom of my garden is not odd at all, but obscene.

John Aves was an honorary canon of Norwich Cathedral (UK), and worked as a WCC Ecumenical Accompanier for the EAPPI in 2003. He died in early 2004. His edited article is included here as a tribute to his courageous witness and service.



Ecumenical HIV/AIDS Initiative in Africa

The HIV/AIDS epidemic is acknowledged to be the most critical health challenge currently facing the world, and especially the African continent, where an estimated 30 million people live with the virus. Since the 1980s, the WCC has sought to address the root causes and impact of HIV/AIDS. In early 2002, the WCC and a group of ecumenical organizations and churches launched the Ecumenical HIV/AIDS Initiative in Africa (EHAIA). The purpose of this international ecumenical initiative is to enable churches and ecumenical partners to have a full understanding of the severity of the HIV/AIDS epidemic in Africa and, consequently, to reach out and respond in collaborative efforts to address the challenges it poses. Since 2003, EHAIA assists churches and ecumenical organizations in sub-Saharan Africa to fight HIV/AIDS. The Initiative is coordinated by four regional coordinators in each sub-region of Africa, together with a coordinator based in Geneva and a consultant for theological training and mission.



According to the EHAIA action plan, the ecumenical family envisions a transformed and life-giving church, embodying and thus proclaiming the abundant life to which we are called, and capable of meeting the many challenges presented by the epidemic. For the churches, the most powerful contribution in combating HIV transmission is the eradication of stigma and discrimination: a key that will open the door for all those who dream of a viable and achievable way of overcoming HIV/AIDS and preventing the spread of the virus.

During 2003, EHAIA worked in several key areas. The programme sought to empower and involve people infected with HIV/AIDS to transform their lives, churches and communities. EHAIA developed and provided a network of educational resources on HIV/AIDS, including information-sharing and training for church leaders, clergy and multipliers in church contexts. The Initiative focused on building the capacity of churches and related organizations in the area of prevention, care and counselling. EHAIA provided practical support for church congregations dealing with HIV/AIDS, including assistance to highly-vulnerable groups such as orphans and prisoners, as well as infected clergy. The programme also strengthened church-related health-care and pastoral counselling initiatives. At the level of advocacy, EHAIA worked with the WCC-related Ecumenical Advocacy Alliance to address governments and other decision-makers. EHAIA gave strong emphasis to gender issues and relations in families, churches and related institutions, and sought to remedy attitudes and situations which contribute to the particular vulnerability of women and girls to HIV/AIDS infection. The programme also focused on making visible the theological and liturgical resources of churches and faith-based organizations, through training, networking and the distribution of material.

During 2003, dozens of workshops and other events were organized by EHAIA staff with the churches throughout Africa. Training of trainers workshops focused on teachers of religion and theology. Meetings of church leaders and NGOs were held in several sub-regions, and national training events were held in several countries with the councils of churches. Focus groups for EHAIA training included women's groups, pastors and other clergy, and youth, all of whom can have a "multiplying" role in prevention and education.

As part of its effort to raise awareness and support prevention and education efforts by churches, EHAIA published a number of books and other materials in English and French. Notable examples in 2003 included *AfricaPraying – A Handbook on HIV/AIDS Sensitive Sermon Guidelines and Liturgy*; *HIV/AIDS and the Curriculum – Methods of Integrating HIV/AIDS in Theological Programmes*; and *Responses of the Faith-Based Organisations to HIV/AIDS in Sub-Saharan Africa*. An EHAIA newsletter and website were developed during 2003.

As the pandemic continues to progress, WCC's EHAIA remains committed to strengthening the churches' response to HIV/AIDS, mobilizing all the spiritual and human resources that these faith-based communities can offer.



Artist: Rabel Loggali, Sudan.
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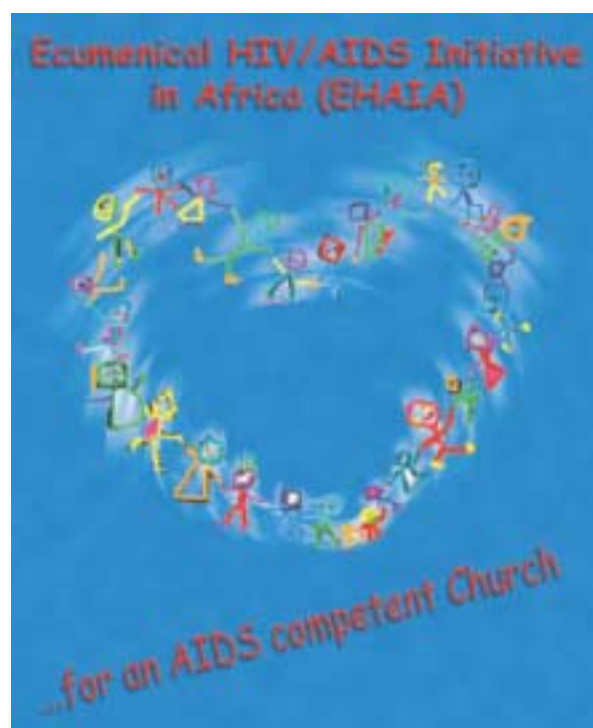




Table 1: membership by region

Region	Total member churches	Number of WCC member churches %	Total church membership	Total church membership %
Africa	90	26%	130 270 834	23%
Asia	73	21%	62 425 023	11%
Caribbean	11	3%	2 566 891	< 1%
Europe	81	24%	273 861 789	49%
Latin America	27	8%	4 699 812	1%
Middle East	12	4%	9 729 600	2%
Northern America	31	9%	73 622 644	13%
Pacific	17	5%	1 950 126	< 1%
Total	342	100%	559 126 719	100%

Table 2: membership by confession

Confession	Total member churches	Number of WCC member churches %	Total church membership	Total church membership %
African Instituted	7	2%	20 400 000	4%
Anglican	33	10%	68 021 778	12%
Assyrian	1	< 1%	350 000	< 1%
Baptist	22	6%	28 403 454	5%
Free	18	5%	1 196 867	< 1%
Hussite	1	< 1%	130 000	< 1%
Independent	2	< 1%	3 600 000	1%
Lutheran	55	16%	59 234 107	11%
Mar Thoma	1	< 1%	1 061 940	< 1%
Methodist	37	11%	35 999 846	6%
Non denominational	2	< 1%	16 115 800	3%
Old Catholic	8	2%	4 721 621	1%
Orthodox Eastern	15	4%	200 216 536	36%
Orthodox Oriental	7	2%	62 081 000	11%
Pentecostal	7	2%	513 096	< 1%
Reformed	104	30%	31 795 380	6%
United and Uniting	22	6%	25 285 294	5%
Total	342	100%	559 126 719	100%

WCC Member Churches 2003

WCC member church statistics by region and confession

The information presented here is based on membership figures as declared by WCC member churches for the WCC 9th Assembly (2006). The church count includes the 342 member churches and incorporates the “international” membership of the churches in other countries. The confessional groupings correspond to the self-identity of churches, and should not be understood as official or permanent definitions.

List of WCC member churches by region and country

The list of WCC member churches is arranged by region and country. The number of 342 official WCC member churches includes 35 associate member churches, indicated with an asterisk (*).

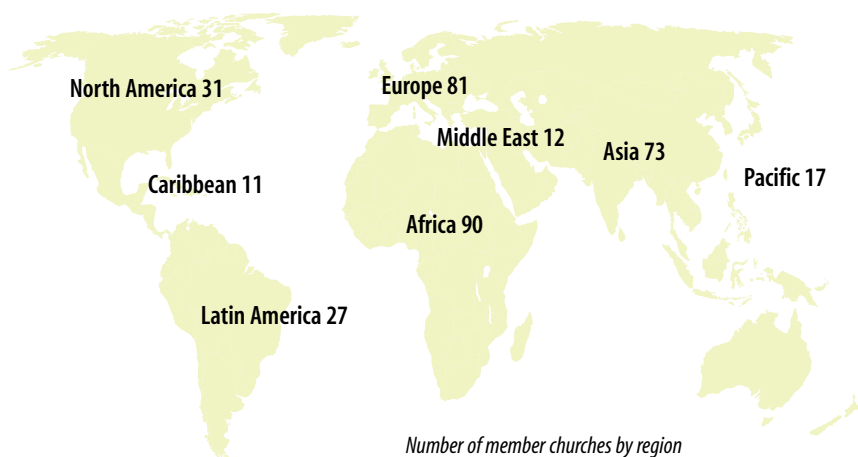
It should be noted that many WCC member churches have members, organized jurisdictions or international communities in more than one country. The countries indicated in this list therefore refer to the location of the church’s main office as defined by the church itself.

The information given here, including the names of countries, does not necessarily represent official WCC policy.

Africa		Equatorial Guinea	*Reformed Presbyterian Church of Equatorial Guinea
Algeria	*Protestant Church of Algeria	Eritrea	Eritrean Orthodox Tewahdo Church
Angola	Evangelical Congregational Church in Angola Evangelical Pentecostal Mission of Angola Evangelical Reformed Church of Angola *United Evangelical Church Anglican Church in Angola	Ethiopia	Ethiopian Evangelical Church Mekane Yesus Ethiopian Orthodox Tewahedo Church
Benin	Protestant Methodist Church of Benin	Gabon	Evangelical Church of Gabon
Burundi	Episcopal Church of Burundi	Ghana	Church of the Province of West Africa Evangelical Lutheran Church of Ghana Evangelical Presbyterian Church, Ghana Methodist Church, Ghana Presbyterian Church of Ghana
Cameroon	*African Protestant Church Evangelical Church of Cameroon Native Baptist Church of Cameroon Presbyterian Church in Cameroon Presbyterian Church of Cameroon Union of Baptist Churches of Cameroon	Kenya	African Christian Church and Schools *African Church of the Holy Spirit African Israel Nineveh Church Anglican Church of Kenya *Kenya Evangelical Lutheran Church Methodist Church in Kenya Presbyterian Church of East Africa
Congo, Democratic Republic of	Church of Christ - Light of the Holy Spirit Church of Christ in Congo - Baptist Community of Western Congo Church of Christ in Congo - Community of Disciples of Christ Church of Christ in Congo - Mennonite Community Church of Christ in Congo - Presbyterian Community Church of Christ in Congo - Presbyterian Community of Kinshasa Church of Jesus Christ on Earth by his Messenger Simon Kimbangu	Lesotho	Lesotho Evangelical Church
Congo, People's Republic	Church of Christ in Congo - Evangelical Community Evangelical Church of the Congo	Liberia	Lutheran Church in Liberia *Presbytery of Liberia
Côte d'Ivoire	Harrist Church Protestant Methodist Church of the Ivory Coast	Madagascar	Church of Jesus Christ in Madagascar Church of the Province of the Indian Ocean Malagasy Lutheran Church
		Mozambique	*Presbyterian Church of Mozambique
		Namibia	Evangelical Lutheran Church in Namibia Evangelical Lutheran Church in the Republic of Namibia
		Nigeria	Church of Nigeria (Anglican Communion) Church of the Brethren in Nigeria Church of the Lord (Aladura) Worldwide Methodist Church Nigeria Nigerian Baptist Convention Presbyterian Church of Nigeria

The number of 342 official member churches includes 35 associate members and the EKD is counted as 6 churches (the EKD itself and 5 founding Landeskirchen).

	Reformed Church of Christ in Nigeria	Javanese Christian Churches (GKJ)
Rwanda	Association of Baptist Churches in Rwanda	Kalimantan Evangelical Church (GKE)
	Presbyterian Church of Rwanda	Karo Batak Protestant Church (GBKP)
	Province of the Episcopal Church of Rwanda	Nias Protestant Christian Church (BNKP)
Sierra Leone	Methodist Church Sierra Leone	Pasundan Christian Church (GKP)
South Africa	Church of the Province of Southern Africa	Protestant Christian Batak Church (HKBP)
	Council of African Instituted Churches	*Protestant Christian Church in Bali (GKPB)
	Evangelical Lutheran Church in Southern Africa	Protestant Church in Indonesia (GPI)
	Evangelical Presbyterian Church in South Africa	Protestant Church in South-East Sulawesi (GEPULTRA)
	Methodist Church of Southern Africa	Protestant Church in the Moluccas (GPM)
	Moravian Church in South Africa	Protestant Church in Western Indonesia (GPIB)
	Presbyterian Church of Africa	Protestant Evangelical Church in Timor (GMIT)
	United Congregational Church of Southern Africa	Simalungun Protestant Christian Church (GKPS)
	Uniting Presbyterian Church in Southern Africa	Toraja Church
	Uniting Reformed Church in Southern Africa	Japan
Sudan	Africa Inland Church - Sudan	*Korean Christian Church in Japan
	Episcopal Church of the Sudan	Nippon Sei Ko Kai (Anglican Communion in Japan)
	Presbyterian Church of the Sudan	Orthodox Church in Japan
Tanzania	Anglican Church of Tanzania	United Church of Christ in Japan
	Evangelical Lutheran Church in Tanzania	Anglican Church of Korea
	Provinces of the Moravian Church in Tanzania	Korean Methodist Church
Togo	Evangelical Presbyterian Church of Togo	Presbyterian Church in the Republic of Korea
	Methodist Church of Togo	Presbyterian Church of Korea
Uganda	Church of Christ in Congo - Anglican	Malaysia
	Community of Congo	Methodist Church in Malaysia
	Church of the Province of Uganda	Protestant Church in Sabah (PCS)
Zambia	Church of Christ in Congo - Episcopal Baptist Community	Myanmar
	Church of the Province of Central Africa	*Mara Evangelical Church
	Evangelical Lutheran Church in Congo	Methodist Church, Upper Myanmar
	Reformed Church in Zambia	Myanmar Baptist Convention
	United Church of Zambia	Anglican Church in Aotearoa, New Zealand and Polynesia
Zimbabwe	Evangelical Lutheran Church in Zimbabwe	Associated Churches of Christ in New Zealand
	Methodist Church in Zimbabwe	Baptist Union of New Zealand
	Reformed Church in Zimbabwe	Methodist Church of New Zealand
	United Church of Christ in Zimbabwe	Presbyterian Church of Aotearoa New Zealand
		Pakistan
Asia		Church of Pakistan
Australia	Anglican Church of Australia	Presbyterian Church of Pakistan
	Churches of Christ in Australia	Convention of Philippine Baptist Churches
	Uniting Church in Australia	Episcopal Church in the Philippines
Bangladesh	Bangladesh Baptist Church Sangha	Evangelical Methodist Church in the Philippines
	*Church of Bangladesh	Philippine Independent Church
China	China Christian Council	United Church of Christ in the Philippines
	Hong Kong Council of the Church of Christ in China	*Methodist Church in Singapore
		Singapore
India	*Bengal-Orissa-Bihar Baptist Convention	Sri Lanka
	Church of North India	Church of Ceylon
	Church of South India	Methodist Church Sri Lanka
	Malankara Orthodox Syrian Church	Thailand
	Mar Thoma Syrian Church of Malabar	Church of Christ in Thailand
	Methodist Church in India	Timor Loroa'ese
	Samavesam of Telugu Baptist Churches	Protestant Church in Timor Loroa'ese
	United Evangelical Lutheran Church in India	Presbyterian Church in Taiwan
Indonesia	*Batak Christian Community Church (GPKB)	Caribbean
	Christian Church of Central Sulawesi (GKST)	Antigua and Barbuda
	Christian Church of Sumba (GKS)	Methodist Church in the Caribbean and the Americas
	Christian Evangelical Church in Minahasa (GMIM)	Moravian Church, Eastern West Indies Province
	Christian Evangelical Church in Sangihe Talaud (GMIST)	Church in the Province of the West Indies
	Christian Protestant Angkola Church (GKPA)	*Methodist Church in Cuba
	Christian Protestant Church in Indonesia (GKPI)	*Presbyterian Reformed Church in Cuba
	East Java Christian Church (GKJW)	Jamaica
	Evangelical Christian Church in Halmahera	Moravian Church in Jamaica
	Evangelical Christian Church in Tanah Papua	United Church in Jamaica and the Cayman Islands
	Indonesian Christian Church (GKI)	Jamaica Baptist Union
	Indonesian Christian Church (HKI)	*United Protestant Church
		Moravian Church in Suriname
		Trinidad and Tobago
		Presbyterian Church in Trinidad and Tobago



Number of member churches by region

	Reformed Church of Alsace and Lorraine	El Salvador	*Baptist Association of El Salvador
	Reformed Church of France		*Salvadorean Lutheran Synod
Germany	Catholic Diocese of the Old Catholics in Germany	Mexico	Methodist Church of Mexico
	Evangelical Church in Germany	Nicaragua	Baptist Convention of Nicaragua
	Latvian Evangelical Lutheran Church abroad		Moravian Church in Nicaragua
	Mennonite Church in Germany	Peru	*Methodist Church of Peru
Greece	Church of Greece	Uruguay	*Evangelical Methodist Church in Uruguay
	Greek Evangelical Church		
Hungary	Baptist Union of Hungary	Middle East	
	Lutheran Church in Hungary	Cyprus	Church of Cyprus
	Reformed Church in Hungary	Egypt	Coptic Orthodox Church
Iceland	Evangelical Lutheran Church of Iceland		Greek Orthodox Patriarchate of Alexandria and All Africa
Ireland	Church of Ireland		Synod of the Nile of the Evangelical Church
Italy	*Evangelical Baptist Union of Italy	Iran	Synod of the Evangelical Church of Iran
	Evangelical Methodist Church of Italy	Lebanon	Armenian Apostolic Church (Holy See of Cilicia)
	Waldensian Church		National Evangelical Synod of Syria and Lebanon
Latvia	Evangelical Lutheran Church of Latvia		Union of the Armenian Evangelical Churches in the Near East
Netherlands	European Continental Province of the Moravian Church	Syria	Greek Orthodox Patriarchate of Antioch and All the East
	Mennonite Church in the Netherlands		Syrian Orthodox Patriarchate of Antioch and All the East
	Old Catholic Church of the Netherlands		
	Remonstrant Brotherhood	Israel/Palestine	Episcopal Church in Jerusalem and the Middle East
	Uniting Protestant Churches in the Netherlands		Greek Orthodox Patriarchate of Jerusalem
Norway	Church of Norway		
Poland	Evangelical Church of the Augsburg Confession in Poland	North America	
	Old Catholic Mariavite Church in Poland	Canada	Anglican Church of Canada
	Polish Catholic Church in Poland		Canadian Yearly Meeting of the Religious Christian Church (Disciples of Christ) in Canada
	The Polish Autocephalous Orthodox Church		Canadian Yearly Meeting of the Religious Society of Friends
Portugal	*Evangelical Presbyterian Church of Portugal		Estonian Evangelical Lutheran Church Abroad
	*Lusitanian Church of Portugal		Evangelical Lutheran Church in Canada
Romania	Evangelical Church of the Augsburg Confession in Romania		Presbyterian Church in Canada
	Evangelical Lutheran Church in Romania		United Church of Canada
	Reformed Church of Romania	United States of America	African Methodist Episcopal Church
	Romanian Orthodox Church		African Methodist Episcopal Zion Church
Russian Federation	Russian Orthodox Church		American Baptist Churches in the USA
Serbia and Montenegro	Reformed Christian Church in Yugoslavia		Apostolic Catholic Assyrian Church of the East-N.A.Diocese
	Serbian Orthodox Church		Christian Church (Disciples of Christ)
	Slovak Evangelical Church of the Augsburg Confession in Yugoslavia		Christian Methodist Episcopal Church
Slovakia	Evangelical Church of the Augsburg Confession in Slovakia		Church of the Brethren
	Reformed Christian Church in Slovakia		Episcopal Church in the USA
Spain	Spanish Evangelical Church		Evangelical Lutheran Church in America
	*Spanish Reformed Episcopal Church		Hungarian Reformed Church in America
Sweden	Church of Sweden		International Council of Community Churches
	Mission Covenant Church of Sweden		International Evangelical Church
Switzerland	Federation of Swiss Protestant Churches		Moravian Church in America
	Old Catholic Church of Switzerland		National Baptist Convention of America
Turkey	Ecumenical Patriarchate		National Baptist Convention USA, Inc.
United Kingdom	Baptist Union of Great Britain		Orthodox Church in America
	Church in Wales		Polish National Catholic Church
	Church of England		Presbyterian Church (USA)
	Church of Scotland		Progressive National Baptist Convention, Inc.
	Methodist Church		Reformed Church in America
	Methodist Church in Ireland		Religious Society of Friends – Friends General Conference
	Moravian Church in Great Britain and Ireland		Religious Society of Friends – Friends United Meeting
	Presbyterian Church of Wales		United Church of Christ
	Scottish Episcopal Church		United Methodist Church
	Union of Welsh Independents		
	United Free Church of Scotland		
	United Reformed Church		
Latin America		Pacific	
Argentina	Anglican Church of the Southern Cone of America	American Samoa	Congregational Christian Church in American Samoa
	*Christian Biblical Church	Cook Islands	Cook Islands Christian Church
	*Church of God	Fiji	Methodist Church in Fiji
	*Church of the Disciples of Christ	French Polynesia	Evangelical Church of French Polynesia
	Evangelical Church of the River Plate	Kiribati	Kiribati Protestant Church
	Evangelical Methodist Church of Argentina	Marshall Islands	United Church of Christ-Congregational in the Marshall Islands
	*United Evangelical Lutheran Church	New Caledonia	Evangelical Church in New Caledonia and the Loyalty Isles
Bolivia	*Bolivian Evangelical Lutheran Church		Church of Niue
	*Evangelical Methodist Church in Bolivia	Papua New Guinea	Evangelical Lutheran Church of Papua New Guinea
Brazil	Christian Reformed Church of Brazil		United Church in Papua New Guinea
	Episcopal Anglican Church of Brazil	Samoa	Congregational Christian Church in Samoa
	Evangelical Church of Lutheran Confession in Brazil		Methodist Church of Samoa
	Methodist Church in Brazil	Solomon Islands	Church of Melanesia
	*United Presbyterian Church of Brazil		United Church in Solomon Islands
Chile	Evangelical Lutheran Church in Chile	Tonga	Free Wesleyan Church of Tonga (Methodist Church in Tonga)
	Free Pentecostal Mission Church of Chile	Tuvalu	Tuvalu Christian Church
	*Methodist Church of Chile	Vanuatu	Presbyterian Church of Vanuatu
	Pentecostal Church of Chile		
	Pentecostal Mission Church		
Costa Rica	*Evangelical Methodist Church of Costa Rica		

WCC Core Programmes and Activities in 2003

- CP01 Strengthening the One Ecumenical Movement**
 01 Central Committee
 02 Executive Committee
 03 Officers
 04 Other General Secretariat activities
- CP02 Nurturing the Fellowship of Churches**
 01 Strengthening the fellowship
 02 Widening the fellowship
 03 Coherence of the ecumenical movement
- CP03 Ecumenical Institute, Bossey**
 01 Graduate Schools
 02 Master of Ecumenical Studies
 03 Intensive English course
 04 Research and seminars
- CP04 Dialogue with Neighbours of Other Religions**
 01 Strengthening relations with partners of other religions
 02 Dialogue initiatives on issues of common concern
 03 Reflections on Christian identity and religious plurality
- CP05 Ecumenical Focus on Africa**
 01 Fighting poverty to promote life with dignity
 02 Peace and reconciliation
 03 Study process
 04 Africa and the ecumenical movement
- CP06 Decade to Overcome Violence**
- CP07 Unity of the Church**
Team: Faith and Order
 01 Ecclesiology
 02 Baptism
 03 Ecumenical hermeneutics
 04 Theological anthropology
 05 Ethnic identity, national identity and the search for unity
 06 Theological reflection on peace
 07 Other Faith and Order activities
- CP08 Ecumenical Advocacy and Peaceful Resolution of Conflicts**
Team: International Affairs, Peace and Human Security
 01 Peaceful responses to conflicts and war
 02 Ecumenical advocacy
 03 Public issues and publications
- CP09 Mission and Evangelism: Ministry of Reconciliation**
Team: Mission and Ecumenical Formation
 01 Conference on World Mission and Evangelism
 02 Mission studies
 03 Evangelism
 04 Mission in solidarity with the poor (Urban Rural Mission)
 05 Health and healing
- CP10 The Challenge of Ecumenical Formation**
Team: Mission and Ecumenical Formation
 01 Promoting and delivering ecumenical formation
 02 Ecumenical Theological Education
 03 Scholarships
- CP11 The Ethics of Life and Alternatives to Globalization**
Team: Justice, Peace and Creation
 01 Affirming alternatives to economic globalization
 02a Being church: Youth
 02b Being church: Women
 02c Being church: Overcoming racism/solidarity with indigenous peoples
 02d Being church: People with disabilities
 03 Caring for life
- CP12 Solidarity and Sharing in the Regions**
Team: Diakonia and Solidarity
 01 Coordination of regional groups and round tables
 02 Development of decentralized capacities
 03 Accompaniment and technical advice
 04 Ecumenical advocacy on uprooted people
 05 Support for strategic initiatives
 06a Coordination of multilateral sharing
 06b Uprooted people field project support
 07 Capacity building for churches
 08 Empowering churches for justice and diakonia
- CP14 Communicating the Fellowship**
Team: Public Information
 01 Media relations
 02 Web office
 03 Visual arts / PhotoOikoumene
 04 Communication officer (programme liaison)
 05 Other Communication activities
- CP15 Telling the Ecumenical Story**
Team: Publications and Research
 01 Publishing
 02 Sales, marketing and distribution
 03 Preserving and building on ecumenical memory
 04 Speaking to the world
- INTERNATIONAL ECUMENICAL INITIATIVES**
- E1 Ecumenical Accompaniment Programme in Palestine and Israel**
 01 Ecumenical companions
 02 Awareness building and advocacy
 03 Jerusalem Ecumenical Centre
- E2 Ecumenical HIV/AIDS Initiative in Africa**

WCC Finance Overview 2003

Financial results 2003

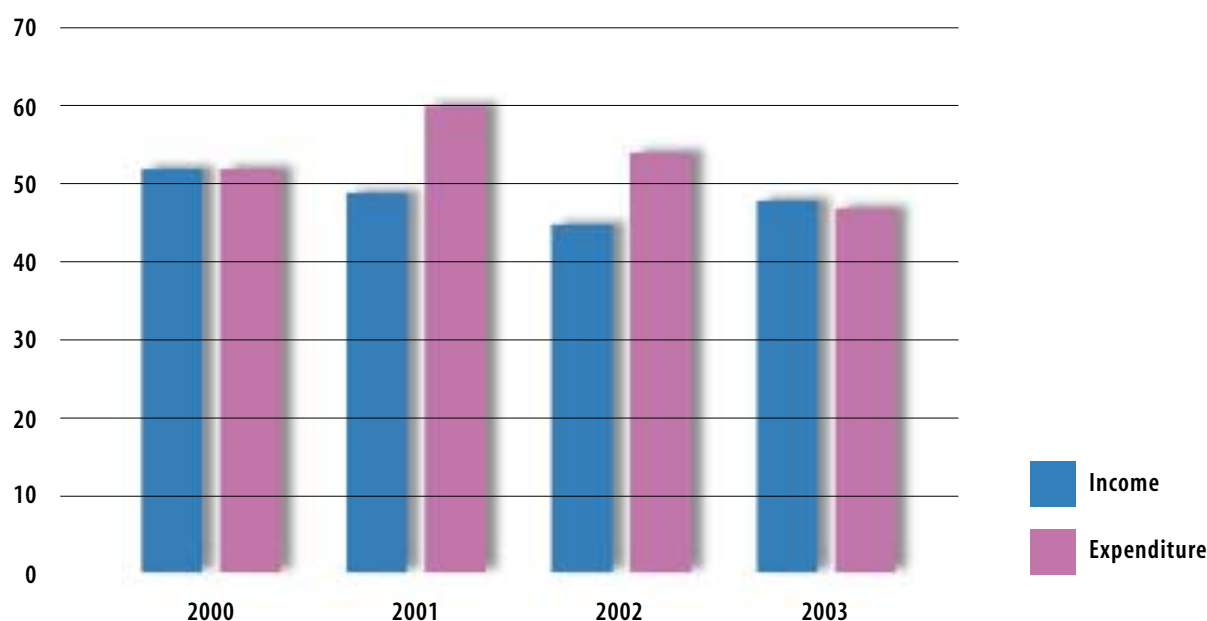
(Swiss Francs 000's)

	Unrestricted and designated funds 2003	Restricted funds 2003	Total funds 2003	Total funds 2002
Income				
Membership & UDI	7,028	–	7,028	7,128
Contributions	–	32,681	32,681	34,826
Investment and currency gains/(losses)	443	445	888	(3,018)
Production & misc. income	3,775	2,223	5,998	5,239
Unrestricted income distribution	(4,082)	4,082	–	–
Total Income	7,164	39,431	46,595	44,175
Expenditure				
Grants	(10)	14,566	14,556	17,667
Operating costs	3,493	8,267	11,760	13,916
Salaries	5,270	13,209	18,479	20,907
Redistribution of costs	(3,740)	3,740	–	–
Total costs and transfers	5,013	39,782	44,795	52,490
Transfers	(138)	63	(75)	1,759
Net increase/(decrease) for the year	2,013	(288)	1,725	(6,556)

Note : The results for 2003 presented above are unaudited, as prepared on on 5 March 2004. Please be informed that the income and expenditure of the following entities are included in the comparative audited Results 2002, but are yet to be included in full in the Draft Results 2003: WCC Eastern Europe Office, Poland; WCC/EWSF, Croatia; and the relevant share of Ecumenical Trust of the WCC and NCCC, USA. Audited results will be presented in the WCC Financial Report 2003

Evolution of WCC Income and Expenditure 2000 – 2003

(in millions of Swiss Francs)



WCC Income and Expenditure 2003

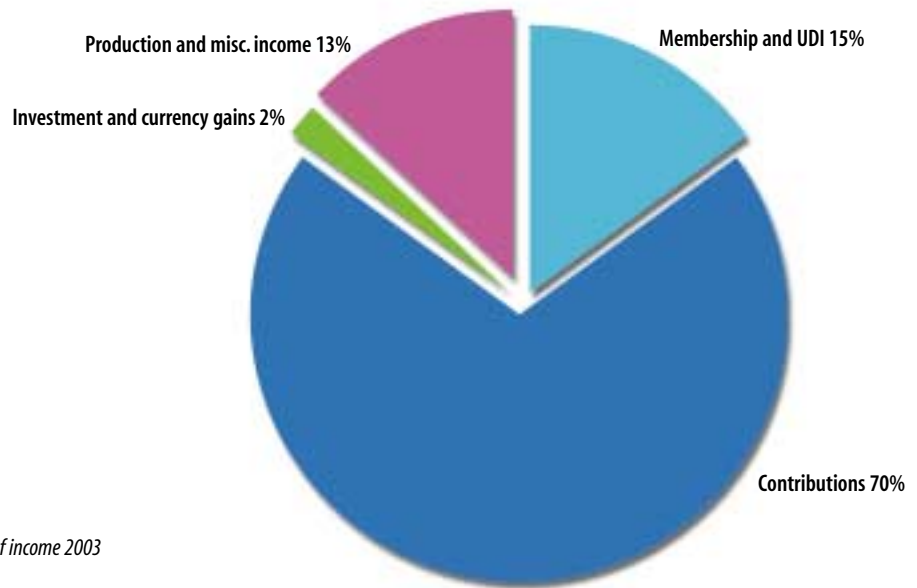


Figure 1: WCC sources of income 2003

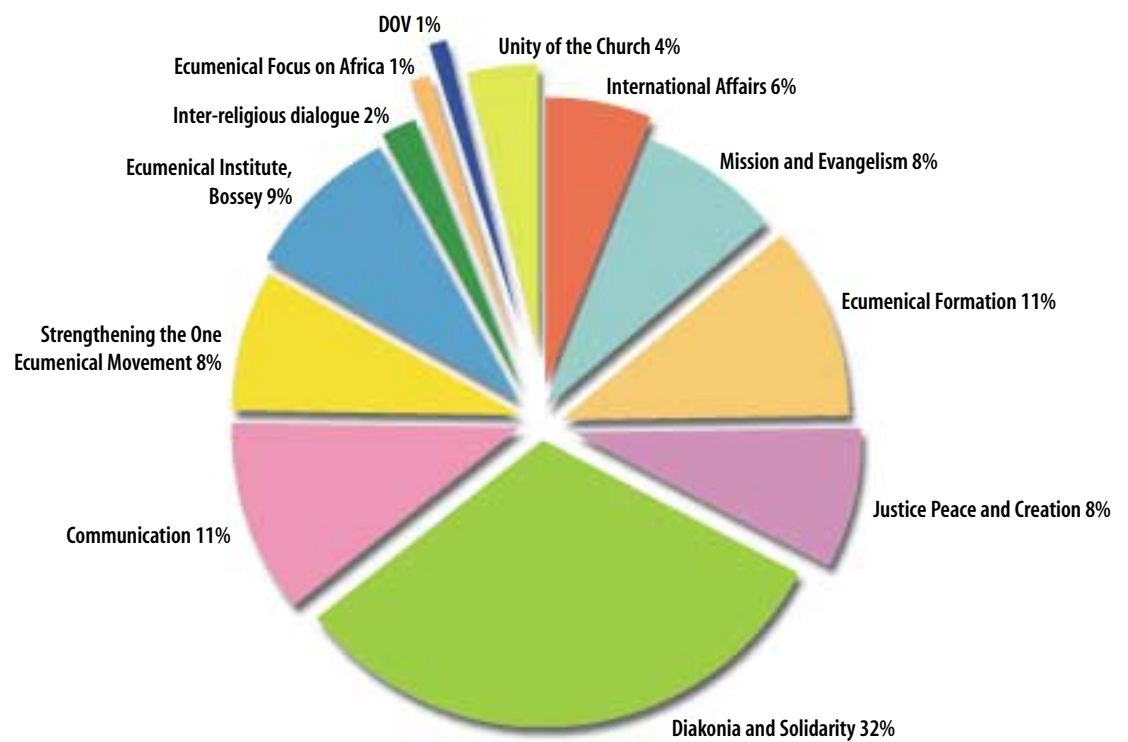


Figure 2: WCC expenditure by core programme 2003

WCC Financial Contributors 2003

AFRICA

Africa Inland Church - Sudan
African Israel Nineveh Church (Kenya)
Anglican Church of Kenya
Anglican Church of Tanzania
Association of Baptist Churches in Rwanda
Church of Christ in Congo - Baptist Comm. W. Congo
Church of Christ in Congo - Com. of Disciples of Christ
Church of Jesus Christ on Earth by Msgr Simon Kimbangu (DR Congo)
Church of the Lord (Aladura) Worldwide (Nigeria)
Church of the Province of Southern Africa
Church of the Province of Uganda
Church of the Province of West Africa (Ghana)
Episcopal Church of Burundi
Episcopal Church of the Sudan
Ethiopian Orthodox Tewahedo Church
Evangelical Church of Cameroon
Evangelical Church of the Congo
Evangelical Congregational Church in Angola
Evangelical Lutheran Church in Namibia
Evangelical Lutheran Church in Tanzania
Evangelical Pentecostal Mission of Angola
Evangelical Presbyterian Church of Togo
Evangelical Presbyterian Church, Ghana
Lesotho Evangelical Church
Lutheran Church in Liberia
Methodist Church in Kenya
Methodist Church in Zimbabwe
Methodist Church Nigeria
Methodist Church of Southern Africa
Methodist Church Sierra Leone
Native Baptist Church of Cameroon
Presbyterian Church in Cameroon
Presbyterian Church of Cameroon
Presbyterian Church of East Africa (Kenya)
Presbyterian Church of Ghana
Presbyterian Church of Nigeria
Presbyterian Church of Rwanda
Protestant Methodist Church of the Ivory Coast
Province of the Episcopal Church of Rwanda
Provinces of the Moravian Church in Tanzania
Reformed Church in Zambia
Reformed Church in Zimbabwe
Reformed Presbyterian Church of Equatorial Guinea
United Church of Zambia
United Congregational Church of Southern Africa
Uniting Presbyterian Church in Southern Africa
Uniting Reformed Church in Southern Africa

ASIA

Anglican Church in Aotearoa, New Zealand and Polynesia
Anglican Church of Australia
Anglican Church of Korea
Associated Churches of Christ in New Zealand
Bangladesh Baptist Church Sangha
Baptist Union of New Zealand
China Christian Council
Christian Evangelical Church in Minahasa (GMIM) (Indonesia)
Christian Protestant Angkola Church (GKPA) (Indonesia)
Christian World Service, New Zealand
Church of Bangladesh
Church of Ceylon
Church of Christ in Thailand
Church of North India
Church of South India
Church of the Province of Myanmar
Churches of Christ in Australia
Convention of Philippine Baptist Churches
Episcopal Church in the Philippines
Evangelical Christian Church in Halmahera (Indonesia)
Evangelical Methodist Church in the Philippines
Hong Kong Council of the Church of Christ in China
Indonesian Christian Church (GKI)
Javanese Christian Churches (GKJ) (Indonesia)
Kalimantan Evangelical Church (GKE) (Indonesia)
Karo Batak Protestant Church (GBKP)
Korean Christian Church in Japan
Korean Methodist Church
Korean Society for Service in Asia
Malankara Orthodox Syrian Church (India)
Mar Thoma Syrian Church of Malabar (India)
Methodist Church in India
Methodist Church in Malaysia

Methodist Church in Singapore
Methodist Church of New Zealand
Methodist Church Sri Lanka
Methodist Church, Upper Myanmar
Myanmar Baptist Convention
National Christian Council in Japan
National Council of Churches in Australia
Nippon Sei Ko Kai (Anglican Communion in Japan)
Pasundan Christian Church (GKP) (Indonesia)
Philippine Independent Church
Presbyterian Church in Taiwan
Presbyterian Church in the Republic of Korea
Presbyterian Church of Aotearoa New Zealand
Presbyterian Church of Korea
Protestant Church in Sabah (Malaysia)
Protestant Church in SE Sulawesi (GPST) (Indonesia)
Protestant Church in the Moluccas (GPM) (Indonesia)
Protestant Evangelical Church in Timor (GMIT) (Indonesia)
Simalungun Protestant Christian Church (GKPS) (Indonesia)
Toraja Church (Indonesia)
United Church of Christ in Japan
United Church of Christ in the Philippines
United Evangelical Lutheran Churches in India
Uniting Church in Australia

CARIBBEAN

Church in the Province of the West Indies (Bahamas)
Jamaica Baptist Union
Methodist Church in Cuba
Methodist Church in the Caribbean and the Americas (Antigua)
Moravian Church in Jamaica
Moravian Church in Suriname
Moravian Church, Eastern West Indies Province (Antigua)
Presbyterian Church in Trinidad and Tobago
Presbyterian Reformed Church in Cuba
United Church in Jamaica and the Cayman Islands

EUROPE

Areopagos (Norway)
Armenian Apostolic Church (Holy See of Etchmiadzin)
Baptist Union of Denmark
Baptist Union of Great Britain
Brot für Alle (Switzerland)
Catholic Diocese of the Old Catholics in Germany
CEVAA-Community of Churches in Mission (France)
Christian Aid (UK)
Christian Council of Sweden
Church in Wales
Church of England
Church of Greece
Church of Ireland
Church of Norway
Church of Scotland
Church of Sweden
Church of the Augsburg Confession of Alsace and Lorraine (France)
Comitato Cattolico per la Collaborazione Culturale (Vatican)
Conseil Suisse des Missions Évangéliques (Switzerland)
Council for World Mission (UK)
Czechoslovak Hussite Church
DanChurchAid
Danish Mission Council
Diakonisches Werk der EKD
EED-Church Development Service
EKD-Evangelical Church in Germany
Church of Lippe
Evangelical Church of Bremen
Evangelical Church of Hesse and Nassau
Evangelical Church of the Rhineland
Evangelical Church of Westphalia
Evangelical Church of Württemberg
Evangelical Lutheran Church in Bavaria
Evangelical Ref. Church in Bavaria and Northwestern Germany
North Elbian Evangelical Lutheran Church
Estonian Evangelical Lutheran Church
European Continental Province of the Moravian Church (Netherlands)
Evangelical Baptist Union of Italy
Evangelical Church of Czech Brethren
Evangelical Church of the Augsburg and Helvetic Confessions in Austria
Evangelical Church of the Augsburg Confession in Romania
Evangelical Church of the Augsburg Confession in Poland
Evangelical Church of the Augsburg Confession in Slovakia

Evangelical Lutheran Church in Denmark
 Evangelical Lutheran Church of Finland
 Evangelical Lutheran Church of France
 Evangelical Lutheran Church of Iceland
 Evangelical Lutheran Church of Latvia
 Evangelical Methodist Church of Italy
 Evangelical Presbyterian Church of Portugal
 Evangelisches Missionswerk in Deutschland (Germany)
 Federation of Swiss Protestant Churches
 Evangelical Church of Thurgau
 Evangelical Reformed Church of Aargau
 Evangelical Reformed Church of Schaffhausen
 Evangelical Reformed Church of St Gallen
 Reformed Churches of Bern-Jura
 Fédération Suisse des Femmes Protestantes
 FinnChurchAid
 Fonds G&S Duurzame Ontwikkeling (Netherlands)
 Greek Evangelical Church
 HEKS-EPER (Switzerland)
 Horyzon (Switzerland)
 ICCO-Interchurch Org. for Development Cooperation (Netherlands)
 Lusitanian Church of Portugal
 Lutheran Church of Hungary
 Mennonite Church Germany
 Mennonite Church in the Netherlands
 Methodist Church (UK)
 Methodist Church in Ireland
 Mission 21 (Switzerland)
 Mission Covenant Church of Sweden
 Moravian Church in Great Britain and Ireland
 Nathan Soderblom Memorial Fund (Sweden)
 Norwegian Church Aid
 Old Catholic Church of Austria
 Old Catholic Church of Switzerland
 Old Catholic Church of the Netherlands
 Old Catholic Mariavite Church in Poland
 Orthodox Autocephalous Church of Albania
 Orthodox Church of Finland
 Orthodox Church of the Czech Lands and Slovakia
 Peace Watch Switzerland
 Pictet et Cie (Switzerland)
 Presbyterian Church of Wales
 Pro Oekumene e.V. (Germany)
 Reformed Christian Church in Slovakia
 Reformed Church in Hungary
 Reformed Church of Alsace and Lorraine (France)
 Reformed Church of France
 Religious Society of Friends (UK)
 Remonstrant Brotherhood (Netherlands)
 Romanian Orthodox Church
 Russian Orthodox Church
 Swiss Mennonite Peace Committee
 Scottish Episcopal Church
 Serbian Orthodox Church
 Silesian Evangelical Church of the Augsburg Conf. in the Czech Rep.
 Southern Theological Education and Training Scheme (UK)
 Spanish Evangelical Church
 Spanish Reformed Episcopal Church
 Nederlandse Zendingraad
 Stichting Rotterdam (Netherlands)
 Stichting Steunfonds Bossey Nederland
 Polish Autocephalous Orthodox Church
 Tranquebar Fund (Denmark)
 Union of Welsh Independents
 United Evangelical Mission (Germany)
 United Free Church of Scotland
 United Protestant Church of Belgium
 United Reformed Church (UK)
 Uniting Protestant Churches in the Netherlands
 Waldensian Church (Italy)
 Werkgroep Oecumenisch Programma (Netherlands)
 World Association for Christian Communication (UK)

LATIN AMERICA

Anglican Church of the Southern Cone of America (Argentina)
 Baptist Convention of Nicaragua
 Christian Biblical Church (Argentina)
 Episcopal Anglican Church of Brazil
 Evangelical Church of Lutheran Confession in Brazil
 Evangelical Church of the River Plate (Argentina)
 Evangelical Lutheran Church in Chile

Evangelical Methodist Church in Bolivia
 Evangelical Methodist Church in Uruguay
 Evangelical Methodist Church of Argentina
 Methodist Church in Brazil
 Methodist Church of Peru
 Moravian Church in Nicaragua
 Pentecostal Church of Chile
 United Presbyterian Church of Brazil

MIDDLE EAST

Armenian Apostolic Church, Holy See of Cilicia (Lebanon)
 Coptic Orthodox Church (Egypt)
 Episcopal Church in Jerusalem and the Middle East
 Greek Orthodox Patriarchate of Alexandria and All Africa (Egypt)
 Greek Orthodox Patriarchate of Antioch and All the East (Syria)
 Greek Orthodox Patriarchate of Jerusalem
 National Evangelical Synod of Syria and Lebanon
 Synod of the Nile of the Evangelical Church (Egypt)
 Syrian Orthodox Patr. of Antioch and All the East
 Union of the Armenian Evangelical Churches in the Near East (Lebanon)

NORTH AMERICA

African Methodist Episcopal Church (USA)
 African Methodist Episcopal Zion Church (USA)
 American Baptist Churches in the USA
 Anglican Church of Canada
 Canadian Yearly Meeting of the Religious Society of Friends CARE USA
 Christian Church (Disciples of Christ) (USA)
 Christian Church (Disciples of Christ) in Canada
 Christian Methodist Episcopal Church (USA)
 Church of the Brethren (USA)
 Church World Service (USA)
 CIDA-United Church of Canada
 Episcopal Church in the USA
 Estonian Evangelical Lutheran Church Abroad (Canada)
 Evangelical Lutheran Church in America
 Evangelical Lutheran Church in Canada
 Foundation for Theological Education in Southeast Asia (USA)
 International Council of Community Churches (USA)
 Irwin-Sweeney-Miller Foundation (USA)
 John C. & Clara C. Haas Charitable Trust (USA)
 Moravian Church in America
 National Baptist Convention USA, Inc.
 Orthodox Church in America
 Presbyterian Church (USA)
 Presbyterian Church in Canada
 Progressive National Baptist Convention, Inc. (USA)
 Project Ploughshares (Canada)
 Reformed Church in America
 Religious Society of Friends - Friends General Conference (USA)
 Religious Society of Friends - Friends United Meeting (USA)
 United Church of Canada
 United Church of Christ (USA)
 United Methodist Church (USA)
 World Vision International (USA)

PACIFIC

Church of Melanesia (Solomon Islands)
 Church of Niue
 Cook Islands Christian Church
 Evangelical Church in New Caledonia and the Loyalty Isles
 Evangelical Church of French Polynesia
 Evangelical Lutheran Church of Papua New Guinea
 Free Wesleyan Church of Tonga (Meth. Church in Tonga)
 Kiribati Protestant Church
 Methodist Church in Fiji
 Methodist Church in Samoa
 United Church in the Solomon Islands
 United Church of Christ-Congregational in the Marshall Islands

GLOBAL

Fellowship of the Least Coin
 International Labour Office
 Lutheran World Federation

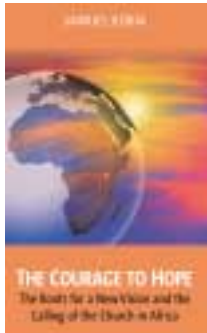
OTHER CONTRIBUTIONS

Individuals
 Local congregations
 Local denominational bodies
 Local ecumenical bodies
 Other local contributions

The Courage to Hope: The Roots for a New Vision and the Calling of the Church in Africa

Samuel Kobia

Samuel Kobia, the new general secretary of the WCC, explains his vision for the churches of Africa. Surveying the rich diversity of African traditions, values and spirituality, as well as the many tragic circumstances facing Africa today, he offers hope of transformation through faith and common action. 230pp.



Dictionary of the Ecumenical Movement, 2nd edition

Nicholas Lossky, José Míguez Bonino, John Pobee, Tom F. Stransky, Geoffrey Wainwright, Pauline Webb, editors

This standard reference work is an indispensable resource describing the issues, history and people of the modern ecumenical movement. The 700 entries in the dictionary were contributed by 370 leading figures in the churches, representing every Christian tradition and all parts of the world. 1322pp.

The Orthodox Churches in a Pluralistic World: An Ecumenical Conversation

Emmanuel Clapsis, editor

This anthology provides a series of commentaries on the Christian witness of Orthodox churches in the USA. Despite a surrounding culture of pluralism, globalization, consumerism and intolerance, these churches have maintained and developed significant patterns of faithful living and honest dialogue. 236pp.



Seeking Cultures of Peace

Fernando Enns, Scott Holland, Ann K. Riggs, editors

This book is an important scholarly contribution to the WCC's Decade to Overcome Violence, 2001-2010. Historical and theological insights into justice, nonviolence, reconciliation and peace are reported from the contexts of such historic peace churches (HPCs) as the Brethren, Friends and Mennonites. 260pp.

The Resurrection of the Church in Albania

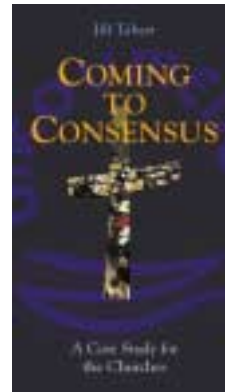
Jim Forest

Already in its second printing, this narrative celebrates the faithfulness of the Orthodox Church in Albania and its remarkable revival despite brutal repression in the period from 1967 to 1990. Profiles of church members allow Christians from Albania to tell their own stories in their own words. 128pp.

Coming to Consensus: A Case Study for the Churches

Jill Tabart

In many Christian settings, churches have been exploring new methods of decision-making. In this case study, a leader of the Uniting Church in Australia presents the experience of her church as it moved from conventional parliamentary rules to a less confrontational means of consensus procedure. 86pp.



The Ecumenical Review

The Ecumenical Review is the WCC's quarterly journal of Christian theology and social ethics. Every issue focuses on a theme of importance to the ecumenical movement. Readers find in this publication a variety of thoughtful and thought-provoking reflections from churches in every part of the globe.



WCC News

This official newsletter of the World Council of Churches contains reports on current world issues, activities of the Council and life amid the fellowship of member churches. WCC News is available in Spanish, French, German and English.

International Review of Mission

Now in its 93rd year, IRM is the WCC's quarterly missiological journal. It offers articles, reviews, resources for the 2005 conference on world mission and evangelism and a bibliography of current mission literature from the Centre for the Study of Christianity in the Non-Western World (Edinburgh).



INFORMATION AND ORDERS:

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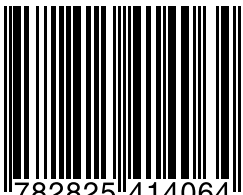
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