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1. PRAYER

1.1 Interconfessional common prayer

Interconfessional common prayer took place in the Ecumenical Centre Chapel on each morning, except on 2 and 3 September. On some mornings an address was given:

30 August: The moderator on 'It is not so among you' (Mark 10:35-45)

4 September: Rev. Dr Larry Pickens on 'The bread of life' (John 6:32-35)

5 September: Stewards on 'God is calling' (1 Sam. 3: 3-10 and Matt. 4:19-22)

6 September: Rev. Dr Ofelia Ortega on 'The gospel of solidarity' (1 Cor. 8 and 9)

On 30 August there was an act of commemoration of a number of persons close to the life of the World Council of Churches and the ecumenical movement who had died since the last full meeting of the central committee. In the context of a prayer of thanksgiving their names were read out:

Ms Audrey Abrecht, from Canada died on 5 July 2006 at the age of 88. She served the WSCF from 1949 to 1973 first as editorial assistant and later as assistant to the general secretary. From 1973 to 1982 she worked at the LWF, first in the publications office and then on special assignment in the department for church cooperation.

Rev. Dr Paul Abrecht, a Christian social ethicist who helped define the World Council of Churches' approach to issues of "church and society" from the late 1940s, died on 21 May 2005 at the age of 87. An economist and theologian by training and a pastor of the American Baptist Convention by ordination, Abrecht joined the World Council of Churches staff in 1949, less than a year after its first assembly. Appointed to head up the Council's new study programme on church and society, he was to develop a distinctive approach to helping churches address

contentious social issues by drawing on the insights of talented Christian laypersons. Three of his achievements were a far-reaching study of the gospel and rapid social change in the 1950s, a world conference on Christians in the social and technical revolutions of our time in 1966 and a study on faith, science and the future in the 1970s. Abrecht served the WCC for more than three decades, retiring in 1983.

Rev. Dr James E. Andrews, a former director of information for the World Alliance of Reformed Churches and leader of two member churches of WARC and the WCC from 1973 to 1996, died on 7 March 2006 at the age of 77. A graduate of Austin College and Austin Theological Seminary in Texas, Andrews served on the communication staff of Princeton Seminary following his time with the World Alliance in the late 1950s. In 1971, he became assistant stated clerk in the Presbyterian Church (USA) and was elected stated clerk, or head of communion, two years later. Following reunion with another church in 1983, Andrews became stated clerk of the Presbyterian Church (USA). He served as co-chair of the Lutheran-Reformed dialogue in North America as well as representing his church in governing bodies of the national council of churches and the Consultation on Church Union. He was a delegate to WCC assemblies from 1975 through 1991, and at Canberra he was maker of the motion to welcome the China Christian Council into WCC membership alongside the Presbyterian Church of Taiwan.

Dr Elisabeth Behr-Sigel, an Orthodox theologian from France, died on 26 November 2005 at the age of 98. She taught at the St Sergius Orthodox Theological Institute in Paris and was a prolific author, publishing numerous books and articles on Orthodox theology and spirituality. She was also known as an advocate of a greater role for women within the church. She was actively involved in the WCC study on the Community of Women and Men in the Church.

Rev. Dr John R. Bodo, a lifelong ecumenist who served as a staff interpreter at the first and second assemblies of the WCC, died on 30 June 2005 at the age of 85. A native of Budapest, Hungary and of Jewish ancestry, he and his parents fled the Nazi occupation in 1940. While a refugee in Switzerland, he graduated from the University of Geneva; following the war, he studied theology at Union and Princeton Theological Seminaries in the USA. Later a Presbyterian pastor and professor at Macalester College and San Francisco Seminary, he attended the eight WCC assemblies that were held in his lifetime, most recently as a registered visitor in Harare.

Ms Manoushag Boyadjian, a member of the Armenian Apostolic Church (Holy See of Cilicia), died on 14 March 2005 at the age of 59. After receiving her master's degree from the French University of Beirut, she started teaching in Armenian institutions of higher learning (1960) including the seminary. Since 1986 she was the director of the Armenian College Yeghishé Manoukian. In addition to her membership in several Armenian cultural movements, and media activities, she was a member of the ecumenical relations committee of the Catholicosate and its moderator from 2002. In this capacity she represented the Catholicosate in many ecumenical meetings both through the Middle East Council of Churches and the World Council of Churches. In 1991 she became a member of the WCC Communication Advisory Committee and its moderator from 1999 until her death. In 2000-2005 she served as a member of the Special Commission on Orthodox Participation in the World Council of Churches.

Mr J. Richard Butler, a member of the United Church of Christ and former executive director of Church World Service, died on 25 January 2005 at the age of 74. A graduate of Earlham College and Johns Hopkins University, he came to direct the Palestine Refugee Programme that was sponsored jointly by the Near East Council of Churches and the World Council of Churches, first in Jerusalem and after the 1967 war from offices

in Geneva. He is remembered by one WCC contemporary as “one of the most efficient colleagues we ever had in the Council”. He worked with Church World Service in the 1970s and 80s, and in retirement served as special assistant to the president of Union Theological Seminary in New York.

Dr Feliciano Cariño, a former general secretary of the Christian Conference of Asia, died on 17 November 2005 at the age of 70. A member of the United Church of Christ in the Philippines, he began his work as secretary of the Student Christian Movement, and became chairperson from 1958 to 1960. From 1973 to 1977, he served as general secretary of the World Student Christian Federation in Geneva. He taught ethics and philosophy at the Philippine Christian University and other institutions and was dean of the college of arts and sciences from 1981 to 1986.

Rev. Dr Simão Chamango, former moderator of the Presbyterian Church in Mozambique died on 4 November 2005. He became a member of the WCC Central committee at the Harare assembly in 1998. As principal of the United Seminary of Ricatla, Mozambique, Dr Chamango guided that institution, for the most part, in the setting of the civil war in Mozambique.

Dr William Tracy Early, known as Tracy Early, died on 16 December 2005 at the age of 71. He was the long-time New York correspondent for the *Ecumenical Press Service*. Early was interim *EPS* editor in Geneva in 1993, later becoming one of *Ecumenical News International's* first reporters. Ordained by the Southern Baptist Convention in 1957, he completed a doctorate in theology at Union Theological Seminary in 1963 and worked briefly in the New York information office of the WCC. In 1969, he became a freelance writer, achieving international recognition through his writing for *EPS*, the *Catholic News Service* and other publications, and wrote several books published by the WCC.

Mr Frank Engel, general secretary of the Australian Council of Churches, 1969 to 1974, died on 12 July 2006 at the age of 94. A long-time ecumenical leader both in Australia and overseas, he attended the WCC's 3rd and 4th assemblies, was involved with the Commission on World Mission and Evangelism through the 1960s and served on the WCC central committee from 1961 to 1968. Much involved with the Christian Conference of Asia, he was a leader in the churches' involvement in combating racism

Mr Robert Faerber, a French Lutheran from Alsace died on 18 February 2006 a week short of his 85th birthday. He taught languages at the university of Strasbourg and offered his linguistic skills to the ecumenical movement by training freelance translators and interpreters in ecclesial and ecumenical terminology. Together with his wife Tomoko Evdokimoff, he served as both a translator and an interpreter at numerous WCC meetings and conferences. He also specialised in research and translation of early Christian apocrypha and manuscripts.

Rev. Dr Theodore A. Gill, Sr, a North American Presbyterian theologian and educator, died on 10 June 2005 at the age of 85. In the 1950s he worked as managing editor of *The Christian Century*. He was president of San Francisco Theological Seminary from 1958 to 1966, and became one of the founders of the Graduate Theological Union in Berkeley, California. From 1966 to 1968 he served in the joint office of the WCC and World Council on Christian Education, presenting an education report at the Uppsala assembly.

Ms Marie-Jeanne de Haller Coleman, at one time Bible secretary of the World Student Christian Federation, died on 17 January 2006 at the age of 86. Active in the student Christian movement from early years, she took a degree in theology from the University of Geneva and worked closely with students and faculty of the Ecumenical Institute in Bossey. She spent her later

years with her husband and family in Ontario, Canada and also served on the Anglican Marriage Commission.

Bishop Dr Hans-Heinrich Harms of the Evangelical Lutheran Church in Oldenburg died on 13 April 2006 at the age of 91. Harms was ordained an Evangelical-Lutheran pastor in 1939 after studying theology in Göttingen, Bonn and Princeton. During the period of National Socialist rule in Germany, Harms belonged to the Confessing Church. From 1950 to 1952 he worked in the church foreign office of the EKD in Frankfurt/Main as Oberkirchenrat for ecumenical issues. He joined the staff of the WCC in 1952 and was associate director of the WCC Division of Studies from 1952 to 1960, when he returned to Germany. He was a member of the WCC central committee from 1961 to 1993, and of the executive committee, 1975-1983. In 1967 he was elected bishop of the Evangelical Lutheran Church in Oldenburg, a post he held until 1985. He was member of the Faith and Order Commission from 1961 to 1968. From 1969 to 1975 he was chair of the board of the Ecumenical Institute Bossey.

Rev. Dr Stewart W. Herman, Jr, an American Lutheran theologian and seminary president who served on the staff of the WCC in process of formation and later of the LWF, died on 16 February 2006 at the age of 96. A graduate of Gettysburg College and the Lutheran Theological Seminary at Gettysburg, he pursued graduate work in theology at Strasbourg, Göttingen and Berlin. From 1945 to 1948 he worked in the refugee and reconstruction division of the nascent WCC, then accepted appointment as director of the LWF's refugee services. Beginning in the 1950s he worked in Lutheran ecumenical, mission and interchurch relations in the Americas. In 1964, he became the first president of the Lutheran School of Theology in Chicago. Following his retirement in 1971, he continued to serve as a trustee of the American Bible Society.

Rev. Ane Hjerrild, general secretary of the Council on International Relations in Denmark, died on 16 July 2005 at the age of 62. While remaining strongly rooted in her Lutheran tradition, she underscored the need to work together for the visible unity of the church. She attended meetings of the central committee of the World Council of Churches as fraternal delegate, and other meetings organized by the Office of Church and Ecumenical Relations as ecumenical officer.

Archbishop Iakovos of the Greek Orthodox Archdiocese of the Americas died on 10 April 2005 at the age of 94. Iakovos was ordained in 1954, and served for four years as the personal representative of the Ecumenical Patriarchate of Constantinople to the WCC before being named as the fourth primate of the Greek Orthodox Archdiocese of North and South America. He also served as one of the WCC presidents from 1959 to 1968. He was instrumental in establishing dialogues between Roman Catholics and Protestants as well as initiating Orthodox dialogue with Judaism. He was also known as a champion for human and civil rights, marching with Dr Martin Luther King, Jr in 1965.

Ms Micheline Itié a former member of WCC staff died on 7 March 2006 at the age of 69. A Roman Catholic she worked primarily in the area of education while at the WCC, bringing a deep spirituality, gift for friendship and love of music to her work.

Pope John Paul II, bishop of Rome and supreme pontiff of the Roman Catholic Church, died on 2 April 2005 at the age of 84. He was born Karol Wojtyła, in Poland, and ordained to the Catholic priesthood in 1946. His life story is well known, and he will long exercise influence within the ecumenical movement through his legacy of such papal documents as *Ut Unum Sint*, *Veritatis Splendor* and *Dominum Iesus*. On 12 June 1984, John Paul II paid a papal visit to the World Council of Churches in Geneva, accompanied by Cardinal Willebrands. In his remarks on that occasion the pope said, “Today, before God and Jesus

Christ, in the strength of the Holy Spirit, we can give thanks for the steps forward which we have taken together on the way of unity. This progress forbids us to go back. As I thank you for all that this Council has done since it began to help us to grow together, I can only remind you of the firm determination of the Catholic Church to do everything to ensure that one day the restored *koinonia* may shine forth.”

Archbishop Jaan Kiivit, an archbishop of the Estonian Evangelical Lutheran Church (EELK) for more than a decade, died 31 August 2005 at the age of 65. Archbishop Kiivit stepped down as Estonian Lutheran archbishop in February 2005 after serving in the post since 1994. He took over the church in a time of great change for this country and helped direct how the church would operate in a free Estonia. Kiivit, son of former EELK Archbishop Jaan Kiivit, Sr, was ordained in 1966. He served nearly 30 years as pastor of the Church of the Holy Ghost in Tallinn. Prior to election as head of the Estonian church, he served as a member of the consistory. He also taught practical theology at the theological institute in Tallinn. Archbishop Kiivit was a member of the LWF Council from 1997 until 2003, and at that time served on the standing committee for Ecumenical Affairs.

Ms Leora E. Landmesser, a member of the United Methodist Church who for three years guided National Council of Churches administration and finance, died on 19 June 2006 at the age of 57. Landmesser was president of Leland International, LLC, a global financial consulting firm that she founded in 1998. She was elected the NCC's associate general secretary for administration and finance in September 2003. From 1987 to 1993 she held several positions in the foundation community. Earlier she was a member of the World Division staff of The United Methodist Church's General Board of Global Ministries.

Rev. Dr Jione Langi, president of the Methodist Church in Fiji and Rotuma, died on 21 July 2005. As a result of his leadership and vision, the Methodist Church in Fiji and Rotuma established an ecumenical sub-committee of the church to ensure that all activities of the church promoted the values of ecumenism. Since the beginning of his term as president, the Methodist Church in Fiji and Rotuma has become more involved in ecumenical activities at the national and regional levels.

Rev Dr Joseph Mfochive, president of the Evangelical Church in Cameroon and the spokesperson for Protestantism in Cameroon, died on 10 July 2006. Dr Mfochive was also president of the Council of the Protestant Churches of Cameroon and published and lectured on issues related to Christian ethics in the face of cultural and religious interaction in Africa.

Mr Stanley Mitton, a retired major in the British Army, died 15 August 2005 at the age of 85. He served as the first director of emergencies of the WCC, was a consultant to the United Nations in the area of disaster and relief and is a former director of overseas emergency response for Church World Service, USA. Mr Mitton left the WCC in 1979.

Rev. Dr Philip Morgan, general secretary of the British Council of Churches from 1980 to 1990, died on 17 October 2005 at the age of 75. As BCC general secretary, he led a reorganization that led to the creation in 1990 of the Council of Churches in Britain and Ireland (later Churches Together in Britain and Ireland) that now brings together Roman Catholic, Orthodox, Anglican, Protestant and Pentecostal traditions. He was ordained a minister in the Churches of Christ in 1953, becoming general secretary of the denomination in 1967. He was the inspiration for the union in 1981 of the Reformed Association of Churches of Christ with the United Reformed Church, and served as moderator of the URC general assembly in 1984-85.

Rev. William Perkins, a pastor in the Episcopal Church in the USA, died on 7 December 2005 at the age of 80. He started his long and rich ecumenical journey as a fraternal worker with CIMADE in Europe in 1949. From 1953 to 1958 he served as associate secretary in the WCC youth department. In 1979 he came back to Geneva and was entrusted with the study on ecumenical sharing of resources and personnel. One year later, he became assistant to the WCC general secretary and later undertook the responsibility of preparing the WCC 7th assembly held in Canberra in 1991.

Mr David Pozzi-Johnson, former director of WCC computer services, died on 5 May 2005 at the age of 56. He was a member of the Reformed Church in America and a trained psychologist. Beginning in 1985 he worked as a computer consultant to many businesses and was appointed in 1989 as a microcomputer specialist at the University of Montana. He joined the WCC in 1990, introducing the use of e-mail and the world wide web to the Geneva offices.

Dr Eric R. Ram, a member of the Church of North India and a pioneer in public health, died on 23 May 2006 aged 71. Promoting the role of churches in health, healing and wholeness, Dr Ram was active in promoting the human, social and cultural rights of marginalized peoples, and of low- and middle-income countries within the international community. Within the WCC's Christian Medical Commission (CMC) from 1977 until 1988, he guided the medical and health programmes of member churches worldwide, and directed a six-continent study on the Christian understanding of health, healing and wholeness. As CMC director, he served as consultant and advisor to both the World Health Organization and UNICEF, and organized several major international consultations on health and wholeness.

Canon Martin Reardon, the first general secretary of Churches Together in England died on 3 January 2005 at the age of 72. In

1962 Reardon became the first full-time secretary of the Sheffield Council of Churches. It was the first of such appointments in cities helping to develop co-operation between the churches. In 1964 he served as secretary to a section of the British Faith and Order conference at Nottingham. For the next 20 years he was a key person behind almost every ecumenical initiative in the country. Already an acknowledged expert on ecumenical matters, he was also an able academic, and in 1971 he moved to become vice-principal of Lincoln Theological College. In 1978 he moved to become secretary of the Board of Mission and Unity of the General Synod of the Church of England. In the late 1980s, the British Council of Churches was reorganized to include the Roman Catholic Church, and Reardon was appointed general secretary of Churches Together in England in 1990. He stayed in that post until he retired in 1997.

Ms Elizabeth Ann Salter, a member of the Religious Society of Friends, died on 15 May 2006 aged 73. Trained in languages, she worked as assistant to the director of the WCC information department in the 1950s, later becoming press officer of the Student Christian Movement in the UK in 1963. In 1979 she became religious news editor for BBC radio in Southampton. In 1984 she was appointed moderator of the division of international affairs of the British Council of Churches. Serving on the Commission of the Churches on International Affairs, she joined the WCC staff in 1990, working as an executive secretary for the Churches' Commission on International Affairs.

Professor Dr Masao Takenaka, one of the most respected scholars of Christian ethics in Asia, died on 17 August 2006 at the age of 81. A graduate of Doshisha University in 1950, he received a PhD from Yale University in 1955. He became professor of Christian ethics and sociology of religion at Doshisha University and was visiting professor at Union Seminary, New York and Yale and Harvard Divinity Schools. An ardent supporter of grass root movements, he was the

chairman of the Urban Industrial Mission of the World Council of Churches from 1968 to 1975. He is well known for his support of indigenous arts in Asia especially through the Asian Christian Art Association which he helped to found in 1978.

Rev. Dr Faitala Talapusi, an ordained pastor of the Congregational Christian Church in Samoa, died on May 12, 2005 at the age of 54. Dr Talapusi lectured at the Bossey Ecumenical Institute, Bossey from 1999 and served as Academic Dean from September 2000. He taught at Malua Theological College in Samoa, and at the Pacific Theological College in Fiji where he also served as a principal from 1991 to 1994. He also worked as a parish pastor in Samoa, and with a United Reformed Church congregation in Sheffield, UK. Rugby played a big role in Faitala Talapusi's life; after a professional sports career, in addition to following his calling as a theologian, he worked as Chief Executive Officer of Western Samoan Rugby Football Union (WSRFU) in 1995 to 1996.

Mr William Phelps Thompson, attorney and elder of the Presbyterian Church (U.S.A.), died on 27 April 2006. He served on the central committee of the World Council of Churches from 1968 to 1984, on the WCC executive committee and as a delegate to ecumenical assemblies, conferences and commissions. Elected to leadership in local churches, and then to the highest offices of his national church, he became a globally respected leader of the ecumenical movement in such positions as president of the USA national council of churches, president of the World Alliance of Reformed Churches, and member of the joint commission that led to the 1983 reunion of the Presbyterian Church (USA) and the standing committee of the Consultation on Church Union (now Churches Uniting in Christ). In retirement, he served as associate general secretary of the World Conference on Religion and Peace.

Dr Han Wenzao died on 3 February 2006 at the age of 83. Dr Han served as president of the China Christian Council from

1997 to 2002. From 1985 to 2003, he served with the Amity Foundation in the capacity of general secretary, executive vice-president and vice-president. He also served as vice-chairperson of the Jiangsu Provincial Committee of the Chinese People's Political Consultative Conference for more than 10 years. After his retirement, Dr. Han served as chair of the Advisory Committee of the Protestant Churches in China. Dr Han, along with Bishop K.H. Ting, played a significant role in re-establishing the official links between the church in China and the WCC. He was deeply involved in the planning and preparation of the first and second official visits of the China Christian Council (CCC) to the WCC in 1983 and 1989, and in the CCC's subsequent decision to bring the church in China back into full membership in the WCC.

Dr Marguerite Wieser, a member of the Reformed Church, died on 30 May 2006 at the age of 84. A professor of languages she was head of the school of interpretation and translation in Geneva and also taught in New York. Active in the Student Christian Movement when young, she was involved with women's groups at both the local and international level, particularly following the UN Beijing conference. Her activities spanned the whole oikoumene, interpreting at WCC conferences and other ecumenical meetings and participating in small local groups. She was faithful to her obligations until the end.

Johannes Gerardus Maria Cardinal Willebrands, president emeritus of the Pontifical Council for Promoting Christian Unity, died on 2 August 2006 at the age of 96. Cardinal Willebrands was distinguished by his service in many fields of endeavour but most especially for his work to overcome the theological and historical divisions among the churches. He served as the president of the Catholic Church's Secretariat (from 1988, the Pontifical Council) for Promoting Christian Unity. In this capacity he guided the Catholic Church's involvement in numerous official international bilateral dialogues as well as its close and fruitful engagement with the

World Council of Churches, particularly through the Joint Working Group between the Roman Catholic Church and the World Council of Churches, the World Council of Church's Faith and Order Commission, and the collaboration between Faith and Order and the Roman Catholic Church in developing resources for the common celebration of the annual Week of Prayer for Christian Unity. Cardinal Willebrands was active in other important fields, especially that of Christian-Jewish relations. From 1975 to 1983 Cardinal Willebrands also served, at the request of Pope Paul VI, as Archbishop of Utrecht and Primate of Holland. His commitment to the cause of peace led to his leadership in the preparation of the first World Day of Prayer for Peace, held in Assisi, Italy in 1986.

Rev Dr Kang Won-Yong, a devout Christian, committed ecumenist and forerunner of the peace movement in Asia for many decades, died on 17 August 2006 at the age of 88. As director and president of the Korean Christian Academy, which he founded in 1965, he was instrumental in furthering the ecumenical ethos among generations of young Koreans through his creative and innovative initiatives, charismatic leadership and genuine concern for promoting ecumenism. As a president of the Christian Conference of Asia and as a member of the central committee (1968-1983) and of the executive committee (1975-1983) of the World Council of Churches, he demonstrated an outstanding degree of ecumenical leadership.

1.2 Sunday worship services

On Sunday 3 September members attended worship services in their own confessional tradition in or near Geneva.

2. OPENING ACTIONS

2.1 What is a central committee?

The central committee met **in hearing session**.

Before the beginning of formal business, Rev. Simon Oxley and Ms Tara Tautari gave a presentation on the role of the central committee within the whole life of the World Council of Churches. Members were invited to share at their tables their reaction to the consensus procedures followed at the assembly, which would have been the first time that some members had experienced such procedures. Ms Anne Glynn-Mackoul and Rev. Gregor Henderson, who had also been members of the previous central committee, then refreshed the memories of members of the reasons behind the introduction of consensus decision-making. Finally, members were reminded in a short sketch of the importance of taking home what they had gained from their central committee experience.

The central committee then moved to meeting **in decision session**.

2.2 Call to order and welcome

The moderator, Rev. Dr Walter Altmann, called to order the fifty-sixth meeting of the central committee of the World Council of Churches at 11.05hrs on Wednesday 30 August 2006, and welcomed members to the meeting.

2.3 Roll call and seating of substitutes

The general secretary, Rev. Dr Samuel Kobia, called the roll of the officers, presidents and members of the central committee. Apologies for absence had been received from a number of members.

The following substitutes were **agreed** and seated as voting members for the whole meeting:

Rt Rev. C. Christopher Epting, Episcopal Church in the USA,
for Ms Sarah Harte

Rev. Father Yacob Naim Ghaly, Coptic Orthodox Church, for Bishop Youannes

Ms Sarah Kasule, Church of the Province of Uganda, for Mr Onesimus Asiimwe

Pasteur Léonard T. Kinda, Association des Églises évangéliques réformées du Burkina Faso, for Pastor Sombepouire Lazare Kinda

Rev. Taaroanui Maraea, Eglise protestante Maòhi, for Pasteur Jean Wete

Mme Ngoy Mukuna Monique Misenga, ECC - Communauté presbytérienne de Kinshasa, for Pasteur Simon Zeyi Ndingambote

Ms Lina Moukheiber, Greek Orthodox Patriarchate of Antioch and All the East, for Rev. Fr George Dimas

Rev. Garland Pierce, African Methodist Episcopal Church, for Bishop McKinley Young

Mr Siôn Rhys Evans, Church in Wales, for Rev. Kathy Jones

Mrs Jing Zhang, China Christian Council, for Rev. Ying Gao.

On 4 September the following substitutes were also **agreed** and seated as voting members for the remainder of the meeting:

Rev. Dr Robert Welsh, Christian Church (Disciples of Christ), for Rev. Dr Sharon Watkins

Rev. Joan Jebelean, Old Catholic Church, for Archbishop Joris Vercammen.

The general secretary also welcomed advisers, observers and guests, giving a particular welcome to Rev. Dr Emilio Castro, former general secretary, and Dr Gosbert Byamungu and Mgr John Radano, delegated observers, from the Pontifical Council for Promoting Christian Unity.

He then welcomed the stewards, 26 young people from 23 countries, and invited them to step forward [applause].

The moderator also welcomed the stewards and thanked them in advance for their work.

The stewards, at a later point in the meeting, gave a power-point presentation, with images from their orientation meeting, under the title ‘Behold, I make all things new’.

Metropolitan Gennadios, presiding at that time, thanked them and commented that some of the present members of the central committee had once been stewards or youth delegates. He hoped that one day some of the present stewards would be central committee members.

2.4 Agenda and timetable

The general secretary presented a proposed agenda and timetable. An adjustment to the agenda on Tuesday, 5 September was **agreed by unanimous consensus** to allow more time for consideration of committee reports. The agenda and timetable were then **approved by unanimous consensus**.

The general secretary drew the attention of members to five documents (Membership matters, Proposed ecumenical young adults body, Organizational structure of the WCC, Integration of consultative bodies, and Nominations for consultative bodies) recommended by the executive committee to the central committee for decision. These documents would go directly to the nominations committee for consideration and recommendation. Any members not on the nominations committee wishing to comment on them should submit their comments in writing to the nominations committee.

2.5 Minutes of previous meetings

The minutes of the fifty-fourth meeting, 15-22 February 2005, and the fifty-fifth meeting, 22-23 February 2006, had been previously circulated. No proposals for corrections having been

received, the central committee **approved** the minutes of both meetings as circulated.

2.6 Committees of the central committee

The general secretary presented lists of proposed committee members (including the names of their respective moderators) that the executive committee recommended to the central committee.

Ms Anne Glynn-Mackoul proposed that Ms Lina Moukheiber be added to the public issues committee, as a voice from Lebanon would be particularly useful on that committee.

The central committee **agreed by consensus**.

Dr Audeh Quawas, while having confidence in the work done by the executive committee, questioned whether the desired balances had been achieved in all the committees.

The general secretary responded that every effort had been made to achieve the necessary balances, but, given the size of the committees, it was not always possible.

The central committee **approved by unanimous consensus** the membership of the committees (see Appendix II).

The general secretary, at a later session, on behalf of the officers, proposed that Rev. Gregor Henderson and Rev. Jill Thornton be appointed as recorders for the decision-making sessions receiving committee reports. The central committee **agreed by consensus** to appoint them.

3. REPORT OF THE MODERATOR

The central committee met **in hearing session**.

Rev. Dr Hendriks-Ririmasse, presiding, invited Dr Altmann to give his report.

[Note: the full text of the report of the moderator appears in *The Ecumenical Review*, vol. 59, no.1, January 2007]

The moderator gave his report, which was in five parts.

Fraternal sharing in a fellowship of faith

Although the task of the present meeting was to determine the new programme of work for the WCC, the primary and fundamental task of this committee was to re-establish the deep bonds of fellowship formed during the assembly.

Recalling the ninth assembly

Recalling the assembly, he spoke of how the many people in Brazil involved in preparing for it and carrying it through had found their participation to be an experience of great spiritual fellowship. The assembly had not ended for them on 23 February. The National Council of Christian Churches in Brazil (CONIC) had, a few weeks previously, held a seminar to discuss and evaluate the ecclesiological consequences of the assembly, under the theme ‘God, in your grace, transform our country’.

Accounting for the hope that is in us

The moderator continued by examining the concept of hope. Our task was to give an account of the hope that is in us (I Peter 3:15). We were a fellowship of hope. And yet our hope was constantly being challenged by forces and events threatening to destroy it. There was a tragic contrast between our expectations and hard reality. Mission, intended as a witness to God’s love incarnate in Jesus Christ, had also been an instrument of human power, leading to crusades, conquest, colonization and

oppression. There had been examples of love demonstrated to the point of martyrdom, but also examples of failure of love, resulting in people being marginalized and even excluded from the life of the church.

In the ecumenical movement itself there was a similar contradiction. As we approached the 2010 centenary of the Edinburgh World Missionary Conference, we remember its vision of a common Christian witness, which had shaped the ecumenical movement in the twentieth century. While there had been many positive achievements, he asked if we were really any closer to the stated goal of visible Christian unity. The Reconfiguration process, the Common understanding and vision, and the planned Global Christian forum were all features of the new ecumenical scene.

The challenge of religious pluralism

One issue that he wished to single out was religious pluralism. Pluralism and increasing diversity were to be seen within Christianity itself, as could be seen in his own country, Brazil. Between the 1991 and 2000 censuses, Protestants and Pentecostals had grown from 9% to 15% of the population, but also those declaring themselves as ‘without religion’ had grown from 4.8% to 7.3%. There were no signs that this trend towards religious pluralism would be reversed in coming years. It reflected the post-modern fragmentation of society and the ‘religious marketplace’ of the globalized economy.

The challenge to us was to confront the divergences within Christianity. To this end, could the WCC become a safe place for addressing ecumenically the issue of hermeneutics and, in particular, biblical hermeneutics?

Hoping against hope

In conclusion, he stressed again that the primary task of the central committee was to build among its members a fellowship of faith as sisters and brothers in Christ. We envisaged full communion, because we had a passion for unity arising out of Jesus' prayer to the Father (John 17:21). Ecumenism was not optional but was of the essence of our faith. Referring to Abraham's 'hoping against hope' (Rom. 4:18), he suggested that our prayer might be 'God, in your grace, transform our hope' – transform our feeble hopes into the hope which comes from Christ's resurrection and therefore transforms the whole world.

Dr Hendriks-Ririmasse invited members to discuss the moderator's report at their tables, to be followed by comments in plenary.

Discussion

Many members spoke, all of them with warm appreciation for the report.

Rev. Micheline Kamba Kasongo, speaking as a person with disability, appreciated the emphasis on hope. For her, the statement 'A church of all and for all' (central committee minutes, August-September 2003, pp. 242-271) had been a very hopeful document. Her church had been the first church in her country to ordain a person with disability, but she still had problems.

Rev. Wies Houweling pleaded for a more active role by the WCC in preparation for the Global Christian forum.

Bishop Dr Dhirendra Kumar Sahu asked what the moderator's dreams were for the next seven years.

Bishop Dr Isaac Mar Philoxenos observed that stressing denominational identity could lead to tension and conflict.

Ms Motoe Yamada expressed her hope that one day we could celebrate the eucharist together.

Ms Alison Preston expressed concern at the growing number of people without religion, and therefore without hope.

Mrs Justice Sophia Adinyira thanked the moderator for his encouraging speech. The focus on Africa, launched at the eighth assembly, had been an example of hope. She hoped that it would continue.

Dr Mary Tanner was grateful for the wonderfully inspiring talk. She praised the Brazilian churches' follow-up to 'Called to be the one church' and urged all to follow their example.

Dr Audeh Quawas stressed the need for ecumenical dialogue to avoid mutual conflict between the churches.

Ms Carmen Lansdowne, as an indigenous person, observed that some churches were not living out the good news and were maintaining a colonialist mindset.

Ms Nerissa Celestine noted that the group of people 'without religion' would include many young people, whom we should take into consideration.

Rev. Dr Festus Asana felt that the report had taken the central committee on a positive journey. Hope, for us, was not an option, but an obligation.

Pastor Simon Dossou observed that it was important to examine why some churches are critical of the ecumenical movement.

Pastor Hector Petrecca said that the challenge to the WCC was to show itself as relevant to those churches that were not members. Many member churches were in fact becoming ‘pentecostalized’ in order to grow. There needed to be a greater stress on spirituality.

Dr Hendriks-Ririmasse invited the moderator to respond.

The moderator expressed his thanks for the comments and responded one by one to the speakers. Some specific responses were:

- While we were making some progress towards being inclusive towards people with disabilities, we still had much further to go in order to be fully inclusive.
- Regarding the Global Christian forum, we are providing space for it, but too close an identification of it with the WCC could alienate some who would otherwise be interested.
- The hopes he raised in his report were not limited to the next seven years.
- To foster fellowship with the Pentecostals, we did need to place greater stress on spirituality.
- God, who gives us hope, will lead us on our common journey.

Dr Hendriks-Ririmasse thanked the moderator for his report and his response to the comments made.

4. REPORT OF THE GENERAL SECRETARY

The central committee met **in hearing session**.

The moderator invited the general secretary to give his report.

[Note: the full text of the report of the general secretary appears in *The Ecumenical Review*, vol. 59, no. 1, January 2007]

The general secretary added his welcome to the first full central committee since the assembly. His report would be in three parts.

Middle East

Within 48 hours of the recent bombing of Lebanon, the WCC had issued a statement. Church-related organizations in the Ecumenical Centre had jointly coordinated a three-person delegation to Lebanon, Israel and Palestine, 10-15 August, on which a report would be given later in the present meeting.

Giving a comprehensive analysis of the Middle East situation, he stated that the most important issue was when and how the international community would end Israeli occupation of Arab lands in compliance with international law and UN resolutions. The WCC, with its rich experience and background in inter-religious dialogue, could make a major contribution to the Israel-Palestine peace process. The ethical dimension would have to be an integral part of the search for a durable just peace in the Middle East, and the ecumenical movement had an important role to play in that search, including engaging in concrete actions. A Palestine/Israel ecumenical forum, if established, would be a space for coordination of advocacy initiatives. The Ecumenical accompaniment programme in Palestine and Israel (EAPPI) was an important expression of solidarity by the ecumenical family, and the Middle East needed to be a priority until there was peace in the region.

Migration

One of the main features of the changing global situation was migration. One in fifty people on earth was now living outside their home countries. The result was that virtually all societies were multi-cultural and multi-religious. Migration helped countries to expand their economies, meet shortages of workers

and lift themselves out of poverty. Immigrants also helped their countries of origin: the flow home of remittances was greater than international aid. He referred to the memorandum and recommendations on practicing hospitality in an era of new forms of migration, adopted by the former central committee (central committee minutes, February 2005, pp. 64-72), which summarized well the impact of globalization, and pointed to both negative and positive consequences for sending and receiving countries.

He then gave a review of the new ecclesial realities arising from the growth of migration. There is a Christian obligation to welcome strangers, which is a justice issue and often a political statement.

In conclusion, he spoke of a proposed major global consultation in 2008 on 'Migration and the changing ecclesial landscape'.

The post-assembly planning process

It was not his intention to comment in detail on the WCC programme plans 2007-2013, which were on the agenda of the present meeting. Most of the council's efforts post-assembly had been concentrated on the importance of ecumenical experience and partnerships, in response to the assembly's affirmation of the WCC's leadership role in engaging the wider ecumenical movement in reconfiguration. There were many partners in this process: WCC member churches, Christian world communions, regional ecumenical organizations, national councils of churches, world mission bodies, ecumenical youth organizations, specialized ministries, etc. Many of these had been consulted on the draft planning document before the present meeting. Similarly, the recent visit by the delegation to Lebanon, Israel and Palestine had been a joint initiative.

The general secretary further described the growing relationships between the WCC and the Christian world

communions, in response to the assembly's call to create 'a joint consultation commission to discuss and recommend ways to further strengthen the participation of Christian world communions in the WCC'. The recent central committee meeting of the Conference of European Churches had devoted a considerable amount of time to considering CEC-WCC relationships.

The Global Christian forum was entering a decisive stage in its preparations for the forum meeting in November 2007.

Conclusion

There were grand concepts and daunting challenges before the present meeting: peace in the Middle East, justice for migrants, and unity among the world's Christians. But, the accomplishment of peace, justice, unity and common mission, on however large a scale, began in the building of friendships. That was especially important during the early sessions of the newly elected central committee.

Discussion

The moderator invited discussion.

Bishop Samuel Azariah congratulated the general secretary on a wonderful presentation. He welcomed the proposal for a Palestine-Israel ecumenical forum. Statements needed to be translated into action, a task particularly for churches in the United States of America and the United Kingdom, but he appealed to himself and all to return home and put pressure on governments for lasting peace in Palestine. Would it be possible for the WCC to play a role there as it had done in South Africa through the Programme to combat racism?

Rev. Sofia Camnerin, speaking on migration, emphasized the need to give space to those who are different and not

marginalize them. Unity needed to be built up from below rather than from above.

Ms Lina Moukheiber thanked the general secretary for devoting one third of his report to the Middle East. She wished to add that the damage to the infrastructure in southern Lebanon was not collateral damage but deliberate damage on the part of Israel. The people of Lebanon and northern Israel had a right to live in peace. She expressed the hope that the 2013 assembly could meet in a peaceful and regenerated Lebanon.

Dr Audeh Quawas commented on the terminology ‘Israeli occupation of Arab lands’. We should say ‘illegal occupation’ and be more specific in describing ‘Arab lands’. Stating his determination to stay in the region, he said that we needed to empower the Christian presence there. The aim of the proposed forum must be the ending of the occupation.

Bishop Dr Kumar Sahu appreciated the analysis of the changing ecclesial landscape. Changes affected both those offering and those receiving hospitality. We needed to move on from inter-faith dialogue to inter-faith relations and action.

Rev. Dr K. M. George also appreciated the analysis of migration and hospitality, and was glad that this issue had been taken up in programme planning. We should see the hand of God in migration, for it created a different relationship from the past relationship of colonizer/colonized and conquistadors/oppressed.

Archbishop Anastasios of Tirana pointed to the need to involve other religions as partners in our endeavours. The Middle East and migration were issues for Muslims as well as Christians, and we should seek joint action with them. The Middle East situation was, however, different from the apartheid situation in South Africa, where the oppressors were Christian and we could raise our voices loudly. He regretted that there had

been no Orthodox member in the delegation to Israel, Palestine and Lebanon.

Mr Itayi Ndudzo spoke of the importance of international law being observed by all parties, in the Middle East, and by Iraq in particular.

The moderator, closing the discussion with apologies to those still indicating their desire to speak, invited the general secretary to respond.

The general secretary was grateful for the words of appreciation, sorry that there was not more time for discussion, and aware that it was difficult for him to do justice to all the comments made. He responded one by one to the speakers. Some specific responses were:

- Churches in the North did have a particularly important role to play in making representations to their governments in the Israel/Palestine/Lebanon situation.
- He was grateful to Ms Moukheiber for her insightful contribution, particularly the point that ‘collateral damage was deliberate’. He assured her of the council’s prayers for peace in Lebanon.
- Responding to Dr Quawas, he stated that, as the programme on the Middle East developed, we would have to be careful in our formulation of terminology: e.g. ‘illegal occupation’ might imply that there was such a thing as ‘legal occupation’. He agreed that the goal of the forum should be the end of occupation, and applauded the determination of Christians to remain in the region.
- He agreed with Archbishop Anastasios that the Middle East situation was different from the apartheid situation in South Africa. The problem was of a different nature, but we could still have an impact. He, too, regretted that there had not been an Orthodox member in the delegation to Israel/Palestine/Lebanon. They had tried to include one and had almost succeeded.

- He agreed with Mr Ndudzo that no one should be exempt from observance of international law.

The moderator thanked the general secretary for his report and responses. All the committees would be discussing the moderator's and the general secretary's reports and the discussion could continue there.

5. EVALUATION OF THE NINTH ASSEMBLY

The central committee met **in hearing session**.

Dr Hendriks-Ririmasse, presiding, invited the general secretary to speak.

The general secretary presented a written assembly evaluation. It described the process that had resulted in the production of the evaluation. All the written material behind the present evaluation had been deposited in the assembly archive for future assembly organizers.

As for reporting on the assembly (apart from the wide media coverage given in the evaluation), the official report would be published in November 2006, accompanied by a CD containing among other things the minutes of the plenary proceedings. It would be the first time that formal minutes of an assembly had been produced. By all preliminary reports, the assembly had been a success.

The evaluation continued by examining the new elements introduced at the ninth assembly, the major expectations, the extent to which they had been fulfilled and some key findings. Some major points were:

- The smaller delegations, with 45% of member churches sending only one delegate, had made it difficult to achieve desired balances. Even by implementing the '15% process', which enabled the central committee to redress

imbalances, women were only 36% of the delegates, youth 15%, and lay persons 39%.

- The expectation that the ninth assembly would be a 'youth assembly' had to a degree been successful: over 700 young people had attended. That had, however, raised expectations that had gone unfulfilled. As a result the assembly had directed the central committee to establish a permanent youth body, which the central committee was to do later in the present meeting.
- The aim of making the assembly a Latin American assembly, it being the first to take place on Latin American soil, was largely fulfilled. Participation by the Roman Catholic Church had been strong, but participation by Pentecostal churches in the region had been less than expected. Over 2,000 from the region had actively participated and the elements in the programme most highly rated by participants, on the evaluation forms returned, had been the Latin American plenary and cultural evening and the visits to local churches.
- The shift to consensus decision-making had gone relatively smoothly, considering that this had been only the second major experience of it by the council.
- It had been a mistake and a cause of frustration to delegates not to provide for immediate feedback from the floor after the presentations on major issues in plenary sessions.

Dr Hendriks-Ririmasse then invited the two assembly coordinators to speak. They were greeted with applause.

Rev. Rui Bernhard, Brazilian coordinator, spoke of the vast logistical task involved in organizing the assembly. However, beyond logistics, important lessons had been learned.

First, there needed to be a lasting effect on the life of the host churches. The Brazilian churches had understood this. The National Council of Christian Churches in Brazil (CONIC),

represented at this meeting by its President, Pastor Dr Rolf Schünemann [applause], had quickly understood that they were part of the world Christian family and that their work for the assembly would help them in their own growth in their faith in Jesus Christ.

Secondly, the Brazilian churches had learned that they belonged to the WCC with its 347 member churches worldwide. That had motivated almost 500 local volunteers to work for the assembly as well as the 2,000 local daily visitors.

Logistics and taking right decisions were important, but even more important was touching people's hearts and involving the WCC member churches.

For future assemblies, the following points should be borne in mind:

- For host churches, the most important thing would not be the money they could contribute, but the active participation of their members.
- An assembly is an opportunity for ecumenical formation that needs to be seized.
- Preparatory materials need to be available at least one and a half years before the assembly to enable Christians around the world to realize that they are not alone in their hopes and struggles.

An experience of his the previous Saturday had demonstrated the local effect of the assembly. Visiting the Pontifical Catholic University with his family, he went with them to see the commemorative tree planted during the assembly. A lady spoke to them, explaining to them the importance of the assembly and saying that her involvement in the assembly had been the most important thing ever to happen to her. His son had then informed her, pointing to his father, that he had been the local coordinator! Not only for her, but for hundreds of other people,

the assembly would have been the most important experience of their life.

Mr Bernhard expressed thanks to God for the privilege that we are part of God's family, and concluded by informing the committee that the cross from the worship tent would shortly be shipped to Geneva as a gift to the council from Brazil [applause].

Mr Douglas Chial, Geneva-based coordinator, said that preparing the assembly had been a momentous task that had brought a tremendous sense of joy and had encouraged the faith of all involved. He, too, stressed the importance of the involvement of the host churches in the preparations.

Preparations for the tenth assembly would have to begin early, and he proposed a timetable for preparations, on the assumption that it would be in late 2013:

Central committee meeting in February 2008

- Elaborate basic expectations for the tenth assembly
- Appoint an assembly planning committee
- Appoint an assembly worship planning committee
- Initiate venue search

Central committee meeting in August 2009

- Decide on assembly theme
- Decide on assembly venue
- Confirm the assembly budget
- Map the distribution of delegates

Central committee meeting in February 2011

- Confirm the assembly programme and draft agenda
- Issue invitations
- Launch congregational resources

Central committee August 2012

- Confirm member church delegations
- Nominate additional delegates according to the 15% process
- Nominate assembly leadership
- Launch assembly study materials

The suggestion was further made that to secure funding, a tithing of the total of member church contributions over seven years could build up a fund of CHF 4.4 million towards assembly costs.

He reminded members of the request by the assembly that, early in the term of this central committee, the possibility be explored of holding a joint or common assembly with Christian world communions. If that happened, it would be an unparalleled witness of Christian unity and spirituality.

Mr Chial concluded by expressing his thanks for the opportunity to be the Geneva coordinator. It had been an honour and a privilege.

Dr Hendriks-Ririmasse invited discussion.

Rev. Dr Fernando Enns expressed thanks to the coordinators. The assembly had been an enjoyable experience. However, he was not willing to participate in a purely Mennonite eucharist at a future assembly. Churches which offer one another eucharistic hospitality should be encouraged to organize interconfessional eucharistic celebrations.

Referring to the statement in the evaluation that hostile coverage had been limited to those groups that had a history of negative coverage of the WCC, he noted that there had been negative coverage in Germany from other quarters. That raised questions about our programmatic work.

Dr Magali Nascimento Cunha spoke of the positive impact of the assembly in Latin America. There are many Christians in Latin America, but relatively few churches are WCC members. The assembly had broken down barriers and demonstrated the place of the Bible and spirituality in the WCC. The assembly had strengthened the ecumenical movement in Latin America generally and in Brazil.

Dr Hendriks-Rirmasse, in the absence of any further time, requested that any outstanding comments be submitted in writing and closed the session.

6. FINANCE

6.1 Preliminary finance report

The central committee met **in hearing session**.

Dr Hendriks-Rirmasse, presiding, invited Dean Anders Gadegaard to present the preliminary finance report.

Dean Gadegaard thanked the central committee for entrusting him with the task of moderator of the finance committee, which he took up with humility. He stated his appreciation of the small but efficient staff finance team. He emphasized that the central committee as a whole had financial responsibilities, particularly in increasing the number of member churches paying their contribution, until all churches were contributing according to their capabilities. He then read the report, which was received with applause.

Dr Hendriks-Rirmasse, noting that the report would be referred to the finance committee for consideration and recommendation, asked if there were any urgent questions or comments. There were none.

The central committee **referred** the report to the finance committee for consideration and recommendation.

6.2 Report of the finance committee

The central committee met **in decision session**.

Dr Hendriks-Ririmasse, presiding, invited Dean Gadegaard to present the report of the finance committee.

Dean Gadegaard presented a written report.

6.2.1 Ratification of the financial report 2005

The finance committee reviewed the financial report 2005, which reported a total increase in funds of CHF 1.9 million and general reserves of CHF 6.3 million. The report of the auditors includes their opinion that the results present the financial position of the WCC fairly in all material respects. The finance committee noted with appreciation the increase in the number of churches participating through membership contributions, with 75% of member churches paying in 2005, compared with 55% in 1999.

The central committee **by formal unanimous vote ratified and adopted** the audited financial report 2005.

6.2.2 Appointment of the auditors

Following an audit tender process in 2004 which concluded that KPMG offered the best quality and value-for-money audit service, the finance committee had recommended the appointment of KPMG as auditors for a four-year period in principle, subject to annual appointment by central committee.

The central committee **appointed by unanimous consensus** KPMG as auditors for the financial year 2006.

6.2.3 KPMG report to management 2005

The KPMG audit partner and manager presented to the finance committee the report of the auditors on control issues arising in the course of their audit work for the year 2005. The finance committee discussed the issues together with the members of the audit committee, who confirmed that they would monitor the implementation of management's responses to the issues, which were documented in the report.

There were two principal issues. Firstly, the auditors observed that when various staff were interviewed about the controls executed to ensure payments approved were within budget, and to ensure that beneficiaries demonstrated that grants received had been disbursed for the purpose agreed, there proved to be inconsistency in the quality of responses, and in the manner in which controls were performed and documented. In response, it was confirmed that control guidelines are to be issued and implemented by June 2007. The second issue concerned the fact that there was an over-dependence on the few professionally qualified finance staff, staff departing over the last two years not having been replaced. The issue is now being addressed with suitable recruitments.

Dean Gadegaard drew particular attention to the last sentence of the written report above.

6.2.4 Income strategy 2006-2008 and membership contribution report

The finance committee received a report on the income strategy 2006-2008, and on the membership contribution campaign.

The finance committee recognised that WCC must work together with member churches when undertaking fund-raising campaigns.

There was discussion concerning the rules to apply when a member church has failed to contribute for three years, and has not responded to WCC's communications during that time. There are currently 25 churches that have made no payment since at least 2002. The finance committee proposed that central committee members might undertake to contact and discuss with member churches in their regions those churches' on-going membership and commitment.

The finance committee **recommended** that the central committee approve and adopt as a rule that churches which have not paid membership contributions for three consecutive years nor have had any communication with the WCC during three years be declared non-active as recommended by the assembly.

The finance committee **recommended** that the central committee call for the support and action of all central committee members in helping the council achieve the goal of annual income of CHF seven million in the coming three-year period.

Dean Gadegaard repeated Bishop Koppe's dictum 'Pray together, stay together, and pay together.'

Dr Quawas questioned the constitutional legality of declaring member churches non-active. The response was that such action was in accord with the rules (rule II, concluding sentence; and central committee minutes, August/September 2003, pp. 131-133).

The central committee **accepted by unanimous consensus** the above two recommendations.

6.2.5 Budget 2007

The finance committee reviewed the draft budget 2007 as set out below, and heard a report on the budget assumptions and issues.

Compared with the framework budget 2007, which had been presented to the executive committee in February 2006, budgeted expenditure had increased by CHF 1.3 million to CHF 37.9 million, while budgeted income remained at CHF 39 million. The reasons for increased costs compared to the framework were both increases in staff costs equivalent to about five new positions, and increased programme and infrastructure costs, the latter being in particular maintenance costs for the building.

Under the draft budget, unrestricted funds were budgeted to increase by CHF 1.8 million, reduced by CHF 0.5 million from the target of CHF 2.3 million set in the framework budget.

Overall, the draft budget remains a balanced budget, in that total income exceeds total expenditure. Based on the current level of general reserves at CHF 6.3 million, to be increased in 2006 by CHF 1.2 million, a target of CHF 1.8 million increase in unrestricted funds in 2007 is sufficient to allow the council to reach the target general reserves level of CHF 9 million.

It was explained that the draft budget is not yet complete, in that not all detailed activities have been included in the budget. In addition, ACT development's income and expenditure had not yet been included in the budget. There had been no overall review to ensure a consistent quality in budgeting work and assurance that budgeted costs for project work are reasonable. The committee expects that such a control will be part of the immediate monitoring process to be covered under the co-ordination of the general secretariat for this budget (and in the future, under the co-ordination of the PMER staff, working with budgeting and planning staff).

	Restricted	Unrestricted	Designated	Total
	<i>CHF million</i>	<i>CHF million</i>	<i>CHF million</i>	<i>CHF million</i>
Funds & reserves brought forward	15.89	7.56	14.37	37.82
Membership & unrestricted income	-	6.54	-	6.54
Programme contributions income	25.76	-	-	25.76
Other income	2.59	3.10	1.03	6.72
Total income	28.35	9.64	1.03	39.02
Programme & other costs	15.88	3.08	1.03	19.99
Salaries	13.42	4.40	-	17.82
Transfers	0.28	(0.25)	-	0.03
Total costs and transfers	29.58	7.23	1.03	37.84
Infrastructure cost distribution	4.49	(4.49)	-	-
Total cost after infrastr distribution	34.07	2.74	1.03	37.84
Distribution of unrestricted income	5.11	(5.11)	-	-
Surplus/(fund drawdown)	(0.61)	1.79	-	1.18
Closing funds & reserves	15.28	9.35	14.37	39.00

The finance committee **recommended** that the central committee

- approve the total expenditure and transfers of CHF 37.85 million, requiring that cost not be increased unless matching contributions or other income are also firmly pledged;
- require that staff complete the elaboration of the full detailed budget and the related control work;
- delegate to the officers the authority to approve the detailed budget before the end of the year, in consultation with the moderator of the finance committee.

Bishop Butler enquired if the budget was based on the draft programmes. It was difficult to approve a budget before the programmes were agreed.

Dean Gadegaard responded that the budget provided the framework within which the programmes would have to fit.

Ms Anne Glynn-Mackoul enquired why the executive committee could not approve the budget.

Dean Gadegaard responded that the executive committee would not meet before the set deadline.

In the light of the above discussion, two variations were made to the original recommendation.

The central committee **approved the above recommendation** in the varied form given above **by unanimous consensus**.

6.2.6 Framework budgets 2008 and 2009

Framework budgets 2008 and 2009 were presented and reviewed. The framework budgets presented a relatively stable level of income at CHF 38.5 million for each year, and total expenditure of CHF 38.3 million for each year. The increase to unrestricted funds is budgeted at CHF 1 million in 2008 and CHF 700,000 in 2009.

Increases to unrestricted funds in 2008 and 2009 will be applied towards the financing of the renovation of the ecumenical centre.

The finance committee **recommended** that the central committee approve the framework budgets for 2008 and 2009.

The central committee **approved by unanimous consensus** the framework budgets for 2008 and 2009.

Dr Stückelberger proposed that the executive committee be authorized to approve the 2008 budget.

The central committee **agreed by unanimous consensus** to delegate to the executive committee the competence to approve the 2008 budget.

6.2.7 Review of the programme plans 2007-2013

The finance committee had reviewed the programme planning document, and presented their comments to the programme and policy reference committees.

6.2.8 Renovation of the ecumenical centre

The finance committee had received a report on the necessary renovation of the ecumenical centre totalling CHF 6.6 million. The renovation is motivated by the requirement to ensure that the building meets regulatory standards for fire safety. The committee was concerned that the renovation plans at present did not include projections for overall improvements not related to fire safety, and that the plan presented did not include a contingency of 10%. In particular the renovation of the plenary hall is a concern of the finance committee.

The finance committee **recommended** that the central committee

- approve the renovation project in principle in order that commitments might be made;
- require that detailed project plans and a progress report be made to the next executive committee;
- require that fund-raising efforts take place in order to ensure that the renovation of the plenary hall can be implemented by 2009.

Bishop Hein wished to see a firm date to be fixed for the renovation of the plenary hall. It needed daylight. He suggested 2009.

Dean Anders, on behalf of the finance committee, accepted a deadline of 2009.

The central committee **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

6.2.9 Capital expenditure plans and financing

Capital expenditure plans for the years 2006-2011 were reviewed, incorporating the renovation project, a renovation of villas at Bossey and renewal of IT and other equipment. The total expenditure over the period was estimated at CHF 10 million.

Based on the current level of general reserves, the plans to increase the reserves further in 2007 to 2009, and taking into account the cash flow estimates for the years concerned, an analysis indicated that the total capital expenditure plans could be covered principally but not entirely by the WCC's own funds. A loan of CHF 2 million was estimated to be required to be contracted in 2007 for the renovation of the ecumenical centre.

It was confirmed that the council continues with the plan to reimburse the Bossey loans at the level of CHF 200,000 annually.

The finance committee **recommended** that the central committee

- approve the capital expenditure plans for 2007 totalling CHF 3.2 million, including the first phase of the renovation of the ecumenical centre;
- delegate to the officers the authority to approve the loans up to CHF 2 million.

The central committee **accepted the above recommendation** **by unanimous consensus**.

6.2.10 WCC subsidiaries and representative offices

As required by the executive committee, and requested by the assembly finance committee, the finance committee reviewed the costs and a risk analysis prepared by the staff.

There are 14 subsidiaries and representative offices, seven of which cover the EHAIA programme. Others are regional offices, or are active in specific programme work or the EAPPI initiative.

The risk analysis highlighted certain inconsistencies in the administrative and control structures, and indicated the need for policy guidelines for the offices.

The finance committee **recommended** that the central committee require

- that policy guidelines for the overall management of the offices, including human resources policies, external representation and institutional responsibility with attention to the different legal status of the categories of office, be presented to the next executive committee.

Discussion

Various questions were asked, and the following explanations given:

- The regional offices in question are the WCC Middle East office and the WCC Pacific office.
- It is easier for subsidiaries and representative offices to be administered under local law rather than Swiss law.
- Regional ecumenical organizations are independent entities and not subsidiaries of the WCC, and could not in any case administer subsidiaries and representative offices in countries where they do not have a legal presence.

In the light of that discussion the original recommendation of the finance committee was **reformulated**.

The central committee then **accepted the above recommendation** in the varied form given above by **unanimous consensus**.

6.2.11 Staff statistics and staff rules and regulations

The finance committee discussed a report on the number and category of staff employed by the Council in Geneva and in the field, under both staff and consultancy contracts.

The report included the following summary of the number of staff employed, which, when part-time positions are taken into account, is equivalent to 162 full-time working positions.

Staff categories		Staff no.
Leadership		4
Programme executives (42), programme/projects consultants (4), seconded (4)		50
Specialized	“b” (equivalent to programme executives) + seconded (1)	19
	“a” (equivalent to administrative assistants)	9
Administrative assistants (Geneva and US)		59
House staff	Hb	6
	Ha	6
	Hotel staff at Bossey under collective agreement (CCNT)	4
Short-term programme assistants, junior consultants etc. in Geneva		14
Total (head count)		171
Project staff Outside Geneva	EHAIA	7
	ETE eastern Europe	1
Total head count outside Geneva		8
Grand-total world-wide with Geneva contracts		179

The finance committee will continue to monitor the staff statistics report, and requests that it incorporate an analysis of the costs of the different categories. Where the staff costs are reported in the income and expenditure statement in lines other than staff costs, this should be explained.

Following up on the recommendation from the assembly regarding the renewal of executive programme staff contracts,

the finance committee recognized in the document on organizational structure presented by the general secretary the commitment to implement the spirit of that recommendation.

The finance committee **recommended** that the central committee require that:

- when new positions are created, or when existing positions become vacant, recruitment procedures be open to external applicants;
- new contracts be extended for four years, with the possibility of renewal for one term of three years only; with the understanding that exceptions may be necessary upon approval by the executive committee.

Discussion

Dr Quawas enquired the meaning of ‘external applicants’. Did that mean applicants who were not members of member churches?

Dean Gadegaard replied that it did, adding that we have some excellent Roman Catholic staff members.

Ms Aasa-Marklund questioned the original formulation, which read ‘New contracts be extended for four years, with the possibility of renewal for one term of three years only.’ Was this too inflexible?

Dr Enns suggested that exceptions be allowed for, subject to approval by the executive or central committees. He proposed that the recommendation be referred back to the finance committee.

The recommendation was **referred back** and, at a later session, a varied recommendation, as above, was presented.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

6.2.12 Mandates of the audit committee and the investment advisory group

On the request of the assembly finance committee, a draft mandate for the audit committee was submitted. The draft had been proposed by the audit committee itself.

The finance committee suggested certain amendments to the proposal including the appointment of one finance committee member as a member of the audit committee, and, in order to ensure close communication between the two committees, the requirement that the finance committee invite a member of the audit committee to participate in the finance committee meetings in the future. Both mandates should include guidance on the term of service of each member, and the responsibility of each committee to ensure overall renewal of membership.

Concerning the investment advisory group, the finance committee reviewed a report on the present compliance with investment policy. A mandate had not been documented for the investment advisory group, whose responsibilities are indicated at present only in the investment policy.

The finance committee **recommended** that the central committee require that a final draft of the audit committee mandate and a draft of the investment advisory group mandate be presented to the executive committee in February 2007 for decision.

Some minor drafting variations were made.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus.**

The central committee then **approved** the report of the finance committee **by unanimous consensus.**

Dean Gadegaard expressed thanks to the finance committee and the finance staff for their work.

7. PUBLIC ISSUES

7.1 Past and proposed actions

The central committee met **in hearing session.**

Dr Hendriks-Ririmasse, presiding, invited the general secretary to speak.

The general secretary presented three documents.

- Recent actions on public issues, for information
- Procedures for dealing with public issues, which he spoke to, outlining the procedures whereby any central committee member could make suggestions to the public issues committee for action to be taken, and
- Three draft statements proposed by the executive committee on Northern Uganda, Just trade, and HIV and AIDS.

Dr Hendriks-Ririmasse invited questions for clarification. There were none and she closed the session.

7.2 First report of the public issues committee

The central committee met **in decision session.**

Dr Hendriks-Ririmasse, presiding, invited Archbishop Nifon to give the first report of the public issues committee.

Archbishop Nifon thanked the central committee for the confidence shown in him by appointing him moderator of the public issues committee. It showed that an Orthodox bishop could also be concerned with earthly matters!

He reported that the public issues committee had received the three draft statements proposed by the executive committee. They had received five further proposals for action from members of the central committee, to which they would respond by preparing statements or minutes:

- Statement on extra-judicial killings in the Philippines
- Statement on the war in Lebanon and northern Israel and ecumenical action for Middle East peace
- Statement on the conflict in Sri Lanka
- Minute on Sudan (a statement on Sudan had recently been approved by the executive committee (minutes, May 2006, pp. 32-36))
- Minute on Kosovo.

They had also received four proposals for action from members of the central committee, which would be dealt with in the following ways:

On the request for a statement on the right of conscientious objection to military service, the public issues committee recommended that the staff undertake a study on the subject in light of the analytical report issued on 26 February 2006 by the office of the UN High Commissioner of Human Rights and report back to the next central committee for possible action.

On the request received by the public issues committee from Archbishop Aristarchos Peristeris the public issues committee decided that the general secretary write a letter to the government of Israel expressing concern at its failure to ratify

the election of the Greek Orthodox Patriarch of Jerusalem, His Beatitude Theophilus III.

On the request received from one of its members, the public issues committee decided that a special session be organised by the staff on Monday 4 September 2006 at lunchtime. The session would provide information/update on the minute adopted by the central committee in February 2006, on economic measures for peace in Israel/Palestine.

The public issues committee is concerned at the implication of the proposed integration of four commissions into one CCIA commission. It wishes to emphasise that the history, legacy, profile and expertise of CCIA be maintained and that it should not be lost as a result of this integration.

Dr Hendriks-Ririmasse asked if the central committee approved the above proposed actions.

The central committee **approved by unanimous consensus** the proposed actions of the public issues committee.

7.3 Second report of the public issues committee

The central committee met **in decision session**.

Dr Hendriks-Ririmasse, presiding, thanked the stewards for the act of interconfessional common prayer that had preceded the session, and invited Archbishop Nifon to present the report.

Archbishop Nifon presented the report.

The first item on the committee's agenda had been a discussion of the moderator's and general secretary's reports, which complemented each other. The general secretary's report clearly spelt out the challenges in respect of the situation relating to the

Middle East and the issue of migration with its many dimensions.

While appreciating the above programme thrust, the committee was of the view that more emphasis should be placed on the quest for visible unity of the church, and on the field of interfaith relations, where attention also needs to be given to those of no religious faith.

The committee had worked on the three draft statements proposed by the executive committee and in response to five proposals for actions from members of the central committee had prepared three further statements and two minutes.

7.3.1 Statement on plight of children in conflicts with focus on northern Uganda

Archbishop Nifon then proposed that the central committee adopt a Statement on children in conflicts.

Rev. Canon John Steele commended the timeliness of this statement, but suggested that the wording in the last section be changed to take account of the recent ceasefire in northern Uganda.

Archbishop Nifon, on behalf of the committee, agreed.

The central committee then **adopted by unanimous consensus** the following

Statement on plight of children in conflicts with focus on northern Uganda

1. This issue emerged towards the end of the Porto Alegre assembly as being of particular concern.

2. Christians have a special concern for children caught in desperate and dehumanizing situations. They see in all abuse of children a direct denial of the biblical teaching that all persons are “made in the image of God” and, as such, are of infinite worth and value. They see in the use of children as instruments of war a virulent denial of the gospel itself, a direct attack upon Jesus, his person and his message.

3. The gospel reminds us that children are hopeful signs of God’s unconditional love and promise to humankind. In a world of diversity and disparity, children are a unifying force bringing people together. Any attack on children and their childhood must be denounced as being intolerable and unacceptable.

4. In 1979, the International Year of the Child, the general secretary of the World Council of Churches in a Christmas message called on the Christian community and churches “to provide the possibilities for children to live in trust in a communion of open and fulfilling relationships, in trustworthiness, in a creative use and development of their potentialities for the good of all. Like their Lord, they must be enabled to grow and become strong in wisdom and grace, in self giving love”. It is our collective responsibility as a human family to ensure that children grow up in a loving and caring environment where their needs are met and rights guaranteed.

5. Christians therefore see in the involvement of children in war an offence not only against the children involved, but against God. They see in the use of children as tools of war a denial of God’s wish that all human beings should live into a future of hope and fulfilment. Jesus asked indignantly: “Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion?” (Luke 11:11-12). What would Jesus say to those who give to children not a snake or a scorpion, but something far worse: weapons and the skill to use them, the experience of being only a tool, a body to be exploited by those who are older

and more powerful, physical and emotional scars to last a lifetime?

6. Regrettably, the plight of the children – their woes and sufferings – continue to be immense and endless in situations of wars and violence from Sierra Leone to Liberia, and from Sudan to the Democratic Republic of Congo. Their dreams are shattered by terror, their innocence and tender years of growing-up snatched by warlords and unscrupulous governments. For Jesus it was the peacemakers who would be called “children of God” (Mt. 5:9); how bitter it is to see children made into warriors! For Christians this is an offence not only against all human decency but against God and against their faith, founded by Christ who came as the Prince of Peace.

7. Presently, millions of children around the world, but more particularly in Africa, are caught in conflicts in which they are not bystanders but targets. In these armed conflicts, mostly intra-state, children become victims and are killed as part of the crimes committed against humanity. They become victims of sexual violence and human trafficking, are shamed, traumatized and exploited; some are exposed to hunger and disease. Thousands are forcefully abducted as child soldiers and combatants, in wars that are not only senseless and brutal but also unwarranted and illegal.

8. In case they resist, child soldiers are often administered drugs that inhibit their guilt and fear and incite them to commit brutalities. Propaganda, revenge and fear of being left alone also influence children to stay in the army “voluntarily”. Those who survive are often physically injured, sometimes maimed and psychologically scarred, losing several years of schooling and socialization. At the end of a conflict, reintegration of demobilized ex-child soldiers is a difficult and complex process because the population in most cases do not trust them. Often, children who manage to escape are treated as social outcasts and the community seeks to punish them for the crimes they were

forced to commit while they were forcibly abducted and used by rebel groups.

9. One such war of unregulated terror and violence is being waged by the Lord's Resistance Army (LRA) against the government of President Yoweri Museveni of Uganda since 1986 and a UN representative at Porto Alegre drew the attention of assembly members to the plight of children caught up in the war. During the last twenty years thousands of young children have been kidnapped, tortured, raped, virtually enslaved and sometimes killed by the LRA. The LRA has perpetuated brutal attacks against homes and schools in northern Uganda and has targeted children for use as soldiers in its attempt to overthrow the Ugandan government. These children have been forced to take part in combat, carry heavy loads, act as personal servants to the rebels and in the case of girls have been made to serve as wives to rebel commanders.

10. In recent times around two million people, 80% of them children and women, have been herded like animals in some twenty concentration camps run by the Ugandan government. They live in appalling conditions without proper facilities of hygiene and sanitation. Many more have been physically abused, detained and raped by the Uganda People's Defence Forces and the LRA.

11. The war has not only affected Uganda but also Sudan and the Democratic Republic of Congo. Since the mid 1990s, the LRA has also operated from bases in southern Sudan. The government of Sudan provided the LRA sanctuary on its territory along the border, as well as military aid and food supplies, allegedly in retaliation for Ugandan government support for the Sudan People's Liberation Movement /Army (SPLM/A). In December 2003, President Museveni invited the International criminal court to investigate the LRA. Late last year the court, after preliminary investigations, issued warrants for the arrest of the top five LRA leaders including Joseph

Kony. In the year 2005, the Sudanese government and the SPLM/A signed a peace agreement. The former SPLM/A rebel group is now the ruling political party in southern Sudan's government.

12. The churches of Uganda have remained in constant support of a peaceful resolution of the crisis in the region. A major initiative took place in 1998 with the founding of the Acholi Religious Leaders Peace Initiative (ARLPI). This was supported by the Ugandan Joint Christian Council (UJCC). The grouping of Acholi leaders from Anglican, Catholic, Orthodox and Muslim backgrounds, called for an immediate end to violence. The government of Uganda, at the time was not inclined to dialogue with the rebels but nevertheless, adopted an amnesty bill in December 2000. As a result, a number of rebels turned themselves in, diminishing the military power of the LRA. Another peace initiative led by the former Ugandan government minister Betty Bigombe collapsed in 2004, before direct talks could take place between the government of Uganda and LRA.

13. For many years the conflict in northern Uganda received little international attention. This changed after the November 2003 visit to northern Uganda by the UN Under Secretary General, Jan Egeland, who called the situation "the world's worse forgotten humanitarian crisis". Following the peace agreement between the government of Sudan and the SPLA/M, the leaders of southern Sudan publicly announced that the movement will not allow LRA to take refuge in Sudan anymore.

14. In May 2006, southern Sudan's President Salva Kiir took the initiative to mediate between President Museveni of Uganda and Joseph Kony of LRA. President Museveni made a public statement that if the peace negotiation succeeds, he would give the LRA leaders amnesty and protect them against International criminal court (ICC) persecution. The ICC, however, reminded the Ugandan government of its obligations as a party to the ICC

to arrest Kony and others who are subjects of the arrest warrants.

15. Some church leaders are of the opinion that under these circumstances the chances of a permanent cease-fire have diminished because the LRA leadership will not be ready to negotiate under the pressure of indictment. They are of the view that it is important to restore some sense of peace and viability to the community rather than go for punishment which will hinder the efforts to reconcile the parties.

16. Against this background, the World Council of Churches central committee meeting in Geneva, 30 August - 6 September 2006:

- a) ***Affirms the special concern*** that Christians have for the plight of children caught up in armed conflict;
- b) ***Expresses concern*** at the threat to international peace and security, impediments to the provision of humanitarian emergency aid and assistance as a result of the ongoing conflict in northern Uganda, and the activities of the LRA in southern Sudan and the Democratic Republic of Congo;
- c) ***Condemns the atrocities*** being committed by the LRA and calls on it to abide by the terms of any ceasefire, desisting from all acts of violence, including abductions;
- d) ***Encourages*** the continuation of the talks between the government of Uganda and the LRA being mediated by the government of southern Sudan for a lasting and durable peace including the establishment of a mechanism along the lines of a truth and reconciliation commission that supports traditional reconciliation initiatives to help resolve the conflict;

- e) ***Urges the government of Uganda***, in accordance with its national policies to ensure the protection of all civilians, including protection of children from abductions, to minimize child casualties; ensure that all children who escape from the LRA receive prompt and adequate access to medical attention and counselling; arrange prompt release of children to their families and/or arrange appropriate alternative care for children that takes into account their special needs; and develop concrete plans for meeting the long term needs of former child soldiers;
- f) ***Urges also the churches*** in Uganda and the region and all member churches to mobilize the people to denounce those committing crimes against children with impunity and undertake advocacy with international partners to prevent the abuse of children;
- g) ***Appeals to the United Nations and the African Union*** to recognize that the LRA poses a threat to international peace and security, and endorse a plan that includes the appointment of a UN envoy acceptable to Uganda to support mediation strategy that strengthens the declaration of a unilateral ceasefire into a sustainable peace process that provides for security guarantees, and more expansive programme for disarmament, demobilization and reintegration into society (DDR);
- h) ***Calls on the donors***, including non-governmental organizations, to work with the government of Uganda to meet basic humanitarian needs of IDPs in northern Uganda and to assess when camp populations can be supported and protected to return home. The DDR strategy for the LRA must be linked to increased aid for IDP war victims.

7.3.2 Statement on just trade

Bishop Thomas Butler, on behalf of the committee, proposed that the central committee adopt a Statement on just trade.

Ms Carmen Lansdowne and **Dr Christoph Stückelberger** requested that a call for reform of the World trade organization be included.

Bishop Butler, on behalf of the committee, agreed.

Dr Soritua Nababan requested that the injustice of cheap rice from the United States flooding the Indonesian market be noted in these minutes.

The central committee then **adopted by unanimous consensus** the following

Statement on just trade

1. The WCC has had a long standing interest in the question of just trade. Churches have participated in the sustained work of the Ecumenical advocacy alliance (EAA), which embarked on a campaign (in 2002) on “Trade for people”. EAA’s framework of action on trade underlines that: “The biblical standard for economic activity, including the trade of goods and services, is justice, and taking the side of the poor, fair payment, transparent relationships, no exploitation, and respect for life, ensuring the care of widows, children and strangers”. It concludes that: “trade therefore must be an instrument of sustainable, participatory and just community and communion.”

2. The July 2006 breakdown of the Doha round of trade talks (which were begun in 2001 in Doha) within the World trade organization (WTO), was a blow to multilateral relationships in global trade. Multilateral institutions, such as the WTO, were set up to sustain and enhance multilateral relationships and to

carry out common actions. But many of these institutions have, in recent times, been undermined and rendered incapable of protecting common goals as the interests of individual nation states dominate such relationships. The WTO, as a multilateral trade institution is supposed to be a forum where sovereign states, big and small, can come together in a democratic way to address trade related problems and seize opportunities to ensure trade is conducted with a view to raising standards of living. From its inception, regrettably, the WTO suffered from the misuse of power by the most influential countries. The collapse of the negotiations for trade after five years of intense talks is the most recent challenge to multilateralism.

3. The breakdown of negotiations signifies that there will be more and more bilateral trade arrangements in the future. Those who will be worst affected by bilateralism will be the weaker developing countries, who will not be in a position to exercise any kind of leverage and can therefore be exploited. A case in point are the trade negotiations between the European Union and the ACP countries (in Africa, the Caribbean and the Pacific) which should lead to Economic partnership agreements (EPAs) – free trade arrangements – between the EU and six ACP regions in 2008. In 2001, when the talks began, there was hope that the new set of rules for international trade would benefit the people of the developing countries – there was hope that smaller nations could participate in the prosperity enjoyed thus far by a few developed nations. After generations of almost exclusively providing primary products and resources to the industrialized world there was hope that developing nations could move out of poverty by participating as equals in trade between nations. These hopes, however, soon faded as the developed industrialized countries began to impose their terms and conditions through the mechanisms of the WTO. The share of least developed countries in respect of world exports steadily declined from 0.7 % in 1985 to 0.4 % in 2005 (WTO). This is because trade conditions imposed on the poor have weakened the advantages they could have enjoyed with the opening of

trade. Governments, not only in the developing world, are pressurized by transnational companies for concessions in taxes, labour regulations and to delay the imposition of environmental standards. Subsidies from governments to some sectors of the developed world also threaten trade relations.

4. To take agriculture as an example: While a major share of the GDP of poor countries is dependant on agriculture the reverse is the case in industrial countries, yet negotiations in agriculture at the WTO are dominated by the minimal offers made by rich countries, coupled with their aggressive demands on Non agricultural market access (NAMA) and services. The developed countries also want to benefit from agriculture despite the fact that they have a large share in non-agricultural trade. Poor farmers in largely agrarian economies suffer from dumping and other effects of unfair trade rules. Poor countries want a trade deal that helps to eradicate poverty. According to the Food and agriculture organization, 800 million people experience food shortages, while an additional 42 million suffer from severe malnutrition. While annual global agricultural exports are valued at USD 500 billion, at least 15 million children die every year before reaching the age of five from hunger and hunger related diseases. There is sufficient food to meet the needs of everyone, but it does not reach the poor and hungry since they are unable to afford it due to unfair trade patterns and practices. The current global trading system, with its imbalances, has failed to deliver on the promise of economic growth and poverty eradication. It has in fact, undermined food security for the poor, thrown millions of peasants and workers out of employment and slowed down industrial development in many poor countries.

5. The WCC central committee, when it met in Potsdam, Germany, in 2001, was concerned about these developments and the worsening economic relations and growing disparities between developed and developing nations. The Potsdam central committee, therefore, called for the elaboration of the concept of

just trade as one of the central pillars of the council's work on economic justice. Consequently, churches all over the world have conducted critical assessments of trade agreements, as well as worked on developing alternate proposals for just trade in consultation with civil society groups and social movements.

6. During the last five years of WTO talks, the developed countries have consistently opposed the proposals put forward by the developing countries. They have preferred "aid for trade" or trade related technical assistance to poor countries to alleviate the short-term adjustment costs of opening up their markets and to facilitate trade by addressing the lack of infrastructure and other "supply constraints". Such aid, however, was unfairly conditioned on the acceptance of the Doha round's liberalization agenda. This proposal falls far short of what churches and ecumenical partners have been advocating for in their campaign: **"Trade for people – not people for trade"**.

7. It was primarily the positions taken by the United States and the European Union, in pursuance of their respective interests, which finally triggered the collapse of this round of the WTO talks. Each blamed the other for not taking adequate measures to remove support to their own farmers considered by many developing countries as one major cause for confrontation under the current system.

8. The collapse of the talks is a setback to poor countries that will now have to fend for themselves in bilateral negotiations. While the talks may have collapsed and multilateralism suffers a setback, the churches recognize that global trade is too important to be put on the backburner. The churches need to continue to equip and empower each other to address their governments on the issue of justice in global trade as it impacts on the lives of people.

9. Just trade requires the transformation of trade rules negotiated at the WTO, as well as in other regional and bilateral

agreements. All trade rules and agreements must be built around the commitment to:

- protect and advance the interests of smaller, weaker and vulnerable states;
- encourage sustainable development and poverty eradication as defined by the people themselves;
- give primacy to peoples' right to food, water, the necessities of life, and protect the small producers to enable them to survive and thrive;
- abide by international norms and standards that guarantee fundamental human rights;
- strengthen respect for creation with ecological standards that safeguard the interests of future generations and the survival of the earth;
- ensure equitable and just distribution of resources for all.

10. Therefore, the central committee of the World Council of Churches, meeting in Geneva, Switzerland, 30 August - 6 September 2006:

- a) ***Affirms*** the theological basis for the commitment to uphold and promote just trade: the profound option of our faith for the "least", the poor and the excluded calls for continuation of theological and biblical reflections on just trade;
- b) ***Calls on*** the churches to encourage their governments to continue working for a new multilateral trade mechanism, with a new set of multilateral trade rules which are just and democratic;
- c) ***Calls for*** WTO reform on the basis of the criteria in paragraph 9, which would include transparent appeals processes and accountability rules for parties bound by WTO trade rulings;
- d) ***Encourages*** countries to engage in participatory trade negotiation processes, which will result in just trade that

reduces poverty, promotes human rights and protects the environment;

- e) ***Encourages and supports*** the coordinated campaigns for just trade carried out through the initiatives of the Ecumenical Advocacy Alliance, churches and related organizations;
- f) ***Calls for*** dialogue and building of alliances for just trade among ecumenical, religious, economic and political actors and between the churches in the North and the South;
- g) ***Expresses*** the need to strategically link up peasant movements, labour movements, women's and indigenous peoples movements to prepare and design alternative proposals for just trade through the World Social Forum and other avenues;
- h) ***Promotes*** awareness building of congregations on the impact of trade agreements and policies particularly on the lives of the people in the South through education and ecumenical formation and through study and action.

7.3.3 Statement on churches' compassionate response to HIV and AIDS

Archbishop Nifon, commenting that this was not an easy issue and that the committee had worked hard on the statement, invited Rev. John Thomas to introduce it.

Rev. John Thomas, on behalf of the committee, proposed that the central committee adopt a statement on churches' compassionate response to HIV and AIDS. The committee had received a number of proposed amendments in writing and had done its best to accommodate them, resulting in some changes to the proposed actions.

Discussion

There was lengthy discussion. Some simple drafting amendments were agreed ('national security' to 'national sustainability' in 25 (b); 'fidelity in the family' to 'fidelity in marriage' in 13; 'their' to 'our', four times, in 25 (c); 'churches' to 'churches and church leaders' in 25 (k)).

Substantive discussion took place on sections 13 and 18.

Bishop Hein questioned the last sentence in section 13; it did not belong at this point, and should be deleted.

Dean Gadegaard stated that he could not support the formulation in section 13 recommending 'practicing abstinence outside of marriage'. It did not correspond to the situation in his country, Denmark, where it was common for people to marry after some years of companionship.

Archpriest Vsevolod Chaplin felt that 'practicing abstinence outside of marriage' should stand. It reflected the attitude of many Christians worldwide.

Mr Thomas observed that this discussion in plenary was a reflection of the discussion that had taken place in the committee. This statement, in section 25 (n) accepted that there is 'continual disagreement' and called for 'ongoing ecumenical reflection'.

On an indication of cards, the central committee **decided by agreed consensus** to accept the original formulation proposed by the public issues committee.

Mr Carlos Peña proposed that an additional section be inserted after section 18, specifying 'those who are most vulnerable to infection'. It would strengthen the Statement and give a face and a name to our brothers and sisters who are most vulnerable to

the virus. If we could not name such vulnerability, it was impossible to accompany those in greatest need.

Dr Enns supported his proposal. It was necessary to be specific and thereby show our solidarity with people affected by HIV and AIDS. They should not remain invisible.

Archpriest Chaplin resisted the proposal: if we mentioned homosexuals and drug users, we should be calling them to repentance. If the proposed section were incorporated in the statement, the statement would be rejected.

Bishop Butler asked the central committee to take account of Archpriest Chaplin's words. The public issues committee had agonized over every word in this part of the statement. The concerns expressed in Mr Peña's proposal, although not specifically mentioned, were already included and could be found in section 13. To insert his proposed section would alter the balance of the statement. He pleaded with the central committee not to accept the proposed addition.

On an indication of cards, the central committee **decided by agreed consensus** not to accept the additional section proposed by Mr Peña.

Mr Peña withdrew his proposal and the proposed section was not inserted in the Statement.

The central committee then **adopted by agreed consensus** the following

Statement on churches' compassionate response to HIV and AIDS

Background

1. The AIDS pandemic presents one of the most significant challenges of our times. AIDS causes 8000 deaths every day,

has left 13 million children orphaned, and exposes the perilous state of many countries' health care systems. AIDS threatens the very existence of communities, cripples their ability to be sustainable and productive, and shatters relationships due to the accompanying stigma and discrimination. The situation poses a serious challenge to the leadership and capacity of the churches to respond to this ongoing crisis. Since the first appearance of the pandemic, 25 years ago, an estimated 65 million people have been infected with HIV, of whom 25 million have died. In 2005 alone an estimated 4.1 million people became infected with HIV and an estimated 2.8 million people have died of AIDS related illnesses. Today, the fastest growth in infection and greatest threat is to women and youth.

2. Five years after the 2001 United Nations General Assembly's special session on HIV/AIDS, the evidence available underscores the great diversity among countries and regions in implementing the response envisioned in the Declaration of Commitment on HIV/AIDS. While certain countries have reached some key targets and milestones for 2005 as set out in the declaration, most countries have failed to fulfil their pledges. A great deal of work still needs to be done – promises made must be kept, millions of lives depend on this.

The ecumenical response, 1986 – 1997

3. The ecumenical movement has been steadfast in its commitment to respond to HIV and AIDS and has promoted a holistic approach in addressing the pandemic. As early as 1986 the executive committee of the World Council of Churches (WCC) cautioned: “... *churches as institutions have been slow to speak and to act, that many Christians have been quick to judge and condemn many of the people who have fallen prey to the disease; and that through their silence, many churches share responsibility for the fear that has swept our world more quickly than the virus itself*” and called on the churches to respond appropriately to the need for pastoral care, education for prevention and social ministry.

4. Continuing in a similar vein the WCC central committee meeting in September 1996, urged the churches: *“to promote, both in their own lives and in the wider society, a climate of sensitive, factual and open exploration of the ethical issues posed by the pandemic. ... in accordance with their emphasis upon personal and communal responsibility the churches’ can promote conditions – personal, cultural, and socio-economic – which support persons in making responsible choices.”* Speaking about the living conditions of those carrying the virus, the committee said: *“People living with HIV/AIDS generally encounter fear, rejection and discrimination, ...because such reactions contradict the values of the gospel, the churches are called to formulate and advocate a clear policy of non-discrimination against persons living with HIV/AIDS.”*

Positive change

5. The churches have since continued in their struggle against HIV and AIDS in all the regions of the world and there have been many positive developments. The year 2000 witnessed the launch of the “Ecumenical advocacy alliance” (EAA) of which the WCC is an active participant, which facilitates an active campaign that includes fighting stigma and discrimination, promoting prevention, mobilizing resources, advocating universal access to treatment, and promoting accountability of governments and churches. The alliance equips and ensures that churches have the much-needed capacity to undertake this advocacy.

6. The “Ecumenical HIV/AIDS initiative in Africa” (EHAIA) launched in 2002 aims at accompanying churches to become “HIV competent”. It is making a critical contribution in bringing about an inspired and rigorous theological understanding of AIDS that includes appropriate training of clergy and laity as well as enhancing the churches’ capacity to engage in local action to overcome the challenges that accompany HIV and AIDS. The churches in the Pacific, Asia, Latin America, the

Caribbean and in Eastern Europe have also made significant progress in establishing initiatives and providing practical support on the ground during this period.

7. A WCC-led effort, in association with the African Network of Religious Leaders living with or personally affected by HIV and AIDS (ANERELA+), the Global Network of People Living with HIV and AIDS (GNP+) and the International Community of Women Living with HIV/AIDS (ICW), promotes greater and more meaningful participation of people living with HIV and AIDS in the life of the church. The campaign has encouraged and provided guidance to churches to be more inclusive of people living with HIV and AIDS.

8. There are countless examples of the churches' response to the pandemic – in prevention, care, treatment, confronting stigma, and theological reflection. Some church leaders are speaking publicly about their successful initiatives, while identifying and addressing the gaps in their response.

9. For the first time ever, the world possesses the means to reverse the global epidemic. However, success will require complete willingness on the part of all actors engaged in the global response to fulfil their potential, to adopt new ways of working with each other and be committed to sustaining the response over the long period.

The challenge

10. Nearly three decades into the AIDS pandemic and in spite of the progress made in increasing global awareness and commitment to overcome HIV, the epidemic continues to outstrip these efforts and remains a serious threat to humanity.

11. Churches have a unique and critical role to play in stemming the tide and overcoming the pandemic. Health and support systems established and managed by churches and Christian organizations provide some of the most significant grassroots

care of people living with or affected by HIV or AIDS. But even more, efforts to overcome stigma and discrimination – which has been fuelled by attitudes within religious communities – are essential to share accurate information about prevention and treatment.

12. The situation calls for churches in collaboration with other organizations and Christians to reflect abundant love in all their responses to HIV and AIDS. These responses have to be tempered by compassion and qualified by competence. The bottom line is to meet the needs of the most vulnerable in the community. The quality and quantity of the response from the Christian community should reflect the levels of commitment that are demanded of Christians as followers of Jesus Christ.

13. The churches need to provide the leadership to prevent and to overcome HIV and AIDS, and recognize people living with the virus as precious members of the community. Sound policies have to be put in place with tangible actions, where treatment, care and support for all who are affected are easily accessible. Attention should be given to relationships and family life – including the lifesaving responsibility of all to protect themselves through practising abstinence outside of marriage, fidelity in marriage and a healthy way of life including overcoming drug abuse.

14. Educational efforts must be supported which promote sexual responsibility and help protecting people from non-consensual sex and sexual violence. Additionally, women and girls must be guaranteed access to reproductive health care. The churches should promote life, by providing comprehensive and evidence-based information on preventing transmission of the virus, ensuring access to voluntary and confidential counselling and testing, and universal access to care and treatment.

Raising the ‘voice’ of leaders

15. Aware of the value of advocacy, church leaders should use it to influence society to bring about policy changes. Leaders must challenge themselves, their own institutions and society to face the issue in a forthright manner, breaking the silence that fuels fear, judgement, stigma and discrimination. Leaders must support initiatives that will guide people to make responsible choices to protect them from HIV infection, reduce vulnerabilities to infection, and encourage supportive communities where people can receive the accurate information and treatment.

16. Religious leaders must begin by examining their own behaviour, attitudes and actions that may have been complicit in the marginalization and stigmatization of people living with HIV and AIDS rather than the full inclusion of people who are living with and affected by the virus. The Bible and the example of Jesus always lead us to stand alongside someone we might prefer to avoid. Jesus said, “There God is present”. We are compelled to stand with those who are suffering, to have mercy rather than to marginalize, to empower rather than to stigmatize.

Giving a ‘face’ to the challenge

17. Churches have promoted and should continue to promote greater and more meaningful involvement and participation of people living with HIV and AIDS, whilst adopting inclusive workplace policies and sustainable methods of working with networks of positive people. Given the fact that this pandemic is driven by poverty and gender issues, it is imperative that women and girls be included in planning and implementing policies and programmes that directly affect them. Efforts must be made to ensure that HIV positive people are part of a team of resource persons whose task is to empower churches to deal with the issues in a more holistic and inclusive manner. Given the rising rates of infection among youth, young people need to also be

involved in crafting messages and programmes to address prevention and support.

18. In a very real sense, we are all living with HIV and AIDS. We separate ourselves from God and God's love if we speak of "them" and "us" when we speak of people living with HIV and AIDS or those who are most vulnerable to infection.

Providing 'hands' to the issue

19. The churches must be the able and willing hands of God, reflecting a compassionate, engaging and competent church. There should also be a commitment by the churches to mainstream responses to HIV and AIDS, to ensure that society is made less vulnerable to the disease and also benefits from new developments made in combating HIV - new developments in prevention, treatment, care and support. Access to anti-retroviral treatment must be promoted for all who need it. The benefits of science and medications should be made available and affordable to all communities, especially those that are marginalized and isolated.

20. As an important part of the learning process, churches should encourage open and inclusive discussions on issues related to sexuality, gender-based violence and intravenous drug use, so that individuals and communities are empowered to be less vulnerable to HIV. The need to promote understanding of the issue from both a theological and ethical context is important and necessary, so that the response is grounded in clear thinking, focused on providing care and support for those infected by HIV and AIDS as well as preventing further spread of the virus.

21. Romans 8:35 states: "Who can separate us from the love of Christ?"

Can HIV come between Christ and us? If someone attempts to come between HIV positive people and God, does he or she come from God? Does the congregation make the person living with HIV feel welcome, loved and part of the same body? If the

congregation perpetuates exclusion, avoidance, stigmatization or persecution is it not placing a barrier between God and God's children?

22. The majority of the 40 million people living with HIV have no access to treatment. Faith-based communities have a responsibility to advocate that anti-retroviral treatments as well as treatment for other opportunistic infections be made available and accessible to all.

23. There are billions of people in the world who, though not infected with HIV, continue to remain ill-informed and thus are not equipped to prevent this eminently preventable disease. This makes it obligatory to engage in and work to overcome the viruses of ignorance, silence and fear. Neglecting to do so amounts to placing barriers between God and God's children.

The need to act

24. Failure to urgently strengthen the response to AIDS will mean that the world will achieve neither the 2010 target of the Declaration of Commitment nor Millennium Development Goal 6. And without major progress in tackling AIDS global efforts to achieve the millennium development goals of reducing poverty, hunger and childhood mortality will similarly fall short of agreed targets. Countries in all the regions of the world whose development has already suffered because of AIDS will continue to weaken, with potential threat to social stability and national security. But the tragic reality is that millions continue to die each year.

25. The central committee of the World Council of Churches meeting in Geneva, Switzerland, 30 August - 6 September 2006:

a) *Acknowledges* that while after 25 years of the first appearance of AIDS much progress has been made in terms of global awareness and promises to overcome HIV, the

pandemic continues to outstrip these efforts and remains a serious threat to humanity;

- b) ***Acknowledges also*** that without major progress in stopping AIDS, global efforts to achieve the millennium development goals of reducing poverty, hunger and childhood mortality will continue to weaken, potentially threatening social stability and national sustainability;
- c) ***Further acknowledges*** that while the churches have been on the front line of care and support for people affected by the pandemic, many of us have also been complicit in stigmatizing and marginalizing people living with HIV and AIDS by our silence, our attitudes, our words and our deeds;
- d) ***Appreciates*** the leadership of the African Network of Religious Leaders living with and personally affected by HIV/AIDS (ANERELA+), the Global Network of the People living with HIV/AIDS (GNP+) and the International Community of Women living with HIV/AIDS (ICW) in promoting the greater participation of people living with HIV and AIDS in the life of the church; and the convening of the XVI international AIDS conference on 18 August in Toronto, Canada by UNAIDS that called for a long-term sustained response to AIDS during the next 25 years and beyond;
- e) ***Encourages*** the churches to continue to play a critical role in overcoming the pandemic through responses that are tempered by compassion and qualified by competence; this includes providing comprehensive and evidence-based information on prevention of HIV transmission and addressing the links between gender inequity, poverty and HIV and AIDS;
- f) ***Encourages also*** the leadership of the churches to exercise their role as advocates for just policies and to hold governments accountable for their promises;

- g) ***Calls on*** the G8 governments to adhere to their promises of funding and response to reach universal access to treatment, care and support by 2010; and on the private sector, especially pharmaceutical companies, to invest in needed research and development to respond to HIV (e.g. paediatric dosages and diagnostics) and to ensure that their drugs for treating HIV are available at low prices in low and middle-income countries;
- h) ***Renews*** its call on churches and Christians to promote greater and more meaningful involvement and participation of the people living with HIV and AIDS and to promote and adopt inclusive workplace policies and innovative and sustainable methods of working with networks of positive people; and to promote and share deeper theological and ethical reflection on HIV and AIDS, and to promote the acceptance by the churches of persons living with HIV and AIDS;
- i) ***Urges*** churches and their related organizations to promote and share deeper theological and ethical reflection on HIV and AIDS;
- j) ***Appeals*** to the churches to commit themselves to mainstream the response to HIV and AIDS, ensuring that people are made less vulnerable and benefit from new developments in prevention and treatment and advocating for universal access to anti-retroviral treatment; and to promote open and inclusive discussions on issues related to sexuality, gender-based violence and intravenous drug use to empower individuals and communities to be less vulnerable to HIV;
- k) ***Encourages*** churches and church leaders to include women and young people in developing and implementing programmes and policies on HIV and AIDS;

- l) **Reiterates** the need to strengthen the capacity of the churches and civil society organizations and networks by providing adequate human and material resources to monitor and implement the effectiveness of local and national efforts to reverse the trend of this global pandemic, including strengthening support for existing effective ecumenical initiatives like the WCC's Ecumenical HIV/AIDS initiative in Africa (EHAIA);
- m) **Considers** the convening of a church leaders summit no later than 2008, to be accompanied by a youth summit, to examine our collective response to the pandemic, learn from better practices, and shape the agenda for the ecumenical response to this crisis;
- n) **Calls** for ongoing ecumenical reflection on those aspects of the church's response to HIV and AIDS about which there is continual disagreement. This would include the nature of the church's response to those who, contrary to the church's witness, engage in high risk sexual activity or drug use, including the appropriate means of prevention.

Dean Gadegaard and **Mr Siôn Rhys Evans** requested that the following be recorded in the minutes, with reference to section 13 of the statement:

Some member churches encourage faithful relationships and the highest responsibility in sexual practices, but do not teach the necessity of abstinence for those living outside marriage.

Mr Peña requested that his withdrawn proposed additional section 18 be recorded in the minutes:

We must also give a face and name to our brothers and sisters who are most vulnerable to the virus. If we cannot name such vulnerability, it is impossible to accompany

those in greatest need. These are women and girls, youth, people whose spouses are not faithful, older people, men who have sex with men, injecting and other drug users, sex workers, transgendered people, people living in poverty, prisoners, migrant labourers, orphans, people in conflict and post-conflict situations, refugees and internally displaced persons. Naming such groups highlights not only the different responses needed to reduce their vulnerability but overcomes the silence and social invisibility affecting many of these groups that contributes to stigma and discrimination.

7.3.4 Statement on extra-judicial killings in the Philippines

Rev. Gregor Henderson, on behalf of the committee, proposed that the central committee adopt a statement on extra-judicial killings in the Philippines. The situation in the Philippines was one we had been involved in for many years. He had visited the Philippines four times and each time it seemed that the suffering had got worse.

The central committee **adopted by unanimous consensus** the following

Statement on extra-judicial killings in the Philippines

1. The Philippines has continued to suffer political turmoil since the mid-1980s when people power toppled the military dictatorship of President Ferdinand Marcos. The present government headed by President Gloria Macapagal Arroyo came into power in 2001 with promises of bringing about reform in the political and economic systems of the country. The legitimacy of the government's election continues to be challenged, and under the pretexts of the "war on terror" and a new emphasis on internal national security, the Philippines has become more and more militarised, to an alarming degree.

There are now many calls, including from the churches, for the President to relinquish office.

2. Sadly, the promises of reform have not been addressed, let alone fulfilled. The Philippines remains a country with stark divisions between the haves and the have-nots. Political power is still exercised by a ruling elite supported by the military. The so-called “war on terror” has served to strengthen the hold of the government and the military over the people, as development and military funding from overseas governments is provided in return for the government’s support of the “war on terror”. The longstanding communist insurgency is used by the government as an excuse for action against any persons and groups who seek to stand with and for the poor.

3. Since 2001 more than 740 people who have worked with and for the poor in the Philippines have been assassinated in extrajudicial killings. They include journalists, lawyers, leaders of people’s organizations, human rights activists and church workers. The killings have intensified since 2004. Twenty one church workers, including 9 pastors and priests, have been killed since 2001. Most of the attacks have been committed by unidentified men shooting from unmarked vehicles or motorcycles. Paramilitary groups armed by the military, and even members of the military and police, have been implicated in these killings. While a few suspects have been detained briefly, no charges have yet been issued in relation to these killings. All cases remain unsolved. The government has allowed these crimes to take place with impunity, and is failing in its statutory obligations to protect the right to life and to maintain the rule of law.

4. In 2005 the National Council of Churches in the Philippines invited the World Council of Churches and the Christian Conference of Asia to send a delegation of church leaders to investigate the situation. Thirteen church leaders drawn from ten countries visited regions in the Eastern Visayas, Luzon and

Mindanao, meeting with the families of those killed, with groups working for human rights, with church leaders, and with government representatives. The key recommendations of the delegation included:

- an immediate and impartial investigation of all recent extrajudicial executions;
- revision of the government's military strategy for resolving the insurgency to ensure the safety of non-combatants and to avoid indiscriminate destruction of property;
- resumption of the stalled peace talks between the government of the Republic of the Philippines and the National Democratic Front;
- assertion of civilian control of the military which must be held accountable for its actions and which must be in accordance with international humanitarian law;
- promotion of agrarian and land rights reform which preserves the integrity of creation and honours the ancestral domain of the indigenous peoples;
- reform of the judicial system to guarantee its independence and integrity;
- cessation of the practice by the government and military of labelling those who work for justice and for the poor as subversives or communists.

5. Over the past 12 months the situation has worsened considerably. Extrajudicial killings have been happening at the rate of one every two days. The government has increased its military action against insurgents, resulting in an increase in the number of “civilian” deaths. The militarization of the Philippines, and the fear of the people, are deepening.

6. While the Philippines government has recently announced a commission of inquiry into the extrajudicial killings, churches in the Philippines remain unconvinced of the seriousness of the inquiry. The churches seek an independent inquiry rather than one made up of government appointees. They propose that the inquiry should be in the hands of a group of esteemed

individuals from different walks of life such as church leaders, academicians, lawyers, legislators and leaders of peasants and workers.

7. The World Council of Churches central committee meeting in Geneva, Switzerland, 30 August - 6 September 2006:

- a) **Condemns** the extrajudicial killings being committed in the Philippines;
- b) **Expresses** its condolences to the families of the victims of the killings, especially to the families of church workers, pastors and priests killed since 2001;
- c) **Affirms** the Filipino churches and the National Council of Churches in the Philippines for their courageous work with and for the poor, in the face of violent opposition;
- d) **Thanks** those churches and councils of churches in other parts of the world who are acting in solidarity with the churches of the Philippines, especially in Japan, Canada, the USA and Australia;
- e) **Assures** the Filipino churches and the National Council of Churches in the Philippines of the ongoing support and solidarity of the World Council of Churches as they continue to give courageous witness to the gospel of Jesus Christ in the face of violent opposition;
- f) **Challenges** the concept of a global war on terror as pretext for the violation of human rights in the Philippines;
- g) **Calls on** the government of the Philippines to:
 - disband “death squads”, private militias and paramilitary forces operating outside the official chain of government command;

- hold accountable any members of the military found to be involved in extrajudicial killings;
 - instruct the military to cease listing churches and church workers as “enemies of the state”;
 - reverse the national security policy of making no distinction between combatants and non-combatants within the current counter-insurgency campaign;
 - establish a fully independent commission of inquiry into extrajudicial killings;
 - invite the UN Special Rapporteur on extrajudicial killings to visit the Philippines.
- h) *Asks* the United Nations Human Rights Council and the Office of the High Commissioner for Human Rights to take up the matter of extrajudicial killings in the Philippines.

7.3.5 Statement on the war in Lebanon and northern Israel

Archbishop Nifon proposed that the central committee adopt a statement on the war in Lebanon and northern Israel and ecumenical action for Middle East peace.

Dr Nora Bayrakdarian-Kabakian read the proposed actions and pleaded, ‘Please do not just pray for us. Act!’

Discussion

Some drafting amendments were proposed and agreed.

Archbishop Anastasios questioned the use of ‘war in Lebanon and northern Israel’ in the title: ‘invasion of Lebanon by Israel’ would have been more accurate.

Archbishop Nifon said that the terminology had been carefully discussed in the committee. We could also have said ‘attacks by

Hezbollah against Israel'. The intention had been to be descriptive rather than accusatory.

Archbishop Anastasios understood the attempt to be neutral but felt that we should speak the truth.

The central committee **decided by agreed consensus** to maintain the original title.

Dr Audeh Quawas wished to see the aim of the proposed ecumenical forum spelt out.

Rev. Frank Schürer-Behrmann agreed that it should be spelt out. It should, inter alia, 'aim at ending the illegal occupation [of Palestinian territories] in accordance with UN resolutions.'

The central committee **agreed by unanimous consensus** to make this insertion.

The central committee then **adopted by unanimous consensus** the following

Statement on the war in Lebanon and northern Israel and ecumenical action for Middle East peace

The central committee of the World Council of Churches, meeting in Geneva, Switzerland, 30 August - 6 September 2006:

1. *Expressing* shock and profound sorrow at the suffering and loss of life inflicted on people across Lebanon and in neighbouring areas of Israel during the recent war;

2. *Deploring* the fact that this eminently avoidable conflict took place, was waged with illegal and disproportionate use of military force, and was prolonged by the failure of leadership at the highest levels of the international community to stop the conflict;

3. *Recalling* church warnings from the outset on the imperatives of an early ceasefire, that all parties meet their obligations under international law including the responsibility to protect civilians, that all detainees be released or provided a fair trial, and that Israel lift its blockade of Lebanon (WCC general secretary, 13 July 2006) and *noting* that none of these widely supported goals have been met promptly or completely;

4. *Reiterating* the need for churches to aid those affected by the war and to take specific advocacy measures to end conflict (WCC pastoral letter to member churches, 21 July 2006);

5. *Noting* the public call for leading nations to end the paralysis at the UN Security Council, the undermining of the UN Charter and acquiescence in the disproportionate violence over Lebanon (WCC general secretary, 3 August 2006);

6. *Repeating* the need for all parties to stop the violence and for the United States, the European Union and the Arab states to exert their influence toward a sustainable ceasefire and then to work for a lasting peace (WCC, LWF, WARC joint appeal, 8 August 2006);

7. *Reiterating* our call to the five permanent members of the UN Security Council to finally implement the Council's long-standing resolutions both for Lebanon and for Israel and the Occupied Palestinian Territories because "fault lines of instability now run right through the region" and because "it is no longer credible to act as if segmented or unilateral plans will work in isolation" (WCC general secretary, 21 July 2006);

8. *Seeing* this war for what it was: aside from combatants on both sides, 43 civilians dead in Israel and more than 1,100 civilians dead in Lebanon with one-third of them children, more than 4,400 civilians wounded, and tens of thousands of homes destroyed with the vast majority of this destruction taking place

in Lebanon; attacks by the Hezbollah militia on civilian areas of northern Israel causing deaths, injuries and destruction; widespread fear and trauma among non-combatants; other grave consequences in Lebanon, namely, a million people displaced, scores of bridges, roads and runways damaged, and fuel, water and electricity infrastructure destroyed;

9. *Alarmed* at violations of international law on armed conflict by the combatants in this war and by the international community's failure to ensure the protection of civilians and the proportionate use of military force; by the Israeli military's extensive use of cluster munitions in south Lebanon particularly when a ceasefire was already imminent, leaving tens of thousands of unexploded sub-munitions highly dangerous to returning civilians; and by the erosion of international humanitarian and human rights law through chronic denials that illegal and immoral actions have taken place;

10. *Pledging* to respond to the message from churches in Beirut and Jerusalem relayed by the visiting ecumenical delegation during the war to sister churches around the world: "Do not only pray for us - act!" (WCC, Conference of European Churches, Lutheran World Federation and World Alliance of Reformed Churches, 16 August 2006);

11. Churches, other civil society groups and a number of governments are eager to see a radical re-engagement by the international community in peaceful and equitable resolutions of the conflict in Lebanon and related conflicts in the Middle East. We share that hope and are pledging to undertake a new initiative ourselves. Accordingly, the WCC central committee:

a) *Calls* for a sustainable and unconditional ceasefire, and lifting of the blockade of Lebanon;

b) *Recommends* that churches support the Lebanon appeal of ACT International and *commends* all those who are assisting

the war's victims, the United Nations, Human Rights Watch and Amnesty International for monitoring violations of international law during the conflict, and the government of Sweden for hosting a donors meeting on Lebanon and the Occupied Palestinian Territories;

- c) **Urges** the United Nations to establish an international inquiry to investigate violations of international law, including possible war crimes, and the transfer of arms used in violations of human rights during the recent Lebanon-Israel conflict;
- d) **Calls** on the governments that supplied arms to the combatants to suspend transfers of arms and related material to Israel and Hezbollah pending the results of such an investigation, and for those who have used cluster munitions in Lebanon to provide detailed information on the locations, quantity and types of cluster munitions used;
- e) **Insists** on the release of all detainees, or bringing them to trial under due process of law and according to international norms, in Lebanon, Israel and the Occupied Palestinian Territories;
- f) **Calls upon** the UN Security Council to implement the Council's long-standing resolutions for peace in Lebanon and in Israel and the Occupied Palestinian Territories, including an end to the illegal 39-year occupation that is the vortex of the region's violent storms;
- g) **Endorses** the proposal for establishing a Palestine/Israel ecumenical forum under the auspices of the WCC as the cornerstone of a comprehensive ecumenical advocacy initiative on the Middle East; and **calls** WCC governing bodies, member churches and ecumenical partners to enlist energy and resources in these plans. The forum would catalyse and co-ordinate new and existing church advocacy

for peace, aim at ending the illegal occupation in accordance with UN resolutions, be inter-disciplinary in deliberation and practice, and demonstrate its commitment to inter-religious action for peace and to justice that serves all peoples of the region.

12. May we together satisfy the hopes of suffering communities and churches. May we together bear witness to God's abiding love for all people. May a united ecumenical community - in prayer and action - make a new and substantial contribution to peace with justice in the Middle East.

Ms Lina Moukheiber requested that note be made in the minutes of the comment made by Archbishop Anastasios proposing a change in the wording of the title of the statement, and that further reflection and consideration be given to his explanation.

7.3.6 Statement on the conflict in Sri Lanka

Rev. Heike Bosien, on behalf of the committee, proposed that the central committee adopt a statement on the conflict in Sri Lanka.

Bishop Govada Dyvasirvadam wished the involvement of the churches of Sri Lanka with people of other faiths in peace efforts to be also mentioned.

The central committee **agreed by unanimous consensus** to make this insertion.

Pastor Dossou felt that the statement, directed as it was to the international community, should be carefully formulated. Was 'condemns the intensification and escalation of military violence...' too strong? Would 'regret' be better?

Ms Bosien felt that 'regrets' would weaken the statement.

The central committee **decided by agreed consensus** to keep the word ‘condemns’.

Bishop Isaac Mar Philoxenos wished to see the involvement of other governments, as well as the Norwegian government, in the peace process to be acknowledged.

The central committee **agreed by unanimous consensus** to make this insertion.

The central committee then **adopted by unanimous consensus** the following

Statement on the conflict in Sri Lanka

1. The conflict in Sri Lanka has over the past twenty-five years claimed thousands of lives on both sides of the ethnic divide. Thousands of refugees have sought asylum abroad while many thousands are internally displaced. The civilian population has been put through tremendous hardships due to summary executions, torture, illegal detentions, embargo on essential items, forced recruitment of children, etc.

2. A ceasefire agreement was signed in February 2002, through the mediation of the Norwegian government. The Sri Lanka Monitoring Mission comprising representatives from the Nordic countries was appointed to monitor the cease fire agreement.

3. Since April 2006, there has been a gradual collapse of the ceasefire agreement. The intense fighting has broken out and has resulted in the displacement of 200,000 members of Tamil, Muslim and Sinhala communities. The civilian population in the Jaffna peninsula in the north are unable to move to safer areas due to prolonged curfews. There is a severe shortage of food and other essential items and thousands of civilians are

helplessly caught in intense military action. Around one thousand people have been killed and many others injured. It is innocent civilians belonging to all communities who have suffered the most. In addition, humanitarian aid workers have been killed, severely limiting the capacity of church and other humanitarian agencies to respond to the crisis and to continue vital reconstruction following the tsunami of December 2004.

4. The churches in Sri Lanka have provided cautious and critical support to the peace process, amongst others through inter-religious cooperative endeavours to mobilise people for peace and national reconciliation. The heads of churches in a pastoral letter issued on 18 August 2006, called on the churches “to maintain close contact with other christian groups and persons of other faiths in order to build social trust and friendship” at a time when there is pain and agony in the hearts of the people.

5. The central committee of the World Council of Churches, meeting in Geneva, Switzerland, 30 August - 6 September 2006, therefore:

- a) *Expresses* its deep concern at the widening rift between the Sinhala, Tamil and Muslim communities and the lethal escalation of armed violence between the security forces of the government of Sri Lanka and the Liberation Tigers of Tamil Ealam and the activities of the paramilitary groups;
- b) *Is appalled* by the breakdown of the peace process and the ceasefire agreement achieved through years of hard negotiations, mediation and involvement of many governments, including the Norwegian government;
- c) *Deplores* military actions and suicide bomb attacks whose victims are often innocent civilians including women and children;

- d) *Condemns* the intensification and escalation of military violence by the parties to the conflict that is causing untold misery and suffering to the people in many parts of the island especially those in the Northern and Eastern provinces;
- e) *Calls* on the government of Sri Lanka and the Liberation Tigers of Tamil Ealam to respect the terms and conditions of the ceasefire agreement and put an immediate end to all hostilities and resume peace negotiations without future delay;
- f) *Calls* also on the international community to influence the parties of the conflict to immediately engage in peace negotiations and put an end to the present spate of violence;
- g) *Urges* the ecumenical community to remain in constant prayer for the people and churches of Sri Lanka, and to accompany the sister churches in Sri Lanka together with people of other faiths to strengthen their efforts towards the restoration of peace and community integration in their war torn country.

7.3.7 Minute on Sudan

Archbishop Nifon proposed that the central committee adopt a minute on Sudan. At its last full meeting the executive committee had adopted a statement on Sudan (executive committee minutes, May 2006, pp. 30-36), and had spent some time discussing whether the term ‘genocide’ was applicable to the situation in Darfur. This minute would take that discussion forward.

Discussion

A drafting amendment was made: (‘internally’ to ‘internationally’ in section 5 (c)).

Rev. Dr Safwat Nagieb Ghobrial El Baiady requested that representatives of the Egyptian churches be included in the high-level delegation to government officials in Sudan.

Most Rev. Bernard Nti Ntshoturi proposed that compliance with the comprehensive peace agreement, as well as with the UN resolution, be urged on the government of Sudan.

Archbishop Nifon, on behalf of the committee, accepted the above addition.

The central committee then **adopted by unanimous consensus** the following

Minute on Sudan

1. The World Council of Churches continues to be concerned and saddened by the ongoing atrocities taking place in the Darfur region of the Sudan. The WCC's executive committee issued a statement on Sudan in May 2006 in which it articulated this concern, stated its hope for the peace agreement signed in May 2006, and acknowledged its support for the UN Security Council resolution under chapter 7 to "establish a peace-keeping force in the region".

2. The WCC laments that atrocities have continued since the signing of that peace agreement, including a number of events which seem to indicate that certain signatories to the May 2006 peace agreement have not fulfilled important dimensions of the agreement.

3. On 31 August 2006, the United Nations Security Council passed Resolution 1706, in a vote of 12-0. This resolution authorizes the deployment of 17,500 UN peacekeepers and over 3000 UN civilian police to Darfur. In addition, resolution 1706 seeks to encourage the safe transport and implementation of all needed humanitarian aid to the suffering people of the Darfur.

4. The United Nations Security Council resolution 1706 invites the government of Sudan to consent to this deployment of UN forces to aid in the peaceful resolution of this longstanding tragedy. The initial response to this resolution, from the government of the Sudan, has been resistant. Nonetheless, the WCC urges the government of Sudan to give their consent to this resolution, to fulfil their obligations as set out in the Comprehensive peace agreement, and to bring an end to this terrible suffering.

5. Therefore, the WCC central committee, meeting in Geneva, Switzerland, 30 August - 6 September 2006,

- a) *requests* the WCC to call on the government of Sudan to comply with the United Nations resolution as well as the comprehensive peace agreement, as a way of fulfilling its responsibility to protect the people of Sudan;
- b) *requests* the general secretariat of the WCC, in consultation with the churches in Sudan, to consider the viability of arranging a high level delegation of church representatives and members of the islamic community to visit and meet with government officials in Sudan, as well as representatives of the Darfur region, to emphasize the importance of this compliance and to offer any help that might be needed in the peaceful resolution of this conflict;
- c) *requests* the staff to study if the use of the term ‘genocide’ with regard to the crisis in Darfur is appropriate in light of the internationally agreed conventions on this issue, and to offer counsel to the churches.

7.3.8 Minute on Kosovo

Archbishop Nifon proposed that the central committee adopt a minute on Kosovo.

Fr Kishkovsky wished to see the reference in section 4 to the Interfaith Conference on Peaceful Coexistence and Dialogue, 2-3 May 2006, as being accompanied and co-moderated by the World Conference of Religions for Peace.

Archbishop Nifon, on behalf of the committee, accepted the addition.

The central committee then **adopted by unanimous consensus** the following

Minute on Kosovo

1. Deliberation by the international community on the future status of Kosovo is presently underway and expected to near completion by the year's end 2006. Kosovo cannot continue to survive in a state of indetermination. The realization of a multi-ethnic and multi-religious Kosovo must begin, realistically, with peaceful co-existence.
2. All those who call Kosovo their home must be permitted to return, regain rightful residence, and all must learn, again, to live side-by-side in peace and in harmony as good neighbours. Then, once familiar and comfortable with each other's presence, they must begin integrating into all phases of life, especially in cities, which at present are almost entirely mono-ethnic and mono-religious. This will serve to define the beginnings of a multi-ethnic and multi-religious society.
3. On this basis the international community can implement a sustained effort toward an enduring and just peace, while securing freedom and tolerance in a truly multi-ethnic and multi-religious Kosovo.
4. To that end, we support the leaders and senior representatives of the Serbian Orthodox Church, the Islamic Community of Kosovo, the Roman Catholic Church, the Protestant Evangelical

Church and the Jewish Community gathered on 2-3 May 2006 at the historical Pec Patriarchate monastery for an Interfaith conference on peaceful coexistence and dialogue. The conference was held at the initiative of religious representatives in Kosovo, hosted by the Serbian Orthodox Church, organized and sponsored by Norwegian Church Aid, and accompanied and co-moderated by the World Conference of Religions for Peace.

5. Therefore, given this background, the World Council of Churches central committee, meeting in Geneva, Switzerland, 30 August - 6 September 2006:

- a) *Encourages* the religious leaders of Kosovo to continue to work for reconciliation in order to foster healing and harmonious relations in a society that has been torn asunder by violence, hatred and conflict; and to ask all relevant authorities to support efforts for reconciliation and;
- b) *Commits* the WCC in cooperation with the Conference of European Churches (CEC) to continue to monitor the situation on the maintaining of human rights and religious freedom, particularly of religious minorities, and the preservation of cultural and religious patrimonial heritage in Kosovo, and in this connection keep member churches informed of developments and express support for reconciliation.

Archbishop Nifon, in concluding presentation of the report, expressed thanks to Mr Clement John, acting CCIA director, to all the CCIA staff, to the members of the public issues committee, and to all the central committee members for their work.

Dr Hendriks-Ririmasse thanked Archbishop Nifon, and closed the session.

8. PROGRAMMES 2007 – 2013

8.1 Proposed programme structure

The central committee met **in hearing session.**

Metropolitan Gennadios, presiding, outlined the agenda for the next two sessions, beginning with the showing of a video of highlights of the ninth assembly. After the showing of the video, he invited the general secretary to introduce the proposed programme structure.

The general secretary outlined the process of implementing assembly policy decisions. All staff had been involved in a participatory way in mixed staff groups and the assembly mandate had been translated into plans contained in two documents before the committee: a summary of programme plans 2007 - 2013 and a projects overview 2007 - 2009.

The draft proposals had been endorsed by the executive committee (minutes, May 2006, pp. 46-48 and pp. 79-80), and they were now before the central committee. The programme and policy reference committees, meeting on this occasion jointly, would further examine them and make recommendations to the central committee.

The plan presupposed flexible and inter-disciplinary staff groups working in an integrated and interactive way.

The intention was that in the years ahead the WCC would become a role-driven and value-based organization. It was important and urgent to clarify the roles of other ecumenical organizations, in order to avoid overlap and ensure complementarity. This could well lead to the WCC outsourcing more of its work to other partners.

This setting of programmes was a shared journey of staff and the central committee on which they would walk together.

A power-point presentation was then given, with staff members introducing each programme area.

Discussion at tables followed.

After the lunch break, the central committee reassembled, still **in hearing session**.

Metropolitan Gennadios invited discussion in plenary.

There was a wide-ranging discussion covering many areas.

The general secretary responded to some of the points made and assured the meeting that they had all been noted for feeding into the joint meeting of the programme and policy reference committees.

8.2 Report of the programme and policy reference committees

The central committee met **in decision session**.

Metropolitan Gennadios, presiding, invited Dr Agnes Abuom to present the report of the programme and policy reference committees.

Dr Abuom presented the report.

1. The programme committee and the policy reference committee met in combined session to discuss the draft programme plans of the World Council of Churches for 2007-2013.

2. In plenary hearing sessions and in dialogue with the general secretary, the participants discussed practical aspects of implementation, including the new groupings of programme areas, the roles of commissions, the cooperative working style expected of staff and the process for establishing criteria for evaluation of activities, projects and programmes of the WCC. The rationale for integrating the work of separate advisory commissions (commission of the churches on international affairs, commission of the churches on justice, peace and the integrity of creation, reference group on inter-religious dialogue and relations, commission of the churches on diakonia and development) into one advisory committee, namely the CCIA, was reviewed as not only a response to the financial situation in the council but also as a new and more integrated approach to work in related areas.

3. Members of the two committees then divided into self-selected small groups to focus on each of the proposed six main programme areas and communications, the programme plans as a whole, and the reports of the moderator and general secretary, specifically as they relate to the mandates of the committees.

A. Comments on the reports of the moderator and the general secretary

4. Committee members reflected general remarks on each report and reaffirmed discussions at the assembly that the moderator's report should be visionary, while the general secretary should report back to central committee on work accomplished since the last meeting. Concern was also expressed about inadequate youth representation on the continuation committee to implement the recommendations of ecumenism in the 21st century process.

Dr Abuom drew particular attention to the above section 4.

5. Questions were raised concerning the process of coordination with the christian world communions (CWCs) and the WCC. A joint consultative body has been proposed, and one sub-group believes that a clear initiative should come from the central committee, as decided by the assembly, to establish this body, working in consultation with the CWCs.

Moderator's report

6. The moderator's report was received with appreciation and its pastoral tone welcomed. His emphasis on religious pluralism, spirituality and forward-looking theme of hope were particularly noted. At the same time further reflection is needed on the contents, implications and actual presence of hope.

7. Some felt discussion regarding religious pluralism ought to go beyond inter-denominationalism and while the distinctiveness of Pentecostalism, Roman Catholicism, Orthodoxy and Protestantism ought be understood, good relationships among them can be highlighted. His report from the context of the situation in Brazil illustrated the benefit of delegates sharing their contexts with the central committee and the ecumenical movement.

General secretary's report

8. The attention in the general secretary's report to the issue of migration was greatly appreciated. At the same time, to have a comprehensive approach to migration, many more aspects need to be developed, and more clearly reflected in the programme work, in the context of the relationship between globalization and *oikoumene*, for example: the brain drain; South-South migration; human trafficking; migrant churches leading to multiplication of churches and the implications for church life and the unity of the church; outsourcing of industries from the North; migration for the sake of economic benefit and the effect of this migration on the exploitation of indigenous peoples' resources; "the gospel of prosperity" and spirituality, and the migration of ideas and its impact on the church.

9. Consideration of migration issues and the "church of the stranger" will necessarily involve integration of programme areas as it includes issues of hospitality and welcoming, of health and healing, of justice, human rights and human security, and many others. Migration and hospitality raise important and related theological and sociological questions.

10. The Middle East priority and the proposal to create an Israel-Palestine forum were welcomed. The need to base advocacy efforts on "moral and theological principles and the thoughtful analysis of the roots of the conflict" (paragraph 12), in the wider geo-political context was underlined. Similarly, the need to maintain the WCC's global coordination of EAPPI was affirmed. The importance of integrating different programmes focused on the Middle East was also highlighted. We have to take into account that the Middle East is also the region of "holy places".

New challenges

11. The statement of the integration of indigenous peoples calls us to examine further:

- a) Various expressions of spirituality;
- b) The recognition of all churches having equal rights and responsibilities within the society (the question of majority/minority churches).

B. Comments on the programme plans

General comments

12. The organization and style of work presented in the proposed programme plan was affirmed strongly by the committee, and the staff was congratulated on the concept and process. Appreciation was also expressed for the way that language in the presentation also points to seeing the council's work in the context of broader ecumenical developments and initiatives consistent with the CUV. Further, the committee

welcomed the plan's clear commitment to more integrated theological reflection and to more explicit spiritual foundations, as well as the inclusion in all programme areas of people's movements within civil society. The committee affirms the overall direction of the plan, with its clear intent to relate historic "streams "and corresponding staff teams of the WCC to one another, and build deeper collaboration in the whole work of the council.

13. However, concern was expressed about the capacity of WCC staff to carry out the work of the 80 activities presented in the programme plans. Further work is needed to develop measurable indicators of results as part of the monitoring process. Measurable results should be indicated for each activity and be directly tied to the goals and objectives of each programme and project. The sub-committees found budget allocations unclear and therefore found it difficult to evaluate whether sufficient funding is allocated to specific activities and to priorities of the WCC. The committees **recommended** that mechanisms to enhance the integrated approach be clearly defined and built into the structure of all programmes and projects.

The central committee **accepted the above recommendation by unanimous consensus.**

14. Some lack of clarity exists, it seems, in the audience for each of the programmes outlined in this section. The committees **recommended** that the intended primary audience of every activity to be implemented be clearly identified.

The central committee **accepted the above recommendation by unanimous consensus.**

15. Questions were raised whether the words 'programme' and 'project' are in fact the best terms for referring to the work of the WCC with some preference for terms such as 'priorities' or

‘areas of engagement’. Concern was expressed that the priority of mission and evangelism in the life of the WCC appears to be lost in the overall programmatic work of the WCC with only one project area specifically referring to mission. Pentecostalism has been confined to the aspects of unity and mission, but greater recognition needs to be given to the fact that it relates even more directly to spirituality. The word ‘evangelism’ does not appear in any of the programme titles. Concern was expressed about the unclear definition and usage of the term ‘mission’ and about the financial resources being designated for work with pentecostals and evangelicals and the importance of prioritizing the work of the council in designating funds.

16. The committees affirm the rationale of bringing the four advisory groups into one under the name of CCIA and understand the role of the CCIA as advisory, while the task of monitoring and evaluating the programmes is a responsibility of the executive committee. There remains some concern about how the expertise and representation of the discontinued commissions could be retained to have continuing impact on the programme work. Reference to the new CCIA as an advisory body needs to be included in the plans for the concerned programmes. A suggestion was made that the CCIA should be encouraged to follow the example of the special commission to work in plenary sessions and in sub-committees when needed.

17. Committee members emphasized the need both to ‘deepen’ and ‘broaden’ the living out of the ecumenical movement in the 21st century. The process of deepening ecumenical life has already been experienced in the work of the special commission on Orthodox participation, and this should be clearly recognized. ‘Broadening’ the ecumenical movement depends on a focused and intentional effort and there must be clear accountability for the time and effort, which staff devote to such relationships. The committees **recommended** that a specific report be prepared for the central committee on how this

approach is deepening and broadening ecumenical relationships for the 21st century.

The central committee **accepted the above recommendation by unanimous consensus.**

18. The work of the Global Christian forum was noted as a major step in the ‘broadening’ of ecumenical relationships today. The forum has sought to build new relationships between those who have not participated fully in ecumenical structures or the modern ecumenical movement and those who have. The WCC’s continual support, as approved by the assembly, is a key example of ecumenical imagination and hope as we look to the future.

19. The committees stressed that relationships with others doing WCC-related work be encouraged in informal but meaningful ways that can lead to fruitful collaboration and avoid unnecessary overlapping of efforts. When this work is done on behalf of the WCC it should be recognized and expressed in appropriate ways.

20. A concern was raised that the churches must be setting the WCC agenda in all respects. For example, Iraq, Sri Lanka and Colombia are critical situations that do not receive enough attention in the media and so may not be receiving deserved attention from the WCC.

21. The committees highlighted the specific role the WCC needs to play in relation to the UN, and especially called for strengthening the WCC UN liaison office so that the UN Office also can inform the work of the WCC. There was some question as to whether the budget for the UN office adequately reflected the importance of that role.

22. Regarding women and youth, the committees discussed whether the shared goal of their full participation is achieved

through programmes with a particular and exclusive focus on these groups, or whether efforts to fully integrate women and youth in the life of the member churches first, as complementary and essential parts of every programme, provide the best way forward. Benchmarks for participation by women and youth could perhaps be included as criteria for evaluation of every programme. Specific attention ought to be given to including women and youth in the ‘reconfiguration’ of the ecumenical movement in the 21st century. Indigenous peoples’ concerns should be more integrated in the overall programmatic work of the WCC.

23. The committees acknowledge the positive impact of the focus on Africa for the last seven years, and would like to see how the achievements, lessons learned, challenges for the future are included in the present programme plans.

Dr Mary Tanner, before discussion on specific programmes, wished to make a general comment. She pleaded for a specific commitment to take forward the initiative in the ecclesiology text “Called to be the one church”. That would honour the mandate of the assembly. She **proposed** the insertion of the following paragraph into the report:

24. The committees, recalling that the assembly in Porto Alegre received the statement “Called to be the one church” and called for a seven-year process of discussion among the churches in response to this statement, looks forward to receiving regular reports from faith and order on the progress of the discussion (cf para 33c). These responses may help ‘towards furthering progress to visible unity of the church and will go some way to addressing the fundamental ecclesiological issues raised by the special commission’ (cf. resolution of ninth assembly).

The central committee **accepted the proposal** to insert the above paragraph **by unanimous consensus**.

25. Committee members noted that a comprehensive evaluation report of programmes should be submitted no later than the central committee meeting of 2009. An affirmation was made of the importance of having a more coordinated communication strategy to improve a more concise image of the WCC and a clear voice.

Dr Abuom then presented the work of the committees on specific programmes.

SPECIFIC PROGRAMMES

P1 THE WCC AND THE ECUMENICAL MOVEMENT IN THE 21ST CENTURY

26. Interpretation of the ecumenical vision of the WCC (P101) and global platform for theology and analysis (P102): The committees pointed out the need for specific programmes of advocacy, given the continuing relationships of inequality regarding the participation of women and youth within ecumenical life. Further, the role of women and youth in the 'reconfiguration' of the ecumenical movement in the 21st century, as outlined in this section, should be a crucial point of emphasis in these programmes.

27. The global platform for theology and analysis (P102) was strongly affirmed as a key priority. It was highlighted that theological reflection on the HIV crisis should be an area of work according to the decisions of the ninth assembly. The committees also suggested that the global platform for theology and analysis include theological reflection on human rights.

28. The committees proposed that faith and order, the commission on world mission and evangelism, and the ecumenical institute, Bossey, be included in the project's methodology as part of the consultation process.

29. Nurturing relationships with member churches (P103): the committees strongly affirmed these priorities, and the methodology of visits between member churches (such as those which took place some years earlier through “living letters”). However, it was noted that the projected level of spending in this area (P103-03) is very minimal in light of the deep significance for ecumenical formation, and it is suggested that higher priority be given to this approach.

30. Partnership with ecumenical organizations (P104): The committees **recommended** that more reflection about the meaning and significance of a ‘common ecumenical assembly’ be undertaken to assess this possibility, preferably for 2013.

There was some discussion on the above recommendation and a preferable year for such an assembly added.

The central committee then **accepted the above recommendation by unanimous consensus.**

31. The committees **recommended** that the officers review the proposed membership of the continuation committee on ecumenism in the 21st century in light of the lack of youth representation (which contradicts the description of this project), the lack of sufficient Orthodox representation, the lack of any Pentecostal or Free church representation, and other imbalances.

The central committee **accepted the above recommendation by unanimous consensus.**

P2 UNITY, MISSION, EVANGELISM AND SPIRITUALITY

32. Regarding the unity, mission and spirituality programme, the committees are concerned (a) that by virtue of its integrative nature areas of work may be overlooked by one or another area, and (b) at the difficulty of the scope and effective evaluation of specific projects and the work as a whole.

33. The committees affirm the integration of a number of commissions as proposed at this central committee meeting, while stressing the value and role of the historic commissions on faith and order and CWME. The committee also urges that in all its programmes the WCC be sensitive to and aware of the contributions and insights that pentecostal churches can bring.

34. The committees **recommended** that:

- a) “Evangelism” be added to the title of the programme, so as to read: “Unity, mission, evangelism and spirituality” (as above) and the definition and usage of the terms be clarified.
- b) Regarding the relationship of the unity, mission and spirituality (P2) and the inter-religious dialogue and cooperation (P6) programmes, special care be taken to include the theological dimension in the work on inter-religious dialogue, and the continuation of joint work, at both commission and staff levels, on ‘Religious plurality and christian self-understanding’ undertaken by inter-religious dialogue, commission on world mission and evangelism, and faith and order. The WCC is a fellowship of churches. As people of faith our reflection on our identity and on other religions must be motivated from our faith perspective, and not merely from a political and societal perspective.
- c) Regarding the call to be one church (P201) and the spirituality and worship in ecumenical context (P202) projects, work should be done in the areas of ‘Theological anthropology and moral discernment in the churches’ and ‘Tradition and traditions: sharing sources of authority’, as formulated in the report from the faith and order standing commission meeting in Faverges, June 2006.
- d) Regarding just and inclusive communities (P204): recognizing that these areas of concern (people living with

disabilities, indigenous peoples, Dalits, and persons facing racial discrimination) raise questions of justice and require advocacy, this area be undertaken within justice and diakonia (P4), and recognize that these issues have theological dimensions, and therefore must impact reflection done with unity, mission, evangelism and spirituality (P2).

- e) Regarding ecumenical HIV/AIDS Initiative in Africa (P407): there be work with networks of Pentecostal churches, in order to involve them and to enable them to receive ecumenical funding, and the committees note that this would be effective because these networks have high impact in local situations.

The central committee **accepted the above recommendation by unanimous consensus.**

P3 PUBLIC WITNESS: ADDRESSING POWER AND AFFIRMING PEACE

35. Decade to overcome violence: churches seeking reconciliation and peace (DOV) (P301): The committees reaffirm the assembly mandate on team visits during the second half of the DOV, and ask for funds to be allocated. They also suggest an integrated approach to team visits, e.g. with youth and inter-religious projects.

36. The committees recall the decision of the assembly to have an international ecumenical peace convocation as the culminating event of the DOV and welcome the steps taken to set in motion the preparatory process.

37. DOV (P301-01c) Coordination and networking at the UN and at the World Social Forum should include networking with women's peace initiatives.

38. Global advocacy for justice and accountability (P302): The committees ask that the coherence and potential synergies between global advocacy for justice and accountability (P302)

and poverty, wealth and ecology: reflection and action (P306) projects be explicitly spelled out.

39. The central committee affirms the unique role WCC should have at the UN and the need to strengthen the advocacy work and witness at this level and increase the respective budget. This work would mean both to bring WCC concerns to the UN and UN-related agencies and also to report back to the WCC the actions of the UN and UN-related agencies. Coherence needs to be maintained between WCC advocacy at the UN and the accountability of the churches. This comment relates also to the mutual accountability project (P402)). A clear theological discourse on concepts used by UN and the international community (for instance, genocide, 'war on terror', 'collateral damage', human rights) needs to be developed.

40. The work indicated in global advocacy for justice and accountability (P302) needs to be coordinated with other areas. For example, the Convention on People with Disabilities currently before the UN is an area of concern to the WCC and to the churches as is the proposed UN Declaration of Indigenous Rights. The committees commend the advocacy work at the UN carried out by the WCC indigenous peoples programme and calls for the continuation of this work.

41. Human rights to enhance human dignity (P303): In this area, the committees affirmed the urgency to develop an agreed theological basis for human rights as reflected in the programme. In the context of the attention given in the project to religious freedom, special consideration should be given to religious minorities, including christians who are denied their rights to express their faith, oppressed and persecuted.

42. Churches in the Middle East: solidarity and witness for peace (P304): The committees **recommended** that the Israel-Palestine ecumenical forum proposed by the report of the

general secretary, under the wider scene of the Middle East, should come under project P304.

43. Ecumenical accompaniment programme in Palestine and Israel (EAPPI) (P305): The committees **recommended** that the WCC continue to be the convener of the EAPPI, to guarantee the global dimension of the programme and to continue to facilitate the participation of churches all over the world.

The central committee **accepted the above two recommendations by unanimous consensus.**

44. Poverty, wealth and ecology: reflection and action (P306): The committees suggest changing the name of this project into: 'Poverty, wealth and ecology: impact of economic globalization'.

45. The committees draw the attention of the central committee to the following recommendation from the programme guidelines committee of the assembly: 'The WCC ninth assembly affirms that a follow-up of the AGAPE process be undertaken and expanded in collaboration with other ecumenical partners and organizations to engage (1) in the work of theological reflection on these issues that arise out of the centre of our faith, (2) solid political, economic and social analysis, (3) on-going dialogue between religious, economic and political actors, and (4) sharing practical, positive approaches from the churches.'

46. Poverty, wealth and ecology: reflection and action (P306) needs to be shaped in this framework established by the assembly.

47. It was noted that the assembly did not approve the AGAPE action plan, as stated in the project, but that the AGAPE document was presented as a background document to the

assembly. The language of the project needs to be adjusted to accurately reflect the status of the AGAPE document.

48. The committees **recommended** that the title of the activity ‘Church encounters on economic globalization’ (P306-01) be changed to ‘Church encounters on wealth and poverty: impacts of economic globalization’.

49. The committees **recommended** that a visible connection be established between the AGAPE process and the DOV international peace convocation and the declaration that will conclude the decade.

The central committee **accepted the above two recommendations by unanimous consensus.**

The general secretary, at a later session, informed the central committee of the progress made in implementing the assembly mandate to hold an international convocation on just peace. A meeting with the DOV reference group had been planned, and Rev. Dr Geiko Müller-Fahrenholz would be co-ordinating the process. Dr Müller-Fahrenholz stood and was greeted with applause.

50. Poverty, wealth and ecology: reflection and action (P 306). The committee noted that indigenous persons are the poorest of the poor in every global context. Trade regulations, development of free trade zones, harvesting of natural resources and compliance with structural adjustment policies of the IMF/World Bank have all had detrimental effects on indigenous communities that are caught in the tension between tradition and ‘development’.

P4 JUSTICE, DIAKONIA AND RESPONSIBILITY FOR CREATION

51. The committees **recommended** that:

- a) The name of this programme be re-named ‘Justice, diakonia and responsibility for creation’ (as above), which would give increased visibility to creation and to responsibility for its care.
- b) There be closer, integrated work between Poverty, wealth and ecology (P306) and Climate change and water: caring for creation (P405), that the budgets be re-worked to reflect this integrated approach and that consideration be given to fully merging these projects. Both of these projects deal with issues of the environment. Although the focus of the two projects is different, the work must be more intentionally integrated.
- c) Mutual accountability (P402) be merged into Ecumenical solidarity (P401) under the title ‘Ecumenical solidarity, responsibility and accountability’. ‘Mutual accountability’ is much broader than the activities suggested. Accountability should be an underlying foundation for most of the council’s programmes. Since accountability is an essential component of ecumenical solidarity, these two projects should be merged.
- d) The merged project, Ecumenical solidarity, responsibility and accountability (P401), take the following into consideration:
 - Communications must be an integral part of the methodology in this work;
 - WCC should facilitate information sharing on capacity-building initiatives carried out by others to local churches and other partners who may need this support;
 - WCC should press participants in both ACT international and ACT development to build capacities of churches working in diakonia and to do so in a collaborative and coherent way as ACT international and ACT development move into closer integration.
- e) Faith, science and technology (P404) be renamed ‘Faith, science, technology and ethics’.
- f) Considering the link between some aspects of the ecumenical disability advocates network’s (EDAN) mandate and Faith, science, technology and ethics (P404), the specific objectives

- be re-formulated to include: ‘to bring to the table science and technology issues raised and lessons learned by the EDAN network’ and EDAN be added to the section on relationships.
- g) Health and healing (P406), include an additional activity to be developed under the title ‘Healing memories, reconciling communities’, which should work closely with the projects and activities: Just and inclusive communities (P204), Global advocacy for justice and accountability (P302), Mental health (P406-03), and Decade to overcome violence (P301). WCC is particularly well placed to work on issues of reconciliation and healing of memories. The trauma of conflicts is not overcome when peace agreements are signed and many churches are wrestling with their role in healing individuals and communities. Through this deeper work in the area of reconciliation, WCC’s voice will be strengthened in the public arena.
 - h) Ecumenical HIV/AIDS initiative in Africa (EHAIA) (P407) be retained as a separate project. The committee affirms WCC’s role in this project and expects further clarification from the 2007 evaluation about WCC’s future role and about lessons, which may be applicable to other regions.
 - i) That there be integration of indigenous peoples’ concerns into the work of P403.

Discussion

There was some discussion.

Fr Kishkovsky requested that, to assist the process towards integration of ACT international and ACT development words should be added in (d) above urging them to act in a collaborative and coherent way.

The central committee **agreed to this addition by unanimous consensus.**

Ms Lansdowne requested an additional recommendation (i) concerning indigenous peoples' concerns.

The central committee **agreed to this addition by unanimous consensus.**

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus.**

The session **closed**, and at a later session, the central committee **resumed** consideration of the report, still **in decision session**, with Metropolitan Gennadios presiding.

P5 ECUMENICAL AND FAITH FORMATION

(Later renamed "Education and ecumenical formation",
cf. 9.2.3.2)

52. The committees affirm the work of both Bossey and the Education and ecumenical formation (EEF) activities in the life of the WCC and as expressed in the project proposals. The projects, however, did not give the impression of genuine integration, but of two activities continuing side by side. Not enough of the necessary preparatory work for such integration seemed to have been done.

53. The emphasis on ecumenical formation overall reflects the spirit and mandate of the ninth assembly, and we welcome that. The 'faith formation' element in the title of this programme area and commission caused some concern. For many, faith is given by the grace of God, not formed by us. The commission is invited to propose a more adequate title when it meets, perhaps 'Education and ecumenical formation' or 'Ecumenical formation and christian (or faith) nurture' or a title using the French language concept of 'edification in the faith'. The title 'Ecumenical formation' alone would not be adequate, as it does not include supporting churches in developing ways to introduce their young and develop their people in the faith.

54. A number of suggestions are made for the commission to consider:

- a) Is there a place for distributed learning (including e-learning), perhaps as one of the areas where Bossey and the EEF activities might resource one another? The experiment in on-line community learning sponsored by the scholarships programme was noted, as was Bossey by extension.
- b) Could there be more explicit mention of youth and young adults?
- c) Could we make space for exploring how to facilitate and learn from theological education among indigenous peoples, given the challenge they pose to conventional ways of thinking.
- d) Could we make the most of the 50th anniversary of the theological education fund in 2008 to promote the WCC's work in theological education?

55. The committees **recommended** that the central committee endorse the following view:

The central committee affirms the goals described in the supporting documentation, and would see both Bossey's and the EEF team's work as contributing to each goal. The central committee accepts the integration of Bossey and the EEF team, but feels the projects as presently presented do not reflect the intended integration. More time and serious engagement is needed for developing integrated projects, so it would recommend that the new commission be instructed to agree a new project list when it first meets. Given the urgency of the situation, the commission should meet as soon as possible and report to the executive committee. A small planning group of commission members and staff needs to begin the work urgently, taking into consideration all the comments made by the central committee as noted above.

56. Within that understanding, the central committee emphasizes:

- The priority of networking and resourcing formal and informal educational formation in institutions and churches in the nations and regions.
- The importance of making the WCC's work in this field well known, particularly in francophone and lusophone Africa and in hispanophone and lusophone Latin America.

Discussion

There was considerable discussion on the formulation of the recommendations in section 55 above and the section was finally reformulated in the above form.

Mme Marie-Christine Michau remarked, concerning 56, that it was also important to make the WCC's work in this field also known in Europe.

The committees had also originally submitted a **recommendation** that the commission on ecumenical and faith formation should meet annually. That recommendation was **withdrawn** by unanimous consensus on the principle that the commission itself should determine the frequency of its meetings.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

P6 INTER-RELIGIOUS DIALOGUE AND COOPERATION

57. The committees affirm the inclusion of inter-religious dialogue and cooperation in the joint commission known as the commission of the churches on international affairs (CCIA),

bringing the inter-religious perspective into consideration on international and global politics.

58. At the same time the committees emphasize the importance of an intra-christian theological reflection and particularly the continued collaboration among faith and order, commission on world mission and evangelism, and inter-religious dialogue and cooperation on the document 'Religious plurality and christian self-understanding'.

59. The committees **recommended** that this work be continued, and further **recommended** that:

- a) Mutual team visits/living letters should be included clearly in the programme of the DOV, and that these include interfaith encounters between youth, in order to make sure that the DOV benefits from the experience of youth in peace making.
- b) The international convocation on just peace include the perspectives of other faith communities, including, in the preparation planning, regional consultations.
- c) The WCC support and advocate for a declaration by the United Nations for a 'Decade of inter-religious dialogue and cooperation for peace: 2009 – 2019'.
- d) Interfaith projects include an intentional dialogue with indigenous peoples and indigenous religions; and
- e) There be collaboration between the inter-religious dialogue and cooperation programme and the justice and diakonia project on faith, science, technology and ethics (P404), concerning the issue of secularization and fundamentalism.

Discussion

There was some discussion.

Professor Georgios Martzelos wished to know what the content of the international convocation on just peace would be. 'Just peace' was not a clear concept. Could it be changed?

Dr Nababan made the same request.

Dr Abuom explained that the proposal in that form of words was a response to a mandate of the assembly, and that those words should stand in the recommendation.

Ms Lansdowne spoke of the need for interfaith projects to include intentional dialogue with indigenous peoples, some of whom had converted to main world religions, as well as with indigenous religions.

Dr Enns requested that the new commission devote some attention to finding a generally acceptable definition of the term 'indigenous peoples'. He also stressed the need for secularism to be studied not simply from our own perspective but also in collaboration with partners of other faiths.

Mme Michau requested specific mention of Jewish-Christian dialogue.

The general secretary explained that it was certainly included, but the recommendation deliberately did not name particular religions.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

60. One of the unique roles of the WCC is to facilitate space for broadening bilateral dialogues to a common ecumenical approach and to represent the Christian voice worldwide. Putting inter-religious dialogue and cooperation as a priority

would help the member churches to communicate the programmatic work. Therefore, the committees strongly feel that the financial allocation for inter-religious dialogue and cooperation needs to be enhanced.

61. The committees request a more detailed explanation on how diaconal action, political advocacy and theological reflection would interact practically. The committees note the necessity of sharing experiences, linking the congregations and grassroots of faith communities with the WCC and having the potential to include women and youth, including through direct encounters.

62. Concerning the proposed priority on the Middle East and the role of the WCC as an ‘honest broker’, the committee would like to question this role, as it cannot just be taken but has to be given to the WCC by the conflicting parties. Nevertheless the WCC should strive towards building confidence among all parties towards a constructive dialogue involving jews, christians and muslims.

C1 COMMUNICATIONS

63. Communications will help to build ownership of the work of the WCC and build the fellowship, which is at the heart of our understanding and vision, encouraging response, enhancing visibility and strengthening voices.

64. The communications policy of the council needs to be evaluated and redefined in the light of the new programmatic work in order to determine the audience and the actors before communications activities are undertaken, in order to raise the interest of the secular media and of the world in general, and in order to measure whether churches are quantitatively more engaged in the life of the WCC and more aware of the work and life of the WCC.

65. The committees suggest that unity and a global vision be kept at the heart of all communication activities.

66. Some ideas for communicating the message of the WCC include touchstones as a way of opening dialogue with people as they express interest or ask questions about the symbolism of the touchstone. Touchstones may be posters, bracelets, T-shirts, pendants. Other ways of communicating include: music and songs, flags, production of sermon resources, DVDs, and petitions.

67. The committees suggest that:

- a) research precede communications activities;
- b) a network be developed of church appointed contact people for distribution of information, including a minimum of two people per church and national council of churches;
- c) timing to allow for action is essential (for example, six months), more if nominations are being sought;
- d) list-servers and news groups be maintained to facilitate electronic communications, at least amongst central committee members;
- e) new means of communication be developed to reach larger constituencies, taking into account different cultural sensitivities.

68. The committees **recommended** that:

- a) There must be the necessary capacity to achieve what is intended in terms of leadership, staffing, methods, people to whom communications are directed, technology and funding.
- b) A comprehensive communications strategy needs to be developed including inclusion of communication staff in project planning and accountability.
- c) The communications strategy needs to include aims to increase the WCC public profile and visibility, wider attention to the WCC programmes and the moral influence of the WCC on the international agenda.

d) A mechanism to quantitatively measure the effectiveness of communications needs to be developed with feedback being integrated in the communication strategy to continually improve communication. Evaluation of communications should be regularly reviewed by the executive committee and the central committee.

Dean Gadegaard spoke of the need for the WCC to have a high profile in the secular media. It had been in his eyes a mistake not to have a journalist accompany the ecumenical delegation to Lebanon, Israel and Palestine. Communication was not simply a matter of including communication staff in project planning and accountability but also of demonstrating to the world outside the WCC's influence on public affairs.

Rev. Heike Bosien, referring to the experience of the German churches, spoke of the need for a press officer, whose task was to communicate with the outside media.

The general secretary agreed that this was important. At the present stage, the distribution of staff portfolios was not being discussed, but he did intend to designate a staff member responsible for press communication.

In light of the above discussion **a further recommendation** (68(c) above) **was added by unanimous consensus** to the original recommendations.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

Evaluation criteria

69. The committees **recommended** that a clear process of evaluation of all programmes, with criteria, be adopted by the central committee. This is important because (1) the early

agreement of evaluation criteria assists the planning of programmes and activities, and (2) clear criteria will enable the central committee to monitor more effectively whether the overall goals are being achieved. A clear qualitative and quantitative proposal for evaluation is to be brought to the executive committee for approval at its February 2007 meeting.

The central committee **accepted the above recommendation** by unanimous consensus.

70. While each project/programme may have its own specific criteria based on its own goals, it is strongly suggested that some overall criteria should be applied to all work. (This would be carried out through the planning, monitoring, evaluation and reporting office.) The following are suggested criteria, recognizing that these would need further work and development:

- a) Has the programme met its goals?
- b) Is it within budget?
- c) How far has it been inclusive of all voices (e.g. men, women, youth, children, indigenous peoples, and people living with disabilities, as well as the diversity of theological perspectives)?
- d) How has it strengthened disempowered communities?
- e) How has it deepened relationship between churches?
- f) How much has it developed relationships with non-member churches (e.g. pentecostal, evangelical, and others)?
- g) How much has it worked in collaboration with partners and wider ecumenical networks?
- h) How effectively has it been communicated – to the churches and to a wider audience?
- i) What was the theological starting basis, and how did theological reflection develop during the work?
- j) How did the work encourage ecumenical formation?
- k) Were the goals and recommendations of the special commission followed?

l) How did this work contribute to the visible unity of the church?

71. Obviously, there would be flexibility in interpreting such criteria, since some may not be relevant to every activity. Further, other criteria might be added. However, the committees are convinced that evaluations on all work should be given to the central committee that explain how such clear criteria have, or have not, been met.

Budget considerations

72. Called to be the one church (P201) and Spirituality and worship in ecumenical context (P202): Concerning project description and project costs 2007-2009, it was noted that programmatic work has been described and is foreseen, but no funds are allocated for this area in 2008 and 2009.

The central committee **noted** that this was an error and **instructed** that it be corrected.

73. Ecumenical perspectives on mission and unity (P203): The committees note the imbalance of budget allocations between the years 2007 and the years 2008 and 2009.

74. The committees reaffirm the assembly mandate on team visits during the second half of the DOV, and ask for funds to be allocated (cf. para 35 above).

Dr Enns emphasized the importance of this request for funds for DOV team visits.

75. Inter-religious dialogue and cooperation (P6): The committees strongly feel that the financial allocation for inter-religious dialogue and cooperation needs to be enhanced.

76. Global advocacy for justice and accountability (P302): The committees affirm the unique role WCC should serve at the UN

and the need to strengthen the advocacy work and witness at this level and increase the respective budget.

77. The budget allocation for communications includes a substantive amount for Ecumenical News International (ENI). To strengthen the work of the communications programme of the WCC, the committees **recommend** an increase in the overall budget of the communications programme, as part of the communications strategy to conduct, together with ENI's other sponsoring bodies, an evaluation of the effectiveness of ENI as part of communications programme.

Dean Gadegaard spoke in his dual role as moderator of the finance committee and president of ENI. As finance committee moderator he accepted the need to increase the budget for communication. As ENI president he welcomed the proposal for an evaluation of the work of ENI. It was an 'amazingly effective' organization: with only 3½ staff members it disseminated thousands of stories worldwide. Moreover, the majority of the communication of the assembly to the outside world had been done, very effectively, by ENI.

The general secretary proposed that the other sponsoring bodies of ENI be included in the evaluation.

The central committee **agreed** to include his proposal in the recommendation.

The central committee **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

Dr Abuom, in concluding the presentation of the report, gave details of some editorial changes that would have to be made before the report could appear in its final form.

Metropolitan Gennadios invited general comments of the report.

Bishop Hein, speaking to section 5 of the report, stressed the urgent need to implement the coordination process between the christian world communions and the WCC. A decision needed to be made quickly how WCC programmes could be coordinated with CWC programmes.

The general secretary noted that this was one of the tasks of the joint commission of christian world communions and the World Council of Churches (the WCC members of which had been appointed by the present meeting), but requested that the minutes of the present meeting should note that the joint commission would have Bishop Hein's concern on its agenda.

Dr David Goodbourn asked for an assurance that what the committees had presented as suggestions rather than recommendations would be taken up by the relevant staff and consultative bodies.

Canon John Steele proposed the adoption of the report in its entirety.

Ms Glynn-Mackoul added that thereby the central committee would be giving its approval to the suggestions it contained.

The following resolution was then **proposed**.

78. The central committee, in **receiving** the report, **refers** all suggestions in the report to the relevant staff and consultative bodies.

The central committee then **accepted the above resolution by unanimous consensus** [applause].

Dr Abuom thanked the deputy general secretary and the other staff who had assisted the committees for their support.

Metropolitan Gennadios thanked Dr Abuom and the members of the two committees for their work in producing the report and declared the session closed.

9. NOMINATIONS

9.1 First report of the nominations committee

The central committee met **in hearing session**.

The moderator invited Bishop Azariah to present the first report of the nominations committee.

Bishop Azariah stated that the nominations committee had carefully reviewed the documents passed to them. The present report consisted of proposals for nominations to consultative bodies, which was presented as a consensus document from the committee. Many names had been received and all had been studied faithfully. The resulting document could not completely resolve every concern, but he hoped that the committee's work would be looked on favorably.

The criteria for the nomination of persons to consultative bodies were: the competence and expertise of the nominee, the need to achieve necessary balances, and the desirability of involving churches not represented elsewhere.

The proposals did not include a list of nominations for the faith and order plenary commission. The list submitted by the faith and order standing commission had been referred back to the standing commission for further study and amendment, and then approval at a later date by the executive committee.

Regarding the (new) commission of the churches on international affairs, the committee were proposing an increase

in the number of members from the originally proposed 35 to 38, in the interests of better balances.

The moderator invited comments on the whole document. Some of the comments made are noted here.

Rev. Heikki Huttunen commended the committee for its efforts to achieve balances, which would encourage churches not to hesitate to propose youth and women for nomination.

Rt Rev. Dr Govada Dyvasirvadam urged that Dalits be not forgotten in the nominating process.

Dean Anders Gadegaard, remarking that the new CCIA would have to deal with many issues, supported the proposed increase in numbers to 38.

Rev. Wies Houweling noted that the proposed increase to 38 entailed the addition of three further ordained men, which skewed the balances yet further, resulting in 63% men and only 37% women.

Rev. Robina Winbush, noting the wide mandate of CCIA, stressed the need for justice, peace and the integrity of creation concerns to be adequately dealt with.

Rev. Heike Bosien stressed the need for persons with specialist knowledge to be appointed and that not too many central committee members be appointed. CCIA concerns needed to be fed back into the member churches.

Ms Meilin Chen questioned the designation of the China Christian Council as ‘non-denominational’. It was better described as ‘post-denominational’.

Ms Inger Aasa-Marklund also stressed the need for expertise in all four areas of concern covered by the CCIA.

Rev. Sofia Camnerin observed that the involvement of indigenous persons was not only a matter of balances but also of expertise.

Bishop Azariah responded to the points raised and assured members that they would be considered further by the nominations committee.

Rev. Heike Bosien questioned the process the central committee was engaged in. Did we not need first to decide what consultative bodies to set up and only then appoint persons to serve on them?

The general secretary responded that at a later session the nominations committee would make recommendations concerning the integration of consultative bodies and the central committee would subsequently take definitive action on appointing their members.

The moderator thanked Bishop Azariah and the nominations committee for the work they were doing.

9.2 Second report of the nominations committee

The central committee met **in decision session**.

The moderator invited Bishop Azariah to present the report of the nominations committee.

Bishop Azariah presented a written report.

9.2.1 Introduction

The work of the nominations committee proceeded according to the proposed agenda. Comments were submitted to other committees as requested.

9.2.2 Organizational structure of the WCC

The nominations committee received a detailed explanation of the organizational structure in the spirit of the mandate of the ninth assembly. Questions of clarification were raised about specific differences between the old structure and the proposed one, financial implications, and possible changes in number of staff. The areas of the relationship of programme staff to their churches and communication were raised. Building relationships within regions was emphasized. Therefore:

The nominations committee **recommended** that the central committee endorse the organizational structure as described in document ‘Organizational structure for the work of the World Council of Churches following the policy decisions of the ninth assembly’ (Appendix III) and encourage the general secretary to continue the direction described in its appendix.

The central committee **accepted the above recommendation by unanimous consensus.**

9.2.3 Integrated re-organization of consultative bodies

The nominations committee received the document ‘Integration of consultative bodies’ and discussed it carefully.

9.2.3.1 The commission of the churches on international affairs (CCIA)

The nominations committee **affirms**, together with the programme committee, the rationale of bringing four advisory groups into one under the name of CCIA. In the spirit of full representation and expertise, the nominations committee sees a need for reviewing the number of members of the CCIA. In relation to that, the possibility of forming smaller time-limited ad hoc working groups was raised. The nominations committee **recommended** the central committee to:

- i) combine the four consultative bodies – the commission of the churches on international affairs (CCIA), the commission of the churches on diakonia and development (CCDD), the commission of the churches on justice, peace and the integrity of creation (CJPC) and the reference group on inter-religious relations and dialogue (IRRD) – to strengthen interactive, integrated and coherent witness; the advisory work would build on the strengths of each of these commissions;
- ii) increase the number of members of the commission to 38 in order to accommodate concerns brought by the four areas of work combined and to ensure fuller representation and expertise;
- iii) mandate the newly appointed commission under the name and title of “commission of the churches on international affairs (CCIA)” to revise and/or amend its by-laws in light of the proposals made by the outgoing commissions and the programmes that it will accompany, and give consideration to a name that best reflects the work with which it is charged, and present them to the next meeting of the central committee.

Discussion

Dr Agnes Abuom expressed her fear that inter-religious relations could simply be absorbed into CCIA.

Rev. Heike Bosien questioned the inclusion of inter-religious relations and dialogue in the new commission. Referring to a decision of the executive committee (minutes, May 2006, p. 64), she had hoped for a separate consultative body.

The general secretary assured them that this possibility had been considered, but incorporating inter-faith work into CCIA would strengthen it and give it a higher profile. The present recommendation did have the support of the executive

committee from its meeting immediately prior to this meeting of the central committee.

Rev. Heike Bosien was grateful for the explanation, but was not satisfied.

Archbishop Anastasios expressed his continuing concern and suggested changing the name of the new commission to ‘commission of the churches on international and inter-religious affairs’. It was important that the inter-religious face of the council not be lost.

Rev. Robina Winbush proposed that a change in the name of the commission be not discussed now, but that the new commission be given the opportunity to recommend a change to its name to the next central committee meeting.

Bishop Azariah, on behalf of the committee, accepted her proposal.

Bishop Isaac Mar Philoxenos wished to see the number of commission members further increased to 40.

Ms Motoe Yamada noted that those being nominated for the three places additional to the 35 originally proposed by the CCIA core group were all men, and that would further reduce the proportion of women and youth in the commission.

Bishop Owdenburg Mdegella suggested the nomination of a young woman to improve balances.

The moderator enquired if the central committee wished to remain with the nominations committee’s recommendation that the new commission be 38 in number.

On a show of cards the central committee indicated that it did so wish.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

9.2.3.2 The commission on education and ecumenical formation (CEEF) and the Bossey board

The nominations committee **recommended** that the central committee

- i) confirm the proposal to integrate the work on ecumenical formation within the WCC;
- ii) mandate the newly appointed commission under the name of “commission on education and ecumenical formation (CEEF)” to revise and/or amend its by-laws, and to reconsider the name of the commission, and present them to the next meeting of the central committee.

Rev. Heike Bosien asked the reason for the change in the proposed name of the commission from the originally proposed ‘education and ecumenical formation’ to the now proposed ‘ecumenical and faith formation’.

Bishop Azariah responded that the proposed new title came out of a substantial discussion in the nominations committee.

Metropolitan Bishoy observed that the proposed new title would not translate easily into the other working languages.

Dr Goodbourn proposed that the originally proposed title for the commission and the programme, be reverted to, that a change in name be not discussed now, and that the commission itself be given the opportunity to propose a change to the next central committee meeting.

Bishop Azariah, on behalf of the committee, accepted the proposal.

Dr Robert Welsh anticipated that a change in the title would be proposed to reflect the inclusion of Bossey into the commission's remit.

The central committee then **accepted the above recommendation in the varied form given above by unanimous consensus.**

9.2.3.2 The joint consultative group between the WCC and Pentecostals

The nominations committee **recommended** that the central committee:

- i) confirm the proposal that the joint consultative group should ensure clear links, collaboration and cooperation with all four WCC commissions;
- ii) mandate the newly appointed WCC membership of the joint consultative group to implement a new, coordinated and interactive working style.

Metropolitan Gennadios wished to see more than simply 'links' with all four commissions, but also 'collaboration and cooperation'.

The central committee indicated that it **accepted** this addition.

The central committee then **accepted the above recommendation in the varied form given above by unanimous consensus.**

9.2.4. Membership and moderatorship of consultative bodies

9.2.4.1 Standing commission on faith and order

The nominations committee **recommended** that the central committee confirm the list for the faith and order standing commission as presented (cf. Appendix IV) and elect Bishop Vasilios Karayiannis (Church of Cyprus, Eastern Orthodox) as moderator of the standing commission on faith and order.

The central committee **by formal vote confirmed** the list for the faith and order standing commission and **elected** Bishop Vasilios Karayiannis as its moderator.

9.2.4.2 Plenary commission on faith and order

The nominations committee **recommended** that the central committee refer the list of names for the faith and order plenary commission back to the standing commission for further consideration, noting in particular certain imbalances regarding women, youth, indigenous peoples, people with disabilities, the internal distribution of the Asian members, instances in which there are two people from the same church, and recently-submitted names from the churches. The nominations committee further **recommended** that the central committee empower the executive committee to elect the faith and order plenary commission at its meeting in September 2007.

Dr Stückelberger enquired why the executive committee could not elect the plenary commission at its next meeting in February/March 2007.

Bishop Azariah responded that that was not possible, because the standing commission did not meet until June 2007.

The central committee **accepted the above two recommendations by unanimous consensus.**

9.2.4.3 Commission on world mission and evangelism

The nominations committee **recommended** that the central committee elect the members of the commission on world mission and evangelism and its moderator, as presented (cf. Appendix IV).

The central committee **elected by formal vote** (one abstention) the members of the commission on world mission and evangelism and Bishop Geevarghese Coorilos as its moderator.

9.2.4.4 Commission of the churches on international affairs

The nominations committee **recommended** that the central committee elect the members of the commission of the churches on international affairs and its moderator, as presented (cf. Appendix IV).

The central committee **elected by formal vote** (two abstentions) the members of the commission of the churches on international affairs and Rev. Kjell Bondevik as its moderator.

9.2.4.5 Commission on education and ecumenical formation

The nominations committee **recommended** that the central committee elect the members of the commission on education and ecumenical formation and its moderator, as presented (cf. Appendix IV).

The central committee **elected by formal vote** the members of the commission on education and ecumenical formation and Dr Isabel Apawo Phiri as its moderator.

9.2.4.6 Joint working group between the Roman Catholic Church and the World Council of Churches

The nominations committee **recommended** that the central committee elect the WCC members of the joint working group between the Roman Catholic Church and the World Council of Churches and its co-moderator, as presented (cf. Appendix IV).

The central committee **elected by formal vote** (one abstention) the WCC members of the joint working group between the Roman Catholic Church and the World Council of Churches and Archbishop Nifon of Targoviste as its co-moderator.

9.2.4.7 Joint consultative group between Pentecostals and the World Council of Churches

The nominations committee **recommended** that the central committee elect the WCC members of the joint consultative group between Pentecostals and the World Council of Churches and its co-moderator, as presented (cf. Appendix IV).

The central committee **elected by formal vote** (one abstention) the WCC members of the joint consultative group between Pentecostals and the World Council of Churches and Rev. Jennifer Leath as its co-moderator.

9.2.4.8 Joint commission of Christian world communions and the World Council of Churches

The nominations committee **recommended** that the central committee elect the WCC members of the joint commission of Christian world communions and the World Council of Churches and its co-moderator, as presented (cf. Appendix IV).

The central committee **elected by formal vote** (one abstention) the WCC members of the joint commission of Christian world communions and the World Council of Churches and Bishop Nareg Alemezian as its co-moderator.

The nominations committee further **recommended** that the central committee authorize the general secretary to appoint no more than four members of the staff to accompany the work of the joint commission.

The central committee **accepted the above recommendation by unanimous consensus.**

9.2.4.9 Permanent committee on consensus and collaboration

The nominations committee **recommended** that the central committee elect the members of the permanent committee on consensus and collaboration as presented (cf. Appendix IV). The committee will elect its own co-moderators.

The central committee **elected by formal vote** the members of the permanent committee on consensus and collaboration and further **authorized** the permanent committee to elect its own co-moderators.

The general secretary, at a later session, informed members that the permanent committee on consensus and collaboration had met and had elected as its co-moderators Metropolitan Gennadios and the Most Rev. Bernard Ntshoturi.

9.2.4.10 Continuation committee on ecumenism in the 21st century

The nominations committee received concerns from various individuals, churches and committees of the central committee regarding balances in the composition of the continuation committee on ecumenism in the 21st century. However, the nominations committee recognized that the list of names was given for information only, the appointments having already been made according to the mandate given to the officers by the

central committee (central committee minutes, February 2005, p. 134).

9.2.5 Applications for membership

Mr Aaro Rytkönen, on behalf of the nominations committee, continued presentation of the report.

9.2.5.1 Applications for membership: churches

The executive committee had studied membership applications carefully and referred them to the nominations committee of the central committee. After reviewing the recommendations of the executive committee, the nominations committee **recommended** that the central committee:

- receive the application for membership from the Lao Evangelical Church and, in accordance with Rule I.5, welcome the church for an interim period until the next central committee meeting (February 2008) for ‘participation in the work of the WCC and interaction with the local fellowship of member churches’. The central committee will then determine whether a consensus of the member churches has developed in favour of the application of the Lao Evangelical Church;
- receive the application for membership from the Independent Presbyterian Church of Brazil and, in accordance with Rule I.5, welcome the church for an interim period until the next central committee meeting (February 2008) for ‘participation in the work of the WCC and interaction with the local fellowship of member churches’. The central committee will then determine whether a consensus of the member churches has developed in favour of the application of the Independent Presbyterian Church of Brazil.

Ms Anne Glynn-Mackoul proposed a reformulation of the recommendation (as above) to bring it into accord with Rule I.5.

Her proposal was **accepted** by unanimous consensus.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

9.2.5.2 Application for membership: international ecumenical organization

The nominations committee further **recommended** that the central committee:

- recognize the Ecumenical Church Loan Fund (ECLOF) as an international ecumenical organization in working relationship with the WCC in accordance with Rule XVIII.

The central committee **accepted the above recommendation by unanimous consensus**.

Rev. Dr Christoph Stückelberger, president of ECLOF, addressed the central committee.

He thanked the central committee for its decision to confirm the close cooperation between the WCC and ECLOF. It was 60 years ago, in 1946, that Dr Visser 't Hooft together with others had had the vision of creating ECLOF to make loans for the reconstruction of churches and development in Europe. Since then ECLOF had developed into a credit institution operating in 30 countries, making loans for development to people (half of them women) engaged in agriculture and small businesses, and to churches to build schools and training, education and community facilities. In 2005, 15,000 loans had been made, totalling US\$ 22.5 million to 130,000 direct beneficiaries. He particularly thanked members of the central committee who

served as presidents or members of national ECLOF committees. A special encouragement was that churches in the South not only received loans but also invested their capital and pension funds in ECLOF to provide microcredit for the poor.

He concluded by again thanking the WCC and its member churches for their support and cooperation during the last 60 years.

9.2.5.3 Applications for membership: specialized ministries

The nominations committee further **recommended** that the central committee

- recognize the following organizations as specialized ministries engaged in ecumenical relief and development in working relationship with the WCC in accordance with rule XVII.
 - *Brot für Alle, Switzerland*
 - *Christian Aid, United Kingdom*
 - *Christian World Service, New Zealand-Aotearoa*
 - *Church World Service, USA*
 - *DanChurchAid, Denmark*
 - *Division for Global Mission - Evangelical Lutheran Church in America, USA*
 - *Evangelischer Entwicklungsdienst (Church Development Service), Germany*
 - *Evangelisches Missionswerk in Deutschland, Germany*
 - *FinnChurchAid, Finland*
 - *General Board of Global Ministries - United Methodist Church, USA*
 - *HEKS (Hilfswerk der Evangelischen Kirchen Schweiz - Swiss Interchurch Aid), Switzerland*
 - *ICCO (Interchurch Organization for Development Cooperation), the Netherlands*

- *International Mission and Diakonia - Church of Sweden*
- *Justice, Global and Ecumenical Relations - United Church of Canada*
- *Kerkinactie/Global Ministries, the Netherlands*
- *Lutheran World Relief, USA*
- *Mission Department - Mission Covenant Church of Sweden*
- *Norwegian Church Aid, Norway*
- *Ökumenische Diakonie - Diakonisches Werk der EKD, Germany*
- *Presbyterian World Service and Development - Presbyterian Church in Canada*
- *Primate's World Relief and Development Fund - Anglican Church of Canada*
- *Week of Compassion - Christian Church (Disciples of Christ), USA*
- *Wider Church Ministries - United Church of Christ, USA*
- *Worldwide Ministries Division - Presbyterian Church (USA)*

The central committee **accepted the above recommendation by unanimous consensus.**

9.2.6 Youth Body

Mr Rytönen, on behalf of the nominations committee, presented the proposals for establishing a youth body. The nominations committee had examined the document 'Proposal to establish a WCC youth body':

1. Mandate

WCC 9th Assembly "endorsed promoting ecumenical leadership development of youth in the life of the WCC, including the full participation of youth in all programmes of the WCC. Their voices, concerns and presence must be brought more directly

into the decision-making and leadership of the work and governance of the Council” (cf. PGC par. 15). WCC ninth assembly “directed the WCC central committee to create a representative body of young adults who would coordinate the various roles of young adults connected to the WCC and facilitate communication between them. Such a body would create space for a meaningful participation of young adults in the life and decision making of the WCC, and would be able to hold the WCC accountable to its goals regarding young adults” (cf. PRC par. 14). After the assembly, the executive committee followed the process in the spirit of the assembly and “approved the organization of an interim ‘youth body’ to meet just before the next executive committee gathering in August 2006 so as to prepare a proposal for a permanent body for action and adoption at the central committee” (cf. minutes, May 2006, p. 65).

2. Vision

The vision for the youth body is two-fold:

In relation to the WCC: To ensure the sustainable and active involvement of young adults in all levels of the WCC by developing their leadership skills and advocating for broader participation of young adults in the WCC. This can be achieved only through honest intergenerational partnership and dialogue.

In the broader ecumenical context: To broaden and strengthen the ecumenical movement through networking with young adults from local, regional and global ecumenical organizations (within and outside the WCC constituency) and facilitating a space for exchange.

3. Ways of working

In the three focus areas listed below, the youth body will have these specific objectives:

- a) Consultation and mutual accountability within the WCC
 - To coordinate and support the young people serving in various roles within the WCC and facilitate

communication between them (*c.f. PRC report, p.14, Porto Alegre, 2006*).

- To be a forum for channelling the issues and concerns of young people using an interactive and integrated approach in collaboration with the WCC.
 - To advocate for and facilitate the ongoing and increased active involvement of young adults in the WCC by collaborating with the WCC decision-making bodies.
- b) Networking with the wider ecumenical movement
- To broaden and strengthen the partnerships between young adults active in churches and local, regional and global ecumenical organizations.
 - To facilitate a space for exchange among active young adults coming from various churches and ecumenical youth organizations and together take initiatives which will serve young adults and the ecumenical movement.
 - To help church leaders enabling young people in their churches to participate actively in their respective decision-making bodies.
- c) Strengthening ecumenical leadership
- To develop the leadership skills of young ecumenical and church leaders for the ongoing work of the WCC and the sustainability of the broader ecumenical movement.
 - To create resources for young ecumenical leaders who are engaged in the WCC and in the wider ecumenical movement.

These objectives will be reached through the ongoing consultation between the youth body, WCC governing bodies and the WCC youth/young adults programme. A more specific action plan will be reviewed by the WCC youth body in its first meeting, building upon the momentum and discussions following the WCC ninth assembly. The action plan will be an

integral part of the WCC's young adults programme, including human resources and financial implications.

4. The way forward

Leading up to the tenth WCC assembly, the youth body will meet at least four (4) times. The first meeting will take place in the spring of 2007 along with the ecumenical officers gathering. Future meetings will be held in connection with the WCC central committee meetings. The moderator (executive committee member) of the youth body will work with the WCC youth programme to prepare and convene the first meeting. At the first meeting the youth body will decide how it will continue to work to achieve its objectives and elect a vice-moderator.

5. Composition

The youth body is designed to work closely with ecumenical youth organizations in the regions. The WCC youth programme will receive direct insights and impulses from the WCC youth body. The youth body will uniquely gather those from WCC governing bodies and wider representation of other young people active in the ecumenical movement. Bringing together voices from WCC governing bodies along with young people from the broader constituency will facilitate more interaction and accountability.

The youth body will consist of twenty-five (25) young people (18-30 years) with the following composition:

- Young central committee members will choose among themselves six (6) people. At least two of them shall be WCC executive committee members. The term for the elected young central committee members in the youth body is until the next assembly.
- The nominations committee will nominate one young person from each of the following consultative bodies: faith and order plenary commission, commission on world mission and evangelism, commission of the churches on international affairs, commission on education and

ecumenical formation, joint working group between the Roman Catholic Church and the WCC, and joint consultative group between Pentecostals and the WCC. The central committee will elect these six members in the youth body, who will serve until the next assembly.

- The remaining positions will be filled through a nominations process initiated through the WCC youth programme. In this process churches and ecumenical organizations will be asked to submit names of young people active at the grassroots level. This list will be presented to the next officers' meeting for preliminary approval, and will be confirmed by the executive committee in February 2007. The term for these positions will be two (2) years, with the possibility of serving two (2) consecutive terms.
- In order to expand ecumenical cooperation, WCC youth programme will include in the proposal for the youth body at least one (1) young person from Roman Catholic youth & student's network and one (1) young person from pentecostal/evangelical churches.
- Special consideration will be given to those who are indigenous and those living with a disability. Confessional, regional and gender balances shall be respected in accordance with WCC guidelines. In the selection process the aim is to involve as many young people in their early twenties and under as possible in the work of the youth body.

The nominations committee **recommended** that the central committee establish a WCC youth body as proposed and approve the above document.

Discussion

Dr Nababan suggested an addition, incorporated in the version of the document above, concerning young people's active participation in decision-making bodies.

Mr Rytönen, on behalf of the nominations committee, accepted the addition as in line with the tenor of the document.

The central committee then **agreed by unanimous consensus** to establish a WCC youth body as proposed and **approved** the document with the one addition indicated.

Mr Rytönen, then **recommended** that the central committee approve the composition of the youth body as given in the above document and appoint its members as proposed by the nominations committee (cf. Appendix IV).

Discussion

Ms Kathryn Lohre proposed that, in order to expand ecumenical cooperation, one young interfaith partner should also be included.

Metropolitan Bishop did not agree with the inclusion of a young person who was not a christian.

Dr Abuom agreed that this was not the place to engage in inter-religious dialogue.

Ms Lansdowne supported Ms Lohre's proposal. It would enhance the work of the youth body.

The moderator asked for a show of cards. The central committee indicated that it was largely not in favour of the proposal.

Ms Lohre and Ms Lansdowne withdrew the proposal but requested that it be included in the minutes.

The general secretary added that it would be in order for the youth body to call on resource people from other faiths for specific purposes, without their being full members of the body.

Ms Outi Vasko pointed out that the list of proposed members did not include nomination of a moderator.

Mr Rytkönen responded that the intention was for the six central committee members of the youth body to nominate the moderator from their own number and bring the name to the central committee for approval.

At a later session the youth members of the central committee **recommended** that Ms Outi Vasko be elected moderator.

The central committee then **approved by agreed consensus** the composition of the youth body and **elected by formal vote** the members of the youth body and Ms Outi Vasko as its moderator.

Ms Kathryn Lohre and **Ms Carmen Lansdowne** requested that their proposed amendment to the composition of the youth body to include an interfaith partner, which the central committee did not accept, be recorded in the minutes. Their proposed amendment read:

In order to expand ecumenical and inter-faith cooperation, WCC youth programme will include in the proposal for the Youth Body at least one (1) young person from Roman Catholic youth and students' network, one (1) young person from pentecostal/evangelical churches, and one (1) young interfaith partner.

Mr Rytkönen, on behalf of the nominations committee, then **recommended** that the central committee empower the youth body to bring a proposal after its first meeting in 2007 to the executive committee in September 2007 regarding the final name of the so-called youth body.

In discussion, variations were made to the original proposal: to empower the youth body as a whole and not simply its central committee members to propose (but not determine) its final name, and to present the proposal to the executive committee.

The central committee then **accepted the above recommendation** in the varied form given above **by unanimous consensus**.

Mr Rytönen, on behalf of the nominations committee, further **recommended** that the central committee approve that substitutions for any meeting of the youth body should come from the same category of participation (e.g. central committee member, commission member, where it is applicable) and not necessarily from the same church or region.

The central committee **accepted the above recommendation by unanimous consensus**.

Bishop Azariah stated that this concluded the report of the nominations committee and thanked the members of the committee and the staff members who had assisted them.

10. STAFFING (closed session)

The central committee met **in closed decision session**.

The moderator invited the general secretary to give the staffing report.

10.1 Introduction and responsibilities of the central committee

The general secretary began by describing the various places where appointments and contract extensions of staff are decided, according to their category (cf. Rule XII 1, 2, 3):

- Consultants are appointed by decision of the general secretary.
- Programme executive staff are appointed and their contracts extended by decision of the executive committee. He presented a paper giving details of such actions just taken by the executive committee.
- The general secretary, the deputy general secretary/ies, the associate general secretary for programme and the associate general secretary for management are appointed by the central committee.

Commissions and advisory bodies are not involved in staff appointments, with the exception of the faith and order standing commission, which is involved in the recruitment of the faith and order director. The appointment of the faith and order director is made by the executive committee.

He then described future policy for limiting the years of service of programme executive staff. The long or medium term aim was to limit service to seven years, after which it was expected that staff members would return home and become involved in their own churches and other churches of their country and region. At present many programme executive staff had been in post for more than seven years and had made a career of their work in the ecumenical movement. The policy of limiting years of service would make the WCC a place of ecumenical learning for staff and would help to strengthen relationships with member churches. There needed to be a clear schedule for implementing the policy and it would be presented to the executive committee at its meeting in February 2007.

The present meeting of the central committee was invited to take action on two staff positions: associate general secretary for management (formerly 'director for management'), and associate general secretary for programme (formerly 'director for programme').

There would be a clear distinction between the roles of the deputy general secretary, who was the general secretary's 'second-in-command' and assumed responsibility in the case of sickness or absence of the general secretary, and the proposed associate general secretaries.

The costs of these two posts were covered in the budget already approved.

10.2 Associate general secretary for management

The general secretary proposed that the present director for management, Dr William Temu, be appointed to the post of associate general secretary for management.

Dr Temu had proven competence, been with the WCC since 1996, as director for management since 2002 and had a PhD in management. He had already had his contract as director of management extended for three years with effect from 1 January 2007 (central committee minutes, February 2005, p. 179), but this decision was necessary in view of the change of the name and responsibilities of the post.

The central committee **decided by vote** (one abstention) to appoint Dr William Temu as associate general secretary for management with immediate effect until 31 December 2009.

10.3 Associate general secretary for programme

The general secretary proposed that a vacancy be opened for the post of associate general secretary for programme.

Discussion

There was some discussion on the timetable for the appointment. The next meeting of the central committee was in

February 2008, and it would be difficult to delay the appointment until then.

The general secretary proposed that the central committee authorize the executive committee to make the appointment at its meeting in September 2007, but after central committee members had been invited to vote by post after receiving information about the proposed candidate. The central committee would be able, at its meeting in February 2008, to confirm the executive committee's decision.

The central committee **decided by vote** (two abstentions) to open a vacancy for associate general secretary for programme and further **authorized** the executive committee to make the appointment on its behalf after a postal vote by the central committee.

11. THE CONFLICT IN LEBANON AND NORTHERN ISRAEL

11.1 Report of the pastoral visit to the churches of Lebanon, Palestine and Israel

The Central Committee met **in hearing session**.

The moderator welcomed Rev. Jean-Arnold de Clermont, President of the Protestant Federation of France, and invited him to address the central committee.

Mr de Clermont reported on the pastoral visit to the churches of Lebanon, Palestine and Israel, 10-15 August 2006, by Mgr Bernard Nicolas Aubertin, archbishop of Tours, Ms Marilia Alves-Schüller, WCC executive secretary for the programme to combat racism, and himself.

He began by assuring Archbishop Anastasios that he, too, regretted that it had not proved possible in the event, for logistical reasons, to include an Orthodox in the delegation. The original intention had been to have a four-person delegation.

The visit had had four aims:

- to show ecumenical solidarity with the people and the churches who were victims in this conflict
- to give an opportunity to the churches to express themselves and be heard
- to meet leaders of religious communities, muslim and jewish, with whom the churches have relations
- to demonstrate the strong support of the ecumenical community for an immediate cease-fire, and the setting up of negotiations under UN aegis to put an end to the crisis.

In Lebanon the unanimous message they had received, from christians and non-christians alike, was that a democratic, multicultural and multiconfessional Lebanon is not only possible but is also a guarantee for peace in the whole of the Middle East. There was determination on the part of all to see Lebanon, Palestine and Israel living in peace, within secure frontiers, and in mutual respect.

The persons they had met in Lebanon had difficulty in understanding the disproportionate response of the Israeli army. Their only explanation was that it was a planned operation, and that recent statements by US political leaders gave credence to this. In Jerusalem, christian leaders they had met had insisted that there was a clear link between the situation in Lebanon and the Israeli/Palestinian conflict.

Christian leaders in Lebanon had unanimously condemned the attacks by Hezbollah that had killed Israeli soldiers, but they also condemned any form of violence against civilians. The same leaders also supported the resistance of the Lebanese people against Israeli aggression.

Those whom they had met had reservations concerning UN resolution 1701, which did not go to the heart of the problem. They called for a return to the negotiating table, without preconditions, to build a lasting peace for the whole region that would enable Israelis and Palestinians to live in states with secure, internationally recognized frontiers.

In the midst of the crisis, the western media had not mentioned the arrest of one third of the democratically elected Palestinian deputies. People had pleaded with the delegation, ‘Do not forget Gaza!’

One person they had met summed up the expectations of those they had met in the words, ‘Do not rest content with praying! Act!’

It seemed to Mr de Clermont that three courses of action should be taken:

- Refuse to be diverted by superficially or deliberately biased analyses that would distract us from the core problem, which is the Israel/Palestine conflict
- Put pressure on our governments, and in particular the US government and the governments of the European Union, so that this crisis will open up the way to peace negotiations from which no party is excluded; and to support particularly the churches of the USA and Europe in this action
- Request our churches to make firmer commitments in favour of justice in the Middle East.

He concluded with a question: do you have the courage to act in response to this cry for help?

The moderator thanked Mr de Clermont for his report. He would be available for conversation during the rest of the day and would attend the public issues committee.

[Note: the full text of Mr de Clermont's report appears in *The Ecumenical Review*, vol. 59, No 1, January 2007.]

11.2 Address by His Excellency Dr Tarek Mitri

The central committee met **in hearing session**.

The general secretary expressed the joy of the WCC at welcoming Dr Mitri. The council had known him as a staff member responsible for inter-religious dialogue and co-operation. He now came to us as the minister of culture of the Lebanese government. He thanked him for making himself available.

The moderator welcomed Dr Mitri and invited him to address the central committee.

Dr Mitri, addressing a crowded conference hall, expressed his thanks for the welcome, and thanked all present for sparing time to listen to an old friend. In a wide-ranging address he spoke of the situation after the recent war in Lebanon and northern Israel. Lebanon was a small country and its problems were in inverse proportion to its size.

He first expressed thanks to the WCC. The ecumenical community had been among the first to show solidarity in the present crisis. Christians and non-Christians alike drew strength from such expressions of solidarity from people throughout the world.

He spoke of the current blockade by Israel of Lebanese harbours and airports, described by UN Secretary General Kofi Annan as 'a humiliation to the Lebanese people'. It was in violation of UN resolution 1701, which Israel chose to interpret in its own way. By contrast, Lebanon had a good track record of complying with UN resolutions.

The Lebanese people, as most peoples, were divided politically, but the unity of Lebanon had been preserved. Lebanon should not be allowed to become a battleground for the wars of others. As he saw it, the Israeli government and military had had two objectives in the recent conflict. The first had been to eradicate or disarm Hezbollah, in which they had not succeeded. The second was to inflict economic damage on Lebanon, to set it back 20 years. He described the upsurge in tourism that Lebanon had experienced with hotels 95% occupied and flights fully booked. That had all changed on 12 July 2006.

The recent conflict had been described by Israel as ‘defensive’, but its response had not been proportionate. As a result one quarter of Lebanon’s population had been displaced and 150,000 homes totally or partially destroyed. There had been cases of the use of prohibited arms against civilians.

There needed to be a return to the peace process in the region. The WCC was a community of people, of which he was still a member, with moral strength and political influence. The Council’s solidarity needed to be expressed, not only in the form of humanitarian aid, but also in putting pressure on governments to revive the peace process in the region, which would include their putting pressure on Israel. He concluded by stating that Lebanon had a right to live and to be protected. Many European and Arab countries had already offered to send troops for a UN interim peace-keeping force. Lebanon looked forward to welcoming a UN force representing the diversity of the world, and to resolve on the part of the world community not to allow Lebanon to become again a victim of collective punishment.

The central committee received Dr Mitri’s address with warm applause.

The moderator thanked Dr Mitri for his address and invited questions.

Questions were asked and Dr Mitri responded.

The moderator repeated his thanks, commenting that all present had listened to Dr Mitri with close attention. As the World Council of Churches, as churches, we had a commitment to peace, solidarity, humanitarian aid and action. The present meeting had received the report from the ecumenical pastoral visit to the churches of Lebanon, Palestine and Israel, and the general secretary's report, a large part of which had been devoted to the Middle East. The Middle East would have priority in future WCC programmes.

Addressing Dr Mitri, he assured him that his presence and words had helped the WCC to strengthen its commitment.

[Note: the Central Committee's statement on the war in Lebanon and northern Israel appears in these minutes at 7.3.5.]

12. WELCOMING EVENTS TO THE NEW CENTRAL COMMITTEE

12.1 Federation of Swiss Protestant Churches

On 1 September 2006 the Federation of Swiss Protestant Churches gave a reception to the central committee in the foyer of the ecumenical centre. The invitation was an expression of the commitment of the federation to the ecumenical movement and intended as an encouragement to central committee members in their important responsibilities.

Rev. Thomas Wipf, President of their Council, greeted the members, and the general secretary responded.

12.2 The ecumenical institute, Bossey

On 3 September 2006 the central committee travelled by coach to the ecumenical institute, Bossey. There, in the lecture room, the general secretary welcomed members and introduced Dr Robert Welsh, outgoing moderator of the Bossey board. Dr Welsh echoed the welcome and introduced Rev. Professor Ioan Sauca, director of the ecumenical institute.

Dr Sauca gave a power-point presentation on the academic work of the institute, describing the internationally recognized degrees and diplomas awarded by the institute and validated by the University of Geneva. He further described the improvements made to the premises, the Château de Bossey itself, Petit Bossey and the library.

He then invited members to an aperitif and a dinner, and urged them to explore the premises, particularly the chapel and the library, before leaving.

13. PLENARY HEARING: ACTING TOGETHER FOR TRANSFORMATION

The central committee met **in hearing session.**

On Monday 4 September the central committee devoted two sessions to commemorating the 40th anniversary of the 1966 conference on church and society, which ‘marked the greatest participation of the third world up to that time in the life of the ecumenical community.’

After interconfessional prayer in the chapel, during which Rev. Dr Larry Pickens preached on John 6:32-35, the central committee gathered in the conference hall under the moderatorship of Dr Soritua Nababan.

Dr Nababan outlined the programme for the two sessions, and then introduced a video of the 1966 conference based on a contemporary German TV production. In the course of it the central committee noticed that a young Dr Nababan himself appeared, as youth secretary of the East Asian churches.

Dr Nababan then invited the general secretary to give a presentation locating the event in the present context of ecumenical thought and action.

[Note: the text of the presentations given to the central committee, and also those given at a seminar taking place in parallel to the meeting of the central committee, appear in *The Ecumenical Review*, vol. 59, no. 1, January 2007.]

The general secretary gave his presentation, beginning by mentioning Paul Abrecht, the long-time director of the WCC church and society department, who had been the architect of that world conference, and who had been remembered in the opening interconfessional prayer, having died since the last central committee meeting. He also invited any staff or former staff who had been present at the world conference to stand. Five people stood, to applause, including Ms Christa Stalschus, Dr Abrecht's administrative assistant.

Dr Nababan, after the general secretary's presentation, invited Dr Konrad Raiser to give a presentation on 'Holding different perspectives together: forty years of ecumenical engagement for social and economic justice'.

Dr Raiser gave his presentation, after which there was discussion in plenary, to which he responded.

Dr Nababan thanked Dr Raiser for his presentation and responses, and closed the first session.

Dr Nababan, opening the second session, invited Prof. Ioannis Petrou, of the Aristotle University of Thessaloniki, to give a presentation on ‘The importance of the world conference on church and society and its methodology: an Orthodox critical approach’.

Dr Petrou gave his presentation, after which members shared their reactions in small groups at their tables.

Dr Nababan then invited Dr Lenka Bula Puleng to give a presentation on ‘The 1966 Geneva conference and contemporary concerns for ecological and gender justice’.

Dr Lenka Bula Puleng gave her presentation, after which there was plenary discussion on the two presentations.

Dr Nababan thanked the two speakers and then interviewed two young central committee members.

Ms Outi Vasko and **Ms Peggy Mekel** responded to Dr Nababan’s questions, thus concluding the session.

14. TESTIMONIES: CHRISTIANS IN A PLURALISTIC SOCIETY

On three evenings during the central committee meeting, at the end of business, under the theme ‘What does it mean to be a christian in our own community within a pluralistic society?’ participants gave testimonies on the implications of being a christian in their own context. The facilitators were Rev. Irja Askola, Rev. Dr K. M. George and Rev. Dr Ofelia Ortega, and testimonies were given from all continents. The sessions ended with an act of interconfessional common prayer.

15. PERSONALIA

15.1 Bishop Margot Kässmann

On 30 August 2006, the central committee was informed of the illness of Bishop Kässmann, central committee member 1991-2002, who was to undergo surgery that same day. The moderator led the meeting in prayer for her. A card of greeting and best wishes for her recovery, signed by central committee members, was later sent to her.

15.2 Mr André Jacques

On 6 September, the central committee was informed of the death of Mr André Jacques, former secretary for migration, and husband of Ms Geneviève Jacques, director for programme. Prayers of thanks for his life and for Ms Jacques were offered.

15.3 Bishop Rolf Koppe

The moderator, noting that with the present meeting Bishop Koppe's term of service on the executive and central committees was coming to an end, offered him the central committee's heartfelt thanks for his many years of creative involvement in the ecumenical movement.

Since 1993 he had headed the Foreign Relations Office of the Evangelical Church in Germany, and had thus been responsible for the worldwide ecumenical relations of the German Protestant churches. He was now retiring from his work in the EKD's central administration.

His work as co-moderator of the Special commission on Orthodox participation in the WCC had meant that he had worked particularly closely with the WCC leadership. The positive results of the work of the special commission could be seen by comparing the participation of the Orthodox churches at

the Harare assembly with their presence at the Porto Alegre assembly.

Bishop Koppe had an ecumenical vision far beyond European protestantism aiming at the all-encompassing unity of the church. A central concern of his had been the issue of whether we could pray together: 'If we can pray together, we can stay together.' Bishop Koppe's well considered advice and sound guidance had since 2002 been evident in the executive and central committees, and most recently at the assembly.

The moderator concluded by wishing Bishop Koppe God's richest blessing for the new stage in his life. He invited Bishop Koppe to come forward. The central committee responded with standing applause, and Bishop Koppe was presented with a cross.

Metropolitan Bishoy, in the name of the special commission, and especially its Orthodox members, expressed his thanks for Bishop Koppe's work as co-moderator of the special commission, and presented Bishop Koppe with an icon.

Bishop Koppe responded briefly, challenging the churches not only to pray together and to stay together, but also to pay together!

The moderator commented that, even in retirement, Bishop Koppe continued to challenge us. He further welcomed Bishop Martin Schindehütte, who was shortly to be installed as Bishop Koppe's successor in the Evangelical Church in Germany, and thanked him for coming to this meeting of the central committee.

16. DATES OF FUTURE MEETINGS

Notice is given here of the proposed dates (excluding travel days) for future meetings of the central committee.

13-20 February 2008
26 August-2 September 2009
16-23 February 2011
29 August-5 September 2012

17. CLOSING ACTIONS

The moderator stated that he had a deep feeling of gratitude for this meeting. Bonds of fellowship established at Porto Alegre had been strengthened and the central committee's journey, following the footsteps of the Lord Jesus, was now well begun.

He then, on behalf of the officers, expressed thanks and appreciation to:

- members of the central committee for their active participation and commitment to the deliberations and actions of the meeting;
- all those who had attended the meeting in various capacities for their participation;
- the vice-moderators for moderating some of the decision sessions and those who moderated during the hearing sessions;
- the moderators, vice-moderators and those who served on committees;
- the general secretary Rev. Dr Samuel Kobia for his leadership and commitment to the ecumenical movement and the council;
- the deputy general secretary, Mr Georges Lemopoulos and the executive secretary in the general secretariat, Rev. Sabine Udodesku, for their help in preparations for this meeting of the central committee;
- and, finally, to all the staff. The central committee had met less than six months after the assembly. In the intervening period they had done much work under great pressure in preparation for this meeting.

The general secretary expressed his gratitude to the moderator and the vice-moderators for their leadership and to all those who had contributed to the success of this meeting of the central committee, including:

- Tony Coates, assisted by Simon Oxley and Brigitte Constant, for writing and producing the minutes;
- Eden Grace for assisting with the consensus procedures;
- Ofelia Ortega, Irja Askola and K.M. George for their inspiring sessions;
- the conference secretary Gerard Scarff;
- the team of stewards under the staff leadership of Natalie Maxson and Lukasz Nazarko;
- the interpreters and translators, co-ordinated by Jane Stranz;
- the computer pool, co-ordinated by Wenona Arndt and Judith Kocher;
- Simone Ergas, responsible for the documentation;
- computer service, co-ordinated by Catherine Inoubli;
- administrative staff at the registration/information desk and in the committees: Brigitte Constant, Ursula Zierl, Johanna Nicole-Strandell, Diana Chabloz and Alexander Freeman;
- Yasmina Lebouachera-Visinand in the cash office;
- Catherine Rigolé in the WCC bookshop;
- Peter Williams, responsible for photo distribution;
- Jean-Nicolas Bazin and Marc-Henri Heiniger, plenary hall managers;
- the worship committee, co-ordinated by Simei Monteiro and Hannelore Schmidt;
- Adèle Djomo Ngomedje and Jane Stranz for organising the Sunday morning worship attendance in Geneva congregations;
- Bossey director and staff for the wonderful evening;
- the communication staff for contact with the media; and
- all the other staff for their attention to the needs of the members of central committee.

The moderator, reminding members of the dates of the next meeting, 13-20 February 2008, prayed for God's blessing on all in coming months in their respective settings, and closed the fifty-sixth meeting of the central committee of the World Council of Churches at 11.35hrs on 6 September 2006.

Closing prayers were led by Fr Kishkovsky and Ms Geraldine Varea.

APPENDIX I

LIST OF PARTICIPANTS

Officers

Rev. Dr Walter Altmann, Igreja Evangélica de Confissão Luterana no Brasil
Metropolitan Prof. Dr Gennadios of Sassima, Ecumenical Patriarchate
Rev. Dr Margaretha M. Hendriks-Ririmasse, Presbyterian Protestant Church in the Moluccas
Rev. Dr Samuel Kobia, World Council of Churches

Presidents

H.B. Archbishop Anastasios of Tirana, Durrës and All Albania, Kisha Orthodhokse Autoqefale e Shqipërisë
Mr John Doom, Eglise Protestante Maòhi
Pasteur Simon K. Dossou, Eglise protestante méthodiste du Bénin
Dr Soritua Albert Ernst Nababan, Huria Kristen Batak Protestan (HKBP)
Rev. Dr Ofelia Ortega Suárez, Iglesia Presbiteriana-Reformada en Cuba
H.H. Abune Paulos, Ethiopian Orthodox Tewahedo Church
Rev. Dr Bernice Powell Jackson, United Church of Christ
Dr Mary Tanner, Church of England

Members

Ms Inger Aasa-Marklund, Svenska Kyrkan
Most Rev. Robert Aboagye-Mensah, Methodist Church Ghana
Bishop Ivan Manuel Abrahams, Methodist Church of Southern Africa
Dr Agnes Abuom, Anglican Church of Kenya
Mrs Sophia Ophilia Adjeibea Adinyira, Church of the Province of West Africa
Bishop Nareg Amezian, Armenian Apostolic Church (Holy See of Cilicia)
Rev. James Lagos Alexander, Africa Inland Church - Sudan
Bishop Dr Hilarion Alfeev, Russian Orthodox Church
Mme Jeannette Akissi Aneyé, Eglise protestante méthodiste unie de Côte d'Ivoire
Rev. Judy Angleberger, Presbyterian Church (USA)
Rev. Dr Festus Ambe Asana, Presbyterian Church in Cameroon
Bishop Vicken Aykazian, Armenian Apostolic Church (Holy See of Etchmiadzin)
Bishop Samuel Robert Azariah, Church of Pakistan
Dr Nora Bayrakdarian-Kabakian, Armenian Apostolic Church (Holy See of Cilicia)

Ms Terauango Beneteri, Kiribati Protestant Church
 Frau Christina Biere, Evangelische Kirche in Deutschland
 H.E. Metropolitan Bishoy, Coptic Orthodox Church
 Pfarrerin Heike Bosien, Evangelische Kirche in Deutschland
 Rt Rev. Thomas Frederick Butler, Church of England
 Rev. Sofia Ann Camnerin, Svenska Missionskyrkan
 Miss Nerissa Celestine, Church in the Province of the West Indies
 Archpriest Vsevolod Chaplin, Russian Orthodox Church
 Mrs Meilin Chen, China Christian Council
 Rev. Rothangliani Chhange, American Baptist Churches in the USA
 Mrs Hera Rere Clarke, Anglican Church in Aotearoa, New Zealand and
 Polynesia
 Mrs Paula Devejian, Armenian Apostolic Church (Holy See of
 Etchmiadzin)
 Rev. Dr Moiserale Prince Dibeela, United Congregational Church of
 Southern Africa
 Bishop Irinej Dobrijevic, Serbian Orthodox Church
 Pastor Carlos Duarte, Iglesia Evangélica del Rio de la Plata
 Bishop Sally Dyck, United Methodist Church
 Rt Rev. Dr Govada Dyvasirvadani, Church of South India
 Rev. Dr Safwat Nagieb Ghobrial El Baiady, Evangelical Presbyterian
 Church of Egypt, Synod of the Nile
 Rev. Dr Fernando Enns, Vereinigung der Deutschen
 Mennonitengemeinden
 Rev. Tofinga Vaevalu Falani, Ekalesia Kelisiano Tuvalu E.
 Dean Anders Gadegaard, Evangelical Lutheran Church in Denmark
 Mrs Márta Péterné Gáncs, Lutherische Kirche in Ungarn
 Rev. Dr Paul Gardner, Moravian Church in Jamaica
 Rev. Dr Kondothra M. George, Malankara Orthodox Syrian Church
 Archimandrite Dr Job Getcha, Ecumenical Patriarchate
 Mrs Jenny Rio Rita Girsang, Gereja Kristen Protestan Simalungun
 (GKPS)
 Ms Anne Glynn-Mackoul, Greek Orthodox Patriarchate of Antioch and
 All the East
 Rev. Iteffa Gobena Molte, Ethiopian Evangelical Church Mekane Yesus
 Dr David Robin Goodbourn, Baptist Union of Great Britain
 Father Mikhail Goundiaev, Russian Orthodox Church
 Bischof Dr Martin Hermann Hein, EKD-Evangelische Kirche von
 Kurhessen-
 Waldeck
 Rev. Gregor Henderson, Uniting Church in Australia
 Rev. Wies Houweling, Protestantse Kerk in Nederland
 Rev. Fr Heikki Huttunen, Suomen ortodoksinen Kirkko

Most Rev. Dr Josiah Atkins Idowu-Fearon, Church of Nigeria (Anglican Communion)
 Rev. William Ingram, Presbyterian Church in Canada
 Bishop Ioannis of Thermopylae, Church of Greece
 Ms Anita Jakobson, Evangelical Lutheran Church of Latvia
 Rev. William Premkumar Ebenezer Joseph, Methodist Church Sri Lanka
 Ms Hae-Sun Jung, Korean Methodist Church
 Rev. Micheline Kamba Kasongo, ECC - Communauté presbytérienne de Kinshasa
 Ms Carmencita Karagdag, Iglesia Filipina Independiente
 H.G. Bishop Dr Vasiliios Karayiannis of Trimithus, Church of Cyprus
 Rev. Nangula E. Kathindi, Church of the Province of Southern Africa
 Rev. Dr Sint Kimhachandra, Church of Christ in Thailand
 Very Rev. Leonid Kishkovsky, Orthodox Church in America
 Ms Sanchita Kisku, United Evangelical Lutheran Church in India
 Bischof Dr Rolf Koppe, Evangelische Kirche in Deutschland
 Mrs Pati Kyafa, Reformed Church of Christ in Nigeria
 Ms Carmen Lansdowne, United Church of Canada
 Mag. Emanuela Larentzakis, Ecumenical Patriarchate
 Mr Sanele Faasua Lavatai, Methodist Church of Samoa
 Dr Nigussu Legesse, Ethiopian Orthodox Tewahedo Church
 Mrs Ming-Min Lin Cheng, Presbyterian Church in Taiwan
 Ms Kathryn Lohre, Evangelical Lutheran Church in America
 Obispo Carlos Lopez-Lozano, Iglesia Episcopal Reformada de España
 H.E. Archbishop Makarios of Kenya and Irinoupolis, Greek Orthodox Patriarchate of Alexandria and All Africa
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Organizational Structure
for the Work of the World Council of Churches
following the Policy Decisions of the 9th Assembly

I. INTRODUCTION

1. Mandate

The 9th assembly of the WCC (Porto Alegre, Brazil, February 2006) instructed the general secretary, “in consultation with the central committee, to implement clear and consistent changes to the working style, organizational structure and staffing of the WCC necessary to meet the current and future challenges to the ecumenical movement” (cf. Report of the policy reference committee, para. 12). The present proposal is submitted to the central committee for action.

The assembly adopted the report of the finance committee which, among others, recommended that the “WCC review its staff rules and regulations and personnel policies (...) including reaffirmation of the concept that programme executive staff contracts are not normally renewed more than once” (at present, four years plus three years). An appendix to the present proposal requests a decision in principle of the direction to be taken, acknowledging that further work is needed in this area.

Both the proposal and the appendix take into consideration assembly decisions underlining that the challenges facing the ecumenical movement demand a new way of looking at the WCC priorities and new ways of relating, working and organizing key relationships. These decisions had also highlighted the need for new leadership and management: focused, results oriented, documenting learning through practice and experience.

2. Objectives

The proposed organizational structure intends to fulfil the objectives of assembly policy decisions, in terms of programme priorities, methodological guidelines, and managerial devices.

The basic principles guiding the process of setting programme priorities are the following:

to keep its focus upon the WCC as a global fellowship of churches, providing leadership to the ecumenical movement;

to lift up its central task of the churches calling one another to visible unity;
to keep in tension the work of dialogue and advocacy, of building relationships and promoting social witness among churches and with different sectors in society;
to foster greater ownership and participation, building as much as possible on initiatives of the churches and partner organizations;
to bring a prophetic voice and witness to the world in addressing the urgent and turbulent issues of our times in a focused way.

The methodological elements include:
articulating a clear theological basis for all the work in the WCC;
facilitating the coordinating role of the WCC in seeking partnerships in networking and advocacy with other organizations – with the hope that many of these programmes can be implemented in collaborative ways;
encouraging capacity-building of member churches and ecumenical partners;
accompanying churches and peoples in difficult situations and facilitating their action.

The following devices complete the strategic planning and implementation:
a programme planning, monitoring, evaluation, and reporting process led by the staff leadership group, permeating the working culture and including the assignment of a professional coordinator, the development of database programme management tools and general staff training;
clear, well-functioning planning, monitoring and evaluation mechanisms for each programme;
to do less, to do it well, in an integrated, collaborative and interactive approach;
a clear distinction between long-term, time-bound, or specific urgent issues;
a two-way communication strategy for each programme, carried out with various constituencies;
clear exit strategies in phasing out, reconfiguring, or reshaping.

On the basis of the directions emerging from the 9th assembly, the organizational structure proposed here does not envisage any major changes in the functions and purposes of the WCC. The goal of the WCC, as expressed in the Basis, remains unchanged.

Drawing on the experiences since the last assembly, this proposal seeks to build on positive examples of working in an integrated and interactive

fashion on activities mandated by the governing bodies and to encourage this style of work by removing structural obstacles to it which became evident in the functioning of previous structures (e.g. the four-unit or the four-cluster structures).

The proposal does not call for radical changes in the structure of the WCC secretariat. It rather seeks to adapt the present structure in light of the assembly mandate. One fundamental learning from the past is that any structure is as good as those who implement it. Therefore, implicit to the proposal are plans for all staff to receive training and reorientation into new ways of working and relating to churches and ecumenical partners, to realize the Council's priorities.

The proposal draws inspiration from the documents approved by the central committee in 1997 (cf. Doc. No 6.4 as amended by the central committee and its recommendations). Thus, it captures and maintains the dynamism and the basic principles that had emerged from the CUV process.

3. Characteristics of the model

The fundamental novelty in this proposal is the fact that it was crafted only after the programmatic work of the Council had been articulated. This enables the structure to serve the implementation of largely elaborated programme priorities, rather than trying to fit programmes into an existing rigid structure.

The model proposed here is intended to improve the quality of the work undertaken by the WCC as a fellowship of its member churches around the world and an instrument and servant of the global ecumenical movement. It is a model, which emphasizes integration and interaction, flexibility and responsiveness, and a cooperative style of work and partnership with others in the ecumenical movement. As such, it seeks to promote a kind of work in which:

- a) Greater emphasis is placed on specifically defined projects having a clear focus, goals and criteria of achievement in accordance with priorities of the Council as a whole, rather than on the identity of the particular staff groups responsible for the activity (which may in fact be undertaken by ad hoc groups or temporary staff coalitions).
- b) All activities of the WCC are undertaken in awareness of – and whenever possible in collaboration with – those involved in related activities elsewhere, both within the Council's staff and the broader ecumenical movement. Special efforts will be made by the WCC to

explore different mechanisms of partnership and cooperation with REOs, NCCs and other ecumenical partners to avoid duplication and enhance cohesion in the ecumenical movement.

- c) All activities of the WCC are undertaken in a manner which (i) highlights the *uniqueness* of the WCC's engagement in these activities as a global fellowship of Christian churches and (ii) makes the most *effective* possible use of human, financial and other resources available.
- d) All activities of the WCC are undertaken on the mandate of and according to priorities determined by the governing bodies after consideration by the Programme Committee, thus (i) ensuring that the work of the WCC is responsive to the needs of both the churches and the ecumenical movement, and (ii) enabling a flexible response to new situations.

4. An integrated and interactive approach

This builds on the finding of the pre-assembly evaluation that much of WCC's past programmatic work has been fragmented. In the past, some activities have been planned by WCC desks or teams with little coordination with each other or with ecumenical partners. In an integrated and interactive approach, staff from different teams will work together to maximize the use of resources and to ensure coherence in WCC programmes. Thus, instead of three teams each planning consultations on different issues in a particular country, the three teams will work together to develop common plans which respond to the needs expressed by the churches in that country. Moreover, WCC staff will be expected to consult with their colleagues in other ecumenical organizations, such as regional and national ecumenical organizations to ensure that the work is complementary. Every programme and every staff member will be expected to contribute to nurturing and deepening relationships with the constituency. Thus, a staff member participating in a meeting in a particular country will be expected to visit churches and ecumenical organizations in that country. Ad hoc staff groups will be developed to work on issues, which cut across programmes to ensure coherence.

5. A well coordinated administrative whole

In order to promote the kind of work which meets these criteria, the WCC staff will be structured as a single administrative whole, under the overall leadership of the general secretary. The general secretary has overall responsibility for ensuring that the governing bodies determine all activities of the Council. In this the general secretary will be assisted on a

day-to-day basis by a general secretariat team and on a continuing basis by a Staff Leadership Group.

- a) To facilitate and enhance work involving persons with similar types of specialized assignments, the staff of this single administrative whole will be divided into a number of programme areas and a number of management teams.
- b) Each programme area will have a director, responsible for coordination and supervision of the work of the staff members in their programme areas and ensuring cooperation with other programme areas. Directors for programme areas will serve as appropriate as “agenda members” of the Staff Leadership Group. Each director will have an associate/deputy.
- c) Each management team will have a manager, responsible for coordination and supervision of the work of the staff members in their teams and for ensuring that the needs of the Council in this area are covered. Managers will serve as appropriate as “agenda members” of the Staff Leadership Group (SLG).
- d) There will be an associate general secretary for programmes. Directors for programme areas will be responsible to the associate general secretary for programmes for their programmatic work. There will also be an associate general secretary for finance, services and administration. Managers in the sector will be responsible to the associate general secretary for FSA. These two associate general secretaries will serve as members of the staff leadership group.
- e) The area of communications and public relations will be on equal footing with programme areas and a director of communications will coordinate the work. The director of communications will serve as a member of the staff leadership group.
- f) There will be an office for programme planning, monitoring, evaluation, and reporting (PMER). In the initial 12-18 months this office will be part of the general secretariat until the PMER process is institutionalized. PMER will then be a coordination function in the management sector. The office will have a director. The director for PMER will serve as a member of the staff leadership group.
- g) There will be possibilities for deploying administrative and specialized staff in new ways, with new role descriptions, tasks and titles (e.g. programme assistants, project accountants etc.).

II. ELEMENTS OF THE PROPOSED STRUCTURE

The proposed structure will consist of two inter-related sectors: (1) programme, including both the strategic functions and concrete activities in terms of relationships and communications, and (2) finance, services, and administration (FSA).

6. General Secretariat

The general secretariat will consist of the general secretary, the deputy general secretary or deputy general secretaries, and other staff needed to provide necessary assistance to the general secretary in: (a) directing the activities of the Council according to the mandates and policies of the governing bodies, (b) representing and communicating the Council to its member churches, ecumenical and other partners and the public at large, and (c) strategic leadership and coordination of activities of WCC.

The deputy general secretary will take primary responsibility for day-to-day oversight of interaction and integration in the work of the staff. The general secretariat should provide a supportive atmosphere to nurture and enhance the work of the staff.

The positions of the general secretary, deputy general secretary or deputy general secretaries, and associate general secretaries will be brought to the central committee. The general secretary will take decisions about other staff positions once the Council's programme plans are approved.

7. Programme sector: overall profile

Each programme area in this sector:

- a) will be made up of persons with skills, experience and training in one of the major issues identified by the Constitution as components of the underlying purpose of enabling churches to work together for unity in faith and life, witness and service;
- b) in consultation and coordination with one another, would have responsibility within the WCC for stimulating ecumenical activity – exchange and dialogue, monitoring, analysis and study, common witness and action by member churches, ecumenical partners and the wider Christian fellowship.
- c) would have within the WCC responsibility to maintain lines of communication, deepen relationships and extend areas of collaborative action and witness between the WCC, its churches and partners and to link these relationships with the life and work of the member churches.

- d) will collaborate closely with the appropriate counterparts in the sector on finances, services and administration and all relevant stages, in acquiring, using and sharing its partner's resources of any kind, especially material resources.**

8. Programme areas

The main impulses that will sustain the activities of the WCC up to the next assembly have been converted into six programmes, which are spelled out in detail in the document *WCC Programme Plans 2007-2013*. Responding to assembly policy decisions, each programme area includes a concrete effort of integrating some of the Council's major activities, and each programme area includes a new project or a renewed emphasis on previous activities. Youth issues and concerns cut across all programme areas with a new focus. A "Youth Body", established at the governing body level, will monitor all the work and advise on how best to integrate youth into all the programmatic activities of the Council. The six programmes are the following:

- a) *P1-WCC and the Ecumenical Movement in the 21st Century*, a programme area sharpening the WCC's leading role in coordinating joint efforts to unfold the challenges of ecumenism in the 21st century and their consequences for the vision, activities and structures of ecumenical organizations and partners. One of the major novelties in the area will be the WCC's contribution to developing a theological platform for common reflections on issues on the ecumenical agenda. The programme places the relationships at the heart of the Council's activities.
- b) *P2-Unity, Mission and Spirituality*, addressing issues which are central to the identity, life and witness of the church. Churches calling one another to visible unity and churches working together for a more faithful witness in the world shall constitute the two pillars of the programme area. While unity and mission are presented in creative tension, a renewed emphasis is placed on spirituality, with churches deepening together the spiritual and worship dimensions of their lives.
- c) *P3-Public Witness: Addressing the Power, Affirming Peace*, will address urgent concerns for the churches in relationship to peace, security, poverty and justice in the world, and will develop and coordinate an ecumenical approach to international issues through policy development, advocacy, solidarity, campaigns and awareness raising efforts. While peace in the Middle East shall constitute a priority, as an urgent and specific case with global implications, the Decade to Overcome Violence will come to an end in 2010-11 with an International Ecumenical Peace

Convocation where a “Declaration on Just Peace”, which will be discussed and worked on by the churches, will be adopted.

- d) *P4-Justice and Diakonia* will strengthen the Council’s ability to have an impact on churches’ engagement in both meeting immediate human needs and in addressing the structural roots of justice. The programme will facilitate expressions of ecumenical solidarity, reflect on issues of accountability, and support churches’ healing ministries. While the issue of HIV and AIDS will be more closely integrated with justice and diakonia, the programme will open new avenues for dealing with matters of faith, science and technology, for example, bio-ethical issues as church dividing issues. Bringing together work on justice and diakonia will allow to deepen the conceptual and theological understanding of the interconnections between transformational justice and prophetic diakonia.
- e) *P5-Ecumenical and Faith Formation*, will encourage forms of Christian nurture that are ecumenical in purpose, and will emphasise ecumenical formation based in the formation of Christian values, attitudes and ways of relating to the other. Opportunities of ecumenical formation offered at Bossey will constitute the core of the activities, which will also include work on development of capacity, curricula and methodologies for contextualised ecumenical and faith formation.
- f) *P6-Inter-religious Dialogue and Cooperation*, will look at inter-religious relations and dialogue both from the perspective of the mission of the church and its theological self-understanding within the pluralistic society, from the perspective of education and ecumenical formation, as well as the Council’s work on public witness in addressing the role of religion in public life and the life of the churches in minority situations.

9. Communications and Public Relations

In response to the pre-assembly evaluation and communication-related recommendations from the Assembly, a new communications strategy is under development. The strategy seeks to be responsive to the programme directions under consideration, to ensure the maximum public profile for the Council’s work and voice, and to enable two-way communication with member churches and partners. The strategy will be presented for review to the executive committee meeting in February 2007.

This area of work will be headed by the director of communications and public relations, and supported by a team of professionals. An interactive

working style that is content-centred will strengthen the coherence of what is communicated through the varied channels of distribution.

Throughout its communication, the WCC will foster the ownership, accountability and involvement of its constituency, and promote integration of communication and programmatic work. Project-level communication plans will be developed by communication and programme staff together as an integrated component of planning and implementation, taking into consideration for each project the intended audiences, communication goals, messages, channels of communication, type of activities, persons involved and means of evaluation. Particular attention will be given to strengthening the proactive and audible public voice of the WCC through greater integration of advocacy, international affairs and communication actions.

In implementing its communication strategy, the WCC will:

- a) Incorporate integrated and resourced communication plans into each programme areas.
- b) Nurture the quality, coordination, consistency and coherence of the written and visual content in all WCC communication outputs.
- c) Enable and support the public voice of the WCC general secretary and the WCC leadership.
- d) Develop internal communication objectives and procedures in support of a culture of communication.
- e) Provide advice and facilitate training for staff to communicate competently.
- f) Establish mechanisms to ensure close consultation between communication staff and staff leadership, governing bodies and member churches.
- g) Promote the use of interactive communication methodologies and open networks in WCC programmatic work.
- h) Develop and use appropriate new methodologies and technologies to communicate the WCC.
- i) Ensure close partnerships with other ecumenical organizations in the area of communication, including the pursuit of potential synergies to maximize the use of resources and improve quality.
- j) Draw on expert advice within and outside the organization on complex communication issues.
- k) Develop mechanisms to monitor and review performance and progress.

Implementing a communications strategy will require the considered adaptation and development of the various functions and skills needed to produce content, products and monitor results. It would be preliminary in the overall visioning process to map the adaptations needed. This will be considered in the next round of work, particularly with a view toward filling a number of current vacancies.

The current functions that support communications are: Publications, Public Information, Media Relations, Web Office, Visual Arts, and Language Service.

10. Finance, services, and administration (FSA): overall profile

The staff in this sector would be made up of persons with professional skills and experience in the management of a particular professional or technical field whose administration is essential for the activities of the WCC. Staff in each of these areas of expertise would have primary responsibility within the WCC for the provision and administration of its particular area of infra-structural support.

Since this sector comprises key functional areas that serve the entire staff by providing effective and efficient support, it would work cooperatively on a continuing basis with the general secretariat and the programme sector, and the latter would collaborate with these teams in the areas specified on an ongoing basis. It will be necessary for initiatives in all areas to be addressed jointly at inception to ensure all affected staff input is obtained at the most optimal time.

11. Finance, service and administration teams

The specialised units in this area cover: Accounting and treasury, controllership, fund development (formally income monitoring and development), house services/central administration, human resources, computer information services, and soon, coordination of planning, monitoring, evaluation and reporting.

Though these units are shown as separate, they are interlocked at the detailed work level such that very close coordination at particular moments is needed. Income accounting cost control, budgeting, year-end reporting are but a few examples of detailed activities that must be done collaboratively in this sector so effective support can be given to the programme areas, communication and general secretariat.

The practice to date has been that the executive director entrusted with this key area has been the sole coordination point and the experience has

not been satisfactory - the breadth of coordination is too wide for one person to coordinate effectively. A deputy or associate director would be needed to share in the overall coordination of tasks and to ensure continuity of service provision in the absence of the Staff Leadership Group member responsible for SLG.

It may thus be necessary to reshape the teams in this sector more important will be setting out clearly the coordination points and determine how these inter-link with the programme and communication sectors and general secretariat.

III. OPERATION OF THE STRUCTURE

12. The work of each programme area and management team will consist of carrying out specific projects, normally undertaken for a definite period of time, with definite goals and objectives, fulfilling ongoing tasks, especially those linked to monitoring developments in its area of concern and to regularly scheduled events, and contributing to preparations for Council-wide events, including world conferences, assemblies and meetings of governing bodies. In addition, staff members of each programme area or management team will be assigned to ad hoc task forces and working groups and will be expected to be available to contribute as needed to the work of other teams when their special competence is required.

13. An approach to decision-making, in which consultation, participation, openness and transparency are valued, will be maintained throughout the Council. While the governing bodies set the overall directions and priorities of the work of the entire staff, to whom the general secretary is directly accountable, the many day-to-day decisions, which arise within the staff in carrying out these mandates, shall be made in a consultative manner. Each programme director and each manager is responsible for keeping the associate general secretary fully informed of questions and problems arising in coordinating the work of his or her area; and associate general secretaries are expected to raise concerns arising within their sector in the Staff Leadership Group.

14. The Staff Leadership Group (SLG) is the chief internal management team. Its overall responsibility is to advise the general secretary in his or her role as chief executive officer of the Council. The general secretary will chair it. Its members will include the deputy general secretary or deputy general secretaries, the associate general secretaries, the director for communications, the director for PMER, and as “agenda members”

the directors for programme areas and the managers. Other staff may be co-opted or invited for special expertise, balance or familiarity with a specific item on its agenda. The SLG will normally meet once a week. Directors for programme areas will be responsible to keep staff in their areas regularly informed of key discussions and decisions made by the group. The associate general secretary for finance, services, and administration will be responsible to keep staff in this sector regularly informed. As necessary the SLG may appoint ad hoc or permanent functional groups to advise it in specific areas of management.

15. Role descriptions for all staff members will both specify the expectations within the particular area or team to which the staff member is assigned and indicate the overall requirement to undertake collaborative work along the lines set out above. Consequently, regular performance evaluations will be undertaken in a manner that assesses both these dimensions of the staff member's work.

16. In order to put into effect the changes proposed here to the internal structure and management of the WCC, amendments will be required to the Rules of the World Council of Churches, as well as to bylaws and other documents adopted by the central committee for the functioning of the WCC and the conduct of its business. The central committee may instruct the general secretary to further elaborate these rules, and authorise the executive committee to adopt them pending a final decision by the central committee.

Towards a practice of limiting years of service

Introduction

The 9th assembly recommended that the “WCC review its staff rules and regulations and personnel policies (...) including reaffirmation of the concept that programme executive staff contracts are not normally renewed more than once” (at present, four years plus three years).

Since the early 1970s the executive and central committees have periodically discussed, implemented and reversed decisions on practices of limiting the number of years that staff responsible for programme and relationships can serve in the WCC. The current staff rules and regulations of the Council allow for limiting years of service but do not explicitly demand it. Thus it is up to the governing bodies and management of the WCC to decide how best to follow the recommendation from the 9th assembly which refers to Reg. II 1.13 and 1.14 where members of the staff appointed by the central or executive committees shall receive a fixed term contract of up to four years' duration on first appointment with the possibility for renewal for a further three-year period -- hence the nickname of “7 year rule”.

WCC's current staff rules and regulations state that limiting the number of years of service is only in relation to those staff members appointed by the central or executive committee. This includes both programme executive staff and leadership staff excluding the general secretary and the deputy general secretary(ies) who are normally appointed for 5 year terms (Rule IX.6). Limiting years of service is also not applicable to those staff members serving outside Geneva, nor those in the administrative (A), house (H), specialized (S) category of staff or to consultants (C).

From the regulations it is clear that the first term is normally 4 years. In fact these regulations do not dictate a maximum years of service “rule” at all. They simply make a provision for limiting years of service and how renewals are to be carried out. It should also be noted that according to the Swiss Code of Obligations, a second renewal of a time-defined employment contract can render the contract indefinite. This means that those staff members who are renewed more than once would then be governed by the regulations for indefinite contracts (Reg. II 6.03 and 6.04).

A proposal: building relationships with the member churches

Implementing a policy of limiting years of service is not just an administrative matter but can be intentionally used for the purpose of building relationships with the member churches. Strengthening relationships was mentioned in the minutes of past executive (Geneva, May 2006) and central committee (Geneva, September 2005) meetings. Building, re-building and nurturing relationships was often highlighted at the most recent WCC Assembly.

Member churches and the WCC will be best equipped to promote human relationships in the world if they would learn how to share all the gifts of grace received from God. To a very large extent churches' disunity is due to the inability to practice this genuine sharing of gifts.

It was long recognized that all of WCC's programmatic work is grounded in relationships and yet the reality is that different staff or teams are responsible for programme and for relationships. In our work after this assembly, we hope for a more integrated and interactive approach to programme and relationships where our programmes strengthen the quality of our relationships and where our constituency feels more ownership of the programmes. The significance of this deep inter-relatedness was emphasized by the main findings of the pre-assembly evaluation report.

One of the best ways of facilitating these relationships is through staff from the member churches working at the WCC. This relationship building must be intentional on the part of all parties involved, however. Although staff members are endorsed by their churches, those churches do not always "send" those staff members to the WCC. Different member churches have different interpretations of representation on WCC staff. Various staff members have widely differing ideas of what it means to be responsible to and report to the home church. Although uniformity of interpretation is neither possible nor particularly desirable in this case, there is some argument for encouraging some basic practices which will promote WCC/member church relationships through WCC staffing. The fruits of this intentional relationship building practice could be pivotal in the improvements of WCC/member church relations.

A gradual implementation of such a practice could be a very positive move for all concerned. Providing that the necessary staff time is allocated and a good process is put into place, the WCC could imagine working on bringing into practice limiting years of service between now and the next assembly.

Exceptions

For any such practice some provision for exceptions should be envisaged. The WCC needs to ensure continuity of leadership in its programmes and whether a staff member is actually in a leadership role (L) or not, when several senior staff members leave at once, there can be a leadership crisis in the way the Council functions.

Other cases might arrive where the culmination of a process (e.g. WCC Assembly) comes a short time after the person responsible has to leave after 7 years. It would be unhelpful to the programme and the related partners for the person responsible to hand over the work right before it ended, especially as many of WCC processes culminate in specific events.

It would be important, however, to ensure that the exceptions do not outnumber the cases where limiting years of service is implemented. Not implementing this kind of system **consistently** also has a detrimental effect on staff morale as those whom it touches do not see the reasons behind implementation in some cases but not others.

Staff from non-member churches

There are a few cases where the WCC has hired programme staff from non-member churches. Any implementation of the practice of limiting years of service should also make a provision for staff from non-member churches. Negotiations with the home church would be at least as critical as those who are members of the WCC. Special attention and criteria should be developed for such cases.

Objective

Between now (2007) and the 10th assembly (2013), establish a relationships-based practice of limiting years of service for staff appointed by the executive and the central committees. This practice would not only involve WCC internal management but would essentially be a three-way partnership between the WCC, the individual staff member and the member church from which the person comes. Each partner would have certain responsibilities in relation to the other two with an emphasis put on mutual support through correspondence, practical action as appropriate and prayer.

* * * * *

Draft extract minute **submitted by the executive committee to the nominations committee of the central committee** to accompany document GEN 04 concerning the appointment of a director of communication or “programme executive for giving voice and witness to the world”

Ms Inger Aasa Marklund enquired whether there had been any discussion about the specific tasks to be undertaken by the person appointed to this post. The general secretary should investigate the possibility of the appointment of a person designated to act as 'WCC press officer'.

(later)

The general secretary stated that, as regards the director of communication, they were at this stage laying down general principles rather than specific tasks.

Bishop Koppe was not content with this general description of the role of the future director of communication. We needed to be specific about the press officer role and the director of communication.

(later)

The sub-committee had not been able to discuss document GEN 04 in any detail, but **recommended** that the executive committee pass the document to the nominations committee of the central committee for discussion, clarification and action, with the request that particular attention be paid to two areas: the relationship of programme staff to their home churches, and communication, which area needs further exploration.

Bishop Koppe protested that 'communication be further explored' was insufficient. That would not take into account the earlier discussion in this meeting.

Ms Carmen Lansdowne proposed that the concerns raised earlier in this meeting on the issue of communication be passed with document GEN 04 to the central committee nominations committee for their consideration.

The executive committee **agreed by unanimous consensus** to her proposal.

APPENDIX IV

MEMBERS OF CONSULTATIVE BODIES

I. Commission on World Mission and Evangelism (total: 25 members)

Moderator : Geevarghese M. COORILLOS, Syrian Orthodox Patriarchate of Antioch and All the East

CWAME statistics regarding the 13 members appointed by the WCC:

Women: 41% Lay: ? Youth: 31% Disabilities: 0% Indigenous: 7%

Men: 59% Ordained: ?

Title	First Name	Name	Church/Organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
<i>Commissioners elected by other bodies</i>														
Ms	Agnes	Charles	Pontifical Council for Promoting Christian Unity, Roman Catholic Church	Roman Catholic	International (Belgium)	IN			W		L			
Rev. Fr.	Jan	Lenssen	Pontifical Council for Promoting Christian Unity, Roman Catholic Church	Roman Catholic	International (Belgium)	IN			M		O			
Ms	Mania	Koutatzi	Pontifical Council for Promoting Christian Unity, Roman Catholic Church	Roman Catholic	International (Greece)	IN			W		L			
Rev	Opoku	Onyinah	Church of Pentecost	Pentecostal	Ghana	AF			M		O			
Rev. Dr	Tito	Paredes	Centro Evangélico de Misiología Andino	Free	Peru	LA			M		O			
Ms	Rose	Dowsett	World Evangelical Alliance	Free	International	IN			W		L			
Dr	Antonios	Kireopoulos	National Council of the Churches of Christ in the USA	Orthodox Eastern	USA	NA			M		L			
Rev.	Anna	Ljung	Swedish Mission Council	Reformed	Sweden	EU			W		O			C
Rev.	Christoph	Anders	Evangelisches Missionswerk in Deutschland	United and Uniting	Germany	EU			M		O			C
Ms	Kirsteen	Kim	Churches Together in Britain & Ireland	United and Uniting	UK	EU			W		L			
Ms	Jennifer	Martin	Council for World Mission	United and Uniting	International (Jamaica)	IN			W		L			

Title	First Name	Name	Church/Organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
Rev	Richard	Daulay	Communion of Churches in Indonesia	Methodist	Indonesia	AS		M		O				C
Commissioners elected by the WCC														
Bishop Geevarghese M. Coorilos														
			Syrian Orthodox Patriarchate of Antioch and All the East	Orthodox Oriental	India	AS	M	M	O					
Ms	Anastasia	Vasileiadou	Church of Greece	Orthodox Eastern	Greece	EU				W	Y	L		C
Rev.	Mikhail	Goundiaev	Russian Orthodox Church	Orthodox Eastern	Russian Federation	EU	CC	M	O					C
Ms	Nayri	Baldjian	Armenian Apostolic Church (Holy See of Cilicia)	Orthodox Oriental	Lebanon	ME		W	Y	L				C
	Clara	Minoo	Muthuka	Baptist	Kenya	AF		W	Y	NN				
Ms	Nihinolawa, O.	Olatunbosun	Methodist Church Nigeria	Methodist	Nigeria	AF		W		L				C
Rev	Dong Sun	Kim	Presbyterian Church of Korea	Reformed	Korea	AS		M	O	O				C
Rev	Hesdie	Zamuel	Moravian Church in Suriname	Free	Suriname	CA		M	O	O			I	C
Pastor	Hector	Petrecca	Iglesia Cristiana Biblica	Pentecostal	Argentina	LA	CC	M	O					C
Rev Dr	Ronald	Wallace	Presbyterian Church of Canada	Reformed	Canada	NA		M	O	O				C
	Megan	O'Callaghan	Anglican Church in Aotearoa, New Zealand & Polynesia	Anglican	Aotearoa/New Zealand	AS		W	Y	NN				C
Mr	Ken	Ben	Cook Islands Christian Church	Reformed	Cook Islands	PA		M		NN				C
Rev	Laszlo	Gonda	Reformed Church in Hungary	Reformed	Hungary	EU		M	O	O				C
Advisors to the Commission														
	Sarah	Newland-Martin	Jamaica Baptist Union	Baptist	Jamaica	CA		W		NN	D			
	Jonas	Joergensen	Danish Missionary Council	Lutheran	Denmark	EU		M		NN				

2. Commission of the Churches on International Affairs (total: 38 members)

Moderator : Rev. Kjell Magne Bondevik, Church of Norway

Overall CCIA statistics:

Women: 37%

Men: 63%

Lay: ?

Ordnained: ?

Youth: 15%

Disabilities: 5%

Indigenous: 8%

Title	First Name	Name	Church/Organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
Mr	Masimba	Kuchera	United Church of Christ in Zimbabwe	Reformed	Zimbabwe	AF		M	Y	L	D			
Ms	Karimi	Kinoti	Methodist Church in Kenya	Methodist	Kenya	AF		W		L				
Ms	Justine	Abeng	Presbyterian Church in Cameroon	Reformed	Cameroon	AF		W		L				C
Dr		Constantinos	Ethiopian Orthodox Tewahedo Church	Orthodox Oriental	Ethiopia	AF		M		L				
Most Rev. Dr	Jonah	Ilowa-Fearon	Church of Nigeria	Anglican	Nigeria	AF		M		O				C
Rev.	Shirley	DeWolf	United Methodist Church	Methodist	Zimbabwe	AF		W		O				
Ms	Mae Maureen	Maleodan	Episcopal Church in the Philippines	Anglican	Philippines	AS		W	Y	L				
Bishop	Duleep Kamil	de Chickera	Church of Ceylon	Anglican	Sri Lanka	AS		M		O				C
Rev.	Elenie	Poulos	Uniting Church in Australia	United and Uniting	Australia	AS		W		O				C
Prof. Dr.	Soo-Il	Chai	Presbyterian Church of the Republic of Korea	Reformed	Korea	AS		M		O				C
Mr	A.	Joyantha	Bangladesh Baptist Church Sangha	Baptist	Bangladesh	AS		M		L				
Rev.	Dick	Avi	United Church in Papua New Guinea	United and Uniting	Papua NG	PA		M		O				C
Ms	Sepiuta	Haleapi'api	Anglican Church in Aotearoa, New Zealand & Polynesia	Anglican	Fiji	PA		W	Y	L				
Ms	Noemi	Espinosa	Christian Commission for Development	Reformed	Honduras	LA		W		L				
Bishop	Carlos	Intipampa	Evangelical Methodist Church in Bolivia	Methodist	Bolivia	LA		M		O				I
Rev.	Noël	Fernández Collot	Baptist Church in Cuba	Baptist	Cuba	CA		M		O				D
Mr	Thomas	Kang	Evangelical Church of the Lutheran Confession in Brazil	Lutheran	Brazil	LA		M	Y	O				C

Title	First Name	Name	Church/Organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
PfarrerIn	Cornelia	Fülkrug-Wietzel	Diakonisches Werk der EKD	Lutheran	Germany	EU		W	W	O			C	
Mr	Lukasz	Nazarako	Polish Autocephalous Orthodox Church in Poland	Orthodox Eastern	Poland	EU		M	Y	L				
Ms	Charlotte	Venema	Protestant Church in the Netherlands	Reformed	Netherlands	EU		W	W	NN				
Ms	Tsovinar	Ghazaryan	Armenian Apostolic Church (Holy See of Etchmiadzin)	Orthodox Oriental	Armenia	EU		W	W	L			C	
Rev.	Kjell Magne	Bondevik	Church of Norway	Lutheran	Norway	EU M	M	O					C	
Pasteur	Didier	Crouzet	Reformed Church of France	Reformed	France	EU		M	O				C	
	Tony	Richie	Assemblies of God	Pentecostal	USA	NA		M	M	NN				
Ms	Emily	Welty	Presbyterian Church (USA)	Reformed	USA	NA		W	Y	L				
Ms	Maggie	McLeod	United Church of Canada	United and Uniting	Canada	NA		W	W	NN			I	
Mr	Jonathan	Ulanday	United Methodist Church	Methodist	USA	NA		M	M	NN				C
Dr	Audeh	Quawas	Greek Orthodox Patriarchate of Jerusalem	Orthodox Eastern	Jordan	ME	CC	M	L	L			C	
Mr	Vladimir	Legotida	Russian Orthodox Church	Orthodox Eastern	Russian Federation	EU		M	L	L			C	
Rev	Dan	Sandu	Romanian Orthodox Church	Orthodox Eastern	Romania	EU		M	O				C	
Ms	Lina	Moukheiber	Greek Orthodox Patriarchate of Antioch and All East	Orthodox Eastern	Lebanon	ME		W	L	L			C	
Bishop	Andre	Youannes	Coptic Orthodox Church	Orthodox Oriental	Egypt	ME	CC	M	O				C	
Mr	Andre	September	United Congregational Church of Southern Africa	United	Namibia	AF		M	L	L				
Dr	Major L	Jenison	Progressive National Baptist Convention	Baptist	USA	NA		M	L	L				
Ms	Vanna	Kitsirian	Armenian Apostolic Church (Holy See of Cilicia)	Orthodox Oriental	USA	NA		W	L	L				
Rev. Dr	Andea	Zaki	Presbyterian Church of Egypt	Reformed	Egypt	ME		M	O				C	
Bishop	Niels Henrik	Arendt	Lutheran Church of Denmark	Lutheran	Denmark	EU		M	O				C	
Rev. Dr	Yawo S.	Kakpo	Evangelical Presbyterian Church of Togo	Reformed	Togo	AF		M	O				C	

3. Commission on Education and Ecumenical Formation (total: 30 members)

Moderator : Prof. Dr Isabel Apawo Phiri, Presbyterian Church of Malawi

Overall CEEF statistics:

Women: 46% Lay: 50% Youth: 21% Disabilities: 7% Indigenous 3.5%
 : %

Men: 54% Ordained: 50%

Title	First Name	Name	Church/organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
Prof. Dr	Isabel	Apawo Phiri	Presbyterian Church of Malawi	Reformed	South Africa	Malawi	AF	M	W	L	L			
Rev. Dr	Titre	Ande	Church of Christ in Congo – Anglican Community of Congo	Anglican	DRC		AF	M	M	O	O			
Ms	Opeoluwa Adetoro	Ogundokun	Student Christian Movement of Nigeria	Non denominational	Nigeria		AF	W	Y	L	L			
Dr	Efrinda	Senturias	United Church of Christ in the Philippines	United and Uniting	Philippines		AS	W	L	L	L			
Mrs	Jing	Zhang	China Christian Council	Post denominational	China		AS	W	L	L	L			C
Ms	Aimee	Kent	Uniting Church of Australia	United and Uniting	Australia		AS	W	Y	L	L			C
Rev. Dr	Gordon	Cowans	United Church in Jamaica & the Cayman Islands	United and Uniting	Jamaica		CA	M	O	D	D			
Dr	David	Goodbourn	Baptist Union of Great Britain	Baptist	United Kingdom		EU	CC	M	L	L			
Bishop	Iouannis of	Thermopylae	Church of Greece	Orthodox Eastern	Greece		EU	CC	M	O	O			C
Rev.	Job	Getcha	Ecumenical Patriarchate	Orthodox Eastern	France		EU	CC	M	O	O			
Rev.	Kirsti	Guvssam	Church of Norway	Lutheran	Norway		EU	W	Y	NN	I			
	Diana	Fernandez	Methodist Church in Brazil	Methodist	Brazil		LA	W	Y	NN				
Rev	Leopoldo Cervantes	Ortiz	Iglesia Nacional Presbiteriana de México	Reformed	Mexico		LA	M	O	O				
Rev.	Serop	Megerditchian	Armenian Evangelical Church	Free	Syria		ME	M	O	O				
Rev Fr	John	Matthews	Malankara Orthodox Church	Orthodox Oriental	India		AS	M	O	O				

Title	First Name	Name	Church/organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
Prof. Dr	Christine	Axt-Piscalar	EKD		Germany	EU		W		L				C
Rev. Dr	Robert	Welsh	Christian Church (Disciples of Christ) in the USA	Disciples	USA	NA		M		O				
Prof Dr	Peter	Bouteneff	Orthodox Church in America	Orthodox Eastern	USA	NA		M		L				
	Maire	Pihaate	Machi Protestant Church	Reformed	Tahiti	PA		W		L				C
			(to be appointed by the PCPCU)	Roman Catholic		NN		NN		NN				
Rev	Deolinda	Teca	Evangelical Reformed Church of Angola	Reformed	Angola	AF		W		O				
Rev	Joseph	Galago	Anglican Church of Kenya	Anglican	Kenya	AF		M		O				
Rev	Marcellin	Dossou	Protestant Methodist Church of Benin	Methodist	Benin	AF		M		O				
Mr	Angelious	Michael	United Evangelical Lutheran Church in India	Lutheran	India	AS		M	Y	L				C
Rev.	Arne	Fritzson	Mission Covenant Church of Sweden	Reformed	Sweden	EU		M		O	D			
Dr	Sergey	Hovorun	Russian Orthodox Church	Orthodox Eastern	Russian Federation	EU		M		L				C
Ms	Riina	Nguyen	Orthodox Church of Finland	Orthodox Eastern	Finland	EU		W	Y	L				C
Prof	Elizabeth	Salazar	Pentecostal Church of Chili	Pentecostal	Chili	LA		W		L				
Rev	Yolanda	Denson-Lehman	African Methodist Episcopal Zion Church	Methodist	USA	NA		W		O				
			(ex officio: to be appointed by the University of Geneva)	not applicable				NN						
Fr	Fadi	Abduli-Ahad	Syrian Orthodox Patriarchate of Antioch and of All the East	Oriental Orthodox	Syria	ME		M		O				C

4. Joint Working Group between the Roman Catholic Church and the World Council of Churches (total: 18 members)

Moderator : Archbishop Nifon of Tergoviste (Romanian Orthodox Church) Eastern Orthodox

Overall JWG statistics:

Women: 33%

Men: 67%

Lay: 16%

Ordained: 84%

Youth: 11%

Disabilities: 0%

Indigenous: 0%

	First Name	Name	Church/Organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/ Ordained	Disabilities	Indigenous	Church list
Bishop	John	Paluchi	Autocephalous Orthodox Church of Albania	Eastern Orthodox	Albania	EU	CA	M	M	O	O			
Rev. Dr	George	Mulrain	Methodist Church in the Caribbean & the Americas	Methodist	Trinidad Tobago	EU	CA	M	M	O	O			
Rev.	Juan	Sepulveda	Mision Iglesia Pentecostal	Pentecostal	Chile	LA	LA	M	M	O	O			
Rev. Dr	Diane	Kessler	United Church of Christ	United and Uniting	USA	NA	NA	W	W	O	O			
Rev.	Japhet	Nahovu	Reformed Church in Zambia	Reformed	Zambia	AF	AF	M	M	O	O			
Rev.	Elisee	Musemakweli	Presbyterian Church of Rwanda	Reformed	Rwanda	AF	AF	CC M	CC M	O	O			
Bishop	Vicken	Aykazian	Armenian Apostolic Church, Catholicosate of Etchmiadzine	Orthodox Oriental	USA	NA	NA	CC M	CC M	O	O			
Ms	Katea	Lutuli	Methodist Church of Tonga	Methodist	Tonga	PA	PA	W	W	L	L			
Prof. Dr	Friederike	Nüssel	Evangelische Kirche in Deutschland	United and Uniting	Germany	EU	EU	W	W	L	L			
Ms	Agnieszka	Godfrejow-Tarnogorska	Evangelical Church of the Augsburg Confession in Poland	Lutheran	Poland	EU	EU	W	W	Y	L			
Archbishop	Nifon of Tergoviste		Romanian Orthodox Church	Orthodox Eastern	Romania	EU	CC M	CC M	O	O	O			
Rev. Canon	Gregory	Cameron	Anglican Consultative Council	Anglican	United Kingdom	EU	EU	M	M	O	O			
Rev.	Igor	Vyzhanov	Russian Orthodox Church	Orthodox Eastern	Russian Federation	EU	CC M	CC M	O	O	O			
Rev. Dr	Henriette	Hulibarat-Lebang	Gereja Toraja	Reformed	Indonesia	AS	AS	W	W	O	O			
Rev. Dr	K.M.	George	Malankara Orthodox Syrian Church	Orthodox Oriental	India	AS	CC M	CC M	O	O	O			
Rev.	Sharon Rose Joy	Duremdes	Convention of the Philipines Baptist Church	Baptist	Philippines	AS	W	W	O	O	O			

Title	First Name	Name	Church/organisation	Church Family	Country	Region	Role	CC member	W/M	Youth	Lay/ Ordained	Disabilities	Indigenous	Church list
Rev.Dr	Benebo	Fubara	Presbyterian Church of Nigeria	Reformed	Nigeria	AF		M		O	O			C
Rev.	Joseph (Leandro)	Bosch	Ecumenical Patriarchate	Orthodox Eastern	Argentina	LA		M		Y	O			

5. Joint Consultative Group between Pentecostal Churches and the World Council of Churches (total 14 members)

Moderator : Jennifer Leath, African Methodist Episcopal Church, USA

Overall JCG statistics:

Women: 50%

Men: 50%

Lay: 25%

Ordained: 75%

Youth: 14%

Disabilities: 7%

Indigenous: 0%

Title	First Name	Name	Church/Organisation	Church	Family	Country	Region	Role	CC member	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
Rev.	Cephas	Omenyo	Presbyterian Church of Ghana	Reformed	Reformed	Ghana	AF	AF		M		O			C
Rev.	Pipi Agus	Dhali	Indonesian Christian Church	Methodist Church in the Caribbean & the Americas	Reformed	Indonesia	AS	AS		M		O			C
Rev. Dr	Lesley G.	Anderson	Americas	Methodist	Methodist	Jamaica	CA	CA		M		O			
Rev	Jorge	Vaccaro	Pentecostal Church of Argentina	Pentecostal	Pentecostal	Argentina	LA	LA		M		O			
Rev.	lara	Muller	Evangelical Church of the Lutheran Confession in Brazil	Lutheran	Lutheran	Brazil	LA	LA		W		O			D
Rev.	Tuija	Mannström	Evangelical Lutheran Church of Finland	Lutheran	Lutheran	Finland	EU	EU		W		O			C
Dr	Manna	Koivopolou	Church of Greece	Orthodox Eastern	Orthodox Eastern	Greece	EU	EU		W		L			C
Rev.	Paul	Goodliff	Baptist Union of Great Britain	Baptist	Baptist	UK	EU	EU		M		O			C
	Jennifer	Leath	African Methodist Episcopal Church	Methodist	Methodist	USA	NA	M		W	Y	NN			
Ms	Jessica	Ralph	National Baptist Convention USA, Inc	Baptist	Baptist	USA	NA	NA		W	Y	L			C
Dr	Nahed	Fahim	Coptic Orthodox Church	Orthodox Oriental	Orthodox Oriental	Egypt	ME	ME		W		L			C
Rev. Dr	Michael	Titla	Romanian Orthodox Church	Orthodox Eastern	Orthodox Eastern	Romania	EU	EU	CC	M		O			C
Rev. Dr	Eric	So	Hong Kong Council of the Church of Christ in China	United/Uniting	United/Uniting	Hong Kong, China	AS	AS		M		O			C
Sr	Theoxene	Theoxene	Ecumenical Patriarchate	Orthodox Eastern	Orthodox Eastern	Greece	EU	EU		W		L			C

6. Joint Commission of Christian World Communions and the World Council of Churches

The CWC's Conference of Secretaries steering committee (meeting in Geneva, May 2006) welcomed the decisions reflected in the 9th Assembly policy reference committee report. The committee welcomed the assembly recommendation that "the WCC initiate, within the next year and in consultation with the Christian World Communions, a joint consultative commission to discuss and recommend ways to further strengthen the participation of Christian World Communions in the WCC" (PRC Report, para 25).

The Steering Committee suggested that the meetings of such a consultative body should be annual and made to coincide with the annual steering committee meeting of the CWC Conference of Secretaries in May each year. The meetings are usually held in Geneva, and the proposal anticipates a one-day encounter.

It is proposed that the Central Committee appoint the following to this Commission:

Bishop Nareg Alemezian, Armenian Apostolic Church (Holy See of Cilicia), moderator
Bishop Sally Dyck, United Methodist Church
Fr Benedict Ioannou, permanent representative of the Ecumenical Patriarchate to the WCC
Fr Michael Giundiaev, permanent representative of the Moscow Patriarchate to the WCC

It is proposed that the Central Committee authorize the General Secretary to appoint no more than four members of the staff to accompany the work of the joint commission.

7. Permanent Committee on Consensus and Collaboration

H.E. Metropolitan Bishoy (Coptic Orthodox Church)*
Dr Nigussu Legesse (Ethiopian Orthodox Tewahedo Church)
Metropolitan Prof. Dr. Gemadios of Sassima (Ecumenical Patriarchate)*
Bishop Dr Hilarion Alfeev (Russian Orthodox Church)*
Archbishop Dr Nifon of Targoviste (Romanian Orthodox Church)*
Ms Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East)
HG Bishop Irinej Dobrijevic (Serbian Orthodox Church)

Ms Inger Aasa Marklund (Church of Sweden)*
Bishop Samuel Azariah (Church of Pakistan)*
Mr Graham Gerald McGeoch (Church of Scotland)*
The Most Rev Bernard Niahoturi (Eglise episcopale du Burundi)
Bishop Dr Martin Hermann Hein (Evangelical Church in Germany)
Dra Magali Nascimento Cunha (Methodist Church in Brazil)
Rev Dr Sharon Watkins (Christian Church (Disciples of Christ) USA)

* Executive Committee Member

8. Youth Body

Moderator: Ms Outi Vasko, Orthodox Church of Finland

Youth Body statistics (for those named thus far)

Women: 73% Lay: 90% Youth: 100% Disabilities: 0% Indigenous 9%

Men: 27% Ordained: 10%

Title	First Name	Name	Church/organisation	Church Family	Country	Region	Commission	W/M	Youth	Lay/Ordained	Disabilities	Indigenous	Church list
Members of the Central Committee (for information only)													
Frau	Christine	Biere	Evangelical Church in Germany	Lutheran	Germany	EU	CC	W	Y	L			
Mr	Ilayi	Ndudzu	Methodist Church in Zimbabwe	Methodist	Zimbabwe	AF	CC	M	Y	L			
Ms	Iyabo	Oyekola	Church of the Lord (Aladura) Worldwide	African Instituted	Nigeria	AF	EC	W	Y	L			
Ms	Outi	Vasko	Orthodox Church of Finland	Orthodox Eastern	Finland	EU	EC	W	Y	L			
Ms	Nerissa	Celestine	Church in the Province of the West Indies	Anglican	CA	EC	W	Y	L				
Ms	Sanchita	Kisku	United Evangelical Lutheran Church in India	Lutheran	India	AS	CC	W	Y	L			
Members of the Commissions (for election)													
Ms	Nayiri	Baljian	Armenian Apostolic Church (Holy See of Cilicia)	Orthodox Oriental	Lebanon	ME	CWME	W	Y	L			
Mr	Lukasz	Nazarko	Polish Autocephalous Orthodox Church in Poland	Orthodox Eastern	Poland	EU	CCJA	M	Y	L			
	Diana	Fernandez	Methodist Church in Brazil	Methodist	Brazil	LA	CEFF	M	Y	L			
Rev.	Joseph (Leandro)	Bosch	Ecumenical Patriarchate	Orthodox Eastern	Argentina	LA	JWG	M	Y	O			
	Jessica	Ralph	National Baptist Convention USA, Inc	Baptist	USA	NA	JOG	W	Y	NN			
Plus one name from the Faith & Order Plenary Commission to be approved by the Executive Committee, November 2007													

PROGRAMME STRUCTURE AS DECIDED BY
THE CENTRAL COMMITTEE

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

- P101 – Interpretation of the ecumenical vision of the WCC
- P102 – Global platform for theology and analysis
- P103 – Nurturing relationships with member churches
- P104 – Partnership with ecumenical organizations
- P105 – Youth in the ecumenical movement: challenges and hopes
- P106 – Women in church and society: challenges and hopes

P2 – Unity, Mission, Evangelism and Spirituality

- P201 – Called to be the one church
- P202 – Spirituality and worship in ecumenical context
- P203 – Ecumenical perspectives on mission and unity
- P204 – Towards just and inclusive communities

P3 – Public Witness: Addressing Power and Affirming Peace

- P301 – Decade to Overcome Violence
- P302 – Global advocacy for justice and accountability
- P303 – Human rights to enhance human dignity
- P304 – Churches in the Middle East: solidarity and witness for peace
- P305 – Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)
- P306 – Poverty, wealth and ecology: impact of economic globalization

P4 – Justice, Diakonia and Responsibility for Creation

- P401 – Ecumenical solidarity, responsibility and accountability
- P402 – (merged with P401, above)
- P403 – Migration and social justice
- P404 – Faith, science, technology and ethics
- P405 – Climate change and water: caring for creation
- P406 – Health and healing
- P407 – Ecumenical HIV/AIDS Initiative in Africa (EHAIA)

P5 – Education and Ecumenical Formation

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

P6 – Inter-religious Dialogue and Cooperation

- P601 – Strengthening inter-religious trust and respect
- P602 – Christian self-understanding amid many religions
- P603 – Accompanying churches in situations of conflict

C1 – Communication

- C101 – Giving voice and witness in the world



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