In action, reflection and common prayer, the World Council of Churches (WCC) represents a fellowship of believers who engage together in answering the call to be one in Jesus Christ. We recognize from Christ’s prayer in John 17:20-21 that the visible unity of Christians has a saving purpose: “As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.”

The year 2010 marked the centennial celebration of the World Missionary Conference of 1910. It took place in Edinburgh, Scotland, and has been a landmark in the quest for visible unity of the Christian church. It is no coincidence that the modern ecumenical movement received energy from an event based on mission and dedication to missionary service “so that the world may believe.”

Some observed “Edinburgh 2010” in the same city as the original gathering, yet its significance for our history and future was felt in every region of the world. Along with other representatives of the WCC, I had occasion to contemplate the century gone by, and Edinburgh’s intimations for coming decades, in meetings from Rome to Kuala Lumpur, Cape Town to New Orleans, Addis Ababa to Stockholm and Moscow to Jerusalem.

There are signs of new disagreements and divisions in and amongst the churches. However, we seem to be more united than ever in the commitment to work for justice and peace, and we are all addressing the same basic needs for a common witness to Christ in our world. So let us pray for God’s guidance in the next steps to be taken together as one ecumenical movement.

As the year progressed, the churches’ calendars were filled with events recollecting our common past and exploring the potential for community-building across traditional boundaries. There was widespread recognition of Edinburgh 2010 as a defining moment not only for the WCC but for regional bodies, Catholics, evangelicals, charismatics and youth organizations. The true diversity of this
The commemoration reinforced the truth that we are involved in one ecumenical movement that has at its heart our unity in Jesus Christ as Lord and Saviour.

This annual review briefly summarizes ways in which the WCC has been consulting and cooperating throughout the past year with Christian partners of rich variety, including the Roman Catholic Church as well as each of our 349 member churches. We have kept in close contact, too, with inter-religious partners in dialogue, international agencies and national governments.

A well known example of the need for creative networking in pursuit of justice and peace is found in Jerusalem and the Holy Land, at once the prime source of Christian tradition and a contemporary matrix for our churches’ action in the world.

Looking to the immediate future, the WCC devoted much time in 2010 to planning the International Ecumenical Peace Convocation (Kingston, Jamaica, May 2011), the 10th WCC Assembly in Busan (South Korea, October 2013) as well as the near-term restructuring and financing of council programmes, projects and personnel so that we may focus more keenly on the 10th Assembly and decisions to be made there.

As we grapple with broad principles and their practical application, it is essential to retain our understanding of the WCC as a mutually supportive fellowship of mutually accountable churches, of the changing global and ecclesial landscape surrounding us, of our continuing responsibility for evangelism, diakonia, ecumenical formation and a bold witness to the things that make for a just peace. Most of all, we must never lose sight of our fundamental unity in Jesus Christ – a unity that comes to us both as God’s gift and our vocation. We are called to be one, so the world may believe that just peace is possible.

Rev. Dr Olav Fykse Tveit
General Secretary, World Council of Churches
WCC Programmes

WCC and the Ecumenical Movement in the 21st Century

The visible unity of the church remains a central goal of the ecumenical movement. Through the WCC, churches and other ecumenical partners find a platform to pray, reflect, plan and move together toward visible unity. This programme focuses on encouraging relationships with and among WCC member churches, Christian world communions, conciliar bodies and other ecumenical agencies in order to support ecumenical initiatives at regional, national and local levels.

Unity, Mission, Evangelism and Spirituality

Core to the work of the WCC is the calling of churches to work together for more faithful mission in the world and for the deepening of the spiritual dimensions of their lives in an integrated way. Through this programme, the WCC works to accomplish these goals through various ecumenical instruments such as the Faith and Order Commission, the Commission on World Mission and Evangelism (CWME) and the Ecumenical Disabilities Advocates Network (EDAN).
Public Witness: Addressing Power, Affirming Peace

Environmental disasters and climate change, the lack of food security, economic injustice, poverty, exclusion and many forms of violence are all part of our world today. Through this programme the WCC provides a common witness reflecting the churches’ concerns on the international level by challenging the economic, social, political and cultural powers that exist while offering a prophetic voice for justice, peace and security.

Justice, Diakonia and Responsibility for Creation

At the heart of the WCC’s work is an ecumenical commitment to justice and enabling people to transform their own lives by meeting immediate human need, enabling churches to work together to address the structural roots of injustice and helping them to identify and combat threats to creation. This programme works to hold together in new and creative ways these different forms of ecumenical engagement with justice, diakonia and responsibility for God’s creation.

Education and Ecumenical Formation

Ecumenical formation at community and academic levels is vital for the renewal of the ecumenical movement. The Ecumenical Institute at Bossey provides ecumenical formation and supports churches, ecumenical bodies and theological institutions through developing capacity, contextualized curricula and educational methodologies. The Ecumenical Institute at Bossey is an international centre for encounter, dialogue and formation. Founded in 1946, the Institute brings together people from diverse churches, cultures and regional backgrounds for ecumenical learning, academic study and personal exchange.

Inter-Religious Dialogue and Cooperation

The first decade of the 21st century has seen an increase in the importance of the role of religion in bridging cultural differences. The key role religion can play in conflict resolution, seeking justice and peacebuilding has never been more evident than it is today. This programme promotes contact between Christians and neighbours of other faiths primarily through multi-lateral and bi-lateral encounters and dialogue aimed at building trust, meeting common challenges and addressing conflict and divisive issues through cooperation.
Instead of suggesting a common plan of action from Geneva-based headquarters of the WCC, the WCC’s role was seen in terms of facilitating exchanges, highlighting experiences and inspiring renewed commitment through the promotion of theological and ethical reflections. The real driving force of the DOV was to be provided by the churches at regional, national and local levels. The Decade must have local impact to be fully relevant and achieve meaningful results.

That took time.

First invited to join in the Decade in 1999, the churches needed time to identify the issues they faced as well as the efforts, opportunities and resources they could contribute, to develop their own programmes and communicate them to the wider fellowship through the WCC. Decade initiatives grew slowly but steadily within the churches.

Guided by a Reference Group composed of church leaders, theologians, academics, communicators and peace activists, a small staff team in Geneva carried out the work of networking, coordinating, monitoring, motivating, interpreting, information-sharing, visiting and liaising with churches and church-related
organizations and groups around the world interested in joining or already involved in the Decade as well as with the various WCC programmes and desks.

As the initiator and facilitator of the Decade, the WCC itself also undertook a number of actions and activities during the Decade designed to give further momentum and depth to the DOV. These included:

**2001**: An international Decade launch at the WCC Central Committee meeting in Berlin in February and launches at different times and places elsewhere in relation to relevant events at regional and national levels.

**2002**: Initiating and initially coordinating the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

**Beginning in 2002**: Coordinating an Annual Focus intended to highlight a different region each year. The Annual Foci served to express solidarity with churches in particular regions, celebrate the peace and reconciliation work they were doing, broaden understanding globally of their situations and propose possible areas for advocacy.

**Beginning in 2002**: Inviting theological institutions and ecumenical organizations to reflect on specific Decade themes, particularly from the perspectives of the victims of and those involved in situations of violence. This theological study process made available work already done on peace by churches and academies and examined the churches’ central texts, including those of the Roman Catholic Church and the ecumenical movement.

**2002 & 2007**: Publishing and distributing two editions of a study guide, *Why Violence? Why Not Peace?* These were translated into over 15 languages and widely distributed as well as made available on the DOV Website.

**Beginning in 2004**: Initiating and promoting an annual International Day of Prayer for Peace (IDPP) on 21 September in relation to the the International Day of Peace declared by the UN General Assembly.
Beginning in 2007: In preparation for the International Ecumenical Peace Convocation (IEPC) scheduled for May 2011, organizing a series of expert consultations and a consultative process to draft an “Ecumenical Declaration on Just Peace”; and working to prepare the spiritual life of the IEPC. Two major WCC events – the International Mission Conference in Athens, Greece, in 2005 and the Ninth Assembly of the WCC in Porto Alegre, Brazil, in 2006 – devoted considerable attention and provided important input to the DOV.

Throughout the Decade a number of effective communication tools were developed in Geneva. The aim was to promote and highlight local, national and regional DOV initiatives, share information and resources and provide ample space for input from the churches and their related networks. A DOV Website was developed as a central networking tool. Open to all and available in English, French, German and Spanish, it allowed individuals and organizations to add or search for stories, news, events and resources. A “shared resources” section offered resources sent to the DOV office by people from all over the world. The “WCC resources” section contained documents, photos, worship/prayers, Bible studies, presentations, study guides and books, magazines, leaflets, logos, posters and banners and videos produced by the WCC.

Designing and implementing campaigns on violence against women including the Tamar Campaign (2005), Lenten resources for overcoming violence against women (2010) and From Hegemony to Partnership – A Church Manual on Men as Partners: Promoting Positive Masculinities (2010); a study on world military expenditures in relation to spending on education and health (2004); a Conscientious Objection study; and a programme on “Impunity, Truth, Justice and Reconciliation” (ITJR) (2001).

Beginning in 2007: Sponsoring visits by Living Letters – small ecumenical teams – to over 25 countries in all regions to listen, learn, share approaches and challenges in overcoming violence and peace-making and pray together for peace in the community and in the world.

The real driving force of the DOV was to be provided by the churches at regional, national and local levels.
In May 2011 the IEPC celebrates the work and fruits of the DOV, but also sets the groundwork for the continuation of the fundamental goals behind the decade-long initiative, that is, seeking just peace. The measurable impact of the DOV can be seen in the theme chosen for the upcoming Tenth Assembly of the WCC to be held in Busan, Korea, in October 2013. The theme is “God of life, lead us to justice and peace.”
During 2010 the World Council of Churches continued responding to the needs of a world filled with tragedy, conflict, natural disasters, injustice and poverty. The WCC leadership, staff and its member churches all worked to move the ecumenical movement forward through efforts to build Christian unity, a common witness and service so that the world may believe. The work showed the deep involvement and partnership of member churches in the work of the WCC, reflecting the core value of the WCC as a fellowship of churches.

The following briefs cover only a portion of the WCC’s 2010 programme activities, along with a series of visits with member churches by the new WCC general secretary.

The Cross Is More than an Identity Badge

In his installation sermon WCC general secretary, Rev. Dr Olav Fykse Tveit, declared that “The cross is the reality check of all our talk about God – and about life. With the perspective of the cross, our talk about God cannot just be lofty words. In the perspective of the cross we hear the songs and prayers of the people of Haiti.”

The cross is more than a sign of our religious identity, said the new general secretary. “It is the ‘reality check’ of our churches, of our ministry, of our ecumenical movement, of our faith, of your faith, of my faith. Crux probat omnia, says Luther. The deep and double meaning of this sentence is: the cross proves everything.”

WCC General Secretary Identifies Priorities

Upon assuming the leadership of the World Council of Churches, on 11 January 2010, Rev. Dr Olav Fykse Tveit identified four areas as his priorities: solidarity among the world’s Christians, interreligious relationships, broader ecumenical connections and justice issues.

He described the dialogue and work with Islam as particularly important today. He also looked forward to pursuing WCC’s strong ties with the Roman Catholic Church. Although not a WCC member, the Catholic Church enjoys a long-standing working relationship with the WCC. He called their partnership “one of the crucial relationships for this organization.”
Pope Benedict and WCC Leader Hold Meeting in Rome
Rev. Dr. Olav Fykse Tveit, general secretary of WCC, met in a private audience with Pope Benedict XVI at the Vatican in early December. Among the subjects discussed were how to increase visible church unity and the situation of Christians in the Middle East. “We had a very open and friendly conversation,” Tveit said.

According to Tveit, the Pope said that allowing the Bible to be a centerpiece in theological discourse and reflection was one way of strengthening visible Christian unity.

While the Catholic Church is not a member of the WCC, the two work as partners in several initiatives from church unity to mission and issues of peace and justice. The Catholic Church works at nearly all levels of the ecumenical movement, including local councils of churches. This partnership has been a crucial part of the WCC and ecumenical movement.

Istanbul Meeting Reaffirms WCC Ties
During a March visit with the ecumenical Patriarch Bartholomew in Istanbul, Turkey, WCC general secretary Rev. Dr. Olav Fykse Tveit said: “This first meeting with the Ecumenical Patriarch was a great encouragement and reaffirms their commitment to strengthen and vitalize the WCC.”

“I came here to celebrate the Feast of the Cross because the cross is what unites all Christians,” Tveit said of the visit. “Here they have to carry the cross of Christians living in a context where the Christian community is experiencing a decline in their members and at times struggles to maintain their religious rights.”

Tveit’s trip also included a visit to the closed Theological School of Halki, closed by Turkish authorities since 1971, as well meetings with a broad range of church leaders.

Patriarch and Tveit Discuss Russian Orthodox Role in Ecumenism
The role of the WCC and of the Russian Orthodox Church within the fellowship of WCC member churches were among the subjects discussed by WCC general secretary Rev. Dr. Olav Fykse Tveit and Patriarch Kirill of Moscow and All Russia, who met in Moscow on 28 June.

“The Russian Orthodox Church can play an inspiring role in the fellowship of WCC member churches”, said Tveit. He highlighted Kirill’s leadership for the development of the church’s mission, especially among youth.

“His Holiness challenged the council to articulate how it can contribute to build bridges” on certain issues, including homosexuality, Tveit said.

Jerusalem Visit Highlights Hopes for Peace
The Cross of the Order of the Holy Sepulchre was presented to the WCC general secretary by Patriarch Theophilos III of Jerusalem.

Rev. Dr. Olave Fykse Tveit was visiting Jerusalem as part of a WCC delegation meeting with members of the WCC member churches in the region as well as with Jewish and Muslim leaders.

“The Patriarchate of Jerusalem is especially keen to assist you in your concern for lasting peace in the Middle East, for the well-being of all the people of the region, and for the ongoing presence of Christians in the Holy Land,” the Patriarch said.

“May we carry the cross together, and may there be hope for the peace of Jerusalem in these days,” Tveit responded.

Ecumenical Delegation to Haiti
To express their solidarity with victims of Haiti’s earthquake and learn about what churches have been doing to provide support and relief, WCC’s general secretary, Rev. Dr. Olav Fykse Tveit, visited Haiti accompanied by an ecumenical delegation of six church leaders from different countries.

“For me, it is important to see and listen to the Haitian people and to see how the churches can respond to their needs in a meaningful way,” Tveit said.

He expressed some concerns about the role of churches in the reconstruction work of Haiti. A WCC colleague said, “We need to be closer to the local churches to give assistance to the Haitians.”
WCC Celebrates 100th Anniversary of the 1910 World Mission Conference

The international gathering in Edinburgh a century ago that brought together about 1,200 representatives of churches linked to the Western missionaries is widely considered the symbolic starting point of the modern ecumenical movement.

“So, the challenge confronting us today is how to launch together a new beginning for a common mission in the 21st century. That mission is a challenging theme in our relations to peoples of other faiths.”

Listening to WCC general secretary Olav Fykse Tveit in Edinburgh in 2010 were approximately 300 delegates from more than 60 countries and virtually every Christian tradition – Orthodox, Anglican, Lutheran, Reformed, Methodist, Baptist, Seventh Day Adventist, Roman Catholic, Evangelical, Pentecostal, and Independent.

“We have come here to celebrate the progress of Christianity over the past 100 years,” he continued.

Preaching in St. Mary’s Cathedral in Edinburgh, Tveit said: “We see greed everywhere. Amongst its ugly examples there is the gap of economic injustice, a result of the enormous economic exploitation of the global South and the increasing gap between the richest and the poorest in all countries.

“This is to a large extent something that could and should be addressed as a concern of the church’s mission.”

To highlight ecumenical progress, he added, “If I had been here 100 years ago, I am not sure whether as a Norwegian Lutheran pastor, I would have been invited to communion or to preach in the Episcopal Church.”

Welcomes Merger of Two of the World’s Largest Protestant Reformed Churches

In 2010 World Alliance of Reformed Churches (WARC) merged with the Reformed Ecumenical Council (REC) to form the World Communion of Reformed Churches (WCRC). This new church body brought together 227 member churches representing 80 million Christians in 108 countries.

The WCC hailed the merger as “a historic moment for the churches of the Reformed family and for the church of Christ everywhere.” The WCC general secretary attended the unity meeting in June in Grand Rapids, Michigan.

The two church bodies said they drew on distinctive but complementary traditions. Both share the Reformed commitment to biblical tradition. The staff of the WCRC will be based in Geneva at the Ecumenical Centre, which also houses the WCC.
WCC and WEA Discuss Christian Unity and Have Common Voice on Sudan

Areas of common interest and collaboration, such as mission and evangelism and the ongoing work on a code on conversion, which also involves the Roman Catholic Church, were at the heart of discussions between WCC’s general secretary, Rev. Dr Olav Fykse Tveit, and Rev. Dr Geoff Tunnicliffe, international director of the World Evangelical Alliance (WEA) early in 2010.

“We affirmed that all Christians have a common call to be one, and that we want to be sensitive to one another’s concerns,” Tveit said of the meeting.

Tunnicliffe said: “This important meeting was helpful in building bridges of understanding in regard to evangelism, religious liberty and caring for the vulnerable. We look forward to ongoing conversations with the WCC.”

Later in the year the leaders met again and spoke with a common voice on the January 2011 referendum in Sudan.

In a joint interview the two organizations’ general secretaries said it was time to call on religious and political leaders in Africa and around the world to assure a free and fair referendum and for all to abide by the results.

At a recent meeting at the WCC, Muslim and Christian leaders and scholars agreed that the referendum in south Sudan could not be viewed as a point of tension between Muslim and Christian.

Syrian Christians Welcome WCC and Roman Catholics

Since the mid-1960s regular meetings of the Joint Working Group of the WCC and the Roman Catholic Church have provided an opportunity for the coordination of Christian concerns and activities across boundaries of confession and tradition.

The 2010 encounter took place for a week at the Saint Christophoros Patriarchal Monastery in Saidnaya, Syria.

“The major tasks for the region’s churches are to sustain the Christian presence and to contribute to constructive inter-faith relationships despite conflicts in the region,” a communique said.

Among the historic sites visited by the group were the city of Damascus, where Saint Paul found shelter among the first Christians after his conversion, and the monastery of St. Thekla, reminding members that this was the cradle of Christianity.

Ecumenism Commission Meets in Rome

In 2010 the Continuation Committee on Ecumenism in the 21st Century convened in Rome under the auspices of the WCC and at the invitation of the Pontifical Council for Promoting Christian Unity (PCPCU), which celebrated its 50th anniversary on the occasion.

The WCC’s Ecumenism Committee consists of 15 representatives from diverse churches and Christian organizations. They met to formulate questions for a broad discussion on future pathways toward unity. They were greeted by Pope Benedict XVI, and their stay in Rome was arranged by PCPCU.

That organization’s secretary, Bishop Brian Farrell, encouraged the committee in its work during a time when he said “people are re-thinking some of our fundamental presuppositions about ecumenism.”

Centenary of Faith and Order Observed

The Faith and Order Commission marked the centenary of the Faith and Order movement in October.

The beginnings of Faith and Order are closely linked to the World Missionary Conference of June 1910 in Edinburgh, Scotland.

The idea of a Faith and Order conference began with a Canada-born missionary, Episcopal Bishop Brent, who made the link between the Edinburgh Conference, with its call for Christian unity, and the need to resolve through dialogue and discussion issues of faith and order in the divided churches. He sponsored a resolution for the General Convention of the Episcopal Church calling for a world conference “for the consideration of questions pertaining to the Faith and Order of the Church of Christ”.

The resolution would lead directly to the First World Conference on Faith and Order in Lausanne, 1927. Bishop Charles Brent presided over the 1927 event. Faith and Order, along with the Life and Work movement, became a constitutive element of the World Council of Churches at the inauguration of that body in 1948 and remains a vital dimension of the work of the WCC.

Commission Study Looks to Unity beyond Moral Difference

The WCC Commission on Faith and Order is preparing reflections on how the churches could keep unity despite diverging positions on moral issues.

A small working group of theologians from Orthodox, Roman Catholic, Reformed, Methodist and Lutheran backgrounds met in Erfurt (Germany) in February. Their draft study text, to be completed in 2013, aims at helping the churches understand how and why they often come to different conclusions on moral issues, and to search together for ways to prevent principled differences from becoming church dividing.

Migrant Churches Challenge Old Notions of Mission

With migrants tallying some 250 million of the world’s population, churches need to help defuse public hostility towards them, participants agreed at a November international consultation on the mission and ecclesiology of migrant churches.

The consultation in the Netherlands was jointly organized by the WCC Commission on Faith and Order, the Programme on Just and Inclusive Communities, and the Commission on World Mission and Evangelism, together with the Ecumenical Network on Multicultural Ministry and Mission.

Large-scale migration brings the challenges of racism, sexism and of tensions arising out of political and ethnic loyalties into the current discourse on the shape of the ecumenical movement in the 21st century, said Sydia Nduna, WCC programme executive for Migration and Social Justice.
Joint Lutheran and Roman Catholic Commentary on a WCC Document

For the first time Protestant and Roman Catholic theologians in Munich have jointly written a commentary on a WCC document, “Called to Be the One Church.”

WCC’s secretary general expressed his satisfaction that the unprecedented joint Protestant-Roman Catholic response was to this particular WCC document because “reminding the churches of their call to be one is the core task of the WCC.”

The ecumenical commissions of the Evangelical Lutheran Church in Bavaria (ELKB) and the Roman Catholic dioceses of this southern German state took two years of discussions to reach theological agreement on the text.

Rev. Michael Martin, director of ELKB’s department of ecumenism and church life, also reacted favorably, saying “this paper is ideal for restarting the dialogue on ecclesiology because it asks concrete questions.”

Theology of Healing a Central Theme for Orthodox Women

At an international meeting in Albania that the WCC helped to organize, the need for a “theology of healing” became the central theme of the discussion between Orthodox women and Christians of both sexes from other traditions.

Female leadership in the life of the church – be it in the area of worship, education, administration or social care - should not be “understood as seeking power and prestige but as a deeper commitment to love and service that responds to the sacrificing love of Christ,” according to participants at the St. Vlash Theological Academy in Tirana.

Participants suggested seeing the women’s commitment as a “healing to all suffering people, especially women and children, who are the most vulnerable and numerous.”

Ecumenical Patriarch Bartholomew Issues an Encyclical

In an encyclical issued on the Sunday of Orthodoxy (21 February 2010), the Ecumenical Patriarch Bartholomew declared, “Indifference to the unity of all Christians is not an option for the disciples of Jesus. When in our day all people strive to resolve their differences through dialogue, Orthodoxy cannot proceed with intolerance and extremism.”

The WCC general secretary, Rev. Dr Olav Fykse Tveit, welcomed the Ecumenical Patriarch’s “strong commitment to dialogue and to the unity of the church. This encyclical reminds me of another famous text: the 1920 encyclical letter in which the Ecumenical Patriarch proposed the foundation of a fellowship of churches. This provided a major impulse for the formation of the WCC.”

Lutherans Discuss Their Ecumenical Vision with WCC

Three Geneva-based general secretaries of world ecumenical organizations, including the WCC, met a 12-member delegation from the Evangelical Lutheran Church in America (ELCA) on its 2010 Ecumenical Journey.

They provided perspectives on their work and described how it interacted with the ELCA’s ecumenical vision.

Among the current challenges that need to be taken on by the ecumenical movement, WCC declared, were the consequences of the financial crisis, full participation of the younger generation, relationships with Evangelicals, Pentecostal and charismatic churches, inter-religious dialogue and cooperation, and the environmental crisis.

A founding member of the WCC, the ELCA delegation was led by Rev. Mark S. Hanson, presiding bishop and president of the Lutheran World Federation (LWF).
Ecumenism Is an Antidote to the Credibility Crisis

After a meeting of the Anglican Peace and Justice Network, Dr. Jenny Plane Te Paa, convener of APJN, addressed staff members of the WCC, the Lutheran World Federation and the World Student Christian Federation at the Ecumenical Centre in Geneva.

“We need to emphasize time and again the sense of mutuality and interdependence as the basis of relationships between Christians,” she said. “This is especially important at a time when denominations are increasingly worried with internal, identity-centred issues and therefore risk a credibility crisis.

“Only a theology of mutuality can help us to transcend this through a truly ecumenical attitude,” Dr. Te Paa concluded.

WCC Assembly Planning Committee Looks Ahead to 2013

Towards the end of 2010 WCC’s Assembly Planning Committee (APC) held its first meeting to discuss the next Assembly of the World Council. The APC took place at the Orthodox Academy of Crete in Kolympari, Greece.

The 10th Assembly, the WCC’s highest governing body, is scheduled to convene in Busan, South Korea, in October, 2013. WCC Assemblies are held every six to eight years, the most recent having met in Porto Alegre, Brazil, in February, 2006.

The APC’s report that was due in early 2011 was to express its vision of the Busan Assembly’s style, shape, size, atmosphere and activities.

Two New Scholarship Endowments for Bossey

The endowment of two new scholarship funds, designed to facilitate studies at the WCC’s Ecumenical Institute in Bossey, Switzerland, was celebrated early in 2010 at the graduation ceremony for the 61st session of the institute’s Graduate School of Ecumenical Studies.

One endowment came from the Bishop Vinton R. Anderson Ecumenical Leadership Scholarship Fund in New York City, and the first beneficiaries were Rev. Philip Blair and Rev. Wilma Taylor.

The other scholarship fund was created from a Swiss legacy by Elisabeth and Jan Remijn-Oerlemans and bequeathed to the Ecumenical Institute by Elisabeth Remijn, who participated in the WCC’s founding assembly in Amsterdam in 1948.

Gender-Based Violence Threatens Integrity of Life and Faith

On International Women’s Day, 8 March, Rev. Michael Wallace, general secretary of the World Student Christian Federation (WSCF), took a strong stand against “the violence and fear of violence that blight the lives of many girls and women around the world.”

The WSCF, along with WCC and the Young Women’s Christian Association (World YWCA) promoted an online Lenten study, “Cries of Anguish; Stories of Hope,” which focuses on how communities across the world are working to heal and prevent violence against women. The study features films on Dalit and tribal women in India, the horrific consequences of rape in the Democratic Republic of Congo, the situation of internally displaced people in Colombia and the problem of sex trafficking in Europe.

Korean Pentecostal Church Confirms Support for WCC’s 10th Assembly

The Rev. Dr Young-Hoon Lee, senior pastor of the Yoido Full Gospel Church, met the general secretary of the World Council of Churches in Edinburgh in May and reaffirmed his church’s commitment to support WCC’s 10th Assembly in Busan, Korea, in 2013.

With around 830,000 members, Dr. Lee’s church has the largest Pentecostal congregation in South Korea.

“We are grateful for the prospect of a fruitful cooperation of the Yoido Full Gospel Church with our member churches in Korea. Their participation opens up new possibilities for the call to work for Christian unity,” WCC general secretary Rev. Dr Olav Fkyse Tveit said.

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Nigerian and Palestinian Speakers Give a Focus to UN Advocacy Week

For the first time last year the WCC-sponsored United Nations Advocacy Week was held in Geneva instead of New York City. Nearly 120 people from ecumenical, ecclesiastical and interreligious bodies attended the week-long meeting at the Ecumenical Centre.

“We hope to learn from the lessons of history,” Oluwarotimi Akeredolu of Nigeria told the audience. “Too many African politicians have learned the lessons of colonial-era authorities who manipulated populations through the strategy of divide and rule.”

Veteran Palestinian diplomat Afif Safieh said that the United States suffers from a self-inflicted impotence that leaves it with the political weight of Luxemburg or Liechtenstein. He described Palestinian negotiators as “unreasonably reasonable” and predicted Palestine will resurrect. “As you know, in Palestine, we have had the experience of resurrection.”

“Despite all the paradoxes and contradictions that we experience with them, the ecumenical movement and the World Council of Churches are bearers of hope for many churches and people in minority situations.”

Disappointment over Failure to Reach a Fair Climate Deal in Copenhagen

In February, 2010, the WCC executive committee expressed “disappointment with the outcome” of the climate conference in Copenhagen in Dec. 2009. The United Nations climate summit in Copenhagen failed to live up to the expectations of the ecumenical movement and the larger civil society. As a result, the WCC called on the whole ecumenical family to keep pushing the international community towards a “fair, ambitious and binding agreement” on climate change.

According to the WCC executive committee, “A fair climate deal should include the recognition of the historic responsibility for the CO2 (carbon dioxide) emissions of industrialized countries and a measurable commitment to have a maximum of 350 ppm (parts per million) of CO2 in the atmosphere, plus concrete ways of adaptation, mitigation, technology transfer and funding.”

Time to Talk about the Rights of Climate Refugees

As the global climate changes, millions of people will be uprooted by sea-level rise, extreme weather events, droughts and water scarcity. So far very little has been done to protect the rights of “climate refugees.”

The WCC programme executive for climate change, Dr Guillermo Kerber, said that “in order to put the rights of these vulnerable populations on the agenda of the international community, we must build bridges between academia, civil society organizations, governments and churches specifically on climate refugees. That is why we organized a meeting in May to start to consider these problems.”

Welcomes New Iraqi Church Council

The news that a Council of Christian Church Leaders in Iraq was formed was received “with great hope and deep satisfaction” by the WCC.

The council includes the top representatives of the 14 Christian communities registered in Iraq since 1982. They belong to the Catholic, Eastern, Oriental Orthodox, and Protestant traditions.

Their aim is to “unite the opinion, position and decision of the Churches in Iraq.” One particularly important activity is a dialogue with the Muslim community in order to “promote the acceptance of the other.”

The council emphasized that “Christians have belonged to Iraq since the nation’s birth and is an essential part of Iraqi society deeply rooted in its history and civilization.”

Disappointment over Failure to Reach a Fair Climate Deal in Copenhagen

In February, 2010, the WCC executive committee expressed “disappointment with the outcome” of the climate conference in Copenhagen in Dec. 2009. The United Nations climate summit in Copenhagen failed to live up to the expectations of the ecumenical movement and the larger civil society. As a result, the WCC called on the whole ecumenical family to keep pushing the international community towards a “fair, ambitious and binding agreement” on climate change.

According to the WCC executive committee, “A fair climate deal should include the recognition of the historic responsibility for the CO2 (carbon dioxide) emissions of industrialized countries and a measurable commitment to have a maximum of 350 ppm (parts per million) of CO2 in the atmosphere, plus concrete ways of adaptation, mitigation, technology transfer and funding.”

Time to Talk about the Rights of Climate Refugees

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“Despite all the paradoxes and contradictions that we experience with them, the ecumenical movement and the World Council of Churches are bearers of hope for many churches and people in minority situations.”

Nigerian and Palestinian Speakers Give a Focus to UN Advocacy Week

For the first time last year the WCC-sponsored United Nations Advocacy Week was held in Geneva instead of New York City. Nearly 120 people from ecumenical, ecclesiastical and interreligious bodies attended the week-long meeting at the Ecumenical Centre.

“We hope to learn from the lessons of history,” Oluwarotimi Akeredolu of Nigeria told the audience. “Too many African politicians have learned the lessons of colonial-era authorities who manipulated populations through the strategy of divide and rule.”

Veteran Palestinian diplomat Afif Safieh said that the United States suffers from a self-inflicted impotence that leaves it with the political weight of Luxemburg or Liechtenstein. He described Palestinian negotiators as “unreasonably reasonable” and predicted Palestine will resurrect. “As you know, in Palestine, we have had the experience of resurrection.”

The Advocacy Week offers member churches the opportunity to fine-tune their work in advocacy around the world by each year focusing on important issues of justice and peace.
Queues and Prayers for Water and Sanitation

In an act of solidarity with the 2.5 billion people in the world who do not have access to safe, private and hygienic lavatories, staff members of a number of church-related organizations based at the Ecumenical Centre in Geneva, including the WCC, queued in front of a symbolic ‘toilet door’ for 10 minutes on World Water Day.

By doing this, they became part of the World’s Longest Toilet Queue. This campaign covered more than 50 countries on every continent and urged governments to tackle the global sanitation crisis.

The lack of access to clean water and basic sanitation is the main reason that thousands of children die every day of diarrhoea, typhoid, cholera and dysentery.

Losing Paradise

A WCC Living Letters team of four from Greenland, Tanzania, Argentina and Greece visited the tiny endangered South Pacific island of Vava, near the coast of Suva, the capital of Fiji.

“As we approached the fishing village it is hard to imagine a more idyllic setting than this South Pacific paradise,” recalled one of the WCC staff members accompanying the team. “Yet Vava and its 110 hearty residents are in danger from the shifting global climate and rising sea levels due to the impact of melting polar ice packs far away.”

“The sea is eating up the shore line and the coastline,” said Ratu Isikeli Komaisavai, the village coordinator for development projects.

US-Russia Sign Nuclear Arms Reduction Treaty

In a statement warmly welcoming the signing in Prague of a new US-Russia nuclear arms reduction treaty, the WCC declared: “For a long time the World Council has awaited the achievement of a nuclear weapons agreement between the two most heavily armed nations in the world. We see this as a sign of the leadership needed for establishing a sustainable and just peace in the world.”

Separately, the WCC was joined by the US National Council of Churches of Christ, the Canadian Council of Churches and the Conference of European Churches and called upon NATO to “abandon the notion that nuclear weapons preserve peace and to take full advantage of the current political momentum to eliminate its reliance on nuclear arms.”

Churches See Hopeful Signs at Non-Proliferation Nuclear Treaty Meeting

Member churches of the WCC and staff pursuing peace and human security goals at the conference on nuclear weapons (NPT) found early signs at a 2010 summit on nuclear non-proliferation to be very positive.

Originally, the NPT was designed to halt the spread of nuclear weapons and some day to reverse it. The proposed treaty would ban nuclear weapons completely.

Another encouraging sign was the fact that churches on five continents have joined the WCC and a wider civil society effort to promote a nuclear weapons convention at the NPT conference. A majority of the governments represented at the event in New York, USA, now appear to favour starting work on a nuclear weapons convention.

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Appeal for Security for All Citizens of Nigeria

In a letter to the acting president of Nigeria, Goodluck Jonathan, the WCC expressed “grief and shock” over violence that killed several hundred people in villages near the city of Jos in Central Nigeria during one recent weekend.

The WCC letter urged Nigerian authorities to “bring to justice the perpetrators of these massacres” and requested that “immediate action be taken to ensure the protection and security of every individual in Nigeria.”

Pointing out that a number of churches in Nigeria were among the WCC’s worldwide fellowship of 349 Christian churches, WCC declared that “ongoing conflicts and violence demonstrate that these unfortunate events are exacerbated due to economic disparities, under-development, ethnic rivalries and the struggle to control political power.

In 2010 a WCC Living Letters team was welcomed to Abuja by Nigerian church and ecumenical leaders during an ecumenical celebration organized by the Christian Council of Nigeria. The CCN is an umbrella organization of all Protestant churches in Nigeria.

It was the first stop for the ecumenical team on their four-day solidarity visit to Africa’s most populous nation. Living Letters are small ecumenical teams visiting a country to listen, learn, share approaches and help to confront challenges in order to overcome violence, promote and pray for peace. The team consisted of church representatives and WCC staff from Ghana, Kenya, Germany, Norway, Switzerland, India, Finland and Ethiopia.

The team gathered to pray around a mass grave in Dogonahawa near the city of Jos in the Central Plateau region. About 323 local people, who had been murdered, were buried at the site. In all, 301 villagers, mostly women and children, were killed in their sleep during an outburst of communal and ethnic violence.
Help for Haiti
Immediately following the powerful earthquake that devastated Haiti, the WCC called for prompt international support of relief efforts for this poorest nation in the western hemisphere. Expressing condolences and solidarity with the people of Haiti, the WCC noted that nearly 80 percent of Haitians already lived in poverty before the earthquake. The WCC proposed that the world’s wealthy countries should accept an immediate and unconditional cancellation of Haiti’s substantial debt as a way of making certain that Haiti can rebuild itself in the long term.

Two weeks after Haiti’s worst earthquake in 200 years, the plight of the victims, publicized among WCC’s 349 member churches, helped to create a worldwide mobilization of church resources.

Solidarity with Churches under Attack in Malaysia
A controversy over the right of Christians to use the term “Allah” to refer to God in Malaysia deteriorated into the fire-bombing of nine Christian church buildings by a small group of radical Muslims.

Expressing “deep concern and profound sorrow” over the attacks, the WCC pointed out that Christians in countries with a Muslim majority all over the world, including in neighboring Indonesia, have used the term “Allah” to refer to God for centuries.

The WCC found it heartening that “numerous Islamic organizations and leaders have publicly condemned these wanton acts of a small group of people.”

About 9 percent of the Malaysian population are Christians, while Muslims account for 48 percent.

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Pleas for Release of Detained Filipino Church Worker
The World Council of Churches called upon President Gloria Macapagal Arroyo of the Philippines to “ensure the immediate release” of Dr. Alexis Montes and 42 other health workers detained by military and police forces early in 2010.

Montes, a physician, is a long-time staff member of the United Church of Christ in the Philippines.

Bishop Eliezer M. Pascua, the church’s general secretary, reported that Montes and his co-workers have been victims of “illegal arrest, disappearance and detention.”

“The ludicrous allegation that Dr. Montes was involved in a bomb-making training is deplorable,” Pascua said.

More than 1,000 extra-judicial killings were documented in the Philippines between 2001 and October 2009, according to the human rights group, Karapatan.

In the fall of 2010 a WCC Living Letters team visited the Philippines again calling for the release of the health workers. While the team was in the Philippines the government announced the release of the workers.

“Your presence here is a sign that we are not alone in these times of massive human rights violations,” Fr. Rex Reyes, general secretary of the Philippines National Council of Churches said to the delegation of Christians from Australia, Canada, Indonesia, Africa and Europe.
Strengthen Ecumenical Support for Peace Efforts in Colombia

Colombia is struggling to find a solution to its 40-year internal armed conflict, which has given it the world’s third largest internally displaced population.

At a WCC ecumenical consultation in Geneva attended by churches, human rights groups and many ecumenical organizations, it was generally agreed, including by Colombian representatives present, that an international ecumenical presence is important to offer protection to churches and NGOs working in the country and to support and encourage civil society efforts towards dialogue aimed at resolution of the conflict.

Rev. Gloria Ulloa, from Red Eumenica, told the meeting that government policies haven’t changed. “Anyone who even protects a human rights worker is considered a terrorist.”

Major Humanitarian Alliance Launched

The ACT Alliance, bringing together more than 100 church-backed relief and development organizations worldwide, was formally launched on 24 March 2010 with celebrations in Geneva and around the world.

The new ACT Alliance is one of the world’s largest humanitarian bodies, working in 125 countries with a combined budget of 1.5 billion U.S. dollars. It provides emergency food aid, shelter, water and sanitation facilities and poverty reduction programmes in the world’s poorest countries.

Act International and sister organization, Act Development, merged after being created separately through the leadership of WCC. At a central celebration event in Geneva, Act Alliance general secretary John Nduna said the creation of the alliance provides the opportunity to “better link emergency humanitarian assistance and sustainable development.”

Call for a New Relationship between Humanity and Nature

In an ecumenical declaration for presentation to the World People’s Conference on Climate Change and the Rights of Mother Earth in 2010, WCC representatives, Christian organizations and individuals stressed the positive role that religions and spirituality can play for a more harmonious co-existence between humanity and nature.

The ecumenical declaration described climate change as “the product of a human mentality which regards nature as an object of domination, exploitation and manipulation and the human being as its owner and the measure of all things.”

Hosted by Bolivian President Evo Morales, the meeting attracted over 10,000 participants, many of them from indigenous peoples and environmental networks.

The WCC staff present said the conference gave people a chance to listen to potential victims of climate change.

Ecumenical Consultation Calls for Prophetic Diakonia

Diakonia, or the diaconal ministry of the church, has been defined as “the responsible service of the gospel by deeds and words performed by Christians in response to the needs of the people.”

In an interview, Cuban theologian Reinerio Arce, moderator of the Presbyterian-Reformed Church in Cuba, spoke of the continuing need for diakonia as an essential ministry of the ecumenical movement during a WCC-sponsored consultation in Holland.

“We reaffirmed the notion of prophetic diakonia by which we acknowledge that God sends us out in mission to bring the good news to the poor and oppressed in word and in deed … not only by comforting them but also by addressing the root causes of their pain, sorrow and shortages.”

WCC Co-Sponsors International Congress on the Human Right to Peace

Peace as a universal human right was the focus of an international congress in Santiago de Compostela, Spain, sponsored by WCC in collaboration with the Spanish Society for International Human Rights Law (SSIHRL), Forum 2010, and the Institute for Peace Studies at Alexandria, Egypt.

Discussion at the conference centred on the final text of a declaration on the Human Right to Peace which has been elaborated by international experts and the product of a four-year campaign launched by the SSIHRL and supported by numerous civil society organizations. This declaration represents civil society’s contribution to the ongoing process that the United Nations started in order to issue a declaration on people’s right to peace.

WCC Building a Culture of Peace in Jamaica

Planning for the International Ecumenical Peace Convocation (IEPC) to be held in May 2011 continued in 2010. The event was organized by the World Council of Churches, the Jamaica Council of Churches and the Caribbean Conference of Churches.

“The IEPC will bring a tremendous testimony of solidarity for the culture of peace that we are trying to build in Jamaica,” said Rev. Dr Paul Gardner, president of the Jamaica Council of Churches.

“I think it is important that churches take far more interest in the development of communities, and in what is happening to people in depressed inner city communities. I don’t think we can have the luxury of not being involved or believing that nothing will happen,” he said late in 2010.

Nearly all of the WCC staff were at some level involved in the planning and carrying out of the IEPC.
Focus on Human Aspect of Middle East Conflict
During an August visit to Palestine and Israel, the WCC general secretary called on politicians to focus on the human face of the Palestinian-Israeli conflict and not discard it in favour of their own agendas.

After visiting Palestinian families who had been evicted by Israelis from their homes in the East Jerusalem neighborhood of Sheik Jarrah, the general secretary told a journalist, “Politicians need to act and prevent this human tragedy. “Although there are many holy sites in the Holy Land, the people who live on the land are also holy. This is not about political principles, this is about human beings,” he said.

WCC Palestinian and Jewish Activists Issue an Appeal for Peace
The plight of Palestinians living under Israeli occupation and the need to hold the Israeli State accountable under international law were highlighted at a round-table hosted by the Palestine Israel Ecumenical Forum (PIEF) in Geneva. The PIEF is part of the WCC programme activity.

The round-table was an important event marking the WCC and PIEF sponsored World Week for Peace in Palestine Israel. Other major activities were church services, seminars and ecumenical conferences in more than 20 countries.

In Geneva Palestinian activist Hazem Jamjoum declared: “After 62 years in which Palestinians have suffered continued dispossession, forced displacement, apartheid, occupation and colonization, we just want people to begin to say, the State of Israel is not special, it is not above international law.”

Peace Building in Africa
The church’s role in building a just peace in Africa was highlighted by three WCC advisory groups in Addis Ababa, Ethiopia, that met to recognize the end of the Decade to Overcome Violence (DOV) and to prepare for the International Ecumenical Peace Convocation (IEPC) set for May 2011 in Kingston, Jamaica.

“What we learned is that Africa is not just the cradle of humanity but the cradle of hope and a cradle of reconciliation as well,” said Prof. Dr. Fernando Enns, moderator of both DOV and the IEPC Planning Commission.

He added that Patrick Mazimhaka, former deputy chairperson of the African Union, taught us that “the root causes of violence in Africa are exclusion and neglect of people.”

Condonences and Prayers to People of Chile
The WCC called upon all of its 349 member churches around the world to pray for the people of Chile, victims of a powerful earthquake along the coastline of central Chile.

The earthquake struck at 3 A.M. Saturday morning and measured 8.8 on the Richter scale. It set off tsunami warnings throughout the Pacific, including as far away as Japan.

The earthquake was one of the five most powerful on record, the most powerful being another quake in Chile in 1960. It registered 9.5 on the Richter scale. The 2010 quake killed nearly 700 people, and the Red Cross estimated that it severely damaged around 500,000 houses.

Palestine Kairos Document a Moment of Truth and Hope
In 1985 Christians launched a Kairos Document assailing apartheid in South Africa. Few people believed in this kind of diplomacy. “But it did work. That is why we are embracing faith and hope (in a second Kairos Document) to deal with a situation (in Israeli-occupied Palestine) which has resisted all efforts of morality as well as legal efforts.”

These words were pronounced by Nora Carmi, a Sabeel Ecumenical Liberation Theology Centre staff member in Jerusalem at WCC’s 2010 UN Advocacy Week in Geneva.

“We call it a word of faith, hope and love from the heart of Palestinian suffering because the Palestinian cause is a just cause and we have to stand by it.”

Palm Sunday Demonstrators Break Out of Bethlehem on Way to Jerusalem
Echoing Jesus’ entrance into Jerusalem some 2,000 years ago, crowds of people waving palm branches accompanied riders on a pony and two donkeys through a checkpoint between Bethlehem and Jerusalem on Palm Sunday in 2010.

The march, which included 150 Palestinians, Israeli activists, WCC member churches, journalists and internationals, was to protest the limitations placed upon Palestinians – Christians and Muslims – to travel to Jerusalem for worship at the city’s holy sites. The march was supposed to have stopped at the checkpoint, but approximately 100 protesters made their way through the gate because apparently the Israeli security guards were unprepared. The marchers then managed to walk through a second gate and to the road to downtown Jerusalem still led by the donkey and the horse.
Young Muslims, Jews and Christians Become Peace Facilitators

A number of young adults from each of three faith groups – Muslims, Jews and Christians – lived for a week together at the WCC Ecumenical Institute in Bossey, Switzerland, near Geneva.

They focused on the shared value of peace, which is a commonly held value within Judaism, Islam and Christianity. They became peace facilitators.

“Whether it is visiting a church, synagogue or mosque, or having formal lectures outlining different faith approaches to contemporary issues, or just socializing and enjoying each other’s company, the group is challenged to live together and grow as a community, overcoming stereotypes and preconceived understandings of each other,” said Tara Tautari, programme executive for WCC’s Education and Ecumenical Formation.

Christians and Muslims Want an Anti-Crisis Response Group

An international consultation on Muslim-Christian relations ended with “a call for the formation of a joint working group which can be mobilized whenever a crisis threatens to arise and Christians and Muslims find themselves in conflict.”

About 65 Muslim and Christian leaders and scholars had earlier participated in a four-day international consultation on “Transforming Communities: Christians and Muslims Building a Common Future” in November at WCC’s Ecumenical Centre.

In a joint statement, participants declared, “Religion is often invoked in conflict creation, even when other factors, such as unfair resource allocation, oppression, occupation and injustice, are the real roots of conflict. We must find ways to ‘disengage’ religion from such roles and to ‘reengage’ it towards conflict resolution and compassionate justice.”

Conference Looks at Church’s Responsibility to Confront Racism

Thirty participants from 15 countries held a four-day conference in Cleveland, Ohio, to discuss what to do about the persistence of racism, caste-based discrimination and other exclusionary practices.

Among the discriminated victims are the Dalits in South Asia, indigenous peoples in Canada, ethnic, linguistic and religious minorities, people of African descent, and the Roma and Muslims in Europe.

“We are convinced that the churches would be remiss in their mission if they failed to heed the cry of those who suffer under the oppression of racism,” the conference participants agreed in a seven-page summary of their opinions.

There would have been 16 countries represented if, ironically, the USA visa policies had not refused entrance to a Palestinian delegate.

WCC Putting Faith at Work to Halt the Spread of HIV

“We promise to work tirelessly to end all stigmatizing attitudes and actions until people living with HIV are fully included in our religious communities and societies.”

This personal commitment to action was signed by some 40 leaders of Bahá’í, Buddhist, Christian, Hindu, Jewish, Muslim and Sikh faiths at a global summit on HIV in Amsterdam. The WCC played an active role in the event and signing.

The stigma associated with HIV and AIDS has been like that of no other disease, said Abune Paulos, patriarch of the Ethiopian Orthodox Tewahedo Church, and a president of the World Council of Churches. Another WCC regional president, Rev. Dr Ofelia Ortega, from the Presbyterian-Reformed Church in Cuba, said HIV victims “needed not just compassion but justice.”

“I think it is important that churches take far more interest in the development of communities, and in what is happening to people in depressed inner city communities.”

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Total income decreased by CHF 3.8 million compared to 2009. The strength of the CHF against the EUR, USD and other currencies had an estimated unfavourable impact of CHF 1.4 million on contributions compared to 2009; the unfavourable foreign exchange rates also resulted in realised and unrealised foreign exchange losses of CHF 0.4 million.

The financial results for the year were satisfactory, exceeding the budgeted target for an increase of CHF 0.5 million in unrestricted and designated funds. Total funds and reserves were increased by CHF 1.3 million. WCC reports CHF 40.8 million in funds and reserves at 31 December 2010 (2009: CHF 39.5 million).

### WCC Financial Overview 2010

#### FINANCIAL RESULTS
(Swiss francs 000’s)

<table>
<thead>
<tr>
<th></th>
<th>Unrestricted and designated funds 2010</th>
<th>Restricted funds 2010</th>
<th>Total funds 2010</th>
<th>Total funds 2009</th>
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<td>21,336</td>
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<td>(423)</td>
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<td>Rental income, sales and other income</td>
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<td>27,669</td>
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#### EXPENDITURE
(Swiss francs 000’s)

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<tr>
<th></th>
<th>Restricted funds 2010</th>
<th>Total funds 2010</th>
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<tr>
<td>Direct programme costs: grants</td>
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<td>2,677</td>
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<td>Operating and other programme costs</td>
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<td>Salaries</td>
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<td>Redistribution of costs</td>
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<tr>
<td>Total costs</td>
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<td>Transfers between funds</td>
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<td>(286)</td>
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<tr>
<td>Transfers (to)/from funds and current liabilities</td>
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<td>87</td>
<td>275</td>
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<tr>
<td>Net increase/(decrease) in funds for the year</td>
<td>635</td>
<td>623</td>
<td>1,258</td>
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#### SOURCES OF INCOME 2010
(Swiss francs 000’s)

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<thead>
<tr>
<th>Source</th>
<th>2010</th>
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<tr>
<td>Programme contributions</td>
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<tr>
<td>Investment and currency gains</td>
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<tr>
<td>Rental income, sales and other income</td>
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<tr>
<td>Membership income</td>
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<td>Unrestricted contributions</td>
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<td></td>
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<td>10,000</td>
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<td></td>
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<td>15,000</td>
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#### EXPENDITURE BY PROGRAMME 2010
(Swiss francs 000’s)

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<tr>
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<td>General Secretariat</td>
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<tr>
<td>WCC and the Ecumenical Movement in the 21st Century</td>
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<tr>
<td>Unity, Mission, Evangelism and Spirituality</td>
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<tr>
<td>Public Witness: Addressing Power, Affirming Peace</td>
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<td></td>
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<tr>
<td>Justice, Diakonia and Responsibility for Creation</td>
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<tr>
<td>Education and Ecumenical Formation</td>
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<tr>
<td>Inter-religious Dialogue and Cooperation</td>
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<tr>
<td>Communications</td>
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<tr>
<td></td>
<td>5,000</td>
<td>10,000</td>
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<td></td>
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WCC Income and Contributors 2010

### INCOME TRENDS
(Swiss francs 000’s)

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<th></th>
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<th>2005</th>
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<td>6,593</td>
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<td>23,713</td>
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<td>IEPC</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>42</td>
<td>352</td>
</tr>
<tr>
<td>Multilateral sharing</td>
<td>4,909</td>
<td>4,977</td>
<td>3,509</td>
<td>2,639</td>
<td>1,434</td>
<td>575</td>
<td>—</td>
</tr>
<tr>
<td>Assembly</td>
<td>627</td>
<td>3,004</td>
<td>1,953</td>
<td>115</td>
<td>104</td>
<td>97</td>
<td>76</td>
</tr>
<tr>
<td>ACT Development</td>
<td>—</td>
<td>200</td>
<td>523</td>
<td>767</td>
<td>848</td>
<td>913</td>
<td>—</td>
</tr>
<tr>
<td>Other income</td>
<td>5,950</td>
<td>7,995</td>
<td>7,547</td>
<td>6,270</td>
<td>3,537</td>
<td>7,196</td>
<td>5,882</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>45,708</td>
<td>49,251</td>
<td>44,634</td>
<td>41,028</td>
<td>35,742</td>
<td>36,262</td>
<td>32,468</td>
</tr>
</tbody>
</table>

### FINANCIAL CONTRIBUTORS 2010

**Main contributors**

*Note: The list includes all member churches, partner organizations and other bodies that contributed more than CHF 20,000 to the WCC in 2010.*

- African Methodist Episcopal Church
- American Baptist Churches in the USA
- Anglican Church of Canada
- Brot für Alle
- Catholic Committee for Cultural Collaboration
- Christian Aid
- Christian Church (Disciples of Christ) in the United States
- Christian Council of Sweden
- Christoffel Blinden Mission International
- Church of England
- Church of Greece
- Church of Norway
- Church of Scotland
- Church of Sweden
- Church World Service
- CIDA-Canadian International Development Agency
- Council for World Mission
- DanChurchAid
- Diakonisches Werk der EKD
- EED-Church Development Service
- Episcopal Church in the USA
- Evangelical Church in Hessen and Nassau
- Evangelical Church in Rhineland
- Evangelical Lutheran Church in America
- Evangelical Lutheran Church in Denmark
- Evangelical Lutheran Church of Finland
- Evangelical Lutheran Church of Württemberg
- Evangelical Reformed Church of Canton St Gallen
- Evangelische Kirche in Deutschland
- Evangelisches Missionswerk in Deutschland
- Federation of Swiss Protestant Churches
- Femmes Protestantes en Suisse
- Finn Church Aid
- Finnish Evangelical Lutheran Mission
- Fondation pour l’aide au Protestantisme Réformé
- Foundation for Theological Education in Southeast Asia
- HEKS-Hilfswerk der Evangelischen Kirchen Schweiz
- ICCO-Interchurch Organization for Development Cooperation
- Kerk in Actie
- Korean Methodist Church
- Methodist Church of Great Britain
- Mission Covenant Church of Sweden
- Nathan Soderblom Memorial Fund
- National Council of Churches in Australia
- North Elbian Evangelical Lutheran Church
- Norwegian Church Aid
- Norwegian Ministry of Foreign Affairs
- Presbyterian Church (USA)
- Presbyterian Church in Canada
- Presbyterian Church of Korea
- Protestant Church in the Netherlands
- Protestant Federation of France
- Reformed Church in America
- Reformed Church of Aargau
- Reformed Church of France
- Religious Society of Friends
- Stichting Rotterdam
- United Church of Canada
- United Church of Christ
- United Methodist Church
- Uniting Church in Australia
- World Health Organization
- World Vision International

**Other contributors (less than CHF 20,000)**

- Member churches
- Specialized ministries
- Organizations
- Individuals
- Local congregations
- Local ecumenical bodies
- Local contributions
WCC Governing Bodies and Staff Leadership 2010

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Ecumenical Patriarchate of Constantinople

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Mennonite Church (USA)

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

WCC PROGRAMME & MANAGEMENT
The WCC central committee adopted a new programme framework and organizational structure in January 2007. The changes reflect the guidance from the Ninth Assembly and a wide consultative process in 2006.
## Africa

- Africa Inland Church - Sudan
- African Christian Church and Schools (Kenya)
- African Church of the Holy Spirit (Kenya)
- African Israel Nineveh Church (Kenya)
- African Protestant Church (Cameroon)
- Anglican Church of Burundi
- Anglican Church of Kenya
- Anglican Church of Southern Africa (South Africa)
- Anglican Church of Tanzania (Tanzania)
- Association of Baptist Churches in Rwanda (Rwanda)
- Association of Evangelical Reformed Churches of Burkina Faso
- Church of Christ - Harriet Mission (Harriet Church) (Ivy Coast)
- Church of Christ in Congo - Anglican Community of Congo (DRC)
- Church of Christ in Congo - Baptist Community of Congo (DRC)
- Church of Christ in Congo - Community of Disciples of Christ in Congo (DRC)
- Church of Christ in Congo - Evangelical Community of Congo (Republic of Congo)
- Church of Christ in Congo - Mennonite Community in Congo (DRC)
- Church of Christ in Congo - Presbyterian Community of Congo (DRC)
- Church of Christ in Congo - Presbyterian Community of Kinshasa (DRC)
- Church of Christ in Congo - Protestant Baptist Church in Africa/Episcopal Baptist Community in Africa (DRC)
- Church of Christ Light of the Holy Spirit (DRC)
- Church of Jesus Christ in Madagascar
- Church of Jesus Christ on Earth by his Special Envoy Simon Kimbangu (DRC)
- Church of Nigeria (Anglican Communion)
- Church of the Brethren in Nigeria
- Church of the Lord (Aladura) Worldwide (Nigeria)
- Church of the Province of Central Africa (Zambia)
- Church of the Province of the Indian Ocean (Madagascar)
- Church of Uganda
- Church of the Province of West Africa (Ghana)
- Council of African Instituted Churches (South Africa)
- Episcopal Church of the Sudan
- Eritrean Orthodox Tewahedo Church
- Ethiopian Evangelical Church Mekane Yesus
- Ethiopian Orthodox Tewahedo Church
- Evangelical Baptist Church in Angola
- Evangelical Church of Cameroon
- Evangelical Church of Congo (Republic of Congo)
- Evangelical Church of Gabon
- Evangelical Congregational Church in Angola
- Evangelical Lutheran Church in Congo (DRC)
- Evangelical Lutheran Church in Namibia
- Evangelical Lutheran Church in Southern Africa (South Africa)
- Evangelical Lutheran Church in Tanzania
- Evangelical Lutheran Church in the Republic of Namibia
- Evangelical Lutheran Church in Zimbabwe
- Evangelical Lutheran Church of Ghana
- Evangelical Pentecostal Mission of Angola
- Evangelical Presbyterian Church in South Africa
- Evangelical Presbyterian Church of Togo
- Evangelical Presbyterian Church, Ghana
- Evangelical Reformed Church of Angola
- Kenya Evangelical Lutheran Church
- Lesotho Evangelical Church
- Lutheran Church in Liberia
- Malagasy Lutheran Church (Madagascar)
- Methodist Church of Congo
- Methodist Church in Kenya
- Methodist Church in Zimbabwe
- Methodist Church Nigeria
- Methodist Church of Southern Africa (South Africa)
- Methodist Church of Togo
- Methodist Church Sierra Leone
- Moravian Church in South Africa
- Moravian Church in Tanzania
- Native Baptist Church of Cameroon
- Nigerian Baptist Convention
- Presbyterian Church in Cameroon
- Presbyterian Church in Rwanda
- Presbyterian Church of Africa (South Africa)
- Presbyterian Church of Cameroon
- Presbyterian Church of East Africa (Kenya)
- Presbyterian Church of Ghana
- Presbyterian Church of Liberia
- Presbyterian Church of Mozambique
- Presbyterian Church of Nigeria
- Presbyterian Church of the Sudan
- Protestant Church of Algeria
- Protestant Methodist Church of Benin
- Province of the Anglican Church of Rwanda
- Reformed Church in Zambia
- Reformed Church in Zimbabwe
- Reformed Church of Christ in Nigeria
- Reformed Presbyterian Church of Equatorial Guinea
- The African Church (Nigeria)
- Union of Baptist Churches in Cameroon
- United Church of Christ in Zimbabwe
- United Church of Zambia
- United Congregational Church of Southern Africa (South Africa)
- United Methodist Church of Ivory Coast
- Uniting Presbyterian Church in Southern Africa (South Africa)
- Uniting Reformed Church in Southern Africa (South Africa)

## Asia

- Anglican Church in Aotearoa, New Zealand and Polynesia
- Anglican Church in Japan
- Anglican Church of Australia
- Anglican Church of Korea
- Bangladesh Baptist Church Sangha
- Baptist Union of New Zealand
- Batak Christian Community Church (GPXB) (Indonesia)
- Bengali-Orissa-Bihar Baptist Convention (India)
- China Christian Council
- Christian Church of Central Sulawesi (GKST) (Indonesia)
- Christian Church of Sumba (GKS) (Indonesia)
- Christian Churches New Zealand
- Christian Evangelical Church in Minahasa (GMMI) (Indonesia)
- Christian Evangelical Church of Sangihe Talaud (GMST) (Indonesia)
- Christian Protestant Angkola Church (GPFA) (Indonesia)
- Christian Protestant Church in Indonesia (GPKI)
- Church of Bangladesh (Bangladesh)
- Church of Ceylon (Sri Lanka)
- Church of Christ in Thailand
- Church of North India
- Church of Pakistan
- Church of South India
- Church of the Province of Myanmar
- Churches of Christ in Australia
- Convention of Philippine Baptist Churches
- East Java Christian Church (GKJW) (Indonesia)
- Episcopal Church in the Philippines
- Evangelical Christian Church in Halmahera (GMMI) (Indonesia)
- Evangelical Christian Church in Tanah Papua (GKIPIT) (Indonesia)
- Evangelical Methodist Church in the Philippines
- Hong Kong Council of the Church of Christ in China
- Indonesian Christian Church (GKI)
- Indonesian Christian Church (HKI)
- Javanese Christian Churches (GKJ) (Indonesia)
- Kalimantan Evangelical Church (GKE) (Indonesia)
- Karo Batak Protestant Church (GBKP) (Indonesia)
- Korean Christian Church in Japan
- Korean Methodist Church
- Lao Evangelical Church
- Malankara Orthodox Syrian Church (India)
- Mar Thoma Syrian Church of Malabar (India)
- Mara Evangelical Church (Myanmar)
- Methodist Church in India
- Methodist Church in Indonesia (GMI)
- Methodist Church in Malaysia
- Methodist Church in Singapore
- Methodist Church of New Zealand
- Methodist Church, Sri Lanka
- Methodist Church, Upper Myanmar
- Myanmar Baptist Convention
- Nias Christian Protestant Church (BNKP) (Indonesia)
- Orthodox Church in Japan
- Pasundan Christian Church (GKP) (Indonesia)
- Philippine Independent Church
- Presbyterian Church in Taiwan
- Presbyterian Church in the Republic of Korea
- Presbyterian Church of Aotearoa New Zealand
- Presbyterian Church of Korea
- Presbyterian Church of Pakistan
- Protestant Christian Batak Church (HKBP) (Indonesia)
- Protestant Christian Church in Bali (GKPB) (Indonesia)
- Protestant Church in Indonesia (GPI) (Indonesia)
- Protestant Church in the Moluccas (GPMI) (Indonesia)
- Protestant Church in Sabah (Malaysia)
- Protestant Church in South-East Sulawesi (GEPULTRA) (Indonesia)
- Protestant Church in Timor Loro's(e) (East Timor)
- Protestant Church in Western Indonesia (GPB)
- Protestant Evangelical Church in Timor (GMIT) (Indonesia)
- Samavesam of Telugu Baptist Churches
- Simalungun Protestant Christian Church (GKPS) (Indonesia)
- Toraja Church (GT) (Indonesia)
- United Church of Christ in Japan
- United Church of Christ in the Philippines
- United Evangelical Lutheran Church in India
- Uniting Church in Australia

## Caribbean

- Baptist Convention of Haiti
- Baptist Church in the Province of the West Indies (Bahamas)
- Jamaica Baptist Union
- Methodist Church in Cuba
- Methodist Church in the Caribbean and the Americas (Antigua and Barbuda)
- Methodist Church of Puerto Rico
- Moravian Church in Jamaica
- Moravian Church in Suriname
- Moravian Church, Eastern West Indies Province (Antigua and Barbuda)
- Presbyterian Church in Trinidad and Tobago
- Presbyterian-Reformed Church in Cuba

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The World Council of Churches has 349 member churches representing 18 church families in more than 140 countries on six continents.

Methodist Church in Singapore
Methodist Church of New Zealand
Methodist Church, Sri Lanka
Methodist Church, Upper Myanmar
Myanmar Baptist Convention
Nias Christian Protestant Church (BNKP) (Indonesia)
Orthodox Church in Japan
Pasundan Christian Church (GKP) (Indonesia)
Philippine Independent Church
Presbyterian Church in Taiwan
Presbyterian Church in the Republic of Korea
Presbyterian Church of Aotearoa New Zealand
Presbyterian Church of Korea
Presbyterian Church of Pakistan
Protestant Christian Batak Church (HKBP) (Indonesia)
Protestant Christian Church in Bali (GKPB) (Indonesia)
Protestant Church in Indonesia (GPI) (Indonesia)
Protestant Church in the Moluccas (GPMI) (Indonesia)
Protestant Church in Sabah (Malaysia)
Protestant Church in South-East Sulawesi (GEPULTRA) (Indonesia)
Protestant Church in Timor Loro's(e) (East Timor)
Protestant Church in Western Indonesia (GPB)
Protestant Evangelical Church in Timor (GMIT) (Indonesia)
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Toraja Church (GT) (Indonesia)
United Church of Christ in Japan
United Church of Christ in the Philippines
United Evangelical Lutheran Church in India
Uniting Church in Australia

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The total membership represents more than 550 million people. Among these Europe as a region and the Eastern Orthodox as a church family have the largest membership of churches within the WCC.

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