

REPORT OF PROGRAMME UNIT EDUCATION AND RENEWAL

Since the last meeting of the Central Committee new directors have taken up their responsibilities in the sub-units on Education (Dr. Ulrich Becker), Youth (Mr. Peter Moss) and Renewal and Congregational Life (Rev. David Gill). Changes of structure and programme emphases decided upon by the Central Committee have been implemented. Several consultations and other meetings have taken place. The details are reported below by each of the sub-units.

Several staff departures should be noted. The Rev. Leslie Clements and the Rev. Rex Davis will leave the WCC in September. The Rev. Gerson Meyer has transferred to the Latin America desk of CICARWS. Mr. Yushi Nomura will be concluding a short-term assignment with this Unit and the Communication Department. Candidates are being sought for five staff posts that are or soon will be vacant.

The first meetings of all four sub-unit Working Groups will take place immediately prior to the Central Committee, at which point it will be necessary to update the report that follows.

SUB-UNIT ON EDUCATION

This sub-unit - enlarged by two new Programmes, Family Ministries and the Portfolio on Biblical Studies - has been trying to implement the main thrusts of its programme and the recommendations from the 1976 Central Committee meeting, in a more integrated approach. "The clear and confident articulation of the Christian faith" is the unifying factor that binds together its programmes and activities "in the theological education for the whole people of God, Christian and general education", planned or carried out in recent months.

With this emphasis, the sub-unit has followed up curriculum development programmes in both Sunday schools and day schools. Significantly, most of the curricula it sponsors pay special attention to leadership development, e.g. East Africa ("Christian Living Today") and Latin America (New Life in Christ Curriculum). The Oriental Orthodox Curriculum is being published in India and Egypt. New requests for assistance in starting curriculum projects sharpen the question: how can we help the churches achieve a balanced recognition of both a theologically responsible interpretation of Scripture and living traditions, and a realistic and critical analysis of what people experience in life and for which they have to be responsible? Education for ecumenism in

Curriculum development and special programmes and projects will, in cooperation with the sub-unit on Renewal and Congregational Life, come to the fore in the future.

Taking up the Central Committee request to find and circulate models of common catechetical programmes, the sub-unit has discovered several of these being developed in cooperation between confessional families. A document evaluating such programmes is now ready for circulation among the member churches.

A further contribution to a clear and confident articulation of Christian faith, and thus to a confessing community, is made by the Portfolio for Biblical Studies. The director for biblical studies acts for the WCC secretariat as a biblical consultant. At the invitation of churches and national councils, he conducts training courses for Bible study enablers so that more Christians may be equipped to give an account of the faith and hope by which they live.

For the last five years, the sub-unit has sought to help churches reappraise their role in education as a whole. Currently it is evaluating results gleaned from several consultations, to identify guidelines to assist member churches in this ministry. With a Programme for Church Sponsored or Church Related Educational Institutions, it attempts "to help the churches to evaluate the role of their church-sponsored schools, colleges, universities, institutions, etc...." (Central Committee 1976). An Ad-Hoc Committee that met in April 1977 tested the objectives of this Programme and set criteria for stimulating "the rethinking and revitalization of the church's education mission". The quest now is for models with which to implement this programme, beginning in one region or country.

In adult education the sub-unit is continuing its literary programmes, working especially in some newly independent African countries in cooperation with CCPD and the Institute of Cultural Action in Geneva. A published report on these projects illustrates their importance and possible adaptation for other situations.

The Family Power Social Change Project gains momentum as 60 selected family groups around the world complete their discussions on the first "working papers" and "contract" to stay in the project for its duration. This exercise in "people involvement" has in some cases enlisted three generational groups. The project expects to provide insights into people's aspirations and problems, and models of social action, to shape churches' family programmes.

The churches' ministry to, with and through children remains a top priority and a paper on this will be presented to the Central Committee. Underlying these and other programmes of Family Ministries, including the ongoing work of leadership development in this field, are proposed or continuing studies in some of today's controversial issues in sexual ethics and behaviour.

The Scholarships and Leadership Development Programme has attempted to implement the recommendations of the 1976 Central Committee and to identify future thrusts for the programme. It was helped by the new formulation of Aims and Functions proposed by a representative group of national correspondents in October 1976: "The aim of the Scholarships Programme of the WCC is to help the training of selected men and women and thereby assist Churches and Christian Institutions in their task of expressing their Christianity in ways suited to their time and place." Many urgent questions, however, remain. What factors have limited women's full involvement? (Here, cooperation between the sub-unit on Women in Church and Society and the Scholarships Office has to be strengthened). How can denominational scholarships programmes be encouraged to join us in pooling resources, to avoid reinforcing divisions among churches? How can the sub-unit help churches more effectively to identify their needs and plan common strategies for training personnel to meet those needs?

The report on the sub-unit on Education shows some examples of cooperation between the several programmes within the sub-unit and in Unit III as a whole. The Staff Working Group on Education (separate report on this to be presented to Central Committee) has helped improve coordination of educational programmes in the WCC, particularly in establishing collaboration between this sub-unit and the Theological Education Programme in Unit I.

SUB-UNIT ON RENEWAL AND CONGREGATIONAL LIFE

Established by the Central Committee last August, the sub-unit has begun to give programmatic expression to the enhanced WCC concern, evident at the Nairobi Assembly and since, for the life and witness of the local congregation.

An enlarged staff was appointed. "Renewal and congregational life" became a focus for the WCC staff's Week of Meetings in November. A special meeting of the sub-unit's Core Group in January reflected at length on the Nairobi and Central Committee debates and saw the sub-unit functioning as: and advocate of the local congregation within the WCC; an interpreter of the WCC to the local congregation; a facilitator of communication between local congregations themselves. Meanwhile such responsibilities as the editorship of RISK, the coordination of Unit III finance and the involvement of one staff member in CICARWS activities for the Pacific have been maintained.

Priority was given to staff contacts with the churches by means of travel (in North and South America, the Pacific and Europe, during this period) and correspondence, to obtain a clearer picture of what is already happening by way of congregational renewal, who are the key resource people in the churches and

what concrete initiatives might usefully be taken by the World Council. Responses to a letter of enquiry by the General Secretary to all member churches and national and regional councils suggest a great interest in this new programme emphasis and an equally great variety in the ways the churches themselves are acting upon it.

Subject to guidance expected from the first meeting of the Working Group in July, several programme elements begin to emerge for the sub-unit.

1. The encouragement of congregational "self-study". To this end, as a pilot project, a West African regional consultation is planned in collaboration with the Institute for Church and Society, Ibadan, Nigeria, 29 November - 4 December, 1977. Also, the sub-unit will be involved with CWME's study on "The Life Style of Congregations in Mission" in the preparation of self-study material for use by congregations.

2. Contacts with movements and centres of renewal. A small consultation with representative leaders of the charismatic renewal scheduled for September 5-9, Rostrevor, Northern Ireland, is expected to review the situation of the neo-pentecostal movement and suggest ways in which the WCC should in future respond to it. The sub-unit, continuing its support role with the World Collaboration Committee of Christian Lay Centres, Academies and Movements for Social Concern, is organising a world consultation (Naramata, B.C., Canada, October 17-22) of some 50 people from such centres and movements on the theme "The Bible in our Situation and in our Work". Participants' contacts with the Canadian churches in conjunction with this meeting are expected to illuminate another of the sub-unit's concerns: how to help the movement of people, interdenominationally and interculturally, to communicate more effectively, person-to-person, the meaning of ecumenism.

3. The Worship of the congregation. An ecumenical consultation is envisaged for 1978, bringing together people experimenting liturgically and others carrying official responsibility for liturgical developments in the churches, as proposed last year by the Review Committee. Meanwhile, the sub-unit has been collaborating with Faith and Order in preparing material for the projected Ecumenical Prayer Calendar and next year's Week of Prayer for Christian Unity.

4. Cooperative ventures. For this sub-unit more than most, collaboration with other WCC programmes is crucial. Specific ventures past, present or envisaged, in addition to those listed above, include:

- with Faith and Order, a small consultation last December on "Towards a Fellowship of Local Churches Truly United" (see the report In Each Place).
- with Bossey, a two-week course on renewal and congregational life in mid-1978.

- with the Communication Department, responsibility for RISK (it is proposed that primary editorial responsibility be located henceforth with the Communication Dept., with the RISK format retained but the quarterly transformed into a booklet series); support for and during the recent editorial interregnum assistance with One World; popular flyer entitled "The World Council of Churches ... and You" (200,000 copies); booklet Your Guide to the Programmes of the World Council of Churches in preparation.
- with Education, the possibility of a joint initiative in the field of education for ecumenism will be discussed by the two Working Groups in July.
- with CCPD, on "The Search for new Life Styles".
- with the staff groups working on (a) Spirituality and (b) the Just, Participatory and Sustainable Society, separate reports from which will be presented to the Central Committee.

Conversations proceed with other sub-units, and staff contacts have been made with other bodies (e.g. the LWF Department of Studies, and the Vatican's Pontifical Council for the Laity), so additional collaborative efforts may be anticipated.

SUB-UNIT ON WOMEN IN CHURCH AND SOCIETY

During the past year the sub-unit was engaged in strengthening the new programmes approved by 1976 Central Committee.

The Programme in Development for Rural women has stimulated requests for support from many locally initiated projects. With resources provided by member churches and church women's groups, the sub-unit has been able to respond to many of these requests. Examples of typical projects are: a leadership training scheme introducing women to new concepts of development and community organisation, and another for women who will develop local community centres offering literacy education and economic and marketing skills.

Staff travel and correspondence has helped interpret the programme generate interest and build up resources for project support. Plans call for organising local leadership training seminars in rural areas. The staff is also collating documentation and research on the needs of women in rural areas and on strategies that might be followed in responding to such needs. The sub-unit is also exploring means of strengthening communication in order to share the activities of the programme and to engage the churches in this focus on development for rural women.

The study on The Community of Women and Men in the Church is being conducted jointly with the Commission on Faith and Order. At various meetings and through staff travel and correspondence the study is being promoted for use in the churches, and already several responses from local groups have been communicated to the two sponsoring departments. Its timeliness is underscored by the increasing urgency of the ecumenical debate about the ordination of women.

In September, the first global consultation of Orthodox women met in Roumania. The 45 participants from 18 countries focused on the role and participation of women in the Orthodox churches. They specifically noted as important the issues of education and vocation, the relationship between the family and the church, the involvement of Orthodox women in the ecumenical movement, and the faithful witness of Orthodox women in situations of tension in the world. The sub-unit is seeking to involve more women and the churches in the discussions begun by the participants in Roumania. One seminar was organised recently with women from a country examining the specific implications of the issues for their own situation. It is hoped that more regional and local meetings will be organised.

Another major event was an international consultation of women responsible for women's programmes in their churches. Participants stressed the importance of utilizing the talents of women in discussions and actions around several key issues currently before the churches: empowering women to serve more effectively in the church, human rights, racism, styles of mission and witness, new life styles and the New International Economic Order. They underlined the need to encourage local church women's groups and movements to expand their contributions to the life of the churches and to the ecumenical movement in general. At the time of writing, the report from this consultation is in preparation. It is designed as an account of the consultation discussions, but in the style of a "manual" for use by local groups in planning their programmes.

In March a preliminary meeting of Christian women of Europe met in Geneva. In "An open letter to Christian European women", they noted the growing concern of women for worldwide problems such as peace, human rights, new life styles, the New International Economic Order, tension between different ideologies, and the need to redefine women's identity toward a new broader consciousness. Calling on all Christian women in Europe to seek means of meeting and sharing together these urgent concerns, participants plan for another, more fully representative meeting in November 1977.

The following are some of the other important issues for which the sub-unit is seeking appropriate responses:

- Cooperation with international women's organisations;
- problems for the increasing numbers of women refugees and migrant workers;

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The following are some of the other important issues for which the sub-unit is seeking appropriate responses:

- Cooperation with international women's organisations;
- problems for the increasing numbers of women refugees and migrant workers;

- promotion of dialogue and understanding among churches with varying positions on the ordination of women, and on human rights and racism as they affect women;
- means of communication on all issues related to women and leadership development.

SUB-UNIT ON YOUTH

Since the Central Committee 1976, the sub-unit has begun building a new WCC youth programme.

A high priority has been the widening of youth contacts and the development of communication. A Youth Newsletter has been started in English and French, and the possibility of publishing in Spanish is being explored. It is hoped to develop the Newsletter to include reports and features on significant youth events and programmes, using materials from all over the world, and giving simple information about the WCC and its programmes. Churches and councils are being encouraged to take extra copies for distribution nationally and there has been a positive response to date. The sub-unit's links are being extended by personal contacts, with assistance from existing members of the network and by use of the networks of the Regional Youth Secretaries. Contact has been made with other Geneva-based organisations - YMCA, YWCA, WSCF, Frontier Internship in Mission, Scouts and Guides - and the WCC's participation in the Geneva Informal Meeting of International Youth Non-Governmental Organisations, which is under the auspices of the UN Division of Social Affairs and brings together a wide range of student and youth movements, has been revived. Further progress is being made through staff travel, particularly in Asia and Europe.

The Regional Youth Secretaries met in Geneva April 25-29, 1977, and agreed on a broad sharing of information and publications, especially materials on rural youth problems and youth unemployment, which they highlighted as priority areas. This goes further than previous arrangements and could be the basis of much greater cooperation over the next few years. The Secretaries encouraged the sub-unit to develop the sharing of resources and personnel in relation to regional and national programmes. This general idea, and several specific suggestions, are to be discussed by the Youth Working Group in July.

The first consultation of the new programme has the theme "Christian Witness for Social Justice" and will be held at Bossey August 25 to September 4. 45-50 young people from all regions will reflect on their faith and action in relation to several topics presented in cooperation with CCPD and CCIA. The participants are expected to share their national and personal

experiences and to consider future possibilities for witness and action. At the time of writing, recruitment is still continuing, but it seems that the very diverse participants will bring with them a wide range of experience and insights. They include previous participants in WCC youth programmes as well as young people having their first such experience.

The recruitment of stewards for the Central Committee meeting has been so successful that many good applicants could not be accepted. About 25 nationalities will be represented, and it is hoped to involve them in other aspects of the sub-unit's work in the future.

The World Youth Projects administration has been continued. It was discussed at the meeting of Regional Youth Secretaries, who made proposals for consideration by the Working Group, covering administrative procedures, nature of projects and written materials.

The Ecumenical Youth Service work camp programme includes 27 projects in 1977 compared with 21 last year. The evaluation of the programme will take place after a staff visit to Africa later this year, since most of the camps take place there. The evaluation will consider the programme not merely as it now is, but also as it might be redeveloped.

Guidance is awaited from the first full meeting of the sub-unit Working Group in July, to elaborate further the directions to be taken and strategies to be employed in the development of the new Youth programme.

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REPORT TO CENTRAL COMMITTEE, July/August 1977

SUB-UNIT ON EDUCATION

The Sub-unit on Education - enlarged by two new Programmes, Family Ministries and the Portfolio on Biblical Studies - has been trying to implement the main thrusts of its programme and the recommendations from the 1976 Central Committee meeting, in a more integrated approach. "The clear and confident articulation of the Christian faith" is the unifying factor that binds together all efforts for our programmes and activities "in the theological education for the whole people of God, Christian and general education", planned or carried out during the last months.

Under this aspect we have been following up curriculum development programmes in both Sunday schools and day schools. Significant is the fact that most of the curricula which we sponsor pays special attention to leadership development, e.g. East Africa (Christian Living Today" and Latin America (New Life in Christ Curriculum). The Oriental Orthodox Curriculum is being published in India and Egypt, and this will be a significant help to Sunday school teachers in churches which are involved in this programme. Meanwhile new requests for our assistance in starting curriculum projects have reached us and our main question is: how can we help for a balanced recognition of both a theologically responsible interpretation of Scripture and living traditions, and a realistic and critical analysis of what people experience in life and for which they have to be responsible? Education for ecumenism in curriculum development and special programmes and projects will, in cooperation with the Sub-unit on Renewal and Congregational Life, come to the fore in the future.

Taking up the Central Committee request to find and circulate models of common catechetical programmes, we discovered quite a number of these being developed in cooperation between confessional families. A document evaluating such programmes is now ready for circulation among the member churches.

A further contribution to a clear and confident articulation of Christian faith and thus to a confessing community, is made by the Portfolio for Biblical Studies. What or better who is to be confessed? This question arises in all WCC units, and the director for biblical studies acts at the WCC headquarters as a biblical consultant. In addition he conducts at the invitation of churches and National Councils, training courses for Bible study enablers so that more Christians be equipped to give an account of the faith and hope by which they live.

Over the last five years, the Office of Education has sought to help member churches to reappraise their role in education as a whole. Now we are trying to evaluate the results from several consultations

from the different parts of the world, seeking to identify guidelines to assist member churches in this ministry. By a Programme for Church Sponsored or Church Related Educational Institutions, we would like "to help the churches to evaluate the role of their church-sponsored schools, colleges, universities, institutions, etc...." (Central Committee 1976). In an Ad-Hoc Committee meeting held in April 1977 with 15 persons engaged in this field, we tested the objectives of this Programme and set criteria and guidelines for action. The essential aim is described as "to serve as a stimulation to the rethinking and revitalization of the church's education mission". Now we are looking for qualified ways and models to implement this Programme so that we can start in one region or country.

In adult education Paulo Freire continues his programmes for literacy. Especially his involvement in some newly independent countries in Africa, is a remarkable work of cooperation between the Sub-unit on Education, CCPD and the Institute of Cultural Action in Geneva. A report on these projects is published, also for its importance and possible adaptation to other similar situations in Africa.

The Family Power Social Change Project gains momentum as the 60 selected family groups around the world complete their discussions on the first "working papers" and "contract" to stay in the Project for its duration. It is clear that we have reached down to a level of people involvement (in some cases enlisting three generational groups and all with equal numbers of men and women). The Project will provide valid insights into people's aspirations and problems, and models of social action that will be used primarily to shape the local churches' family programmes.

The churches' ministry to, with and through children remains a top priority and a separate paper on this is to be presented to the Central Committee. Underlying these and other clearly identifiable programmes of Family Ministries, including the important ongoing work of leadership development in this field, are proposed or continuing studies in some of today's controversial issues in sexual ethics and behaviour, as they are seen in the light of the Gospel, and as they lay claim on the churches' pastoral concern.

In the WCC Scholarships and Leadership Development Programme, we have been trying during the past year to implement the recommendations from the 1976 Central Committee and to identify future thrusts for the Programme. We have been helped by the new formulation of the Aims and Functions proposed by an international and representative group of our national correspondents in October 1976: "The aim of the Scholarships Programme of the WCC is to help the training of selected men and women and thereby assist Churches and Christian Institutions in their task of expressing their Christianity in ways suited to their time and place."

An excerpt from Section V report of the 1975 Nairobi Assembly challenges us as we respond to requests to include more women in the programme. We must, however, answer some questions : What

factors have so far limited women's full involvement? Is it lack of basic education or is it due to size of family? In this connection, cooperation between the Sub-unit on Women in Church and Society and the Scholarships Office has to be strengthened.

To enable Christians of different persuasions to witness their faith in cooperation in order to make a greater impact, we need to continue our efforts to encourage denominational scholarships programmes to join us in pooling and sharing resources. Recent collaboration established with a Catholic institution should be strengthened. Some pertinent questions are : To what extent are the different programmes prepared to surrender their personal identity? To what extent do existing programmes encourage divisions among churches?

All knowledge and skills gained through the Scholarships Programme should be regarded as God-given gifts and tools to be used for effective witness in church and society. How do we impress this on applicants and their sponsors and how do we help churches, especially those in Africa, to identify their needs and plan common strategies for training personnel to meet those needs? How do we help towards the growth of the ecumenical movement?

The report on the Sub-unit on Education shows some examples for cooperation between the several programmes within the Sub-unit and in Unit III, and we must pay attention to such cooperation. The Staff Working Group on Education (separate report on this to be presented to Central Committee) has been successful in arriving at an effective coordination of educational programmes in the WCC, and also in establishing collaboration between the Sub-unit on Education and the Theological Education Programme in Unit I.

Geneva, 31.5.77
UB/chc

PORTFOLIO FOR BIBLICAL STUDIES

The Portfolio for Biblical Studies, formerly related to the General Secretariat, has now been incorporated into the Sub-unit on Education. As this is for the first time that the Portfolio reports to the Unit III Committee, a short review about the development of its work is in order.

The Exploratory Period (1971-1975)

The Portfolio was established in May 1971 for an initial trial period of three years. The first task was to explore how the WCC and its member churches could more faithfully live, witness and worship "according to the Scriptures" (basis of WCC) and what specific contribution a WCC agency could render in this field. Accordingly several areas of work were explored during this initial period:

- a) Establishment of contacts and working relationships with other international organizations active in the field of Bible studies, e.g. United Bible Societies, various organizations for Daily Bible Reading, the Roman Catholic Federation for the Biblical Apostolate, etc.
- b) Beginning of a documentation service about ways of Bible study in various confessions and continents.
- c) Collaboration with on-going studies and work projects of the WCC: the director for Biblical Studies acted as a biblical consultant in such studies as "The Authority of the Bible" and "Giving Account of the Hope that is in Us" of the Commission on Faith and Order, in the study on "Salvation Today" of the Commission on World Mission and Evangelism, in the study on "Violence and Non-Violence" of the Department on Church and Society, in the on-going work of the Committee of the Churches and the Jewish People in the WCC Dialogue Programme, and in various consultations organized by Unit III.
- d) The shift from Bible study leadership to training courses for Bible study enablers: During the first period, the director was often asked to lead Bible studies at large national and international meetings. As this tended to take up too much time and energy, a conscious shift of policy was made in 1973: from then onwards the emphasis lay on the discovery and training of a new generation of Bible study enablers. Short pilot courses for the training of such Bible study enablers were held at the University of Geneva and in South Korea. This was followed up by similar courses in Indonesia, Dahomey, Finland, Great Britain, Uganda and a second course in Korea.

- e) Research project on the influence of the cultural factor on biblical interpretation: In the period from 1971 to 1974 the director worked for about 1/3 of his time as a research fellow at the "Institut des Sciences Bibliques" of the University of Lausanne. This was made possible by a grant from the Swiss National Fund for Scientific Research. Through exegetical studies and with the collaboration of ad hoc research teams in Korea, Indonesia, Egypt, South Africa, Italy, Czechoslovakia, and North America, the importance of the cultural factor for the interpretation of the crucifixion of Jesus in New Testament times and in different cultures today was examined. A report on this research has been published under the title "KREUZ UND KULTUR: Deutungen der Kreuzigung Jesu im neutestamentlichen Kulturraum und in Kulturen der Gegenwart", Geneva 1975.

Work since the Nairobi Assembly

When in 1974 the initial mandate for the Portfolio for Biblical Studies came to an end and the priorities for a new mandate had to be found, two different policies were considered:

- a) Should the above-mentioned five areas of work be continued and expanded, which would imply the establishment of a full sub-unit on biblical studies with two or three executive staff members?
- b) Or should the work be strictly limited according to the most pressing priorities whereby the director of the Portfolio would work essentially as a consultant with a minimum of representative and administrative functions, responding to invitations rather than taking the initiative for organizing WCC meetings and study projects on biblical studies?

In order to experiment further with this latter type of staff assignment and partly due to financial reasons, the second policy was chosen. Accordingly work in the areas mentioned above under point a), b) and e) has diminished and the main emphasis lies now on the areas of work mentioned above under points c) and d).

Biblical consultative work at the WCC: the director continues to collaborate in the Faith and Order study on "Giving Account of the Hope that is in Us" and the work of the Committee of the Churches and the Jewish People. A beginning of collaboration with the action-research programme on "Ecumenical Sharing of Resources" in Unit II has been made and in Unit III especially the collaboration in the field of lay training continues.

Training Courses for Bible Study Enablers: There are many indications that in the next few years this should be the main emphasis. (For a short description of the programme and aims of such training courses, see the "WCC Focus" in the June issue of ONE WORLD). Since Nairobi such training courses were held in New Zealand (three courses in March 1976), in Fiji, Mexico and Texas (June/July 1976),

in German Switzerland (September 1976), Ethiopia (October 1976), Southern Germany and the DDR (October/November 1976), in Kenya (April 1977) and the USA (July 1977). For the autumn and winter of 1977/78 courses are scheduled for Peru, Mexico, Canada, and various Pacific Islands.

Studies and publications: In spring 1977 a former student of the Ecumenical Graduate School, Miss Maria-Theresa Porcile Santiso, a Roman Catholic from Uruguay, made her field work in connection with the Portfolio for Biblical Studies. She examined the implications for Bible study methods of the pioneering research done by Father Marcel Jousse on the oral tradition and the importance of body movement for learning (cp. her paper Marcel Jousse, 1886-1961). This is part of the preparations made at present for the writing of a hand-book on Bible study methods in response to a reiterated demand from participants of the training courses for Bible study enablers.

Hans-Rudi Weber
Geneva, June 1977

MEMBERS OF THE WORKING GROUP ON EDUCATION

Africa

Prof. Samuel AKLE (Bénin)
Associate Secretary,
Communauté Evangélique d'Action Apostolique (CEVAA),
46 rue de Vaugirard,
75006 Paris,
France.

Mr. Johannes MBATHA,
FELCSA,
P.O. Box 31190,
Braamfontein,
Transvaal,
South Africa.

Mrs. Grace Folake LADOKUN,
St. Patrick Secondary School,
P.M.B. 5098,
Ibadan,
Nigeria.

Asia

Prof. George KOSHY,
Kalaparampil,
Puthenangady,
Kottayam 686 001,
Kerala,
South India.

Dr. Tong Hwan MOON,
Mt. 6-1 Banghak Dong,
Sungbook-ku,
Seoul,
Korea.

Mrs. Prakai NONTAWASEE,
P.O. Box 37,
Chiangmai,
Thailand.

Prof. Dr. Joon Kwan UN, (Proxy for Dr. Moon)
Chung Dong First Methodist Church,
34 Chung-Dong,
Choong-ku,
Seoul,
Korea.

Asia (cont'd)

Rt. Rev. Dionisio VILCHES,
Episcopal Church in the Philippines,
P.O. Box 3167,
Manila,
Philippines.

Latin America and Caribbean

Rev. Luis F. REINOSO,
Latin American Evangelical Commission on
Christian Education (CELADEC),
Avenida General Garzon 2267,
Lima 11,
Peru.

Mrs. Dorinda SAMPATH (Vice-moderator)
7 First Avenue,
Mount Lambert,
Trinidad, West Indies.

Rev. Glauco SOARES DE LIMA,
Igreja Episcopal do Brasil,
Praça Cel. Lisboa No. 58, Apt. 33,
04735 São Paulo - SP,
Brazil.

North America

Dr. Doris HESS,
Board of Global Ministries,
United Methodist Church,
475 Riverside Drive,
New York, NY 10027,
USA.

Rev. David PERRY,
Office of Religious Education,
Episcopal Church in USA,
815 Second Avenue,
New York, NY 10017,
USA.

Dr. Edward POWERS,
Board of Homeland Ministries,
United Church of Christ,
287 Park Avenue South,
New York, NY 10010,
USA.

Ms. Constance TARASAR,
Department of Religious Education,
Orthodox Church in America,
40 Beaumont Circle,
Yonkers, NY 10710,
USA.

Eastern Europe

Mr. Nicolae MIHAITA (Roumania) (To be approved by Executive Committee)
18 route de Veyrier,
Chambre 105,
1227 Carouge,
Geneva,
Switzerland.

Rev. Eckart SCHWERIN,
Secretary on the Commission on Church
Work with Children and Confirmants,
Federation of Protestant Churches in the GDR,
Auguststrasse 80,
104 Berlin,
German Democratic Republic.

Western Europe

Mr. Harry ASHMALL,
Forfar Academy,
38 Taylor Street,
Forfar, Angus DD8 3LB,
Scotland, UK.

Prof. Karl-Ernst NIPKOW (Moderator)
Weiherstrasse 49,
7400 Tübingen,
Federal Republic of Germany.

Middle East

Rev. George BEBAWI,
Sh. Husain Ahmad Rashad 19,
Dukki, Giza,
Cairo,
Egypt.

Pacific

Mrs. Esiteri KAMIKAMICA (To be approved by Executive Committee)
Methodist Church in Fiji,
G.P.O. 357,
Suva,
Fiji.

Consultants to the First Meeting of Working Group, July 1977

Ms. Emily V. GIBBES (for Education)
Division of Education and Ministry,
National Council of the Churches of Christ,
475 Riverside Drive,
New York, NY 10027,
USA.

Rev. Martin R. GOODLAD (for Family Ministries)
Church of England Board of Education,
Church House, Dean's Yard,
Westminster,
London SW1P 3NZ,
United Kingdom.

Rev. William SHEEK III (for Family Ministries)
Education for Christian Life and Mission,
National Council of the Churches of Christ,
475 Riverside Drive,
New York, NY 10027,
USA.

Mrs. Mary THOMAS (for Family Ministries)
Madras Christian College,
Tambaram,
Madras 600 059,
India.