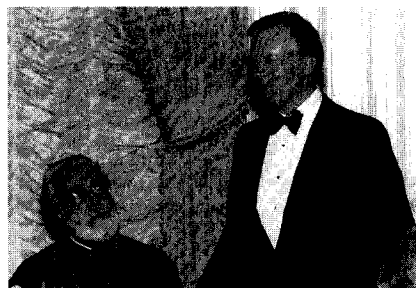


TOWARDS THE YEAR 2000: Equipping the Churches for Ecumenical Ministry

ECUMENICAL DEVELOPMENT INITIATIVE of the World Council of Churches
National Council of the Churches of Christ in the USA



Former U.S. Presidents Ford, Carter and Reagan serve as Honorary Co-Chairs



The Archbishop Iakovos Endowment for Faith and Order is one of six focused endowments of the Ecumenical Development Initiative. The theme of the initiative is **Toward the Year 2000: Equipping the Churches for Ecumenical Ministry.** For further information, write or call:

Ecumenical Development Initiative

475 Riverside Drive, Room 915
New York, NY 10115
Telephone: (212) 870-3260
Fax: (212) 870-3261

Archbishop Iakovos Endowment for Faith and Order

Toward the Year

**EQUIPPING
THE CHURCHES
FOR ECUMENICAL MINISTRY**

In support of the
National Council of the Churches
of Christ in the USA
World Council of Churches

The Archbishop Iakovos Endowment for Faith and Order is a permanent fund with a goal of \$10 million to support equally the Faith and Order work of the World Council of Churches and the National Council of Churches of Christ in the USA.

His Eminence Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America has been an active ecumenical leader for over half a century. Naming the Endowment in his honor recognizes the ecumenical character of his ministry and his life-long commitment to human reconciliation.

What Is Faith and Order?

Even though Christians in large numbers believe in and seek Christian unity, the churches remain divided, traditionally over what Christians believe - "faith" - and how church bodies function - "order." Also the issues that divide the human community create church divisions: race, class, gender, nationality, and culture. Faith and Order work, especially in the form of new theological insights and convergences, creatively addresses these issues.

As the arena of the theological reflection of the churches together, Faith and Order has provided a major dimension of 20th century ecumenical life. It continues to include even those outside Council membership. Today, beyond Protestant and Orthodox church leaders, Faith and Order counts Roman Catholic, Pentecostal and Evangelical Christians in its constituency.

Why Is the Endowment Needed?

Deeper understandings of Christian faith and God's call to lives of Christian faithfulness lie at the heart of the ecumenical movement. The Archbishop Iakovos Endowment will enable churches and Christian people everywhere to be drawn toward such understandings and touched by God's call.

In the life of both councils, the Endowment will play a crucial role in "placing faith issues at the forefront", as Archbishop Iakovos has said. It will both stabilize and enlarge Faith and Order work.

What Will the Endowment Make Possible?

The Endowment will be used to convene theologians and church leaders around unity issues. In a contentious, war-scarred world, the unity of Christians can contribute dramatically to finding a less hostile, even a non-violent future.

In the life of both Councils the Endowment will mean:

- Younger seminarians and church leaders better equipped for future ecumenical roles
- Religious studies influencing contemporary life far more quickly and directly
- Theological minds brought from seminary isolation into direct engagement with church life.
- Adequate staffing for Faith and Order

Who Can Participate in the Endowment?

Everyone!

Former USA Presidents Ford, Carter and Reagan are serving as honorary co-chairs for the Endowment's development. A widely representative sponsoring committee has gathered about the campaign, chaired by United Methodist Bishop James K. Mathews.

But the appeal is to all, especially church members who wish to honor Archbishop Iakovos in a lasting way through the ongoing work of Faith and Order. Large capital gifts will be needed. Numerous smaller gifts, even modest ones, will also be needed. Together these gifts will enable Faith and Order to fulfill its critical ministry among the churches.

How May Gifts to the Endowment Be Made?

The management of the Endowment's development is the responsibility of the Ecumenical Development Initiative. Gifts can be made through its office in New York. Jointly sponsored by the World and National Councils of Churches, a variety of plans for giving are available. A consultation with the EDI staff on how gifts can best fit the financial planning of the donor can be arranged.

Participation in the Archbishop Iakovos Endowment for Faith and Order is both urgently needed and earnestly invited. Inquiries and questions are welcomed.

The Ecumenical Trust

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The Ecumenical Trust in the amount of
\$ _____.

I would like to make a pledge to
The Ecumenical Trust in the amount of
\$ _____.

I would like to include *The Ecumenical Trust* in
my will. You may contact me for further informa-
tion.

I would like more information on gift arrange-
ments that provide lifetime income such as gift
annuities and charitable trusts.

I would like more information on gifts through
life insurance.

I would like someone to call me to discuss certain
aspects of this information in more detail.

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State _____ Zip _____

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FAX _____

The legal name of the *Ecumenical Trust* is: *The Ecu-
menical Trust of the World Council of Churches and
the National Council of Churches of Christ in the USA*

If you are interested in further information about any
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The Ecumenical Development Initiative

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The Advantages of Planned Gifts Made During Your Lifetime

- The satisfaction of making a gift to the councils through *The Ecumenical Trust* now and seeing the immediate impact of your gift
- Assurance of an income for yourself and/or another beneficiary for life
- Possibly increased annual income
- A charitable gift deduction for a portion of the value of the gift, usually for the year the gift is made
- Possible avoidance or reduction of capital gains tax
- Saving substantial estate tax
- Freedom from worry regarding asset management

Your significant, well-planned contribution to the World Council of Churches and the National Council of the Churches of Christ in the USA through *The Ecumenical Trust* will help shape the ecumenical movement in the year 2000. It will also help in your ongoing tax and estate planning and in your desire to provide for those whom you love. Most important, it will give you the satisfaction of knowing that you have brought together your personal, financial and spiritual worlds into one meaningful whole.



What are the NCCC and WCC?

The Geneva-based World Council of Churches (WCC) and the National Council of the Churches of Christ in the USA (NCCC), based in New York, are the primary carriers of ecumenical vision and ministry in the United States and worldwide. The WCC counts 325 churches in its membership, located in more than 100 countries. The NCCC is comprised of 32 member communions (denominations) with more than 140,000 congregations nationwide. The combined membership of the councils numbers in the hundreds of millions.

The two councils share a common mission: to provide spiritual leadership and service at all levels of church life, seeking to inspire a new era of spiritual renewal. Both organizations seek unity among Christians by bridging the issues that divide the Christian community.

Engaging directly in work aimed at resolving the most intractable problems facing humankind—racism, social injustice, hunger, war, poverty and exploitation—the churches give concrete expression to God's vision and promise of a world that is caring, faithful and just.

To inspire unity in the world at large, the church itself must be a living example of inclusive community. The WCC and NCCC are such communities.

The Ecumenical Trust Initial Board of Trustees:

Rev. Dr. Albert M. Pennybacker, Moderator
Dr. Maxine G. Garrett, Treasurer
Bishop Vinton R. Anderson, Trustee
Mr. Andrew A. Athens, Trustee
Rev. Dr. Patricia A. McClurg, Trustee
Rev. Dr. Joan Brown Campbell, General Secretary, NCCC
Rev. Dr. Konrad Raiser, General Secretary, WCC
Rev. John B. Lindner, Secretary to the Board

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Incorporated in the state of New York, *The Ecumenical Trust* has received IRS tax-exempt status as a 501c-3 organization.

Introducing The Ecumenical Trust of the World Council of Churches and the National Council of the Churches of Christ in the USA

Many Ministries: One Instrument of Support

- The Ecumenical Trust is a unique instrument through which you can join a partnership of support for ecumenical ministries.
- The Ecumenical Trust is governed by a board of trustees of twelve nationally recognized church and business leaders.
- Created to support the World and National Councils of Churches, The Ecumenical Trust also receives gifts designated for other ecumenical ministries, such as regional and local councils of churches.
- The Ecumenical Trust can also arrange for your gifts to be shared with other compatible charitable causes of your choice.

Ways You Can Give

You can support the ministries of the councils through *The Ecumenical Trust* in a number of ways:

- by making a **current contribution** of cash, securities or other property
- by making a **bequest** as part of your estate plan
- by making a gift of a **life insurance** policy
- by making a **life income gift**, which provides you and/or your beneficiaries income for life, after which *The Ecumenical Trust* receives the contributed assets for the councils' activities

Current Gifts

Gifts of cash can provide immediate satisfaction to you as well as an income tax deduction for the year your gift is made. It also enables the councils to put the gift to work right away.

Gifts of appreciated securities are important to you because in addition to an income tax deduc-

tion for their full value, taxes do not need to be paid on the capital gains as they would be if your securities were sold.

Gifts of other kinds of property also enable you to avoid tax on the capital gain and provide an income tax deduction for the fair market value of the property. These gifts may include real estate, including a vacation home or farm land, and, in some cases closely held corporate stock and personal valuables, such as art, antiques, silver, rare books or other items.

Bequests

A bequest is a legal provision made by will which names *The Ecumenical Trust* as a recipient of part or all of your estate. By making a bequest, you insure the continuation of the support you have given ecumenical ministries during your lifetime. A bequest may take several forms.

- **Specific amount** of cash, securities, real estate or specific items of personal property
- **Percentage** of the residuary estate paid after other bequests have been fulfilled
- **Contingent gift** of all or a portion of your estate if your primary heirs do not survive
- **A trust** which will provide income for a relative or friend during their lifetime and pass to *The Ecumenical Trust*

Your will is important! It provides you with the satisfaction of knowing that your heirs and your favorite charitable organizations are being taken care of as you wish. Without a will, your estate may pass to heirs determined by state law and become subject to judicial supervision.

Life Insurance

You may use life insurance as a vehicle for giving to *The Ecumenical Trust*. You may name *The Ecumenical Trust* as a beneficiary for part or all of the proceeds of a policy you already own or a new policy may be purchased, assuring that at death a substantial gift will continue your support for ecumenical ministries.

Charitable Lead Trust

A charitable lead trust pays income to a charity for a specified period of time after which the remaining assets come back to the donor or pass to the donor's family. A useful vehicle for estate planning.

Life Income Gifts

LIFETIME CARE GIFTS

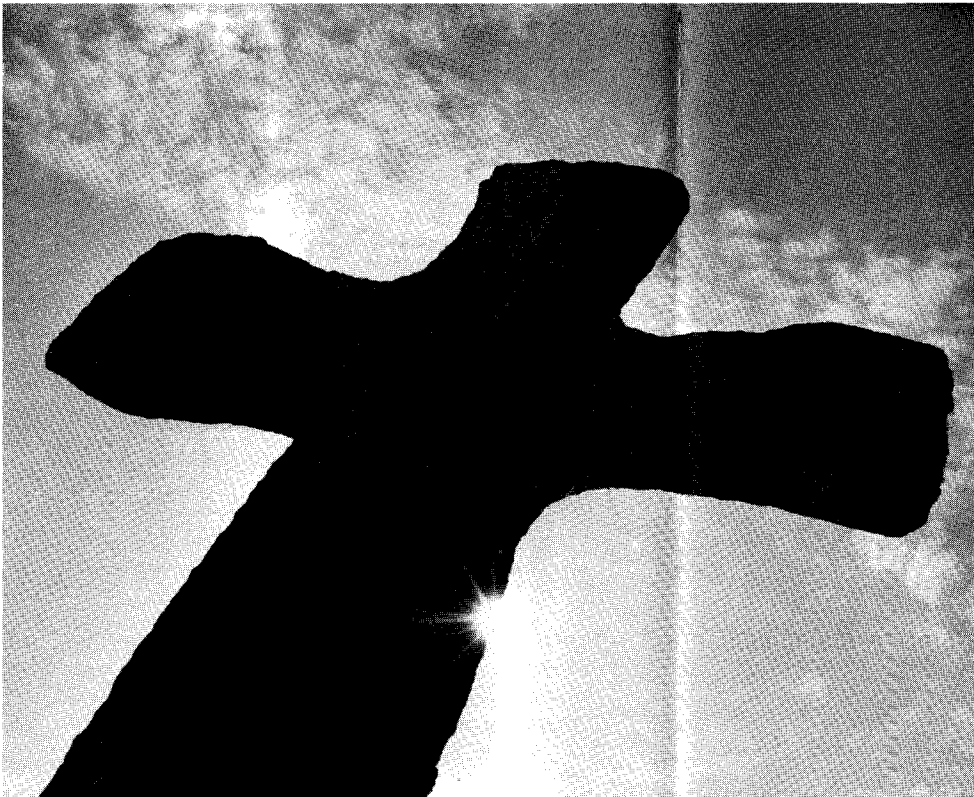
A Lifetime Care Gift is often useful for those without immediate family or close relatives or friends. It provides you lifetime support up to the limit of your assets. *The Ecumenical Trust*, in coordination with your congregation, can participate in your lifetime care, receiving at death your residual estate. You can revise or revoke this trust at any time.

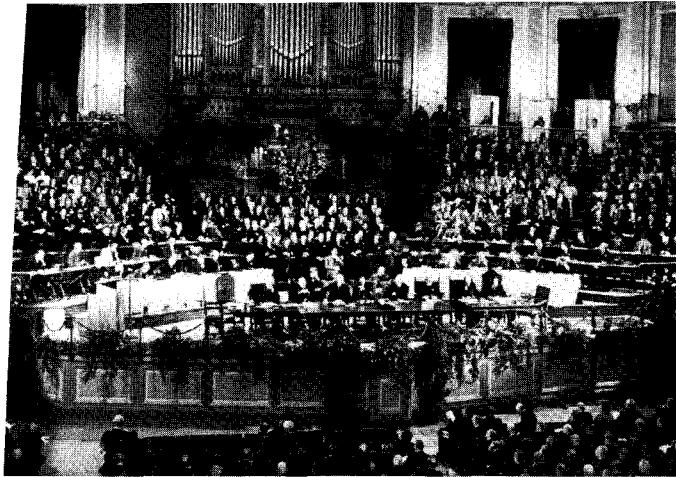
CHARITABLE GIFT ANNUITY

A charitable gift annuity is a contract between you and *The Ecumenical Trust* in which you irrevocably contribute cash or securities to the trust in exchange for a fixed annual income for life based upon your age. Gift annuities may be either immediate or deferred.

CHARITABLE REMAINDER TRUST

Best suited to large gifts because of trust administration costs, a charitable remainder trust may pay a fixed dollar income (annuity trust) or a fixed percentage of the trust assets, as revalued each year (unitrust), to you and/or other income beneficiaries for your lifetime.





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The Fund for Ecumenism

Equipping the Churches for Ecumenical Ministry

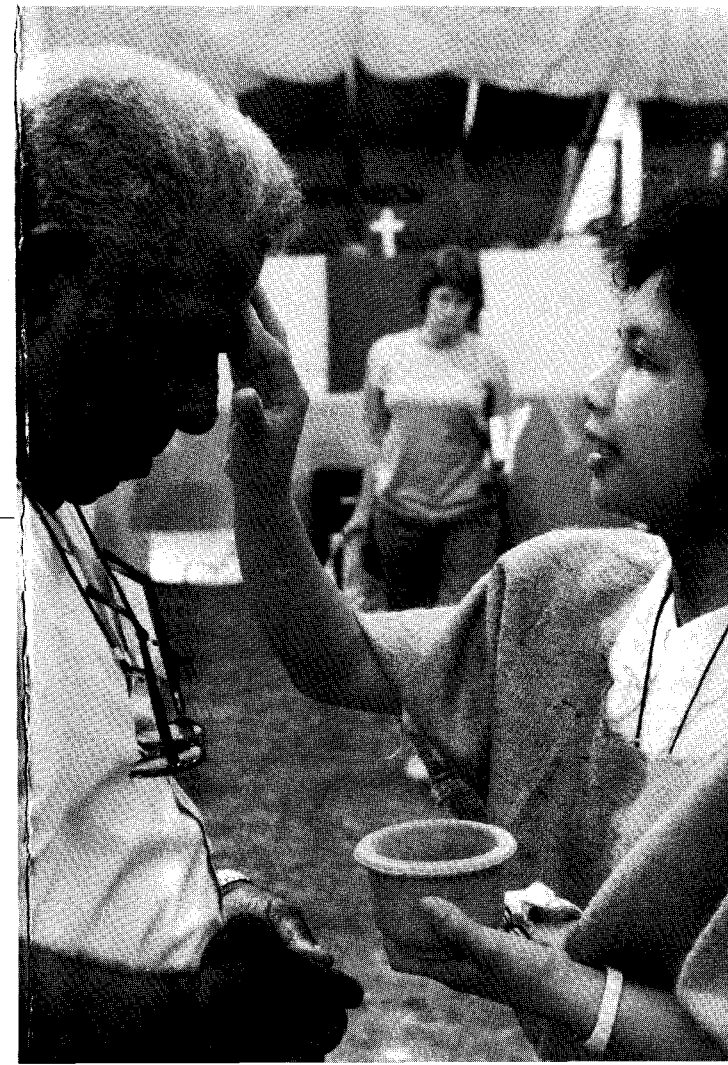
An endowment campaign of
The World Council of Churches
and
The National Council of the
Churches of Christ in the USA

The Fund for Ecumenism

Equipping the Churches for Ecumenical Ministry

The Ecumenical Development Initiative

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SPIRITUAL CRISIS CALLS FOR ECUMENICAL MINISTRIES

We live in an age of spiritual and moral crisis, a "sleeping sickness of the soul." It is evident in virtually every city and town, every country and continent on earth.

Wars fueled by ethnic hatred, religious zealotry, greed and want rage in Africa, Asia and Europe. Millions of people suffer from hunger and malnutrition. Racism, poverty, drug abuse and violence are pervasive in urban life. These crises cry out for compassionate and effective responses.

Nevertheless, there are also signs of hope. A new day dawns in South Africa. Religious yearnings stir, and people – especially younger ones – are led toward spiritual awakenings. Churches are at work in ministries of service. Christian unity is experienced in living communities of Christians.

Throughout history, churches have ministered to the spiritual needs of their parishioners. But now more than ever they are called upon to catalyze a spiritual awakening that turns from self toward the growing needs at their doorsteps. They have responded by

providing child care centers, shelters, food programs and a wide range of human services.

Meeting the challenges in the days and years ahead will require a vigorous *common* Christian witness, and a mutual understanding among people of all faiths. It will also require substantial new financial resources – resources that churches and church agencies do not now possess. To secure these resources, the World Council of Churches and the National Council of the Churches of Christ in the USA have established *The Fund for Ecumenism*.

The Fund for Ecumenism will give substance to the ecumenical vision. It will draw church-based institutions together in moving us toward peace with justice in a healthy, nonviolent society.



The Fund for Ecumenism

In order to expand their resources, the two councils together have created *The Fund for Ecumenism*. This is an endowment fund that will insure the fiscal health of the councils and enable them to fulfill their common mission well into the twenty-first century. The goal of the endowment is \$50 million, to be shared equally by the two councils.

The councils' twofold goal is ambitious:

- To support the churches more effectively in their ministry and witness
- To make real, measurable progress toward a more just, peaceful and spiritually mature society

The Fund for Ecumenism is central to the realization of both goals.

Engaging in ecumenical ministries, sharing the ecumenical vision and insuring a full spectrum of religious and social programs will require effective staffs at the cores of both councils. Offices, equipment and communications technology are needed to bring the programmatic vision to fruition and minister to the needs of the community—and the world.

At the same time, *The Fund for Ecumenism* will be a source of support for the timely enhancement of existing programs in both councils.



Your Support Is Needed

The WCC and NCCC need your help now to keep the ecumenical vision flourishing for generations to come.

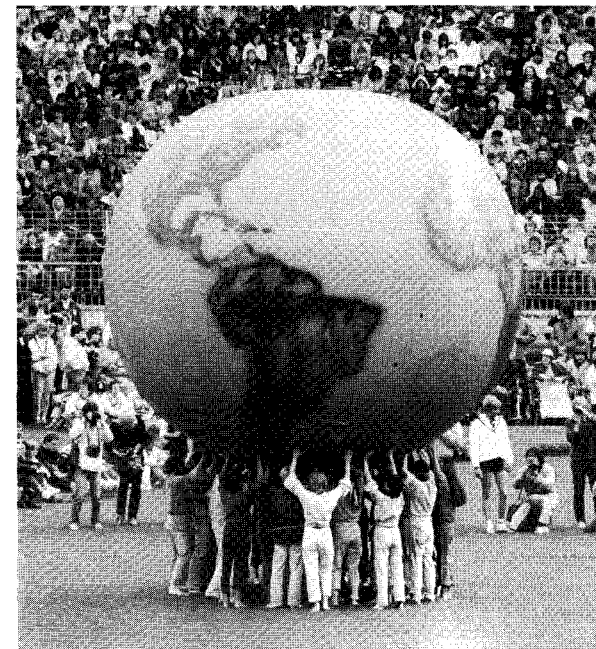
While large capital gifts are needed, modest and small gifts are also welcome. In the true ecumenical spirit, it will take gifts of all sizes from a wide spectrum of individuals and communities to help the councils fulfill their ministries.

There Are Many Ways for You to Give

A variety of plans for giving are available. In addition to direct gifts of cash or securities you may choose to make to *The Fund for Ecumenism*, you may also want to consider a bequest or life-income gift that will support the councils' ongoing ecumenical ministry.

For more detailed information on bequests, annuities and other forms of planned giving, please contact the Ecumenical Development Initiative (EDI), the program created by the two councils to develop *The Fund for Ecumenism* and other endowment resources.

Gifts to *The Fund for Ecumenism* may be made in care of the EDI office in New York. Members of the EDI staff will be pleased to consult with you to help you identify a mode of giving that is appropriate to your requirements.



The Fund for Ecumenism

- I would like to make a gift to
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TOWARDS THE YEAR 2000: Equipping the Churches for Ecumenical Ministry

43EDI5/5/94

FOR IMMEDIATE RELEASE

54 ECUMENISTS JOIN THREE PRESIDENTS TO LEAD IAKOVOS ENDOWMENT; FUND SEEKS TO FURTHER THE GOALS OF CHRISTIAN UNITY

SOUTH BEND, Ind., April 26 ---- The full membership of the committee charged to raise \$10,000,000 for the Iakovos Endowment for Faith and Order was announced today by the committee chair, United Methodist Bishop James K. Mathews of Washington, D.C.

The announcement was made following a meeting of the fund's steering committee, which gathered today at the University of Notre Dame as guests of Father Theodore Hesburgh, President Emeritus of Notre Dame and member of the full committee.

The fund, a joint project of the (U.S.) National Council of Churches and the World Council of Churches, was named in honor of Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America, known for his longstanding commitment to the goals of ecumenism and the work of Faith and Order.

Three former U.S. Presidents serve as honorary co-chairs of the committee: Gerald Ford, Jimmy Carter and Ronald Reagan. "Nearly every person we invited to serve has responded affirmatively," said Bishop Mathews, who confirmed his conviction that "this endeavor is in accord with the will of God."

"Another indication of God's will at work here," he said, "is the fact that the Faith and Order movement embraces the whole Christian family; more, I believe, than any other ecumenical initiative."

Reflecting the ecumenical mission of the Faith and Order movement, the Iakovos Endowment Committee is composed of laypersons and clergy from a broad spectrum of confessions and professions. Eighteen communions are represented on the committee, which includes four Roman Catholic theologians and church leaders: Joseph Cardinal Bernardin of Chicago, Bernard Cardinal Law of Boston and Milwaukee Archbishop Rembert G. Weakland along with Father Hesburgh.

Among those serving on the committee are Pentecostal scholar Dr. Cecil M. Robeck and four heads of communion from member churches of the two councils: The Rev. Dr. James E. Andrews, Stated Clerk of the Presbyterian Church USA; Archbishop Khajag Barsamian of the Diocese of the Armenian Church of America; Paul Sherry, President of the United Church of Christ; and The Most Rev. Metropolitan Theodosius, Archbishop of The Orthodox Church in America.

Three members of Congress -- Senator Paul S. Sarbanes and Representatives Lee H. Hamilton and Olympia J. Snowe -- have been named to the Iakovos Endowment Committee, along with educators John Brademas, President Emeritus of New York University, and Barbara Brown Zikmund, President of Hartford Seminary.

The committee includes 14 members of the Greek Orthodox Church, seven from the United Methodist Church, four from the Evangelical Lutheran Church in America, five Presbyterians and four Episcopalians. Other communions represented include the American Baptist Churches in the U.S.A., the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, the Church of England, the Disciples of Christ, the United Church of Canada and the Church of the Brethren.

Income from the endowment will be used in equal proportions to support the Faith and Order work of the two councils. While Christians in large numbers believe in and seek Christian unity, the churches remain divided over tenets of faith and forms of structure and worship. The goal of Faith and Order is to promote a deeper understanding of those elements that bind all Christians in a common faith while working to resolve the issues that divide them, including issues of race, class, gender, nationality and culture.

The endowment will be used to:

- * Convene theologians and church leaders around unity issues;
- * Train younger theologians for ecumenical leadership;
- * Bring theologians into direct engagement with church life;
- * Encourage studies around church-uniting and church-dividing social issues, peace and justice, and
- * Insure adequate staffing for Faith and Order work in both councils.

The Iakovos Endowment is one of six major fund-raising efforts by the Ecumenical Development Initiative, a joint program of the World and National Councils of Churches. Further information is available from EDI at Room 915, 475 Riverside Drive, New York, NY 10115. Phone: 212-870-3260.

DRAFT

**Archbishop Iakovos
Endowment for
Faith and Order**

Goal: \$10 million

Prospectus

The Work of Faith and Order: Christian Unity

Christian unity -- what does it mean that Catholic Christians and Protestant Christians stand against one another in Northern Ireland?

Christian unity -- what does it mean that in Bosnia, Catholic Croats and Orthodox Serbs, both in the one Christian family, face each other across battle lines? And turn on the Muslim community?

Christian unity -- what does it mean that God gives the human family one church with one baptism, and we humans fragment it?

Christian unity -- what does it mean that the varied and rich traditions of Christian faith affirm a single Lord but as yet have found no way to live as a common community?

Christian unity -- what does it mean that the life-diminishing issues in our world -- hunger, poverty, exploitation of minorities, gender and age discrimination, human rights, economic disparity, religious liberty -- are not confronted with a common voice from Christians?

The search for Christian unity and the readiness of Christians to receive it as God's gift and God's discipline is neither the esoteric interest of a committed few nor the irrelevant parlor game of religious intellectuals. Christian unity is critical if the Christian community is to live authentically as a life-giving presence in our time.

What is the work of Faith and Order? In a word, Christian unity. The endowment we seek will undergird the search for Christian unity worldwide. Providing \$10 million as a permanent resource for the Faith and Order programs of both the World Council of Churches and the National Council of the Churches of Christ in the USA will allow the member communions to address not only the fragmentation of the Christian community but also the hardening lines of hostility in the wider world. A Christian community alive in faith, strength and love can both embody and enable the coming of the one human community which is God's will for all.

A Heritage of Accomplishment

What are the credentials that make these Faith and Order programs worthy of generous support?

From 1910 forward, the entire ecumenical movement has been nourished by the issues of Faith and Order. Five world conferences -- the most recent in

Santiago de Compostela, Spain, in August, 1993 -- have addressed these concerns. Currently an exciting new era in the search for Christian unity is opening, one informed by the community among Christians that already exists and can be built upon as God's spirit wills and leads.

Faith and Order has served the churches as a setting and spur for rigorous, disciplined and inclusive theological dialogue. For instance, it has enjoyed as active participants those from churches beyond the membership of both councils, including the Roman Catholic Church. The traditional church-dividing issues -- doctrinal differences, sacraments, ordination, use of authority -- have been faced, explored and challenged. Thereby Faith and Order has made an enormous contribution to understanding and collaboration among churches, both locally and globally.

In the United States, the agenda for Faith and Order has faced other difficult church-dividing issues. Attention has been focussed on such divisive realities in American life as pervasive racism, environmental destruction, economic disparity, the understanding and sharing of human sexuality. Their meaning for church divisions has been explored. Moreover, the larger interest has been to make a constructive contribution to healing the hurts in our contemporary life. Clearly, such a contribution has been made.

The World Council's Faith and Order program has provided a global framework and in part an agenda for our USA churches. A tradition of theological honesty has been its mark. Its methodology has moved through and beyond comparative descriptions of the churches and even clarifications of their faith traditions. In recent years, the points of focus have been on understanding unity from the center, in terms of a God-given living community. It has pursued a trinitarian understanding of what it means to be the Church, the relationship of the unity of the Church to God's purposes for the whole of creation, how the essential nature and character of the Church can be expressed in visible organization and form, and the distinction between diversity and division. Increasingly, attention is being given to how these questions are faced locally and lived with there.

The impact of Faith and Order has been widely felt. Religious prejudice -- Protestants against Catholics and Orthodox, and equally the reverse -- has been dramatically reduced and made unacceptable. Instances of interfaith understanding and dialogue have become numerous. The movement of Americans across church membership lines has met with wide acceptance. Ecumenical marriages and families have become recognized and affirmed. The common witness of the churches for racial justice, and the widespread participation of such Christian leaders as Archbishop Iakovos in seeking civil rights, has occurred with constructive impact. The shape and content of theological education in seminaries has been influenced by Faith and Order's work.

The Faith and Order programs of both councils have an impressive record of accomplishments. In looking to the future, Faith and Order will continue to nurture and nourish the deepest roots of Christian community and witness. Without its contribution being significantly strengthened, the experience of both our faith and our common life will be crippled.

The Work of Faith and Order Today

Led by Faith and Order participants from the churches -- a commission in the World Council's setting, a program unit in the National Council -- the work for Christian unity requires a modest, highly competent staff in each council. One is based in New York, the other in Geneva, Switzerland. Each is a central part of the ministries of both councils.

Through the guidance of a Faith and Order director, the method of work involves drawing together representatives of the churches around agreed-upon issues. The style is one of research, study, dialogue, revision, presentation to the churches, response and continued engagement. Its published work becomes a major part of the "ecumenical memory" of all the churches.

Management of such a widespread program of study with hundreds of participants requires a strong base. This is the role of the Faith and Order offices in both councils.

Financing Faith and Order

Financial support has been minimal, to the point of seriously limiting the impact of Faith and Order. For instance, due to lack of adequate funding, there was a thirty-year gap between the last two world conferences on Faith and Order. Budgeting is based on a share of the undesignated monies given for the entire work of the councils by the member communions. There are no parallel or "cognate" programs in the member churches from which gifts designated for Faith and Order might come. The closest parallel bodies in the churches are their theological seminaries, which have their own particular funding needs. Thus, with diminishing gifts from U.S.A. churches, Faith and Order suffers reduced support. It is this exact need that our achieving the endowment goal will address.

Present Programming

Faith and Order operates as a global network of committed people creatively engaged in programs of study on behalf of the churches. United States participants -- established scholars, church leaders, young and promising theologians, pastors and lay members -- are a part of this global network.

The focus is "What does Christian faith -- and what does the Christian community -- mean for us and for the world today?" Specific study projects become urgent:

1. What does it mean today to stand in the heritage of Christ's apostles? How do we recognize that same faith in ourselves and in others? What does it mean to confess that one faith today? What does such a faith mean for the divided churches?
2. Nationalisms grow stronger. The issue of ethnic identity is receiving increasing emphasis. What does this mean for the unity of the Church? How does the unity of the Church challenge and reshape the categories of human identity?
3. What does it mean to be a spiritual community? A community at worship? A community of prayer?
4. The Church is a community of women and men. What does such a shared community mean for ministry? What is the relationship between human gender and the ordained ministry?
5. The question of "Gospel and Culture" needs attention urgently. By what values do we live? What are the tensions between values rooted in the Christian Gospel and values created by our culture?
6. In the area of ethics, unity often becomes costly. The issues of justice, peace and environment tend to test Christian community and may divide it. How do we make ethical decisions as a coherent Christian community?
7. What is the character of religious liberty? Does it have universal meaning? If so, what does it mean to "make others Christian"? What are acceptable forms and methods of evangelism? At what point does sharing the Christian Gospel become proselytism? What does it mean for some Christians to encounter other Christians, and even non-Christians, whose experience of faith differs from their own?

Influencing the Churches and Contemporary Life

Specifically, in the United States, the National Council's Faith and Order Program will focus on the theme of "Christian community" in the following ways:

1. Studies on Christian Faith and Racial Justice: a continuation of an ongoing concern for "Unity and Renewal: The Churches' Engagement in the Eradication of Racism."

2. Theological Reflection on Ecclesial Life: common understandings of and deeper commitment to "The Church as Community." This study includes the confession of the one apostolic faith, mutual recognition of sacraments and ministry, and the development of authoritative structures for common decision-making.

3. Addressing Christian Community and Human Sexuality: the ethical dimensions of sexuality. These include marriage, family life, bioethical questions regarding gender, sexual behavior and church-dividing convictions about sexual identity and ordination.

4. Understanding Religious Pluralism: a critical need confronting the totality of American religious life. This work is being carried out in cooperation with those directly engaged in inter-faith dialogue.

5. Relating Ecumenism to Congregational Life: what is being called "ecumenical reception." That is, translating theological reflection on Christian unity into congregational life and practice.

6. Consulting on "The Apostolic Character of the Church's Peace Witness: What Christian Confession Requires in Civil Society." This will focus on the Faith and Order issues that divide the "peace churches" (the churches historically committed to various expressions of pacifism) from the rest of the Christian family.

7. Dialogue with Representatives of American Pentecostal churches and other evangelical Christian bodies. The purpose is to deepen mutual understanding and respect, to identify both points of agreement and disagreement, and to provide a theological framework for increased cooperation and expressions of Christian unity.

An Astonishing Network

An astonishing network of human life is readily accessible. The tragedy is that it has not been involved.

Consider the unprecedented, almost unrealized fact that Faith and Order can touch over 100 million Christians in the United States. Through the National Council of Churches and its member communions, there are 47 million. But Faith and Order's constituency includes USA Roman Catholic Christians as well, another 59 million. Additionally, some Pentecostal and other evangelical church members participate. This means that what Faith and Order does has access to every city, town and neighborhood where a church building stands and a congregation of Christians lives.

The opportunity is enormous; correspondingly, the need is great. To address effectively such constituency and play an ecumenical role in the formation of Christians, Faith and Order needs the capacity to engage local congregations. One specific way is to arrange ecumenically to bring the church's theologians and seminary teachers out of isolation and into closer contact with congregational life.

Another is to provide the member communions with Faith and Order material, both printed and in other communication forms, that can be included in congregational teaching curriculums.

Third, new leaders will be needed. Their formation can become a major Faith and Order role. In these and other ways as yet unexplored, a strong Faith and Order program can serve the astonishing network of Christians.

In turn, the Christian community can be equipped with leadership, with a deeper faith and with a more inclusive spirit. Indeed, an ecumenical capacity -- to engage and serve a world increasingly fragmented, where life is diminished and actually endangered by hostility, fear and the absence of caring. The church's ecumenical work of joining with God in "saving life" can come to include both life here and now, and life hereafter.

The Power of the Endowment

The \$10 million endowment has a single, inclusive purpose: empowering the work of Christian unity. What has been briefly described includes

- Why Christian unity is an urgent need
- The credentials of Faith and Order to engage in this task
- The work being addressed and projected
- The financing and present programs of Faith and Order
- The capacity of Faith and Order to influence both the churches and contemporary life
- The astonishing network of over 100 million Christians accessible to Faith and Order

Now we turn to look at what the Archbishop Iakovos Endowment for Faith and Order can mean.

Achieving the total \$10 million endowment will allow the work of Faith and Order to achieve a strength and influence among the churches up to now not known. It will provide capacity, stability and engagement that has life-changing possibilities both for persons and for our world. Undesignated gifts for the total endowment will not only appropriately honor Archbishop Iakovos but will also bring new strength to the totality of Faith and Order's work.

However, endowment gifts can be directed to specific aspects of Faith and Order's ongoing work. Designated endowments, perhaps named in honor or memoriam, may be made within the total goal. Minimum endowments needed for specific work are:

Staffing

1. The office of The Director of Faith and Order, National Council of the Churches of Christ in the USA: \$1,500,000
2. Orthodox Staff, Faith and Order, World Council of Churches: \$1,500,000

Study Projects

1. General Endowment: \$2,000,000
2. Specific Study Projects, conducted over a three- to five-year period, with the understanding that upon completion, the endowment can be addressed to new projects: normally \$500,000

Study projects currently needing endowment:

- Christian Unity and the Eradication of Racism: \$500,000
- Unity of the Church, Nationalism and Ethnic Identity: \$500,000
- Gospel and Culture: \$500,000
- Christian Unity, Ministry and Authority: \$500,000
- Human Sexuality and Christian Ethics: \$1,000,000
- Christian Community, Worship and Spirituality: \$500,000
- Confessing the Apostolic Faith Today: \$250,000
- Evangelism, Religious Liberty and Proselytism: \$750,000
- Stewardship of Creation: \$500,000
- Christian Unity and Religious Pluralism: \$500,000

Conferences and Consultations

1. General Endowment for conducting both regional and global theological conferences, made up of representatives of the churches drawn together to consider Faith and Order work or a specific theological issue and theme: \$2,000,000
2. Consultations (smaller, typically one-time events, addressed to a specific issue): \$250,000

- Consultation on the Church's Peace Witness: \$150,000
- Dialog with Pentecostal and Evangelical churches: \$150,000

New Leaders for a Changing World

1. Research and adjunct staff grants for younger theologians and pastors: \$2,500,000
2. Scholarships for ecumenical study by seminary students: \$1,500,000

Engaging Congregations

1. Theologians with congregations -- teaching and study events for ecumenical formation: \$2,500,000
2. Communication -- developing visual and audio resources on ecumenical thought for congregational use: \$400,000

Participating in the Endowment

Participation in the endowment provides the opportunity

- to contribute directly to the work of Christian unity
- to honor Archbishop Iakovos as a lifelong leader and servant of Christian unity
- to identify specific dimensions of the work of Faith and Order about which you especially care
- to memorialize through naming your gift in ways appropriate to the Christian commitment and concerns for Christian unity of the person so honored.

Who may give? All are welcome to participate!

Gifts are being sought especially and directly from individuals. Churches may want to seek and then combine the gifts of individual members into a named church gift. Philanthropic foundations are being asked to consider underwriting the endowment as a whole, or appropriate parts of Faith and Order work. Gifts from corporations are being encouraged and sought.

Smaller gifts will become a part of the total endowment. Larger gifts of \$50,000 or more may be designated to specific programs. Named endowments begin at \$250,000. Gifts may also be directed to Faith and Order in either the National or the World Council of Churches. Without such donor direction, the income from endowment gifts will be shared equitably (normally 50/50) by the two councils.

How may gifts be made? Directed gifts or grants of cash may be made through The Ecumenical Trust, as identified below. Pledges may be made to be paid over a number of years as chosen by the donor. Normally, pledges are for no more than five years. Planned gifts can be given to the endowment. These include annuities, gifts through a variety of charitable trusts as appropriate to the donor, and gifts through bequests. A member of the staff of the Ecumenical Development Initiative, identified below, is ready to be of help with the various planned giving alternatives.

Material gifts -- real estate, securities, works of art, vehicles and boats, jewelry, etc. -- can be handled. The endowment fully qualifies for tax-deductible charitable giving.

Please consider imaginatively, carefully and prayerfully how you may participate generously in The Archbishop Iakovos Endowment for Faith and Order.

The work of Faith and Order is Christian unity -- urgently needed in a divided world.

Gifts may be given through:

**The Ecumenical Trust
of the
World Council of Churches
and the
National Council of the Churches of Christ in the USA**

Contact:

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