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Gossner Mission

13. Mai 1988

Der Vorsitzende des Kuratoriums

Herrn
Direktor Berger
Ökumenisch-Missionarisches Zentrum
Berliner Missionsgesellschaft
Georgenkirchstraße 70
Berlin
1017

Lieber Bruder Berger!

Unser Kuratorium hat Ihr Schreiben vom 28. 3. Nr. 3440-2035/87 Bg/Fi an Bruder Krause zur Kenntnis genommen und der Übernahme der Aktivitäten des Arbeitskreises "Christliche Gemeinde in der sozialistischen Stadt" in die alleinige Trägerschaft unseres Werkes zugestimmt.

Nun empfiehlt es sich, daß in einem von Ihnen und dem Leiter unserer Dienststelle zu unterzeichnenden Schriftsatz festgestellt wird, daß damit die vereinbarte Kooperation in der bisherigen Form beendet ist. Wir sind mit Ihnen einig, daß wir weiterhin im Kontakt bleiben werden, um Möglichkeiten künftiger Zusammenarbeit ausfindig zu machen und zu realisieren.

Da ich seit über acht Jahren den Arbeitskreis geleitet habe, möchte ich Ihnen und den Mitarbeitern Ihres Hauses, insbesondere Bruder Heyroth, für die langjährige Zusammenarbeit recht herzlich danken. Wie Sie wissen, hatten die Mitglieder des Arbeitskreises eine von Ihrem Vorgänger unterzeichnete Berufung erhalten. Deshalb bitte ich Sie, ihnen eine schriftliche Mitteilung über die Beendigung ihrer Mitgliedschaft zukommen zu lassen.

Mit freundlichem Gruß
Ihr

Gossner Mission

An den
Direktor des Ökumenisch-Missionarischen Zentrums
Herrn Pf. Christfried Berger
Georgenkirchstr. 70
Berlin
1 0 1 7

15. März 1988

Lieber Bruder Berger!

Wir bedauern sehr, daß wir aus Ihrem Hause bisher keine Reaktion auf unser Schreiben vom 25. 11. 87 erhalten haben. Wir sehen uns deshalb und in Ansehung von Dynamik und gewachsener Herausforderung in unserer Arbeit genötigt, einen erneuten Vorstoß zu machen. Uns liegt daran, die bestehende Kooperation zwischen Gossner-Mission und ÖMZ auf dem Gebiet "Christliche Gemeinde in der sozialistischen Stadt" zum 30. 5. 88 auf der Grundlage der bisher bestehenden Kooperationsvereinbarung zu beenden. Die Gossner-Mission übernimmt den Arbeitskreis und die von ihm beabsichtigten Aktivitäten in alleinige Verantwortung. Desgleichen übernimmt die Gossner-Mission gemeinsam mit einer internationalen Vorbereitungsgruppe die Verantwortung für die Planung und Durchführung der Ferch-Konferenzen (mit der Ausnahme für das laufende Rechnungsjahr 1988, wo wir ob der nicht stattgehabten Verständigung die Konferenzkosten nicht in vollem Umfang haben planen können; deshalb wären wir dankbar, wenn Sie uns für Ferch IX im Nov. 88 mit einem anteiligen Pauschalbetrag unterstützen könnten.). Die von der Arbeitsgruppe als notwendig erachteten ökumenischen Verbindungen werden von der Gossner-Mission weitergeführt. Vorbehaltlich Ihrer Zustimmung zu diesem Verfahren würde uns dadurch ermöglicht, eine sicher von beiden Seiten angestrebte Fortdauer von Kooperation entsprechend den jeweiligen inhaltlichen Interessen neu zu beschreiben und praktische, den neuen Arbeitsprofilierungen Ihres Hauses Rechnungen tragende Modalitäten zu vereinbaren. Dieser unser Antrag basiert auf einer Beauftragung unseres Kuratoriums in seiner Sitzung am 20. Jan. und ist mit seinem Vorsitzenden, Pf. Helmut Orphal, der gleichzeitig Vorsitzender des Arbeitskreises "Christliche Gemeinde in der sozialistischen Stadt" ist, abgestimmt.
In der Hoffnung, daß dieser Antrag mit seinen Verfahrensvorschlägen auch der Entwicklung in Ihrem Hause entgegenkommt, verbleibe ich mit freundlichen Grüßen

I h r

(Bernd Krause)

Gossner Mission

Gossner-Mission in der DDR

Berlin, den 15.7.1987
1180
Baderseestr. 8
Te.: 681 45 58

Liebe Freunde!

Vom 14. - 16. Oktober d.J. wollen wir, d.h. die theologischen Mitarbeiter der Dienststelle der Gossner-Mission in der DDR, mit engeren Freunden und Beratern unserer Arbeit zu einer Klausurtagung in Neu Zittau zusammenkommen.
Es soll vor allem um drei Schwerpunkte gehen, die wir im Hinblick auf unsere zukünftige Arbeit beraten müssen:

- um eine Situationsanalyse und unseren Beitrag zu neuen Entwicklungen in unserem Land
- um eine längerfristige Konzeption unserer Arbeit und die Entwicklung von kleineren Projekten innerhalb unseres Landes, und schließlich
- um die Notwendigkeit, die inhaltliche und personelle Kontinuität unserer ökumenischen Austauschprogramme zu verbessern.

In der Hoffnung, daß Ihr Euch mit uns auf diese Fragen einlaßt und unser gemeinsames Nachdenken auch für Eure "normale" Arbeit Früchte tragen wird, möchten wir Euch zu dieser für uns sehr wichtigen Beratung herzlich einladen. Dabei sind wir uns der terminlichen Nähe zur diesjährigen Mitarbeiterkonferenz (30/31. Okt. 87) bewußt, aber für September waren überhaupt keine freien Tage mehr zu finden. Wir wollen am Mittwoch, 14. Oktober um 19.00 Uhr mit dem Abendessen in Neu Zittau beginnen und - wenn irgend möglich - bis Freitagmittag zusammenbleiben.

Mit vielen guten Wünschen für die Ferien- und Urlaubszeit von allen Mitarbeitern der Dienststelle in Berlin-Grünau

I.A.
Euer gez. Harald Messlin

Gossner Mission

Wrocław 25.-27.9.87 H. Kramer / H. Morlin

PROGRAM

UROCZYSTEGO NABOŻEŃSTWA

II Międzynarodowych
Wrocławskich Ekumenicznych Dni
Modlitwy o Pokój 27 września 1987

Kościół Opatrzności Bożej

1. Preludium organowe
2. Pieśń zboru — 463
3. Powitanie gości i ogłoszenia
4. Pieśń chóru
5. Liturgia wstępna (Intr. 68)
6. Pieśń zboru — 483
7. K a z a n i e — Ks. Prob. Andrzej Hauptman
8. Pieśń zboru — 361
9. Słowo gości
10. Zespół młodzieżowy (wspólna pieśń „Pokój zostawiam wam")
11. Słowo gości
12. Utwór na skrzypce i organy
13. Słowo gości
14. Pieśń zboru — 594
15. Liturgia końcowa
16. Pieśń zboru — 592

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WROCŁAW
Kościół Opatrzności Bożej

Breslau, Hofkirche; Arch. Jan Boumann 1747 — 1750

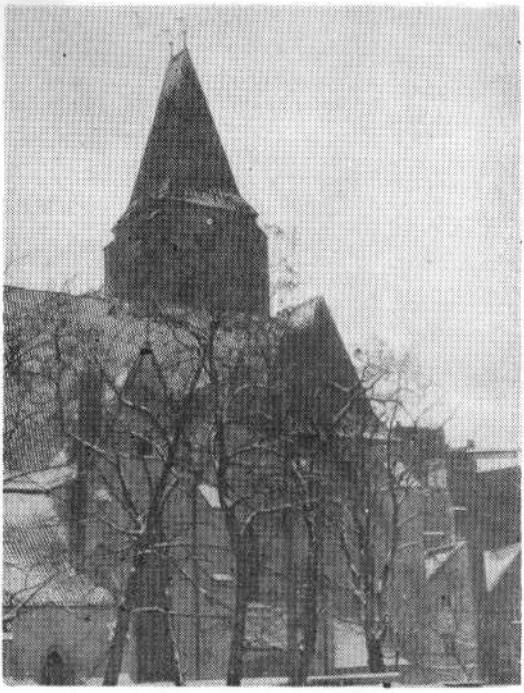
Gossner Mission

PROGRAM

Wrocławskich Ekumenicznych Dni Modlitwy o Pokój

26–27.09.1987 r.

Gossner Mission



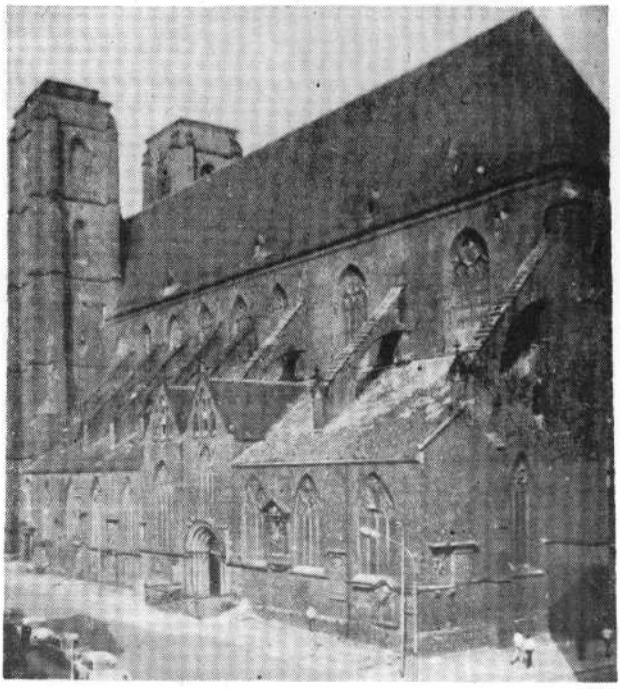
PORZĄDEK NABOŻEŃSTWA INAUGURACYJNEGO

w dniu 26 września 1987 roku godz. 10.00

Katedra Prawosławna — Wrocław ul. Mikołaja

1. Powitanie inauguracyjne — Ks. Biskup Jeremiasz — Ordynariusz Diecezji Wrocławsko-Szczecińskiej Kościoła Prawosławnego.
2. Liturgia Prawosławna.
3. Słowo przedstawiciela Komitetu Organizacyjnego — Ks. mgr Ryszard Bogusz — Proboszcz Parafii Ewangelicko-Augsburskiej we Wrocławiu.

Gossner Mission



PORZĄDEK CENTRALNEGO NABOŻEŃSTWA EKUMENICZNEGO O POKÓJ

Katedra Kościoła Polskokatolickiego p.w. Św. Marii Magdaleny we Wrocławiu, ul. Szewska

Dnia 26 września 1987 roku — godz. 17.00

1. Ingres duchowieństwa.
2. Powitanie — Biskup Wiesław Skołucki — Ord. Diec. Wrocławskiej Kościoła Polskokatolickiego.
3. Chór Parafii Ewangelickiej we Wrocławiu.
4. Modlitwa wstępna — Ks. Kons. Jan Gross — Przewodniczący Śląskiego Oddziału PRE
5. Czytanie Lekcji — Rzym. 12 9-21.
6. Responsorium: „O Boże obdarz cały świat jednością i pokojem" — Psalm Alleluja.
7. Czytanie Ewangelii w trzech językach — Jan 14 24-31.
8. Chór Parafii Ewangelickiej we Wrocławiu.
9. Słowo Boże — Ks. Biskup Tadeusz R. Majewski — Zwierzchnik Kościoła Polskokatolickiego.
10. Chór Parafii Ewangelickiej we Wrocławiu.
11. Słowo przedstawiciela Kościołów zrzeszonych w Polskiej Radzie Ekumenicznej.
12. Słowo przedstawiciela Kościoła Rzymsko-katolickiego.
13. Słowo przedstawiciela innych Kościołów chrześcijańskich.
14. Słowo przedstawiciela religii niechrześcijańskiej.
15. Chór Parafii Ewangelickiej we Wrocławiu.
16. Słowo Przedstawicieli Kościołów ze Wschodu i Zachodu.
17. Utwór organowy.
18. Modlitwa, zakończona wspólnym „Ojcze nasz" — Ks. Superintendent Adam Kleszczyński.
19. Błogosławieństwo.
20. Pieśń wspólna „Pod Twą obronę".

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PROGRAM UROCZYSTEJ SESJI POKOJOWEJ

w dniu 27 września 1987 roku — godz. 15.00

w Auli Leopoldina Uniwersytetu Wrocławskiego

1. Zagajenie i powitanie — Ks. bp Wiesław Skołucki — Przewodniczący Komitetu Organizacyjnego Wrocławskich Ekumenicznych Dni Modlitwy o Pokój.
2. Przewodnictwo — mgr Jan Pławnicki — Prezes [illegible] Chrześcijańskiego Stowarzyszenia Społecznego we Wrocławiu.
3. Słowo członka Komitetu Naczelnego Światowej Rady Kościołów — Ks. Biskupa Jeremiasza.
4. Referat: „Nasza odpowiedzialność za Pokój" — Prof. dr Kazimierz Orzechowski Poseł na Sejm PRL
5. Głosy gości z Zagranicy.
6. Wystąpienie przedstawiciela władz państwowych.
7. Inne głosy.
8. Odczytanie „Apelu Pokoju".
9. Zakończenie sesji (Pieśń: Boże coś Polskę)
10. Koncert chóru Kościoła Chrześcijan Baptystów.

Gossner Mission

Program

Freitag - 25.09.

Ankunft

Abendessen - Evangelische Kirchengemeinde
ul.Kazimierza Wielkiego 29

Samstag - 26.09.

8^{00} - Frühstück / in Quartieren/
9^{30} - Treffpunkt - Ev.Kirchengemeinde
10^{00} - Gottesdienst - Orth.Kirchengemeinde
ul.Mikołaja
11^{30} - Empfang im Wojewodschaftsrat
13^{00} - Treffpunkt - Ev.Kirchengemeinde
13^{30} - Mittagessen - Bei Gastgebern
16^{00} - Treffpunkt - Ev.Kirchengemeinde
17^{00} - Friedensgottesdienst - Alt-kath.Kirchengemeinde
ul.Szewska
19^{00} - Abendessen - Alt-kath.Kirchengemeinde

Sonntag - 27.09.

8^{00} - Frühstück / in Quartieren/
9^{30} - Treffpunkt - Ev.Kirchengemeinde
10^{00} - Gottesdienst - "
11^{45} - Gemeindetreffen - "
13^{30} - Mittagessen - Hotel "Monopol"
15^{00} - Sessen - "Aula Leopoldina"
ul.Uniwersytecka
17^{00} - Treffpunkt - Ev.Kirchengemeinde
18^{30} - Festliches Abendessen - Hotel "Wrocław/

Montag - 28.09.

8^{00} - Frühstück / in Quartieren/
9^{30} - Treffpunkt - Ev.Kirchengemeinde

Abreise

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Apel Pokoju

Pokój jest nadrzędną potrzebą wszystkich ludzi i całego stworzenia.Wszyscy ludzie dobrej woli powinni uczynić wszystko dla zapewnienia sprawiedliwego i trwałego pokoju.

Tym przekonaniem kierowali się uczestnicy II Międzynarodowych Wrocławskich Ekumenicznych Dni Modlitwy o Pokój,gromadząc się na nabożeństwach,prowadząc dyskusje, zapoznając się z warunkami życia braci i sióstr z różnych krajów świata. W naszym spotkaniu wzięli udział chrześcijanie,wyznawcy innych religii i niewierzący. Reprezentowane były różne przekonania religijne i światopoglądy. Ludzie wierzący akcentowali,że pokój jest darem Boga,a pierwszym krokiem do niego jest modlitwa. Inni uczestnicy podkreślali, wagę społeczno-politycznych uwarunkowań pokoju.

Wszyscy jednak byli przekonani o potrzebie połączenia wysiłków w budowaniu trwałego i sprawiedliego pokoju. Jesteśmy przekonani,że cel ten można osiągnąć mimo skomplikowanej struktury stosunków międzynarodowych, różnic światopoglądowych,mimo odmiennych poglądów religijnych i mimo problemów związanych z rozwojem nauki i techniki. Zwracamy się do wszystkich ludzi dobrej woli o włączenie się do prac na rzecz pokoju :

- poprzez poszanowanie ludzi o odmiennych przekonaniach i wierzeniach
- poprzez przezwyciężanie nastrojów wrogości i nienawiści w najbliższym otoczeniu
- poprzez dążenie do obiektywnej informacji o innych narodach i państwach
- poprzez walkę z niesprawiedliwością społeczną i nędzą
- poprzez dialog ludzi wierzących i niewierzących
- poprzez popieranie takich rozwiązań,sporów i konfliktów,które wykluczają użycie siły
- poprzez codziennie składane świadectwo,o pięknie życia w pokoju

Mamy nadzieję,że Wrocław - Miasto Pokoju,stanie się również Miastem bliskiej współpracy wierzących i niewierzących na rzecz zachowania na Ziemi świętego daru życia

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Friedensappell

Der Friede ist ein übergeordnetes Bedürfnis aller Menschen und der ganzen Schöpfung. Alle Menschen guten Willens sollten alles tun, um einem gerechten und dauernden Frieden zu sichern.
Fest davon überzeugt waren die Teilnehmer der II Internationalen Ökumenischen Gebetstage für den Frieden in Wrocław, die an gemeinsamen Gottesdiensten teilnahmen, zusammen diskutierten, und sich mit den Lebensbedingungen der Schestern und Brüdern aus verschiedemen Ländern bekannt machten. An unserem Treffen nahmen Christen, Gläubige anderer Religionen, sowie Glaubenslose teil. Vertreten waren verschiedene religiöse Überzeugungen und verschiedene Weltanschaungen. Gläubige Menschen hoben hervor, daß der Frieden eine Gabe Gottes ist, und daß das Gebet der erste Schritt zum Frieden sei. Andere Teilnehmer betonten die Bedeutung der gesellschaftlichen und politischen Bedingtheiten des Friedens.

Alle waren jedoch fest davon überzeugt, daß man die Anstrengungen für die Schaffung eines dauerhaften und gerechten Friedens, ve vereinigen sollte. Wir sind überzeugt, daß man dieses Ziel, trotz einer komplizierten Struktur internationaler Beziehungen, Unterschiede in der Weltanschaung, verschiedener religiöser Ansichten, sowie trotz der Probleme, die mit der Entwicklung der Wissenschaft und der Technik verbunden sind, erreichen kann. Wir wenden uns an alle Menschen guten Willens mit einem Appell, ihren Beitrag für die Sache des Friedens zu leisten und zwar dadurch, daß:

- Menschen, die andere Ansichten sowie andere religiöse Überzeugungen vertreten, geachtet werden.
- Feindseligkeit und Haß in der nächsten Umgebung bewältigt werden.
- Eine objektive Information über andere Völker und Länder erlangt wird.

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-Der Ungerechtigkeit und dem Elend ein Kampf geliefert wird.

- Ein Dialog zwischen den Gläubigen und den Glaubenslosen geführt wird.
- Solche Lösungen der Streitfragen und Konflikte gefördert werden, die Gewaltanwendung ausschließen.
- Jeden Tag von uns allen ein Zeugnis gegeben wird, von der Schönheit und den Freuden des Lebens.

Wir hoffen, daß Wrocław- die Stadt des Friedens -auch zur Stadt einer engen Zusammenarbeit von Gläubigen und Glaubenslosen ernannt wird, und daß alle daß Ziel verfolgen werden, die heilige Gabe des Lebens auf der Welt zu erhalten.

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Arbeitskreis URM

ÖKUMENISCH-MISSIONARISCHES ZENTRUM
und
GOSSNER MISSION IN DER DDR
Arbeitskreis
CHRISTLICHE GEMEINDE IN DER SOZIALISTISCHEN STADT (URM)
Sekretär: Pfarrer Peter Heyroth

Berlin, im Dezember 1985
3444-2130/85 PH/Ur

B. Krause

Liebe Freunde!

Mit der beiliegenden grundsätzlichen Einladung zu Ferch VIII bitten wir noch einmal Eure Kirchen um eine Teilnahme an dieser Ökumenischen Konsultation der Vertreter der Kirchen sozialistischer Länder.

Wir hatten darüber bereits im Juli 1985 informiert und zur Vorbereitung von Ferch VIII zu einer Erarbeitung der THEMATIK zum 4. und 5. März 1986 nach Berlin/Neu Zittau eingeladen.

Dazu hatten wir bereits eine Bestätigung Ihrer Kirche erhalten. Wir rechnen also mit Ihrem Kommen.

PROGRAMM:

Anreise am Dienstag, 4. März 1986 in Berlin bis gegen 12.00 Uhr. Anschließend Abreise nach DDR 1251 Neu Zittau (bei Berlin), Pfarrhaus, Geschwister Scholl Str. 46, Tel. 3740.

Erarbeitung eines Themas für die
VIII. Ökumenische Konsultation in Ferch bei Potsdam/DDR
vom 3. - 7. November 1986.

Abschluß der Beratung am 5. März 1986 gegen Abend.
Danach noch Abreise
oder Abreise am 6. März 1986 früh.

In der DDR haben wir unlängst über eine eventuelle Thematik für Ferch VIII vom 3. - 7. November 1986 nachgedacht.
Wir möchten alle, die nach Neu Zittau kommen, bitten, Vorschläge und weiterführende Ideen einzubringen.
In unserem Gespräch zeigte sich, daß für unsere Arbeit in den Städten und Dörfern und in Anbetracht der weltweiten Herausforderungen z. B. folgende Schwerpunkte bestehen:
- Wenn das Evangelium von Jesus Christus die Kraftquelle unserer Existenz ist, welchen Beitrag leisten die Christen dann für die Gemeinschaftsbildung in unseren Wohngebieten?

31111285

Gossner Mission

- Es geht also um eine Zusammenarbeit der Menschen unterschiedlicher Tradition von Glaube, Ehtik und Weltanschauung zum Wohle aller.

Wir möchten also herzlich darum bitten, durch eine Beschreibung aus den Erfahrungen des Alltags und unserer täglichen Arbeiten anschaulich und prägnant zu berichten.

Wir stellen uns vor, daß wir mit diesem Austausch einen thematischen Schwerpunkt erfassen, der nun auch im weltweiten Austausch Zeugnis vom Leben der Christen in den sozialistischen Ländern geben könnten.

Mit einer gewissen Spannung und Vorfreude laden wir noch einmal für unsere Vorkonsultation vom 4. - 5. März 1986 ein.

Wir bitten um eine umgehende Anmeldung (siehe unten) der Delegierten, damit wir unsere Zusammenkunft gut vorplanen können.

Mit brüderlichen Grüßen

Ihre

Peter Heyroth.

Ökumenisch-Missionarisches Zentrum

Gossner Mission in der DDR

- -

Anmeldung (bitte umgehend zurücksenden)
an: Pfarrer Peter Heyroth, Ökumenisch-missionarisches Zentrum
DDR 1017 Berlin, Georgenkirchstr. 70

Name: _____

Adresse: _____

Telefon: _____

Ich nehme an der Vorbereitung für Ferch VIII vom 4. - 5. März 1986 teil.

Ich treffe am _____ in Berlin ein.
Reisemittel: Auto +), Zug +), Flugzeug +).

Ich reise zurück am: _____.
Reisemittel: _____

Wünsche/Bemerkungen:

31111285

Gossner Mission

ÖKUMENISCH-MISSIONARISCHES ZENTRUM
und
GOSSNER MISSION IN DER DDR
Arbeitskreis
CHRISTLICHE GEMEINDE IN DER SOZIALISTISCHEN STADT (URM)
Sekretär: Pfarrer Peter Heyroth

Berlin, im Dezember 1985
3444-2129/85 PH/Ur

B. Krause

Seit mehr als 15 Jahren treffen sich in regelmäßigen Abständen Vertreter der Kirchen in den sozialistischen Ländern, die in urbanen Zentren und ländlichen Entwicklungsgebieten arbeiten. In besonderer Weise wollen wir uns den Fragen der Menschen und den Herausforderungen, die sich hier deutlicher abzeichnen, stellen, das Zeugnis des Evangeliums in dem Leben der Gemeinde Jesu Christi und im Zusammenleben mit den Menschen überhaupt weiterzusagen.
Zugleich ergeben sich damit wichtige Fragen, etwa: auf welche Weise befähigt uns die Botschaft Jesu, die Lebensgestaltung der Bewohner, das Zusammenleben mit Menschen unterschiedlicher religiöser, kultureller oder anderer weltanschaulicher Bindung mitzugestalten.

Unsere Konsultationen nennen sich nach dem Ort unserer ersten Zusammenkunft, einem kleinen Ort in der Nähe von Potsdam in der DDR - FERCH.

In der Zeit vom 3. - 7. November 1986 möchten wir zur VIII. Ökumenischen Konsultation der Kirchen sozialistischer Länder einladen und bitten, daß auch Ihre Kirche durch einen Delegierten an dem Erfahrungsaustausch teilnimmt.

Der Weltrat der Kirchen in seiner Abteilung Weltmission und Evangelisation, Dep. Urban and Rural Mission (URM) verfolgt mit Interesse unsere Beratungen und wird durch den Verantwortlichen der URM-Arbeit, Rev. Kenneth David, vertreten sein.

Wir erwarten außerdem oekumenische Gäste - u. a. aus Afrika und Lateinamerika.

Anfang März 1986 wird eine kleine internationale Vorbereitungsgruppe die Thematik für unsere Konsultation im November 1986 erarbeiten.

31101285

Gossner Mission

Sobald das Ergebnis vorliegt, werden wir eine spezielle Einladung mit allen Einzelheiten zusenden.

Wir äußern die Bitte, schon jetzt Ausschau zu halten, durch welchen Delegierten auch Ihre Kirche an den Beratungen teilnimmt.

Bitte nehmen Sie unsere VIII. Ökumenische Konsultation der Vertreter der Kirchen in sozialistischen Ländern in Ferch bei Potsdam/DDR in die oekumenische Reiseplanungen mit auf.

Dankbar wären wir auch für eine Zwischenantwort.

Wir grüßen Sie mit einem Wort aus Psalm 98,3 zum bevorstehenden Weihnachtsfest und Neuen Jahr 1986

DER HERR GEDENKT AN SEINE GNADE UND
TREUE FÜR DAS HAUS ISRAEL,
ALLER WELT ENDEN
SEHEN DAS HEIL UNSERES GOTTES.

Mit brüderlichen Grüßen

Schalom

Für die Gossner Mission
in der DDR

Für das Ökumenisch-
missionarische Zentrum

31101285

Gossner Mission

CENTRO ECUMENICO ANTONIO VALDIVIESO
APTDO. 3205 MANAGUA * NICARAGUA

Managua, 25 de Abril de 1989

Reverendo
HARALD MESSLIN
Gossner-Mission in der DDR
Postscheck: Berlín 7199-58-4408
1180 Berlín
R.D.A.

Estimado Reverendo:

Agradecemos profundamente su preocupación y gestión por aliviar el inmenso daño causado por el huracán "Joan", desastre natural que ha venido a aumentar los problemas de nuestro sufrido país.

Hemos leído con sumo interés el constante intercambio a nivel internacional del complejo Urbano Rural Mission del Consejo Ecuménico de las Iglesias de Ginebra y el Northern California Ecumenical Council, pues consideramos que la unificación de criterios entre ambos sobre la necesidad de diálogo más profundo con los países del Tercer Mundo es un logro, ya que las acciones misioneras se concretarán con mayor acierto y espíritu cristiano a partir del reconocimiento del sujeto histórico en nuestra realidad.

Con respecto a su propuesta de visita a Nicaragua con los amigos de California, están cordialmente invitados como delegación común en la fecha indicada -20 de Agosto y 10 de septiembre-. Nosotros elaboraremos un programa de actividades a realizar y presupuesto gastos de estadía, que les haremos llegar oportunamente.

Sin embargo, si ustedes se decidieran a hacer su visita en Noviembre igualmente podríamos recibirlos y atenderlos. Sería de todo nuestro agrado tener ese contacto con ustedes para agradecerles personalmente los esfuerzos de solidaridad que hacen con su trabajo de misioneros.

Adjunto invitación formal que nos solicitan en su carta del 13 de Febrero, para efecto del trámite de visas.

Con muestras de consideración y aprecio, les saluda

Afectísimo,

Uriel Molina Oliú

P. URIEL MOLINA OLIU
Director General
Centro Ecuménico Antonio Valdivieso

cc: Rev. John C. Moyer

Gossner Mission

Bernd – For your information Keith.

GMIM

Greater Manchester Industrial Mission

27 Blackfriars Road
Manchester M3 7AQ

Herrn
Peter Heyroth
Ökumenisch-Missionarisches Zentrum
Georgenkirchstr. 70
Berlin
DDR - 1017
GERMAN DEMOCRATIC REPUBLIC

20 November 1987

Dear Peter,

I hope you are well. Life here seems to be getting more and more complicated every day. At least one of your friends here has happy news, though. Susan Evans will be married in February to the chaplain at Salford University. Then she will, I presume, be known as Mrs. Broadbent.

As far as our partnership is concerned I have some more news.

1. Link with Mary McAleese and Community Activists Training Exchange (CATE)

Tom Macafee and I have been in touch with Mary. The result is that our fears about CATE's involvement in the partnership were overcome, and we persuaded the other people in Manchester and our friends in Southampton that no objection should be made to CATE's involvement. CATE was therefore invited to participate.

This morning I received a letter from CATE, a copy of which is enclosed. As you can see, CATE does not wish to take part in the partnership with us. It does, however, want to have its own relationship with people in the GDR and want to keep in contact with us.

We have now done all that we can to satisfy your wishes that CATE should take part as well. We can do no more. You and your colleagues must now decide whether the partnership can continue in spite of CATE's decision.

2. Visit by GMIM/SHIM working party to GDR in 1988

We hope the partnership will continue. So we are continuing our discussions about the visit of this working party. Our thinking is now as follows:

a) Membership of the working party
Tom Macafee and I will come from Manchester, and Carol Rowe and Chris Percy will come from Southampton. (Tom has told me personally that he would like to take Shirley with him, at her own cost, so that she may see something of the GDR. I have not yet discussed this with anyone else here. If she comes, she will be additional to the four members of the working party.)

b) Programme for the working party's visit
The friends in Manchester and Southampton agree that the programme for this visit should be unlike those of normal delegation visits. Normally you arrange for us a series of meetings with different groups in different parts of the country, which enable us to learn about how Christians and others live and think in the GDR. The programme for this visit should be completely different. The main point of the programme should be a long and detailed discussion about what the partnership has achieved so far and about what we want it to achieve in the future. This discussion, which we presume should take place in Berlin,

Gossner Mission

should involve the members of our working party and a similar group of GDR people. We feel that the GDR people who take part should be more or less the same in number as the members of our working party and that they should, like our people, be persons who already have experience of and responsibility for the partnership.

Inge Burkhardt has written to Chris Percy, inviting him to visit her in Halle-Neustadt. Hugo Klöbzig has invited me to visit him again in Schwerin. It would be good to see such friends again. We could go in pairs to Halle-Neustadt and Schwerin or alone to four separate towns. But these visits should be seen as secondary in importance to the discussion in Berlin about the future of the partnership. We therefore suggest that the Berlin discussion should take place first. The visits to Halle-Neustadt, Schwerin and anywhere else should take place <u>after</u> this discussion is over.

c) <u>Content of the Berlin discussion</u>

We think that the discussion should seek to answer to basic questions:

- Should the partnership continue?
- If the partnership continues, what are its aims?

In order to find common answers to these questions, we need to discuss frankly a lot of other questions. For example:

- The organisation behind the partnership in the GDR:
  What is the Workgroup on "The Christian Community in the Socialist City"?
  How is it organised?
  What are its aims?
  What does it do?
  How does the partnership with GMIM/SHIM relate to the Workgroup's other activities?
  What problems exist within the Workgroup and between ÖMZ and Gossner-Mission?
- The organisation behind the partnership in the UK:
  What are GMIM and SHIM?
  What are their aims?
  How does the partnership with the GDR Workgroup fit in with the general aims of GMIM and SHIM?
  How is the partnership actually organised in the UK?
  What interests other than those of GMIM and SHIM are represented?
  What problems exist within the structures responsible for the partnership in the UK?
- What do we want to achieve by partnership visits?
  What do the GDR friends hope will come from visits to the UK?
  What do the UK friends hope will come from visitsto the UK?
  What do the UK friends hope will come from visitsto the GDR?
  What do the GDR friends hope will come from visits to the GDR?

There are probably other important questions as well - but these give you some idea of what we feel is important.

d) <u>Dates of the working party visit</u>

We suggest that the visit should last about a week, and that it should take place at the end of April/beginning of May. If there is a better time of year for you, please tell me.

If you think it best that the Berlin discussion should take place during a weekend, the dates could be as follows:

Gossner Mission

Friday,	29/4	Fly to Berlin
Saturday,	30/4	Berlin
Sunday,	1/5	Berlin
Monday,	2/5	Berlin
Tuesday,	3/5	Travel to Halle-Neustadt/Schwerin
Wednesday,	4/5	Halle-Neustadt/Schwerin
Thursday,	5/5	Return to Berlin
Friday,	6/5	Fly back to UK.

Or if you think it would be better for our friends in Halle-Neustadt and Schwerin if we were there during a weekend, the dates could be as follows:

Monday,	2/5	Fly to Berlin
Tuesday,	3/5	Berlin
Wednesday,	4/5	Berlin
Thursday,	5/5	Berlin
Friday,	6/5	Travel to Halle-Neustadt/Schwerin
Saturday,	7/5	Halle-Neustadt/Schwerin
Sunday,	8/5	Return to Berlin
Monday,	9/5	Fly back to UK.

3. Information we need now from YOU

a) May we continue with our plans for the working party visit in spite of the fact that CATE has decided not to take part in the partnership?

b) Do you agree in principle to our suggestions about the programme? (If not, please make other suggestions.)

c) Do you agree in principle to our suggestions about the content of the Berlin discussion? (If not, please make other suggestions.)

d) What dates for this visit will be best for you?

So I hope we'll meet again quite soon. Since we know already who hopes to take part in the visit, I shall be able to give you the information you will need to arrange our entry visas as soon as you help me confirm the dates.

Very best wishes,

Kath.

P.S. As you know, Dietmar Hahn of the Liga für Völkerfreundschaft has now been transferred to Stockholm. I have not yet met his successor. If the partnership is to continue, it might be useful for me and perhaps also the other members of our working party to meet him while we are in Berlin.

(Copy to B. Krause)

Gossner Mission

C.A.T.E.

Community
Activists
Training
Exchange

71, Barratts Road,
Kings Norton,
Birmingham B38 9HH.

6th November 1987.

Rev. Keith Archer,
Greater Manchester Industrial Mission,
27, Blackfriars Road,
Manchester M3 7AQ.

Dear Rev. Archer,

At a recent meeting of members of our network we were given letters exchanged between you and Mary McAleese on the possibility of a link-up over the exchanges between groups in England and the G.D.R. Some of our members also brought information from the meeting which they attended in Coventry at the end of a visit from Gossner Mission.

From the information we got, we feel that the aims of C.A.T.E. and your I.M. organisation are quite a bit different. Consequently we assume that the aims in promoting the exchanges will differ also. So, after long consideration, we decided that, at this point in time we would prefer to pursue our own relationship with people in the G.D.R.

Thank you for the suggestion and offer of a possible link-up with your exchanges. We appreciate your gesture and hope that we can keep in contact.

Yours sincerely,

H. Lynch.

Gossner Mission

GMiM

Greater Manchester
Industrial Mission

27 Blackfriars Road
Manchester M3 7AQ

Herrn
Bernd Krause
Gossner-Mission in der DDR
Baderseestr. 8
Berlin
DDR - 1180
GERMAN DEMOCRATIC REPUBLIC

10 September 1987

Dear Bernd,

I enclose for your information a copy of a letter I have just sent to Peter Heyroth. It describes in detail (not too much detail, I hope!) the situation here with regard to our partnership, and our proposals for the future.

Best wishes,

Keith

Gossner Mission

GMIM

Greater Manchester Industrial Mission

Tel: (0)61-832 5253

27 Blackfriars Road
Manchester M3 7AQ

COPY TO BERND KRAUSE

Herrn
Peter Heyroth
Ökumenisch-Missionarisches Zentrum
Georgenkirchstr. 70
Berlin
DDR - 1017
GERMAN DEMOCRATIC REPUBLIC

10 September 1987

Dear Peter,

I have received from you no answer to my letter of May 28. I hope all is well with you. In the meantime the situation here has changed; I shall now describe the present situation and give you our proposals about the future of the partnership.

A. Involvement in the partnership of Community Activists' Training Exchange (CATE)

1. As you will remember, our discussion about CATE's involvement during the meeting in Coventry on May 17 became very tense. This was because your insistence at the last minute that CATE should be a full participant in the May visit created an impression that Mary McAleese was possibly trying to take over the partnership. This impression was strengthened by reports we heard from the Manila Conference. These said that Mary has played a part in the World Advisory Group's decision to withdraw financial support from the ECG - support on which we depended for our work in the partnership. There seemed to be treachery in the air.

   Since then we in Manchester have had some discussions with Mary. She denies absolutely these accusations of treachery, and we believe her completely. We in Manchester are therefore thoroughly willing to welcome CATE into the UK side of the partnership if CATE wants to join. Mary and CATE, it seems, have strong criticisms of the work of UIM teams like ours; if their joining in the partnership enables us to hear these criticisms, we will welcome that. Our friends in Southampton also agree to CATE's involvement.

2. But Mary says that it is not certain that CATE will want to join in the partnership. It is, she says, true that there have been contacts with Gossner Mission in the past. But these contacts do not imply any commitment by CATE to a continuing relationship with Gossner-Mission. A partnership with the GDR, she says, might seem to CATE much less important than its basic work with poor people. But she will ask CATE to discuss the possibility of participating in our partnership with you.

3. A decision on CATE's involvement in the partnership cannot be made by Mary. There will be an assembly of the whole movement at some time during this month, and Mary has put the question about the partnership on its agenda. She says, however, that the agenda is very big, and she cannot guarantee that the partnership question is discussed at this meeting. She will inform me of CATE's decision after this assembly, if a decision is made.

Gossner Mission

4. Since there is some uncertainty about when CATE will make its decision, we in Manchester and Southampton believe that we cannot wait for that decision before beginning plans for the future of the partnership. We therefore want to make agreements with you at once. If CATE decides to join in at some later stage, it will (presumably) accept these agreements and work with us within their framework.

B. Financial situation in the UK

1. The World Advisory Group's withdrawal of support to the ECG is, of course, a severe blow. The position is all the worse because the ECG has decided not to pay us the 1125 SFr which it promised towards the costs of your visit here last May. Not only, therefore, is the financial future uncertain, but also we are at present in debt.

2. We shall apply for financial support direct to the URM Desk. If we are successful that will help a lot; but we do not yet know if our application will be successful. We know already that there is no possibility if increased support from GMIM or from the Church in Manchester - the diocese of Manchester is almost bankrupt. But it may be possible to get more money from trade unions, companies and individuals. We believe that we will be able to solve this problem in the long term, but the immediate financial future is uncertain.

3. Therefore the next step in our partnership, a British visit to the GDR in 1988, must cost a lot less than recent visits to the GDR have cost. Therefore the delegation must be smaller.

C. Other considerations

1. It became clear during the meeting at Coventry that there are problems on the GDR side as well as on the UK side of the partnership. There seemed to be different views about its goals and its future held by OMZ and by Gossner-Mission. We believe that a clearer agreement between OMZ and Gossner-Mission is important for the future of the partnership.

2. We think there would also be benefit from our point of view in clarifying our goals for the partnership. I have spoken to you often about this in the past. If CATE becomes involved, the need for more work on this will become vital.

3. We think, therefore, that the next step in the partnership should be a meeting in which all the participant groups are represented (OMZ, Gossner-Mission, GMIM, SHIM and CATE if it decides to participate) which should seek mutual understanding and agreement on the goals and strategy for the partnership.

D. Our proposals for 1988

1. I have already suggested to you that I should visit the GDR in November 1987 in order to take part in discussions of this kind. But no arrangements have been made about this yet, and it now looks as though it is already too late to make arrangements. We now suggest that this visit should be delayed until some time (perhaps May) in 1988.

2. We also think now that the present situation and the consequent need for discussion about the goals of the partnership are so important that these discussions should not be left to me alone. We therefore think that I should be accompanied in 1988 by 3 or (possibly) 4 other people.

3. The fact that money for my visit has already been set aside eases the financial problems of this visit in 1988.

4. The group that comes to the GDR in 1988 should not be a delegation like previous delegations. They should rather be a Working Party consisting of individuals who have already some knowledge of the GDR and who have responsibility

Gossner Mission

for the planning and organisation of the partnership.

5. The programme for this Working Party's visit should be different from normal programmes for delegation visits. Normally programmes are organised so that the visitors will learn about the GDR, its social order, the way people live, the situation of the Church. That sort of thing is of course essential for people who are visiting the GDR for the first time, but it should not be so important for our Working Party. Normally our experience is that we become so busy with these questions about what things are like in the GDR that we have no time for discussion about the future of the partnership.

   We suggest that during the programme you should explain and show to the Working Party how ÖMZ, Gossner-Mission and the Arbeitsgruppe "Christliche Gemeinde in der sozialistischen Stadt" work and are organised; that you allow us time to describe to you the work and organisation of GMIM, SHIM and (if it is involved) CATE; that we share and seek agreement on our goals for our partnership. Such a programme might take place entirely in Berlin. If we visit other places, these visits might be short, and the emphasis might be on discussion with people there who have experience of the partnership.

   This visit might last for a week to 12 days as before - but that will depend on what you think is suitable. May, as usual, could be a suitable time for the visit - but you should say what is suitable for you.

So that is the situation as we see it. Please write back soon. Please tell me:

- if you agree to what I have said about CATE's involvement, and if you will be prepared to continue with the partnership if CATE decides that it does not wish to participate.
- if you agree that the next step in the partnership should be the visit to the GDR of a British Working Party as I have proposed.
- what dates you would suggest for such a visit.

One final thing: we are looking forward to receiving the GDR delegation's report on its visit to the UK last May.

Best wishes,

Keith Archer

(Additional copies to Chris Percy & Mary McAleese)

Gossner Mission

The Rev. Dr. Emilio Castro
The General Secretary
World Council of Churches
150, route de Ferney
CH - 1211 Geneva 20
Switzerland

7. Sept. 1987

Dear brother Emilio,

having received a copy of Jan Zaborowsky's letter we feel challenged to respond, because we found a wrong description of the Ferch-Conference and its relations to ECG as well as an unfair attack on Kenith David. Although we didn't want to get involved into the tentions beetween ECG and the URM-desk/ Geneva, we are requested by this letter to make the following statement.

1. Since 1972 the Ferch-Conference is an every two years meeting of URM-people in the European socialist countries. It takes place separatly from Westerneuropo and brings together gras-root-people, lay-people and local pastors, in order to have an exchange of experiences on participation in the struggle for justice and on community-building on the local level in our own society. Because of the particular situation in socialist countries and its special problems and tasks we decided by ourselves to have those regular meetings to cover our own questions, issues and needs. From the beginning the Ferch-Conference is an URM-body by its own and we have tried to make our own contribution to the world-wide URM-movement all the time. The Ferch-Conference istn't so well institutionalised as ECG in Westerneurope, because we don't need an institution but a kind of movement which brings together people and which is flexible to include new activists and new groups. Nevertheless there is a small group composed of people from different socialist countries, which meets beetween the conferences to make the preparatory work. Jan Zaborowsky is not a member of this group.

2. It has been our own decission to form our own URM-body in the socialist countries separatly from ECG, because we need to have our own exchange in a given situation. Nobody has forced us into this decision. In contrary we are glad and thankful, that Kenith David recognised and accepted this decision when he came into office. He didn't push us to do so as Jan Zaborowsky told you in his letter.

3. All the time we refused the attempts of ECG to convince or to force the participants of the Ferch-Conference into an ECG-membership. Of course, everybody is free to do what he wants. But as far as we know Jan Zaborowsky is the only one who became a member of ECG. So we understand his letter as a special voice of ECG. He doesn't speak on behalf ot the Ferch-Conference.

- 2 -

Gossner Mission

4. In order to explain why we refused ECG-membership and why we keep our own URM-body, here are the reasons:
   - the special context in a socialist society needs an other kind of mission-work; ECG's concentration on church and industry without any analysis and theological approach is too narrow; we emphasized the urban-situation as a focus of the whole society and attitude of the people. But ECG has never accepted this perspective;
   - the formal unity in Europe has never been our concern but the mission-work in our special context; we didn't want to be alienated or dominated by problems which are imposed on us from outside. Beside this position there have been many bilateral relations with ECG-related groups and people but no membership of the institutionalised ECG.
   - it is important for our work at home that we have an exchange and relations with committed-URM people in Asia, Africa and Latinamerica, who are struggling for liberation and justice rather than with ECG, because we realise that we are part of a world-wide process and movement of people, who share the perspective of the Kingdom; We don't want to be kept Europe-oriented. URM-desk in Geneva has helped a lot to overcome the narrow orientation in particular by including people from Poland and CSSR into exchanges; but ECG has never realised the importance of those links.
   - at least ECG has tried manytimes to strengthen its position against the URM-desk in Geneva by getting us as members in order to represent the whole Europe; we feel misused by those attempts and propose that ECG should solve its problems by its own: we don't want to be involved in a struggle of an institution for interests which are strange to us.

In sum: we have developped our own URM-body in the socialist countries in Europe and we want to keep it; we are thankful to Kenith David and the URM-staff in Geneva for accepting and supporting our work. We are writing without any consultations with our fellows in the other socialist countries, but we are sure that they will agree with this letter, especialy the fellows from Poland, because Jan Zaborowsky is only a single person and doesn't represent those fellows.

Dear brother Emilio, we regret very much that we have been challenged to this statement because we can not spend so much time for an internal struggle with the URM. But we think that the decision of the advisory-group in its Manila-meeting is reasonable.

Please take this statement into account, while you have to deal with the matter.

Hoping that our Lord will give you his spirit and the strength which is needed for your ministry

sincerely yours

gez. E. Schülzgen gez. B. Krause

f. d. R.

Gossner Mission

→ B. Krause

AMT FÜR KIRCHLICHE DIENSTE DER EVANGELISCHEN KIRCHE VON KURHESSEN-WALDECK

KIRCHLICHER DIENST IN DER ARBEITSWELT

Fachgruppen Industrie und Dienstleistungen, Sprengel Waldeck-Marburg

K. D. A. · Gernshäuser Weg 23 A · 3588 Frankenberg

Telefon (0 64 51) 213 42
Gernshäuser Weg 23 A
3588 Frankenberg

Fachgruppen des Arbeitsbereiches:
Industrie
Dienstleistungen Öffentlicher Dienst
Handwerk
Landwirtschaft Landvolkarbeit

An
Pfarrer Helmut Orphal
Karl Liebknecht Str.23
DDR 1020 Berlin

Datum: 25.8.87
Az.:

Sehr geehrter Herr Orphal,

Vielen Dank für Ihren lieben Brief,

Ich werde voraussichtlich im Januar in Berlin sein.
Ich werde mich dann an die von Ihnen genannte Adresse wenden.

Mit freundlichem Gruß und Gottes Segen für Sie
verbleibt

Abt

Gossner Mission

ECG European Contact Group on Urban Industrial Mission
Europäische Arbeitsgemeinschaft Kirche und Arbeitswelt
Communauté Européenne de travail Eglise et Société Industrielle

Regional Group
for Urban and Industrial Mission
related to the
World Council of Churches.

Paul Skirrow
ECG Secretary
9 Hougoumont Avenue
Waterloo
LIVERPOOL
L22 OLL
United Kingdom

Pastor Peter Heyroth
Georgenkirchstr. 79
DDR-1017
Berlin
East Germany

12th July 1988

Dear Peter,

From 15th-21st May 1989 the Conference of European Churches (CEC) and the Council of Bishops' Conferences in Europe (CCEE) have organised a "European Ecumenical Assembly on Peace with Justice" in Basel. The member churches of CEC will all participate and make their contributions.

As a response to this, and in an attempt to see if the various European networks which are not members of CEC had anything to contribute, a meeting was called in Geneva in February 1988. At the 1987 Annual Meeting of the ECG, Christa Springe was delegated to attend this meeting which came to be known as "European Networks for Justice, Peace and Integrity of Creation".

The main concern which came out of the Geneva meeting was that people from the grassroots - employed and unemployed workers, the poor, ethnic minority groups, etc. - ought to be representing themselves and their own perspective at the Basel Assembly. The European Networks decided therefore to look for ways by which grassroots people and activists could make their voice heard and influence the debate and the outcome.

The result is that the European Networks will help interested people to set up "fringe" meetings in Basel. The organising bodies have welcomed this and intend to keep the evenings free for the fringe meetings. These would be events which would not be part of the official programme, but to which the participants in the CEC/CCEE event could come, and which could also make representations on certain matters to the Assembly itself, if appropriate. The issues most relevant to the ECG were unemployment, steel crisis, arms trade, those involved with solidarity groups within multinationals working in Europe and the Third World, women, new and information technologies, urban questions, and migrants.

If you feel that this is something that you can and should contribute to then please contact myself or Christa Springe by the beginning of September 1988.

Yours sincerely,

Gossner Mission

JAN ZABOROWSKI • PL 00-422 WARSZAWA • UL. GWARDZISTÓW 10 A m. 17 • TEL. 29-73-33

July 14th, 1987

Rev. Dr. Emilio Castro
The General Secretary
World Council of Churches
150, route de Ferney
CH - 1211 Geneva 20

received 20 JUIL. 1987
copy to Eugene Hostetter - Paard
for advice/info
circulate
action CWME
file

Dear Dr. Castro,

being a member of the European Contact Group on Urban Industrial Mission since eleven years, I witnessed and participated in successes and failures of this body in above turbulent period.

The manifold composition of it's membership, differences of Church structures and traditions, differences of economic and social problems between Scandinavian and continental countries, between North and South, between countries with socialist and free market economies, and last but not least the present speedy economic and technological development changing social problems and priorities were making our work more and more difficult, but - in our feeling - more and more necessary.

Our feeling was - irrespectively from which European sub-regio: we come - that on the plane of urban and industrial ministry the region Europe presents for the Churches a common source of experien ce and a common duty of exchange and cooperation.

We had and we have a lot of problems and not always we were able to cope with them properly. Such problems as: inadequate representation of Mediterranean countries with their specific, important social problems and specific confessional problems; or related to it, but much larger problem of lack of appropriate Catholic and Orthodox participation in the work of ECG /caused to certain degree by subjective reasons; nb. I am myself a Catholic/; or the necessity of more exchange of experiences between Churches working in different social systems - all this /and many other things/ are prob-

Gossner Mission

lems, which need to be stated in the ECG more open and more courageously and dealt with with more boldness and perseverance.

But one problem - and one of the most important - remains out of reach of our group: the problem of relations with WCC, or, rather, with URM desk. Observing this from my specific place - of a Christian living in a socialist country, I must tell you frankly that I deeply resent the attitude of URM desk toward ECG, particularly since the last change of leadership of this desk. Already during the ECG Annual Meeting in 1983 /Barcelona/ I got a very painful impression, that "Geneva" /in person of Rev. David/ is not inclined to accept the fact, that in the field of urban and industrial mission Europe has its own, specific and important problems, and therefore the Churches have there their specific and important duties. I am coming from a country which not only never exploited colonies, but for a very long time was itself a kind of colony, ruthlessly exploited by three occupying powers. It gives me a specific possibility to understand the position /and feelings/ of people representing exploited nations. But inspite of it I am not able to accept the instrumental approach to Europe, the neglecting or even negating the existence and importance of Europe's own problems and of own tasks of European Churches, which are broader that the problems of marginals, many of them immigrants, in the big West European cities. Europe - inspite of it's past and present sins - is a reality of its own, and all its people, independently of their race or origin, and all their problems have a moral right to egual care and - what is here very important - to develop own, European methods of mission.

But what I resent the most, dear Dr. Castro, is the anxiety of Rev. David to deepen one of the worst European plagues - the division between East and West. Since several decades the Churches are fighting against it, establishing on various levels all-European bodies and institutions. One of them, small but useful, is ECG. And already during the Annual Meeting 1983 Rev. David openly stated his endeavour to split ECG into "West-ECG" and "East-ECG", using as nucleus of "East-ECG" the so-called "Ferch-Conferences", periodical meetings of urban ministers from socialist countries in German Democratic Republic. Since then I observe - being a member of organiza-

Gossner Mission

tional committee of "Ferch Conferences" - Rev. David's efforts to change this meetings into a standing institution - an "East ECG". Thanks God he was not successful yet; but after the removal of ECG out of WCC network, in the course of his endeavours to built up his own European network we can expect the repetition of his partitioning efforts - damaging not only Churches unification strivings but simply the human cause of many Europeans, particularly in the eastern part of Europe; and, I dare to add, damaging the interests of urban industrial mission in Europe.

I tried already four years ago to explain all of it to Mr. David. In vain, it was a talk to deaf ears. And most revealing is here the use of such documents as the "Report of Leah Wise of November 27,1986" /"White folks is white folks, sho' nuff"/ as an instrument to remove ECG out of WCC network. Is it honest, is it Christian?

Pardon me, Mr. Castro, my very long and explicit letter. But the matter seems to me important enough, maybe not only in the matters of ECG

Yours sincerly

Jan Zabrowski

Gossner Mission

GM

COVENTRY INDUSTRIAL MISSION

Cathedral Offices Coventry CV1 5ES

Telephone 27597/8

TC/JMH

9th July, 1987

Bernd Krause
HaushoferstraBe 23,
BERLIN
DDR 1197

Dear Bernd,

Thank you very much for your hospitality on Monday, 29th June. It was very good to meet you again and also your colleagues. I am enclosing a summary of the points we discussed, copies of which I have also sent to Industrie Jugend in West Berlin. We did not discuss the timing, but either late June or early Autumn would be perhaps the most suitable times to consider. We will obviously have to have further meetings to discuss our own ideas and, in the meantime, if you have any further information to offer, then we should be very interested to hear from you. We will naturally be only too happy to let you have any further information that you may need to pursue your enquiries.

With very best wishes,

Yours sincerely,

Trevor Cooper
Industrial Chaplain

Gossner Mission

PROPOSAL FOR A VISIT TO D.D.R. of YOUNG WORKERS FROM WEST BERLIN AND WEST MIDLANDS IN 1989

for one week in at least two towns beginning and ending at Frankenallee

Possible towns

Dresden because of A.S.F. and Coventry Cathedral and Coventry City links. But political situation in the Church could be difficult because of "over-reactionary attitudes".

Jean: glass industry

Zwickan: motor industry

(they are nearer to Buchenwald concentration camp which could be a useful visit)

Karl Marx Stadt - a contact there in Magirus (former head of A.S.F).

Group size

Preferably no more than twenty and they would need hostel accommodation

Cost of accommodation

Full board
100 marks for six days per head
Pocket money
50 marks for six days per head
for necessary expenditure

Transport

Gossner Mission are willing to explore the possibilities of setting up a programme

Ecumenical Youth Service (part of European Ecumenical Youth Council) would need to be involved

Ministry of Church Affairs would need to be informed (might be some hesitation about West Berliners)

Past and present links would be helpful to persuade the value and integrity of our case, e.g. FDJ, Humbolt EriStudent Germeinde and Industrie jugend exchange programme with D.D.R.

Once a local contact is established and programme ideas formulated then F.D.J. Zenfralrat could be notified and asked for local participation. Gossner Mission have regular exchanges with French Catholic Workers Action Group (G.O.C.) radical movement within that church, and are acceptable to the Ecumenical Youth Service. If we were to invite them, the way forward would be easier.

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Process

Gossner Mission would support such a visit on the basis of encouraging an initial sharing of problems which could then lead to participation in a common task for the future. "That would sharpen the involvement of the participants".

Afterwards a "reflective seminar" would be necessary at some stage after completion of the visit, possibly in West Berlin.

Preparatory seminars would be necessary also and it would be possible to invite D.D.R. representation to England and West Berlin to those.

Practicalities

Names and details of group members three months before visit to Gossner Mission who would then arrange visas.

E.C.G. application for possible grant by Manfred Berg.

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- ENTWURF -

Programm einer ECG Polenreise 22.-27.06.1987

22.-23.06. Warszawa

- Bischof Wł. Misiołek, Vors. der Kommission des Episkopats für die allgemeine Seelsorge/u.a. urbane Fragen/; stellv. Vors. der Kommission des Episkopats für Ökum. Fragen;/ auch evtl. Verbindung mit dem Sekretariat des Episkopats/
  - Brief
- Ev.-Augsburgische/luther./Kirche, Senior/Superint./ Jan Walter
- Reformierte Kirche, Bischof Zdziław Tranda
- evtl.: beide theolog. Akademien - die katholische und die allg. christliche
- evtl.: Amt für Konfessionelle Angelegenheiten

24.06. Lublin

- Kath. Universität Lublin - Religionssoziologen: Prof. Wł. Piwowarski, Prof. J. Kondziela; Theologe: P.C. Napiórkowski OFM Conv.

25.-26.06. Katowice /Oberschlesien/

- Prälat B. Woźnica, Altbischof H. Bednors/ evtl. Bischof Zimoń/ - Arbeiterseelsorge/ Tradition u. Praxis/
- Brief

27.06. Wrocław

- Kard. H. Gulbinowicz, Vors. der Kommission des Episkopats für die Arbeiterseelsorge - Brief
- evtl. orthodoxer Bischof Jeremiasz/ Mitglied von ZK Oek. R. K./

Gossner Mission

06.07.87

ECG European Contact Group on Urban Industrial Mission
Europäische Arbeitsgemeinschaft Kirche und Arbeitswelt
Communauté Européenne de travail Eglise et Société Industrielle

Regional Group
for Urban and Industrial Mission
related to the
World Council of Churches.

Pfr. Christa Springe · Am Gonsenheimer Spiess 6 · D-6500 Mainz, FRG

Programme Development

Rev. Christa Springe, Pfr.
Am Gonsenheimer Spiess 6 7. Et.
D-6500 Mainz (FRG)
Tel. 06131/381233

Büro/Office
9.00 - 13.00
Tel. (0)6131-224581

Datum May 1987

REPORT

CELEBRATION AND CHALLENGE, URM JUBILEE MANILA/PHILIPPINES, APRIL 1-6 1987

My exposure visit to rural Thailand, and my experience of the URM Jubilee at Manila in April 1987, have given me some important insights for the work of ECG. Indeed, all this has been so challenging that my first draft reports have become too long and detailed. Long reports have little chance to be read. Therefore I suggest the following procedure:

1. I shall give a full oral report to the Executive in May, to a planning group in June, to the Annual Meeting in November, and to any member or group wishing so at any convenient time.
2. I write down a short summary of my observations, comments, questions and conclusions to be circulated to our members,
3. I shall ask the URM Desk in Geneva to make available the Manila documentation to all our members in due time.

1. Programme, see appendix 1
2. Participants: about 120 from all continents, including regional delegations, speakers, past moderators and staff, donor agencies, CWME commissioners, regional moderators and staff, special invitees, WCC and co-opted staff, visitors.
   From West Europe there was no delegation, but 3 persons invited by the URM Desk:
   Sister Mary McAleese, England, Urban Mission
   Miss Ruth Gray, England, Urban Mission, Birmingham
   Pater Emiliano de Tapia Pérez, Spain, rural work
   From Western Europe 3 donor agencies (funding agencies) were represented, and one Roman-Catholic representative of the Vatikan to the Commission of CWME. Canon Julian Eagle of Industrial Mission in Southampton was a visitor, I was registered as regional staff.

   From East Europe participated
   Eckhard Schülzgen, German Democratic Republic, church government
   Bernd Krause, GDR, Gossner Mission
   Ryszard Bogusz, Poland, parish minister
   Jan Ligus, CSSR, university professor.

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3. There were some outstanding events during the week:
   - 4 bible studies by the Rev. Allan Boesak, South Africa, on the 1st and 2nd Book of Samuel,
   - 2 public lectures 1. by the WCC General Secretary Dr. Emilio Castro on "Mission and Evangelism in URM" (see appendix 2), the theological challenge of which was not taken up by the conference. 2. By Dr. Edicio de la Torres, Manila. He gave also an introduction to the situation in the Philippines after the revolution. "The very rich have been sent away, but not empty. The hungry are still waiting to be filled", he said refering to the Magnificat." But don't mourn: organise people for power!"
   - story telling from all the regions. Most stories were very impressive, it was important to listen to testimonials of suffering under injustice, of struggle, hope and courage.
   - a short (too short) visit of local people in their situation:
     - trade union,1 group
     - womens' organising,one group
     - industrial workers,one group
     - peasants,one group
     - urban poor,4 groups.

   During my whole journey this was my only chance to meet workers and trade union members and officers. I went to a free trade zone, there 5 trade union officers introduced our small group to a textile factory (400 female workers), to trade union organisation, concept and struggles. We went on to see workers on strike since June 1986 - a desperate situation. Some facts and figures about this visit see appendix 3.

4. The official opening worship in the Cathedral of the Independent Church in Manila was a big hierarchical and male show. URM had missed a chance of people's participation, and of women's full participation. I would like to raise the question: How deeply convinced is URM of its own principles and priorities? When and to whom are they being applied, and when and why are they sometimes surrendered?

5. I would have welcomed a more thorough evaluation of our local visit, in order to find out more about strategies, building up national and international solidarity, networking etc. As much as I appreciated the stories and the visit, I missed the opportunity to ask ourselves in very concrete terms: What does all this mean for our ongoing work, what is the analysis behind it, what is the context, what does it mean that we come together form different regions?
   In some short periods allotted for working groups the richess of the programme and information could not be digested. We were asked to define issues and priorities for UIM. As this had been done before several times in previous years, the important task for us would have been to evaluate the actual work done in different churches, countries and regions, and in a different historical and socio-economic context. This should have led to develop guidelines for a solid strategy. This was not done.
   Yet some group reports are very interesting, I would like to share them with my colleagues in Western Europe (see appendix 4). From other reports I would like to quote:

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Report IV "It is an artificial exercise to try to set priorities, because priorities are set by the people in struggle. Our basic aim is a transformation of the system of exploitation which has produced issues in the following areas:
in the economic area:
- MNC's: causes and effects
- foreign debt/indebtedness; and a new international economic order..."

"Any strategy we recommend to URM to deal with these issues must be worked out within the framework of the overall aim as stated above. We think that the appropriate strategy begins with the formation and concientisation of people in order to achieve a transformation of the social structures. This means the destruction of the system of exploitation of the powerless by the powerful."

Group VI "The contexts differ from place to place, but we have identified some of the common "principalities and powers" which have to be confronted and overcome, and the organised action of people against these powers is what has to be shared and supported, in all the different settings. These powers include MNCs, some governments, financial institutions, big land owners. ... It is proposed that the 3rd priority issue for URM be the impact on people of the global economic order. Foreign economic penetration and intervention is having a deeper impact on people's lives at the grass roots in many societies. The instruments of intervention include multinational companies, all the "conditionality" of the IMF. The impact of the debt crisis is causing increasing suffering among peasants and workers, as the rich countries extract the wealth of the South. ... Churches responses in the North. It is proposed URM support initiatives in the North to mobilise people through the churches to pressure financial powers (IMF, banks, governments) for cancelling debts. (In North America, churches have programmes studying the debt issue, and URM could consider how to be involved.) This would be in support of struggles at the local level in the South. ... Sharing of information to support action. ... Getting information early from the centres of power is very important."

More or less all the groups identified 3 priority issues:
- land and people
- women
- global economic order and debt crisis.

6) In the light of these insights and of the Industrial Mission work done in Western Europe it is hard to understand why there was no interest whatsoever in the struggle of ECG members against these powers and principalities, in their analyses, in the pressure they are exercising on church governments and state governments re debt crisis and multinational companies. It is hard to understand that there was no interest in the struggles of the victims in the North. Julian Eagle and I were told right in the beginning that our experience in the industrial field was of no interest whatsoever, that only community organising of the urban poor was at stake - without economic and political analysis, without a strategy, without re-

Gossner Mission

lation to the issues defined by some of the more knowledgeable and experienced participants?!
In this context it must be mentioned that the stories from Europe had not been selected from the point of view of a) the typical situation and work in Europe, b) what specific contribution has Europe to make to the worldwide struggle. This consideration was turned down as irrelevant.

The fundamental theological truth: 'good news for the poor', and the strategic goal: let us empower the people were in danger to be turned into a simple ideology in as much as it was sufficient to repeat it over and over again without thorough contextual analysis. One of the results: the legitimate partiality for the poor sometimes deteriorated into simplifications like: "workers are rich, we have to work with the poor, therefore we cannot support any work with workers." Or: "if you in Europe pretend to be working with the powerless and poor refering to the unemployed, we must tell you that they are not poor in as much as they are supported by a social security system. This system you can afford only because your countries exploit the third world." In this context ECG had no chance to contribute to a differentiating analysis and concept of work.

7) It seems to me that within URM a big power game is taking place about recognition and financial resources. I understand and fully support that third world activities must have a high priority in every respect. But it does not help anyone to overlook the fact that class warfare is going on also in the highly industrialised countries. For all UIM and URM people it could be helpful to recognise:
   - the marginalisation, powerlessness, exploitation and poverty in European countries in different shapes (rural and urban poor, ethnic and indigenous minorities, unskilled native and migrant labourers, multi-racial unemployment, native and migrant women, etc.
   - that the European social, economic, political and church structures can not be compared with present third world structures. The context of people's struggles is different in our different regions, but they struggle against the same powers and principalities.
   - that struggles going on for generations meet difficulties and obstacles unknown to first generation's struggles. ECG members have to cope with this. It is indispensable for URM to take notice of different historical stages of the struggle, to learn from difficulties and problems, and to assist in overcoming them. Solidarity with the poor and powerless can not be divided.

8) I think it would be necessary to discuss with the URM staff and the World Advisory Group the following questions:
   - why the principle of a contextual approach is not applied to ECG
   - why the democratic principle is not applied to ECG asking them to delegate their own qualified participants to meetings
   - why secret reporting about ECG and Western Europe is tolerated and/or promoted. ECG shares all its information with Mary McAleese, including the Executive Report to the World Advisory Group in Manila. Mary's report is still unknown to ECG. "I don't know whether the others agree that you get it."
   - whether the money of the Desk is well spent by bringing uninformed individuals to a world conference instead of representatives of groups

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belonging to and working with a network
- what criteria are applied for qualifying or disqualifying groups for URM. In Manila people were present who were involved in no struggles, who know nothing of URM or regional networks, who do not know whether they want to cooperate with Christians and/or other churches, who belong to other networks and/or church departments, who might relate to other commissions and subdepartments of WCC.
- what strategy they have for Western Europe.

9) During the week I had many informal contacts, see also appendix 5.

10) One more word about the West European "delegates". Ruth works in a black community of Birmingham. She invited me to come and see her. Our plan was to find out ways of cooperation. Then the contact broke off. Ruth wanted to participate in the evaluation session of the West European participants, but last minute she stayed away.
When Emiliano arrived, he was completely confused about the conference. He had had no previous contact with URM and WCC, and he needed days to find out who we were, why he had been invited, what the significance could be for his work. A few days later when we talked about the work in Western Europe, he was very frank: "I am a Roman-Catholic priest from Spain. My church has no interest in ecumenical contacts. I want to report back to my colleagues, we shall find out whether we want to cooperate with URM or not." We agreed that both sides were interested only in meaningful contacts, not in a formal relationship.
While the Manila conference invited a complete stranger from Spain, ECG members were engaged in building up self-help programmes with migrant workers who return from central Europe to the Iberian Penninsula. I wonder whether the money for the journey to Asia would not have been spent in a more fruitful way in the interest of Southern Europe and of URM priorities in the third world, if one or two active ECG members had been invited.
Emiliano came to the West European evaluation session bringing an interpreter with him, thus showing his interest in communication with us.
Mary could spare only a few minutes with us. When she left she took him with her. Unfortunately a meeting of the exposure group to India had been arranged exactly for the same hour as our West European regional meeting.
Yet our meeting, organised well in advance in agreement with all Western European participants but one, turned out to be very interesting. We shared some of our experiences, insights and observations. The point was to get insider views and outsider views. Their recommendation to ECG: define URM in the European context. Take up what is needed in the region. Listen to all challenges, but concentrate on 3 or 4 vital, crucial challenges.

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As to the key words of the different votes, see appendix 6.

11) This has not been my first visit to another continent. Since 1969 I have had the privilege of getting to know Urban Mission in Africa and Kalkutta, Industrial Mission in Africa and South Korea, and the struggle of the black people against apartheid in South Africa. The 1987 event was a chance to get to know some aspects of the rural struggle in Thailand, and the interrelated struggles of the urban poor and the exploited workers in Manila. I am deeply grateful for this experience, which was particularly important in the context of the political struggle going on in the Philippines. After the official conference I had the chance to deepen some of my contacts (women, trade union, Tondo, the Independent Church).

Most of my colleagues in Western Europe have similar contacts and experiences in*Africa or Latin America. Our awareness is growing that none of our activities and none of our attempts to overcome injustice and powerlessness in our countries must be at the expense of the people on other continents. I returned to Europe even more aware of the danger to be played off against each other by the powerful, and with the intention to strengthen the international solidarity. I would like to support and encourage my colleagues.

In this spirit

*Asia,

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Ed File, Canada
We had long and intensive discussions analysing the situation in our highly industrialised and developed countries and sub-continents. We agreed about the need to network industrialised countries (UIM and URM). A new challenge to us is the technological and monetarist revolution in farming and agriculture in our countries. The challenge confronting us is definitely different from rural programs in the third world.

Emiliano de Tapia Pérez, Salamanca, Spain
We exchanged information, I told him that ECG is not interested in merely formal contacts, but in action-oriented cooperation. He had been invited without knowing anything about URM or ECG. Therefore we agreed on 3 steps: 1. Emiliano informs his colleagues of URM, ECG and the Manila event. He does not know whether they want to cooperate with us "because in Spain the Roman-Catholic Church is not ecumenically minded and does not cooperate with other churches. 2. They will decide whether and when they want contact in order to develop cooperation/solidarity. 3. The initiative will have to come from their side.

Alex Devasundaram, India
We shared information. He reacted positively to our written reports. "ECG is developing in the right direction, you are making progress in changing". Looking back on Venice I told him that we had experienced his criticism as helpful and in a spirit of solidarity. We wanted him to continue this relationship with ECG, but his written report, sent to us not by himself but by the URM Desk, strangely differed in language and contents from what he had shared with us. It turned out that his report had been written after reporting back to the Desk. For expediency reasons it was mailed from the Desk. After the information gained from Alex I feel he could be a good and qualified adviser in future.

Eckhard Schülzgen and Bernd Krause, GDR
We came to a full understanding and agreement about our relationship, as usual when we sit and talk together. My feeling is that letters are not very helpful, we should try to meet as often as possible.

Emmanuel Elouti, African General Organiser
I hoped we could share some experience as regional networkers. But the atmosphere created against ECG seems to have had its effect already then. It was interesting to learn that the strategy in Africa is to train community organisers.

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re regional evaluation meeting.

Here the key words of the different votes:

- how were the European participants selected? Was a European network not consulted?
- why is the good work done in the Netherlands not represented?
- what is the URM network in the European context?
- how are action groups in Western Europe identified as URM? A Christian/Marxist dialogue is carried on in many places, why does this qualify for URM? Which are the criteria to declare a group to belong to URM? The issues listed in Manila are often the same in other departments of WCC.
- URM has involvement of Christian groups, of groups with Christian motivation, of groups completely outside the church. What is the relation of this work to the churches? Problem: action groups that call themselves Christian, but do not relate to the church. How is this related to church extension?
- what is the relationship of local networking to the URM movement?
- what is actually new? I do not identify new insights and approaches over against Melbourne. What is specific to URM?
- are we true to the topic: celebration and challenge? The challenge has not been taken up in respect to the socialist countries. They are allowed a niche, declare all problems solved in their society, and don't share with us the problems there are.
- tension between the institutions of the churches and movements. Action needs structures, too.
- Christians, Moslems, Buddhists have been together here, but no interfaith dialogue. This could be strengthened.
- important event for my organisation. The strength of groups is their independence. But I don't see clearly how all this relates: national and regional networks - URM - WCC - the churches. The work of URM overlaps with many other groups. The thinking of URM effects lots of other developments.
- we should see the South, and the South in the North. But we do not cope with it.

Gossner Mission

GMIM

Greater Manchester Industrial Mission

Tel: 061-832 5253

27 Blackfriars Road
Manchester M3 7AQ

Herrn
Peter Heyroth
Ökumenisch-Missionarisches Zentrum
Georgenkirchstr. 70
Berlin
1017
GERMAN DEMOCRATIC REPUBLIC

28 May 1987

Dear Peter,

I hope you got back home safely, and that the journey from England was not too unpleasant. When I got back to Manchester from Coventry I found that several emergencies had developed while I had no time to think of anything else but you and the delegation. But now these problems have been solved. Life will, I hope, become a little quieter. But first I have to go to the Federal Republic this weekend with a bishop! (This is not your friend Stanley, the Bishop of Manchester, but one of his assistants.) It should be nice to go to Germany, because in the town we shall visit, Lünen, I have many friends. But, though I try not to be prejudiced, I would not normally choose a bishop as my travelling companion.

I have now taken the first step towards beginning a dialogue with Mary McAleese about working together in our exchange with you. You may think it strange that this should be so difficult for us. In this country every group wants to be independent. It seems that the spirit of private enterprise in a free market economy controls even socialists here! But I shall try. It might be valuable for both organisations to try and work together.

As I said to you in Coventry, what emerged during the final conference session makes it all the more important that I should make a personal visit to the GDR. It is clear to me that I do not yet understand fully the nature of your cooperation with Gossner-Mission in the workgroup on "Christian Congregation in the Socialist City". I understand that the workgroup exists, but nothing more. I should like to learn about what it actually does, and about what it hopes to gain from the exchanges with us and CATE. I should like to learn more about what ÖMZ and Gossner-Mission actually do, and how they work together. I should like to learn about the pressures under which you work, the success you achieve and the problems you experience. I should like to understand better the part which your international work plays in all this. This should help us to understand your motivation better. It might also stimulate our own thinking about the exchange.

I also have another reason for wanting to make this visit. We have been given a little money from a Foundation on the condition that it is used for this purpose. If I do not make the visit, I must give the money back to the Foundation - and I want to avoid that at all costs!

You said that the Workgroup would meet in October and November. At present I have to go somewhere else from September 29 to October 11 and from November 16 to 18. But a visit at some other time in October or November which leaves these dates clear should be all right. I suggest that I should come for about 10 days.

Gossner Mission

It is hard for me to suggest exactly what kind of programme you should arrange, since you know better than I what possibilities exist. But the following things might be valuable:

- Attend a meeting of the Workgroup.
- Spend some time sharing in and learning about the work of ÖMZ.
- Spend some time sharing in and learning about the work of Gossner-Mission.
- Visit a parish or two which have taken part in the exchange with Britain (preferably ones which have been hosts to British visitors and which have been represented in delegations which have visited Britain) in order to discover their understanding of the exchange.
- Engage in discussions with you and others in order to learn about the significance of the Workgroup for your work, and the significance of international exchanges for the Workgroup.
- Have some free time in Berlin to see friends (Hahn, Schladebach, etc.) and to see something of the 750th anniversary celebrations. (There has been a lot of publicity on the radio and TV here recently about the anniversary, both in your Berlin and in West Berlin.)

Can you now propose to me some exact dates which will be convenient for you? If you can also propose an outline programme that will be even better.

Best wishes from me and all your friends here,

Keith Archer

(Copy to Bernd Krause)

P.S. We shall of course look forward to receiving a report on the delegation's visit.

Gossner Mission

GMIM

Greater Manchester
Industrial Mission

Tel: 061-832 5253

27 Blackfriars Road
Manchester M3 7AQ

Mary McAleese
124 Wadham Road
Bootle
Merseyside
L20 2DE

27 May 1987

Dear Mary,

I've now recovered from the visit of our GDR friends and dealt with the succession of crises which blew up in my face when I returned from the mountain top to the office. Next week I shall have the holiday which I really needed after the exertions of the visit! But until then I have a bit of time in which I can, hopefully, set in motion what needs to happen in order to ensure the continuation of the GDR exchange.

The discussion in Coventry continued for a bit after you left on the Sunday evening. What was then said made clearer the position of our GDR friends. There appears not to be total unanimity between Peter Heyroth and Bernd Krause, but essentially both are urging a combination at this end of their existing links with GMIM/SHIM and CATE. The enclosed paper describes the situation as I understand it - both this and the situation with regard to financial support from the ECG/WCC. Please read it carefully. You may find in it things which are new to you because they were said in Coventry after you left. You may find in it things about which you are better informed than me and which you need to correct.

It looks a bit like a shotgun-marriage situation in which neither partner is really convinced about the other! It must have been obvious to you that there was less than contentment about how things had developed on the IM side, and you implied yourself that cooperation with IM might not seem desirable. (I know that what you said was that you could not commit CATE to dialogue with IM. But none of us there could commit any organisation to anything. None of us could do more than try to persuade our organisations to follow a certain course of action.) But out of respect to our GDR friends' wishes, as I see it, we must do one of two things. We must either look at the possibility of cooperation or we must tell them to go and jump in the lake. If we say the latter, it is conceivable that this may kill the exchange - certainly, they have said that they want one exchange with two groupings. On the other hand, they have said clearly that they want the exchange to continue. A refusal to get together on our side might force them to persist with two exchanges, or it might force them to choose between IM and CATE. This would be rather unfair to the Germans or to CATE or to IM. So I think we ought to look at the possibility of getting together on this. It just might turn out to be mutually beneficial.

If you agree we ought clearly to get together some time. Initially, I suggest, a very small number of people should be involved. I would want to avoid anything which might even look like phalanxes of people in confrontation. In the first place this might be some kind of Liverpool-Manchester meeting (perhaps even only you and me or with one or two other people as well), though in due course

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Southampton would have to be involved just, presumably, as other parts of the CATE network would be. We know very little about CATE. Since Chris Percy said you told him you had little contact with IM these days, there may be things for you to learn about us.

Please let me know what you think. There seem to be wounded sensitivities on both sides here, and that's not an easy situation to handle. So I'm not asking for a decision, simply a willingness at this stage to explore.

If we can meet, I'd better say that I'll be away from Friday until June 8, then from June 12 to 14, then on June 19, then from June 25 to July 20.

Yours ever,

Keith

Keith Archer

P.S. Is there anything official yet about the decision at Manila to cease funding the ECG?

P.P.S. There was talk at Coventry about the idea of "coalition". One of the Germans proposed it, I endorsed it, Julia opposed it. Now I don't know what the person who proposed it (Bernd?) had in mind - but what I understood by it seemed different from what Julia understood. She appeared to regard it as an amalgamation of resources, which would be likely to result in a takeover of "grass roots" groups by "establishment" bodies. I personally would prefer to see in this context not a change of organisation or pattern of working but the development of a broader perspective through which different kinds of work may be seen as a kind of federation of effort in a broadly common enterprise of social change. I understand the need for voluntary sector groups to establish their identities negatively as well as positively (by saying what they are not as well as what they are), but I feel that this tends to maintain as well as to reflect the chronic sectionalism of our society. For me the encounter with the GDR, where society is seen as a unity in spite of its multiple facets, shows up the weakness which this sectionalism creates. Therefore I endorse what our GDR friends said about our tendency to dissipate effort through "rivalry". My hope for some years has been that this exchange might have the effect of breaking down the barriers of suspicion between adjacent groups ("parallel" groups?) through a common involvement with a single partner. Does this help you at all?

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PARTNERSHIP WITH THE GDR

The visit to the UK from May 8 to 18 was very successful. At the closing conference in Coventry on May 16-17 the following became evident:

- The new-style programme (whole delegation together for opening in London and closing in Coventry and split between other centres in between) worked very well.
- There is now a more adequate organisation to handle the exchange in Southampton.
- Programme inputs contributed better than previously to themework.
- There is a strong GDR wish to continue the exchange.

Two complications became, however, apparent. There is pressure to include on the British side a non-IM organisation. Also, financial support from the ECG may no longer be possible.

1. Pressure to include a non-IM organisation

a. The partner in the GDR is the national workgroup on "The Christian Congregation in the Socialist City". This is organised jointly by Gossner-Mission, which has been described as a "movement without an organisation", and the Ecumenical Mission Centre (ÖMZ), which has been described as "an organisation without a movement". The two appear to be equal but complementary partners in this workgroup.

b. The exchange with GMIM and SHIM has been one activity of the workgroup for some years now. Very recently, however, Gossner Mission formed a separate link with Community Activists Training Exchange (CATE), a national network of "grass-roots" groups which has developed around Mary McAleese in Liverpool. Mary took part in GMIM's visit to the GDR in 1982 and is currently something of a star in the international URM firmament. Since those involved in the GDR in this link were also members of the workgroup, the workgroup found it had, de facto, two links with the UK. I, however, was unaware of this second link.

c. This February I was informed that the GDR delegation to come here this May would officially consist of 4 people nominated by ÖMZ and 3 people nominated by Gossner-Mission. I presumed that this was in order to circumvent the normal ceiling of 5 people on Church delegations by officially having two delegations which would work together.

d. At the visit's closing conference, however, it was said that the real purpose of this was to enable the workgroup's two UK links to coalesce into one and to stimulate relationships between IM and CATE. The letter to me in February was supposed to communicate this. In fact all it did was to make a strong request that at least one day of the programme should be spent in Liverpool. I interpreted this as no more than a continuing interest in the Liverpool work as a result of Mary's membership in the 1982 delegation and of Liverpool contributions to the visits to the UK in 1983 and 1985. A day in Liverpool was therefore scheduled into the Manchester part of the programme.

e. On April 30 I was informed by phone by Gossner-Mission that one day would not suffice because of both the delegation's decision and the need to satisfy those in both the GDR's Church and state who thought that a delegation of 7 was too large. It was therefore arranged that 2 members of the delegation should spend the whole week in Liverpool. This caused bad feelings in both Manchester and Southampton.

f. At the visit's closing conference the GDR side stated unequivocally

Gossner Mission

the workgroup's wish to continue the exchange in partnership with two networks whose work seemed to it of particular significance: IM, represented by GMIM and SHIM, and CATE. The OMZ representative said just as unequivocally that, if for any reason IM and CATE could not work together on this, the workgroup would be willing to continue the exchange with IM alone and if necessary have a separate exchange with CATE. The Gossner-Mission representative, however, expressed grave doubts about this. Changes in the ECG (see next point) might make it impossible for the exchange with IM to be continued under the ECG's East-West Programme as at present, and this could make separate exchanges difficult for the workgroup.

g. So the ball is now in the British court. I would be willing to pursue relationships with CATE, but there is resistance on the British side for the following reasons:

- There is continuing irritation that this situation should have been allowed to occur, compounded by the suspicion amongst IM people that only CATE's work is regarded as proper Urban Mission and that IM's work in this field is regarded as second-rate or politically suspect.
- CATE may not wish to work with IM. This was suggested by its rejection of a place in the 1986 delegation to the GDR and confirmed at the closing conference by Mary, who felt unable to speak for it because of its democratic structure.

2. Financial support from the ECG may no longer be ~~necessary~~ possible

a. It appears that the WCC's World Advisory Group on URM has for some time regarded the ECG with disfavour. When the ECG's report at the recent conference in Manila was unsatisfactory, therefore, it decided that all WCC funding to the ECG should be withdrawn.

b. The ECG also receives financial support from IM and UIM teams throughout Europe, but the withdrawal of WCC funds must be a major blow to its programmes.

c. An official report on the Manila meeting has not yet appeared, but it is said unofficially that the WCC may support appropriate bilateral projects directly rather than through the ECG. The involvement of CATE might make our exchange look more appropriate to the WCC.

d. The continuing involvement of the GDR side in the exchange is not conditional on ECG support since it is financed locally in whole. So the ball is again in the British court.

e. Discussions have already taken place in Southampton about how the exchange might be financed if support is forthcoming from neither ECG nor WCC. Proposals include membership of an exchange group with subscriptions and selling places with nomination rights to trade unions.

f. Our GDR urge us to look for other ways of continuing the exchange if financial problems make us unable to send a full-scale delegation to the GDR in 1988. We might, they suggest, send a smaller delegation; or we might invite a GDR delegation here again; or we might decide to let things lie fallow for a year.

Keith Archer
19.5.87

Gossner Mission

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WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON FAITH AND WITNESS

Commission on World Mission and Evangelism

DIRECT DIAL: (022) 91 61 17

8 May 1987

Mr. Henk Koetsier
Chairperson
European Contact Group on
Urban Industrial Mission
Noordermarkt 26
1015 MZ Amsterdam
The Netherlands

Dear Henk,

Greetings from Geneva.

This letter is somewhat delayed; unfortunately upon my return I fell ill with bronchitis. This has taken some time to clear up, and it is only now that I am beginning to catch up with some of the follow-up from the Manila meeting. And all too soon (on Sunday) I have to leave for an exploratory visit to Egypt, Jordan and the Israeli-occupied territories of Palestine.

Many thanks for your letter, which arrived before we left for Manila. I certainly read it carefully and took account of its contents. Furthermore, you will probably by now know the European participants in the Manila meeting: the total of ten, divided equally between East and West Europe, was a significant number.

Now let me report on the particular discussion concerning ECG at the Advisory Group meeting. Taking note of what both you and Christa had separately indicated, I myself circulated the ECG report to the members of the Advisory Group and personally presented a summary of it, together with a summary of our last meeting here in Geneva, as well as your hesitations about Mary's ability to represent ECG fairly.

Characteristic of this particular Advisory Group meeting was the openness and wide-ranging nature of the discussions. Those with knowledge of Europe and ECG, including Eckhard Schülzgen and Bernd Krause, contributed constructively.

At the end of the longest-ever (certainly in my time) discussion on ECG in an Advisory Group meeting, the Advisory Group were not convinced that the change of name, or ECG's justification of West European activities, accorded in practice with the spirit of the "URM Self-Understanding" statement and the "Nine Priorities" in the WCC-URM Reflections. Consequently, the Advisory Group formally--and with regret--decided that the European Contact Group on Urban Industrial Mission should no longer be considered as the West European "regional group" related to WCC-URM. In keeping with the letter and spirit of

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Gossner Mission

the "Nine Priorities", the Advisory Group decided that such financial resources as are available for Western Europe should be redirected to the base and, in particular, for the organising of local communities for empowerment. Any ECG programmes which genuinely fulfil the criteria of the "Nine Priorities" will certainly be considered for funding, from the Regional Coordination and Development line of the Europe Regional askings list.

Furthermore, the Advisory Group agreed that the WCC-URM support of the ECG programme development secretary should continue only until the end of the present three-year contractual period (February 1988). The Group felt that ECG might want to reconsider its programmatic priorities in the light of ECG's current financial resources.

I should add that the Manila meeting as a whole significantly endorsed the "Nine Priorities" in the Reflections. In practice, this means that the bulk of URM resources must be channelled towards local organising and activities in support of such organising.

The Advisory Group discussions were of course related to 1988. As far as 1987 is concerned, an amount of SFr 35,000 will be made available towards the support of ECG programmes and the PDS.

The Manila meeting was in many ways a turning point for URM, and some of the inevitable implications--for several regions--were reflected in the decisions of the Advisory Group.

These have been difficult decisions, but we believe that they accord with a more coherent overall strategy for obedience to God's will and what we believe is his preferential option for the poor and dispossessed.

With all good wishes,

Sincerely yours,

Kenith

Kenith A. David
Urban Rural Mission

c.c. Walter Zollinger
Christa Springe
CWME-URM Advisory Group

Gossner Mission

ECG
European Contact Group on Urban Industrial Mission
Europäische Arbeitsgemeinschaft Kirche und Arbeitswelt
Communauté Européenne de travail Eglise et Société Industrielle

Regional Group
for Urban and Industrial Mission
related to the
World Council of Churches.

Pfr. Christa Springe · Am Gonsenheimer Spiess 6 · D-6500 Mainz, FRG

Programme Development

Rev. Christa Springe, Pfr.
Am Gonsenheimer Spiess 6 Tel.
D-6500 Mainz (FRG)
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Tel. (0)6131-224581

AN DIE
MITGLIEDER UND FREUNDE
DER EUROPÄISCHEN ARBEITSGEMEINSCHAFT
KIRCHE UND ARBEITSWELT

Datum 20.03.1987
sp/fr

Liebe Freunde,

dies ist mein erster Brief auf unserem neuen ECG Briefpapier
- mit der Namensänderung, die vom Annual Meeting '86 beschlossen wurde
- und mit der Telefonnummer unseres Büros, das die PDS seit Oktober '86 mit einer Friedensbewegung teilt.

Viele von Euch kennen Angelika Freter bereits persönlich bzw. durch Briefe. Ihre Bürostunden sind Montag bis Freitag von 9.00-13.00 Uhr. Unser ECG Telefon (dessen Installation hoffentlich nächste Woche abgeschlossen sein wird nach sechsmonatiger Beantragung, Prüfung der Existenz der ECG und Gegenzeichnung des Antrags quer durch Europa!) wird uns helfen, unsere Kommunikation und Kooperation zu verbessern. Angelika wird unser 'rocher de bronze' sein während ich unsere Mitglieder besuche. Meine nächste Reise anläßlich des 25-jährigen URM Jubiläums in Manila (31.03.-06.04.) wird mich jedoch zunächst zu URM Kollegen nach Thailand (22.-31.03.) führen.

Es finden viele Solidaritätsaktionen statt zwischen lokalen und nationalen UIM Aktivitäten in Europa und Ländern der 3. Welt, mit schwarzen Südafrikanern und lateinamerikanischen Freunden, insbesondere in Nicaragua. Doch auf ECG Ebene wurde bisher noch nicht ausgearbeitet, wie unsere Solidarität mit der Dritten Welt konkret zum Ausdruck kommen soll. Die Exekutive und ich hoffen, daß meine Besuche in Thailand und Manila diesen Prozeß in gegenseitiger Beratung mit unseren Freunden in der Dritten Welt fördern. Julian Eagle von Southampton Industrial Mission wird ebenfalls teilnehmen und natürlich Mary McAleese, ein Mitglied der World Advisory Group.

Ich möchte Euch auf folgende Veranstaltungen aufmerksam machen:
- 3rd European Supplementary In-Service Training for Urban and Industrial Mission, 21. September - 2. Oktober 1987, Ökumenische Werkstatt, Praunheimer Landstraße 206, 6000 Frankfurt/M. 90, BRD.
  Kontaktadresse; Rev. Brian Cordingley, All Saints Vicarage, Foxholes Road, Rochdale, Lancashire OL12 OES, Großbritannien, Tel. (0) 706-35 55 91.
- 3. Europäische Konferenz für gewerkschaftliche Vertrauensfrauen und Betriebsrätinnen, 12.-16. Oktober 1987, Ter Nood, Overijse bei Brüssel, Belgien.
  Kontaktadresse: Rev. Eileen Reast, St. Mary Le Wigford, St. Mary's Street, Lincoln LN5 7EQ, Großbritannien, Tel. 0044-522 29 364.

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-3rd European Conference of the First West European Network of Unemployed People (FWENUP), 19.-23.10.1987, Frankreich.
Bitte werbt Männer und Frauen für diese Programme; Ihr unterstützt damit Eure lokale und nationale Arbeit, denn diese Männer und Frauen werden mit neuen Fähigkeiten, Einsichten und Motivation zurückkehren.

Das nächste Annual Meeting wird vom 3.-8. November 1987 in Oud-Poelgeest bei Leiden, Niederlande stattfinden. Die Exekutive wird auf ihrer nächsten Sitzung vom 20.-23. Mai das Programm endgültig festlegen. Wenn Ihr Wünsche, Vorschläge und Kritik bezüglich des Inhalts und der Organisation des nächsten Annual Meeting habt, informiert die Exekutive bitte frühzeitig.
Rev. Dr. Henk Koetsier, Vorsitzender, DISK, Noordermarkt 26, NL-1015 MZ Amsterdam,
Rev. Johan Elkjer Nissen, Strandgade 2, DK-1401 Kopenhagen,
Walter Zollinger, Institut Kirche + Industrie, Blaufahnenstraße 10, CH-8001 Zürich,
Marja Kantanen (treasurer elect), P.O. Box 185, SF-00161 Helsinki 16.

Im 'Industrial Mission Association Newsletter 03/87' fand ich dieses interessante Modell für die nächste 'British National Conference' von IMA. Könnte es auch uns inspirieren?

The Planning group have sent a letter to all Regional Secretaries, outlining the preparation which we are asking all Regions to do for the Conference. But we decided to give some details in the Newsletter as well, so that you can give it some thought in advance of Regional Meetings.

Stories

As we said in the last Newsletter, Regions will be "paired" for sharing of stories about the work, with particular emphasis on work with the powerless, and work with the powerful. Each Region will be asked to find one story, and the pairs of Regions will report back to the whole conference those questions for our practice which arise from the analysis and reflection on the stories.

The diagram below is an attempt to be clear about the process of the conference, and how the various bits will be brought together.

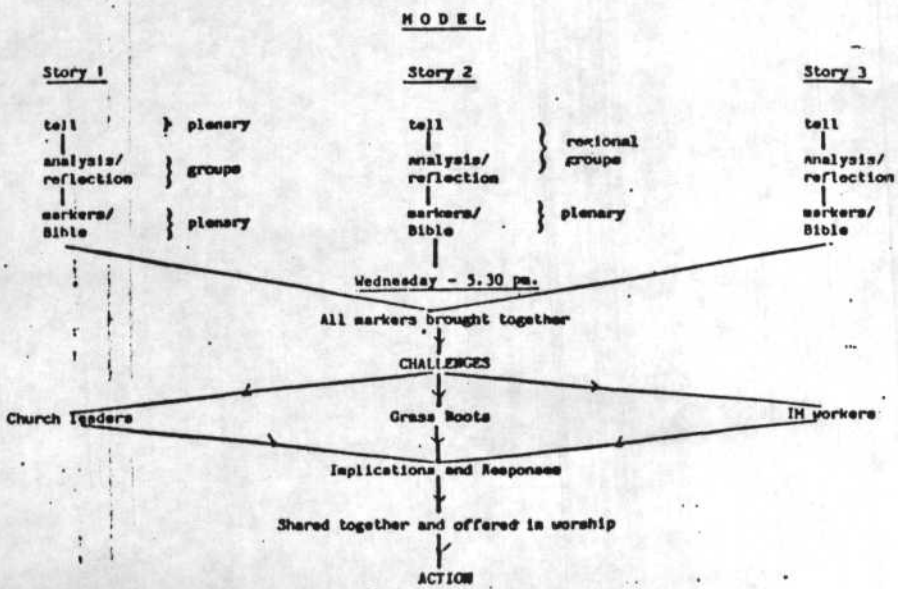
People

You already know that we are intending to widen the conference to include others who are involved in the Church's response to the changing industrial and economic order. Some of those organisations with a common interest, and key people known to be interested, will be invited to participate by the Planning Group, for example Church leaders, who will be contacted via the Consortium. In addition to this each Region is asked to invite 5 people from their own Region. We suggest that these should be:

a. those involved in your Story, whom you will be asking to help you to tell it.

b. People whose Teams other than the one(s) telling the Story are working with.

c. Those whom you feel are "allies", eg. from Black Churches, Adult Education, Social Responsibility Departments, Community workers etc.



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Aus familiären Gründen kann Helmut Grau sein Amt als einer von zwei KDA Delegierten aus der Bundesrepublik zur ECG nicht mehr wahrnehmen. Wir haben ihm gegenüber unsere Besorgnis und unsere besten Wünsche zum Ausdruck gebracht. Heute freuen wir uns, Gerhard Köhler vom Kirchlichen Dienst in der Arbeitswelt in Hameln/BRD als neuen Delegierten begrüßen zu können. Gerhard verfügt über gute Erfahrungen in der Zusammenarbeit mit ausländischen Arbeitnehmern und über enge Kontakte zu Portugal. Ebenso hat er angeboten, uns bei der Vermittlung neuer Arbeitskontakte nach Spanien behilflich zu sein. Er wird sich dort im April aufhalten und wir haben ihn gebeten zu versuchen, unsere alten ECG Kontakte (AM Madrid) wiederzubeleben. Darüberhinaus spricht er fließend Französisch!

Ausländische Arbeitnehmer. Wie Ihr wißt, suchen wir nach Wegen, unsere Arbeit mit dieser Zielgruppe (welch entsetzlicher Ausdruck für Menschen) auszubauen. Die Generalsynode von CCWME (Churches Committee on Migrant Workers in Europe) wird im Mai in Palermo stattfinden, die ECG wird daran als Beobachter teilnehmen. Einige der Themen und Probleme, die dort bearbeitet werden, sind so wichtig und anregend, daß ich sie hier nennen möchte:
- nicht registrierte Gastarbeiter im europäischen Arbeitsmarkt
- Islam in Europa
- Gastarbeiterinnen
- Rassismus in Europa
- die Bildung einer pluralistischen Gesellschaft

Berichte werden zu gegebener Zeit erhältlich sein in der Rue d'Auderghem, B-1040 Brüssel, Belgien.

Vom 3.-6. September wird das Europäische Peace Forum in Dribergen/Niederlande stattfinden, das von der Ökumenischen Vereinigung der Akademien und Tagungszentren in Europa initiiert und vorbereitet wurde. Rev. Norman B. Orr, unser Kollege von Industrial Mission Glasgow, hat sich bereiterklärt ECG im Forum zu vertreten. Ich freue mich Euch mitteilen zu können, daß Norman ebenfalls unsere Einladung, am Annual Meeting als Berichterstatter teilzunehmen, angenommen hat. Ich glaube, wir alle benötigen einen Anreiz, in welcher Weise der Gerechtigkeitsaspekt stärker in die Friedensbewegung integriert werden kann. UIM und ECG müssen diese Herausforderung annehmen - wir haben etwas beizutragen.

Einige von Euch werden am Deutschen Evangelischen Kirchentag interessiert sein, der vom 17.-21. Juni 1987 in Frankfurt/M. stattfindet. Am Freitag den 19.06. findet dort ein 'Forum Arbeitslosigkeit und Armut' statt, am Samstagabend ein Vortrag über "Arbeit aus Liebe, Frauen: Mitarbeiterinnen Gottes - Hilfsarbeiterinnen in der Gesellschaft". Soweit ich informiert bin, ist dies die erste offizielle Veranstaltung zur Theologie der Arbeit der Frau. Wir - meine Kolleginnen und ich als Verantwortliche für diese Veranstaltung - haben uns von Rosemary Dawson, Molly Kenyon und Elizabeth Nash aus England inspirieren lassen. Dankeschön.

Eine letzte Anmerkung: der Vorsitzende der ECG und die PDS haben einen Bericht für die World Advisory Group geschrieben über die Arbeit und Entwicklung der ECG. Mitglieder des Annual Meeting werden diesen Bericht in absehbarer Zeit zugeschickt bekommen; alle anderen, die daran interessiert sind, bitten wir uns dies mitzuteilen.

Und nun zum wirklich letzten Punkt: ECG News I/87 werden im April herausgegeben.

Laßt Euch für heute ganz herzlich grüßen von

Eurer

gez. Christa Springe

Gossner Mission

Dienststelle für Kontakte Abt. EC6

Helmut Orphal

DDR 1020 Berlin, 31. März 1987
Karl-Liebknecht-Str. 23

Frau
Pastorin Christa Springe
Am Gonsenheimer Spiess 6
D - 6500 Mainz

Liebe Christa!

Ich schreibe ohne Kopfbogen und nicht an Eure Exekutive. Nimm also diesen Brief bitte als einen persönlichen Versuch der Verständigung. Der vorige sollte es auch sein, allerdings in Absprache mit den Freunden, die ich im Gruß namentlich aufführte. So ist auch gleich die Frage nach dem Wir beantwortet. Diesmal schreibe ich von mir aus, weil ich noch nicht die Hoffnung aufgeben möchte, daß wenigstens Du unser Anliegen begreifst. Ich meine, mit Dir sollte das leichter möglich sein als mit der Exekutive. Wenn da von einer Belastung mit deutsch/deutschem Problem gesprochen wird, zeigt das nur, wie erschreckend weit die Distanz von dem ist, worum es eigentlich geht.

Bevor ich darauf eingehe, möchte ich Dir für die Mühe der Antwort vom 11. d.M. danken. Offen gestanden war ich über den Inhalt zunächst einfach traurig. Dann aber fand ich es gut, daß Du vier Punkte aufgelistet hast, in denen es vielerlei Übereinstimmung gibt und an die ich anknüpfen kann. Ich werde Dir unseren letzten Ferch-Bericht nach Fertigstellung zukommen lassen.

Noch eine andere Empfindung möchte ich artikulieren. Ich habe den Eindruck, daß mein Brief überrascht hat. Du schreibst von vielen Besorgnissen, von Befürchtungen und dem Gefühl, bedrängt zu sein. Ich bin von Erfahrungen ausgegangen, die natürlich zur Vergangenheit gehören. Also habe ich keinen Grund, mich über einen bestimmten Repräsentanten der ECG gegenwärtiger Zusammensetzung zu beklagen. Man würde mich auch in der Rolle eines Störenfriedes oder Scharfmachers völlig mißverstehen. Anlaß ist aber in der Tat das Bedenken der Zukunft auf Grund des am 22. 10. 86 begonnenen Gesprächs. Da liegt uns allerdings an Klarheit.

Mir ist nach mehrfacher Lektüre Deines Briefes deutlich geworden, daß sich alle anstehenden Fragen auf einen Punkt zurückführen lassen. Ich meine den fundamentalen Unterschied zwischen den jeweiligen Situationen in sozialistischen und kapitalistischen Ländern. Wenn Ihr unseren Wunsch respektiert, Einladungen nur als Gäste anzunehmen, ist das denkenswert. Aber warum wir dies erbeten haben, scheint Ihr nicht zu verstehen. Und darüber sich zu verständigen, halte ich für die weiteren Schritte nötig.

Es geht um den Gebrauch des Begriffs Europa. Daß Nord und Süd nicht mit West identisch sind, ist geographisch richtig und unbestritten. Wieviele Unterschiede es zwischen den Kirchen und Dienstgruppen dieser Regionen geben mag, spiegelt sich wohl auch in den drei Varianten des neuen Namens der ECG wider. Der Unterschied zwischen Ländern kapitalistischer und sozialistischer Gesellschaftsordnung paßt aber nicht in die Raster aller möglichen anderen Unterschiede.

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Daß die Länder Osteuropas auch zum Kontinent gehören, wird ja nicht unsererseits in Frage gestellt. Aber Du selbst weißt besser als ich, wieviele Institutionen und Organisationen sich europäisch nennen und den sozialistischen Teil ausschließen. Nun ist uns ja auch bekannt, daß es auf der kirchlichen Ebene eine KEK gibt, dazu gesamteuropäische Konferenzen der Jugend- und Studentenarbeit, die Berliner Konferenz europäischer Katholiken usw.. (Auch wenn über die Beseitigung der Mittelstreckenraketen in Europa verhandelt wird, betrifft dies Staaten kapitalistischer und sozialistischer Gesellschaftsordnung.)

Nach meiner Sicht gehört die ECG von ihrer Geschichte her weder in diese Reihe noch will sie uns in den sozialistischen Ländern ausschließen. Daher bleiben als Kontaktmöglichkeiten der Gaststatus, bilaterale Beziehungen und Begegnungen mit gemeinsam vorbereiteter Thematik auf einer Ebene, zu der sich sachlich alle verstehen können.

Ich brauche jetzt nicht ausführlicher zu werden. Nur sollte im Zusammenhang unseres Briefwechsels und des hoffentlich bald weiter zu führenden Gesprächs auch klar sein, daß die von Dir zitierten anderen Entscheidungen oder Wünsche aus unseren beiden Nachbarländern in Sachen ECG-Mitgliedschaft für uns schon deshalb nicht diskutabel sind, da sie als individuelle angesehen werden müssen und nicht Gruppen repräsentieren, wie das bei uns in der DDR der Fall ist.

Ich grüße Dich herzlich mit guten Wünschen für Deine Arbeit und für ein paar erholsame, gesegnete Feiertage zu Ostern.

Gossner Mission

, den 19.3.1987

Exekutive Europäische Arbeitsgemeinschaft
Kirche und Industrie (EKI)
c/o. Pfr. Christa Springe
Am Gonsenheimer Spieß 6

D 6500 M a i n z

Liebe Christa !

Mit Verwunderung und Betroffenheit haben wir Deine Ankündigung und Einladung zu einer Tagung nach Polen erhalten. Wir werden an dieser Tagung nicht teilnehmen, aus zwei Gründen.

1. Ihr könnt uns nicht nach Polen einladen, sondern der Nationale Veranstalter und Gastgeber wäre derjenige, wenn überhaupt, der die Einladung aussprechen müßte.
2. In diesem Zeitraum findet im Anschluß an dem Ev. Kirchentag in der DDR eine seit 2 Jahren vorbereitete Ökumenische Stadttagung statt, die unter der Schirmherrschaft des Generalsuperintendenten Dr. Krusche steht, zu der neben namhaften Spezialisten und Aktivisten aus aller Welt, auch einige die für Eure Tagung in Polen infrage kommen, eingeladen sind. Ein Drittel der Teilnehmer wird aus sozialistischen Ländern aus Osteuropa erwartet.

Darüberhinaus gibt es einige Ungereimheiten in der Präsentation Deines Briefes die ich befremdlich finde, weil wir nach einem langen Gespräch und Reflexionsprozeß miteinander eigentlich auch Verständnis und Kenntnis erwarten.

1. Die Gossner-Mission in der DDR und unsere Arbeitsgruppe "Christliche Gemeinde in der sozialistischen Stadt" sind sich einig darin, daß wir nicht Teil der EKI sind und auch nicht die Absicht haben es zu werden.
2. Wir haben mit der Perchkonferenz und der inzwischen gebildeten internationalen Steuergruppe ein Instrument für den Austausch über die Erfahrung von Christen in der Partizipation an der Entwicklung der sozialistischen Gesellschaft.
3. Die Sachentscheidung zur Partizipation an hoffnungsvollen Entwicklungen in der sozialistischen Gesellschaft hat zwangsläufig eine stärkere Gemeinde-Orientierung zur Folge. Im Unterschied zu Euch hat es in unserem Kontext nie ein Industriepastoral gegeben, das nach unseren derzeitigen Erfahrungen auch künftig kaum möglich und sinnvoll ist.
4. Wir haben gelernt, daß unser Zeugnis und Dienst im Bedingungsrahmen der Realität einer sozialistischen Gesellschaft geschehen muß. Wir würden uns wünschen, daß Ihr das akzeptiert und von dem Denken abgeht, daß es lediglich um "2 unterschiedliche Wirtschaftssysteme" geht.
5. Wir wünschen Euch in dem Prozeß der Besinnung auf Perspektiven und Prioritäten Eures Engagements als EKI Geduld und die Kraft, jeder Versuchung diesen Prozeß durch institutionellen Aktivismus zu begrenzen, zu widerstehen. Deshalb, wenn es für Euch hilfreich ist, stehen wir Euch als Gesprächspartner und Freunde in diesem Prozeß gern zur Seite. Ich denke, Freundschaft darf sich nicht erschöpfen in Umarmungen, sondern muß auch durch kritische Anfragen zur Entwicklung beitragen.

Gossner Mission

, den 18.3.1987

Für die Zukunft eines wechselseitig herausfordernden Dialogs ist die Kenntnis voneinander eine wichtige Voraussetzung. Deshalb die dringende Erneuerung unserer Bitte, wie wir sie im Oktober 1986 in unserer Begegnung in Berlin bereits ausgesprochen haben: Bilaterale Kontakte soviel wie möglich, zwischen verschiedenen Gruppen die in praktischen Aktionen beteiligt sind, so kommt es zu konkreten Kenntnissen aus denen gemeinsame Fragen erwachsen können. Bei der Beantwortung dieser Fragen sind dann auch Aktionen möglich, in denen man mit Respekt voreinander gemeinsam handeln kann.

Ich möchte Euch bitten, solche Lernprozesse auszuhalten, denn ich denke, sie haben etwas zu tun mit den Prozessen, die unsere Zeit heute bestimmen.
Wenn es neben der Besinnung doch um konkrete Projekte des Dialogs gehen soll, würde ich Euch herzlich bitten noch einmal über meinen Vorschlag nachzudenken, mit Unterstützung von Genf im Frühjahr 1988 eine gemeinsame Vorbereitungs-Konsultation auf die nächste Weltmissions-Konferenz mit Vertretern aus Osteuropa, Westeuropa und der Dritten Welt durchzuführen. Ort einer solchen Tagung könnte eventuell ein sozialistisches Land sein (VR Ungarn oder DDR, da Anezka für die CSSR Probleme sieht) oder aber Finnland.

Liebe Christa, mir lag daran bereits besprochene Positionen knapp und deutlich festzuhalten, um sie als Grundlage für weitere Gespräche nutzen zu können.

In Erwartung dieser Gespräche, grüße ich Dich herzlich

Dein

Gossner Mission

, den 19.3.1987

Exekutive Europäische Arbeitsgemeinschaft
Kirche und Industrie (EKI)
c/o. Pfr. Christa Springe
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Mit Verwunderung und Betroffenheit haben wir Deine Ankündigung und Einladung zu einer Tagung nach Polen erhalten. Wir werden an dieser Tagung nicht teilnehmen, aus zwei Gründen.

1. Ihr könnt uns nicht nach Polen einladen, sondern der Nationale Veranstalter und Gastgeber wäre derjenige, wenn überhaupt, der die Einladung aussprechen müßte.

2. In diesem Zeitraum findet im Anschluß an den Ev. Kirchentag in der DDR eine seit 2 Jahren vorbereitete Ökumenische Stadttagung statt, die unter der Schirmherrschaft des Generalsuperintendenten Dr. Krusche steht, zu der neben namhaften Spezialisten und Aktivisten aus aller Welt, auch einige die für Eure Tagung in Polen infrage kommen, eingeladen sind. Ein Drittel der Teilnehmer wird aus sozialistischen Ländern aus Osteuropa erwartet.

Darüberhinaus gibt es einige Ungereimtheiten in der Präsentation Deines Briefes die ich befremdlich finde, weil wir nach einem langen Gespräch und Reflexionsprozeß miteinander eigentlich auch Verständnis und Kenntnis erwarten.

1. Die Gossner-Mission in der DDR und unsere Arbeitsgruppe "Christliche Gemeinde in der sozialistischen Stadt" sind sich einig darin, daß wir nicht Teil der EKI sind und auch nicht die Absicht haben es zu werden.
2. Wir haben mit der Ferchkonferenz und der inzwischen gebildeten internationalen Steuergruppe ein Instrument für den Austausch über die Erfahrung von Christen in der Partizipation an der Entwicklung der sozialistischen Gesellschaft.
3. Die Sachentscheidung zur Partizipation an hoffnungsvollen Entwicklungen in der sozialistischen Gesellschaft hat zwangsläufig eine stärkere Gemeinde-Orientierung zur Folge. Im Unterschied zu Euch hat es in unserem Kontext nie ein Industriepastoral gegeben, das nach unseren derzeitigen Erfahrungen auch künftig kaum möglich und sinnvoll ist.
4. Wir haben gelernt, daß unser Zeugnis und Dienst im Bedingungsrahmen der Realität einer sozialistischen Gesellschaft geschehen muß. Wir würden uns wünschen, daß Ihr das akzeptiert und von dem Denken abgeht, daß es lediglich um "2 unterschiedliche Wirtschaftssysteme" geht.
5. Wir wünschen Euch in dem Prozeß der Besinnung auf Perspektiven und Prioritäten Eures Engagements als EKI Geduld und die Kraft, jeder Versuchung diesen Prozeß durch institutionellen Aktivismus zu begrenzen, zu widerstehen. Deshalb, wenn es für Euch hilfreich ist, stehen wir Euch als Gesprächspartner und Freunde in diesem Prozeß gern zur Seite. Ich denke, Freundschaft darf sich nicht erschöpfen in Umarmungen, sondern muß auch durch kritische Anfragen zur Entwicklung beitragen.

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. , den 18.3.1987

Für die Zukunft eines wechselseitig herausfordernden Dialoges ist die Kenntnis voneinander eine wichtige Voraussetzung. Deshalb die dringende Erneuerung unserer Bitte, wie wir sie im Oktober 1986 in unserer Begegnung in Berlin bereits ausgesprochen haben: Bilaterale Kontakte soviel wie möglich, zwischen verschiedenen Gruppen die in praktischen Aktionen beteiligt sind, so kommt es zu konkreten Kenntnissen aus denen gemeinsame Fragen erwachsen können. Bei der Beantwortung dieser Fragen sind dann auch Aktionen möglich, in denen man mit Respekt voreinander gemeinsam handeln kann.

Ich möchte Euch bitten, solche Lernprozesse auszuhalten, denn ich denke, sie haben etwas zu tun mit den Prozessen, die unsere Zeit heute bestimmen.
Wenn es neben der Besinnung doch um konkrete Projekte des Dialogs gehen soll, würde ich Euch herzlich bitten noch einmal über meinen Vorschlag nachzudenken, mit Unterstützung von Genf im Frühjahr 1988 eine gemeinsame Vorbereitungs-Konsultation auf die nächste Weltmissions-Konferenz mit Vertretern aus Osteuropa, Westeuropa und der Dritten Welt durchzuführen. Ort einer solchen Tagung könnte eventuell ein sozialistisches Land sein (VR Ungarn oder DDR, da Aneska für die CSSR Probleme sieht) oder aber Finnland.

Liebe Christa, mir lag daran bereits besprochene Positionen knapp und deutlich festzuhalten, um sie als Grundlage für weitere Gespräche nutzen zu können.

In Erwartung dieser Gespräche, grüße ich Dich herzlich

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Jan Zaborowski, Warschau

Datum 06.01.1987
SP/FR

Betr.: Treffen der Projektgruppe Ost/West in Polen am 24.-26.06.1987

Liebe Freunde,

auf der letzten Jahresversammlung der ECG im November 1986 in Lyon haben die Mitglieder beschlossen, den Prozeß des voneinander Lernens in den verschiedenen gesellschaftlichen Systemen in Europa zu vertiefen. Ein Schritt dazu ist die schon lange geplante Reise von zwei Vertretern der Exekutive nach Polen. Jan Zaborowski möchte die bisherigen persönlichen Verbindungen zur ECG auf eine breitere Basis stellen. Er hat uns die verschiedenen Gesprächspartner dazu benannt, den Programmentwurf angefertigt und nun auch unseren Gedanken aufgegriffen, die Reise mit einer Veranstaltung mit seminarähnlichem Charakter zu beschließen.
Auf Bitten unseres Vorsitzenden Henk Koetsier schicke ich Euch heute einige Informationen mit der Bitte, zu erwägen, Euch an diesem Seminar zu beteiligen.* Das könnte dann auch schon ein Schritt zu dem Ziel sein, das wir auch gemeinsam bei Manfred's und meinem Besuch in Berlin DDR am 22. Oktober anvisiert hatten. Uns ist es auch sehr wichtig, uns auf die Vorschläge und Bitten von Anezka einzustellen.
Mit Dir, Anezka, werde ich hoffentlich zwischen dem 23. und 26. Januar in Prag reden können. Eure Einladung erreichte mich leider erst Anfang des Jahres, aber ich habe meinen Visumantrag sofort gestellt und auch schon einen Flug gebucht. Wir anderen können sicherlich in absehbarer Zeit miteinander telefonieren. Bitte schickt Eure Antwort nicht nur an mich, sondern mit einem Durchschlag doch auch an Jan, der die gesamte Organisation auf polnischer Seite in der Hand hat.

Nun laßt Euch alle recht herzlich grüßen und ganz gute Wünsche für das gerade begonnene Jahr senden von

Eurer

Christa Springe

Anlagen

* Das könnte die erste Zusammenkunft unserer auf dem Annual Meeting beschlossenen Projektgruppe sein.

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Pastor
Helmut Orphal
Karl-Liebknecht-Str. 23

DDR-1020 Berlin

11.03.1987
sp/fr

Lieber Helmut,

vielen Dank für Deinen ausführlichen Brief vom 26.01.1987. Er kam gerade an, als ich mich auf den Weg zur Exekutiv-Sitzung in Genf machte. Das paßte gut, ich konnte ihn gründlich mit den Kollegen besprechen. Dies hier ist nun unsere gemeinsame Antwort.
Die Exekutive hatte im Herbst 1986 meinen Bericht von Manfred Bergs' und meinem Besuch in der Gossner Mission DDR am 22. Oktober 1986 mit großer Zustimmung aufgenommen. Wir hatten uns, nachdem Du leider früher aufbrechen mußtest, über folgendes ausgesprochen:
1. Europa im Namen der ECG stellt keinen Integrationsversuch gegenüber Gruppen und Aktivitäten in sozialistischen Ländern Europas dar. Die ECG Mitglieder wollen aber mehrheitlich mit diesem Namen zum Ausdruck bringen, daß
a) die skandinavischen Länder, Portugal, Italien und Griechenland, wo die ECG Mitglieder hat bzw. wohin sie Kontakte unterhält, sich nicht als Westeuropa verstehen, sondern als Teil von Europa,
b) bei voller Respektierung von politischen Unterschieden sie nicht darauf verzichten wollen, den Namen Europa in den verschiedenen Zusammenhängen zu benutzen, um trennende Tendenzen nicht noch zu verstärken.

2. Auf der Jahrestagung in Lyon 1986 (und als Reaktion auf Deinen Brief in der letzten Exekutivsitzung) wurde die Befürchtung laut, die ECG werde mit einem deutsch/deutschen Problem belastet. Das möchten unsere Mitglieder nicht, zumal Peter Heyroth und ich auf der Jahresversammlung in Venedig 1985 die offizielle Formulierung für unser Informationsblatt in einer Abstimmung durchgebracht hatten: betr.: "Beziehungen zu den Kirchen in den sozialistischen Ländern: Die ECG befindet sich im ökumenischen Dialog mit den Kirchen der sozialistischen Länder Europas, insbesondere mit denen, die mit der Ferch Konferenz 'Die Kirche in der sozialistischen Stadt' assoziiert sind." Die ECG stellt es ihren Partnern frei, ihre Beziehungen selbst zu definieren. Eine Vertreterin des Ökumenischen Rates der Kirchen der CSSR möchte z.B. eine volle Mitgliedschaft ein Pole beantragte, "member at large" zu sein. Die ECG respektiert den Wunsch von Vertretern aus der DDR, Einladungen nur als Gäste anzunehmen.

3. ECG Mitglieder haben bilaterale Kontakte zu Gruppen/Gemeinden in sozialistischen Ländern entwickelt; das wird von der ECG im Rahmen ihrer finanziellen Möglichkeiten unterstützt. Desgleichen gibt es Austauschprogramme, die auf die

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Initiative von Kollegen in der DDR zurückgehen.
Es ist aber für beide Seiten wünschenswert - so das Gesprächsergebnis vom 22.10.86 - "daß sich aus bilateralen Beziehungen lohnende weiterführende Begegnungen ergeben auf einer sachlichen Arbeitsebene." Wir faßten z.B. ein ökumenisches Treffen von URM Aktivisten aus aller Welt, inclusive Vertretern von ECG und der Ferch Konferenz, ins Auge. Das Ziel sollte eine gemeinsame Vorbereitung aufgdie Weltmissionskonferenz sein.

4. Als Partner für Kontakte in der DDR nanntet Ihr uns das ÖMZ und Gossner Mission DDR. Wir verabredeten, uns gegenseitig zu informieren. Das tun wir mit Protokollen, Berichten und ähnlichem. Wir würden uns darüber freuen, nun auch von Euch Arbeitsergebnisse, Berichte von Ferch o.ä. zu bekommen.
Ferner nahm ich die Einladung an, möglichst bei jedem Besuch in West-Berlin telefonisch oder direkt mit Bernd Krause oder anderen von Euch Verbindung aufzunehmen.

Nach diesen Absprachen im Oktober 1986 fragte nun die Exekutive, aus welchem Anlaß und mit welchen Gründen Du am 26. Januar 1987 noch einmal so viele Besorgnisse formulierst. Meine Kollegen stellten z.B. die Fragen
- wer wollte wen in jüngster Zeit in einemMitgliedschaft der ECG hineindrängen? Gibt es einen oder mehrere bestimmte Adressaten, an die Du Dich eigentlich wenden möchtest, weil Du Dich von ihnen bedrängt fühlst? Betrifft dieses Problem Freunde in den Ländern im Norden, Westen oder Süden Europas oder in sozialistischen Ländern?
- wer ist "wir" in Deinem Brief?

Wir denken, Du solltest uns darauf nur schriftlich antworten, wenn Du das willst. Sonst möchten wir uns lieber auf die von uns als konstruktiv verstandenen Absprachen konzentrieren. Den Versuch einer Konkretion haben wir mit unserer Einladung zum workshop im Juni nach Polen unternommen und erbitten Eure baldige Antwort, ob Ihr diese Einladung annehmen wollt.(Treffen der Projektgruppe Ost/West in Polen am 24.-26.06.87) Manfred wird Euch den Hintergrund und die Zusammenhänge dieser workshop-Idee bei seinem letzten Besuch ausführlich dargelegt haben. Nach unserer Auffassung könnte dieses workshop auch dazu dienen, die nächsten Schritte gemeinsam zu bedenken und vorzubereiten, die sich aus Abschnitt 3) dieses Briefes ergeben.

Auf unserer letzten Jahrestagung in Lyon wurde als unser Interesse an einem gemeinsamen Lernen die Frage nach der Zukunft der Arbeit herauskristallisiert. Es gab keine Stimme, die Deinen Befürchtungen Nahrung gäbe, wie Du sie auf Seite 1 unten und Seite 2 oben beschreibst. Dennoch kann die ECG natürlich nicht ausschließen, daß es unterschiedliche Meinungen unter ihren Mitgliedern und Gästen gibt. Die offizielle Linie der ECG ist jedoch klar.

Zusammen mit meinen Kollegen in der Exekutive sehe ich die Chance - nachdem sich in den letzten Jahren auch verschiedene Personalwechsel vollzogen haben - zu einer guten, sachlichen Zusammenarbeit auf dem Hintergrund unserer jeweiligen gesellschaftlichen Realitäten zu kommen. Wir als ECG würden allerdings auch gern die Chance haben, selbst zu entscheiden, ob und was uns an der Arbeit der Ferch Konferenz interessiert, zumal wir in den letzten Jahren die Arbeit im städtischen Bereich viel stärker in den Mittelpunkt rücken und fördern.

Dementsprechend hat die Jahrestagung 1986 auch beschlossen, den Namen der ECG zu ändern in

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Auch bei der Namensänderung hatten wir Euren Rat eingeholt, ihn bekommen und ihm Rechnung getragen.

Zum Schluß noch unseren herzlichen Dank für Deine Einladung an die Exekutive, Euch im März zu besuchen. Da hat sich aber ein Mißverständnis eingeschlichen. Henk Koetsier, unser Chairman, und ich werden vom 21.-28. Juni dieses Jahres eine Einladung nach Polen annehmen. Die nächste Exekutivsitzung wird im Mai in Mainz stattfinden. Ob Henk und ich auf dem Rückweg von Polen bei Euch vorbeikommen können, hängt u.a. auch vom Geld ab. Wir sind sehr darauf angewiesen, mit billigen Rückflugtickets zu reisen. Wir werden Euch über unsere Entscheidung so bald wie möglich informieren.

Wir wünschen Dir und Deinen Kollegen herzlich alles Gute für Eure Arbeit. Im Hinblick auf unsere Kontakte würden wir uns freuen, wenn wir die spannungsgeladene Vergangenheit ruhen lassen und uns jetzt ganz auf gute neue Schritte konzentrieren könnten. Mit herzlichen Grüßen auch an Bernd, Peter und Harald,

Deine

Christa Springe

P.S. Unser Briefbogen zeigt noch nicht den neuen Namen, weil wir mit dem Druck auf unsere neue Telefonnummer warten.

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Bernd Krause z.K.

Berlin, 26. 1. 1987

An Chr. Spranger

Liebe Christa!

Deinen Bericht für die Jahrestagung von Lyon habe ich erhalten und mit großem Interesse gelesen. Vielen Dank! Nach unserem Gespräch am 22. 10. 86 haben wir uns vorige Woche noch einmal mit Manfred Berg getroffen. Dabei wurden wieder Gedanken über unser Verhältnis zur ECG ausgetauscht. Wir haben den Eindruck, daß dazu schon viel gesagt ist, und oft war es dasselbe. Natürlich fragen wir uns auch, warum unsere Sicht so schwer verständlich ist und nicht in Eure Gruppe integriert werden kann. Es liegt sicher nicht nur daran, daß neue Leute in die Arbeit kommen und einige alte Aktivisten an ihrer Meinung festhalten. Vermutlich sind es die Unterschiede selber, die nicht ernst genug genommen werden, um nur ja Gemeinsamkeit zu behaupten.
Aber Du weißt wie wir, daß man auf Dauer nur kommunizieren kann, wenn die vorhandenen Unterschiede akzeptiert und respektiert werden. Also habe ich es übernommen, Dir einige Überlegungen zu schreiben mit der Bitte, sie auch den anderen Mitgliedern der Executive weiterzugeben. Dabei möchte ich mit Nachdruck betonen, daß wir von der DDR aus nicht für die Freunde in anderen sozialistischen Ländern sprechen wollen, sondern nur unsere eigene Meinung einbringen können.

Um mit einer persönlichen Erfahrung zu beginnen: Ich habe mich noch nie als Mitglied der ECG verstehen können, empfand aber immer wieder die freundschaftliche Atmosphäre auf den Jahrestagungen getrübt durch das offenkundige Unverständnis einiger Leute darüber, was uns an einer Mitgliedschaft hindern könnte. Den Grund dafür sehe ich in dem untauglichen Versuch, den Unterschied zwischen kapitalistischen und sozialistischen Ländern zu relativieren oder sogar falsch einzuordnen. Ein Beispiel: Während der Diskussionen über die Einführung neuer Technologien und die daraus resultierende Problematik des Freiwerdens von Arbeitsplätzen wurde die Möglichkeit, daß in einer sozialistischen Gesellschaft Arbeitslosigkeit vermieden werden kann, als unrealistisch bestritten. Immer wieder hieß es: "Wartet nur, ihr bekommt dieselben Probleme wie wir, nur etwas später!" So gesehen bestünde der Unterschied zwischen kapitalistischen und sozialistischen Ländern im unterschiedlichen Tempo der technologischen Entwicklung.

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Sozialismus gerät damit in die Nähe von Rückständigkeit. Selbst das Fehlen von Arbeitslosigkeit gehört dann zu den Mangelerscheinungen. Die Errungenschaften sozialer Gerechtigkeit und Sicherheit, um die es eigentlich geht und die auch ihren Preis kosten, sind plötzlich ausgeblendet. Kein einmaliger Vorgang, aber durchaus geeignet, einen Dialog zu beenden, bevor er angefangen hat. Denn was haben wir dann noch beizutragen? Entweder geraten wir in die Optik von Agitatoren für den Sozialismus, der nicht übernommen werden kann, oder wir erzählen von irgendwelchen Schwierigkeiten, die als systembedingt wirken, also letztlich pro Kapitalismus gewertet werden, bzw. die - weil allgemein menschlich - den Unterschied der Gesellschaftssysteme verwischen helfen. Würde aber dieser Unterschied so, wie er wirklich ist, anerkannt werden, wäre ein Erfahrungsaustausch möglich, um den wir uns bisher vergeblich, vielleicht auch nicht genug bemüht haben. Ich kann mir vorstellen, daß Du Dich von meiner Kritik nicht getroffen fühlst, aber ich hoffe, Du verstehst sie besser als andere. Und doch möchte ich auf einen Satz in Deinem in vieler Hinsicht sehr guten Bericht verweisen. Wenn Du auf der 1. Seite unten von der Teilung Europas sprichst, hat die in sozialistische und kapitalistische Länder noch eine andere Qualität als die jeweilige geographische Lage oder die Unterschiede von reich und arm.
Wahrscheinlich ist der andere Punkt, den wir oft kritisiert haben, nur dann verständlich, wenn das bisher Ausgeführte klar ist. Ich komme also zum Begriff "Industriemission", die es in keinem sozialistischen Land gibt, und zum Titel mit "Kirche und Industrie", das nicht unser Thema ist. Manfred hat uns daran erinnert, daß diese Termini sehr weit zu fassen sind und sich unter ihnen Vertreter sehr unterschiedlicher Aktivitäten aus kapitalistischen Ländern Europas begegnen. Ob die Bezeichnung einer Gruppe ihre Sache zutreffend wiedergibt oder ob eine Veränderung angebracht ist, muß von ihr selber geprüft und entschieden werden. Für uns ist die Verbindung mit einem gesamteuropäischen Anspruch beschwerlich. Natürlich wissen wir, daß es auch kirchliche Tagungen gibt, zu denen sich Teilnehmer aus sozialistischen und kapitalistischen Ländern versammeln. Dann sind aber Struktur, Titel, Thematik, Zielstellung und das ganze Geflecht der Querverbindungen nie so einseitig bestimmt wie es in der 20jährigen Geschichte von ECG der Fall war und ist.

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Ginge es z.B. um Kirche und Mission in europäischen Ländern, könnte man viel offener über die Unterschiede der gesellschaftsbedingten Situationen reden können und Gemeinsamkeiten entdecken, die für alle hilfreich wären.
Ich habe mich oft genug selbstkritisch gefragt, ob ich nicht "typisch deutsch" auf Begriffsdefinition fixiert bin, während doch Sachfragen zu verhandeln sind und nicht die Formulierung von Briefkopfbögen. Aber die Agenda Eurer Tagesordnungen bestätigen unsere Vorbehalte. Da können wir nur interessiert zuhören und die Protokolle nachlesen. Zum Mitreden fühlen wir uns nicht kompetent, weil unsere Situation nicht vorkommt und weil uns für Eure Probleme weder eigene Erfahrung noch das nötige Maß an Einzelinformationen zur Verfügung stehen. Sogar Dein Bericht läßt selbst in den besten Passagen irgend eine Erwartung vermissen, daß wir für Eure Arbeit etwas beitragen könnten. Das ist kein Vorwurf gegen Dich, aber eine Tatsache, die sich mit meiner Kritik deckt. Wenn Du z.B. auf der letzten Seite u.a. auf das erforderliche Lernen von URM in der 3. Welt zu Recht hinweist, ist auch dabei nicht differenziert, daß es befreite Länder gibt, in denen sich Christen an der Entwicklung eines sozialistischen Modells engagieren, aber noch mehr Länder, deren Völker unter kapitalistischer Ausbeutung unmittelbar zu leiden haben, wo also Zeugnis und Dienst einen anderen Ausdruck finden.

Aus alledem ergeben sich für mich folgende Konsequenzen:

1. Auch in der Zukunft werden wir vorrangig die bilateralen Kontakte zu nationalen Bewegungen fortsetzen, soweit sie möglich sind und Effektivität für beide Seiten versprechen.

2. Wir bleiben an Eurer Arbeit in der westeuropäischen Region interessiert und werden auch gern Eure Einladungen realisieren, wenn unser Gaststatus respektiert und die Frage der Mitgliedschaft unter den gegenwärtigen Bedingungen nicht mehr diskutiert wird. Wir möchten es um so lieber tun, wenn gemeinsame Anliegen thematisiert und verhandelt werden, wie es z.B. 1974 in Wantala mit der Friedensfrage geschehen ist.
   Mit Manfred Berg waren wir uns sehr schnell darin einig, daß der Komplex von Tätigkeit im sogenannten Freizeitbereich angesichts der Veränderungen des Begriffs Arbeit ein Thema sein könnte, das einen fruchtbaren Erfahrungsaustausch ermöglichen würde.

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3. Die Fersch-Konsultationen mit Vertretern aus Kirchen sozialistischer Länder Europas sind kein adäquater Partner für die ECG. Die Unterschiede von Thematik, Struktur und Arbeitsweise sind einfach zu groß. Das schließt nicht aus, daß wir auch Gäste aus nichtsozialistischen Ländern zu bestimmten Sachfragen einladen. Darüber entscheiden aber nicht wir allein, sondern die international zusammengesetzte Gruppe, die für die Fortsetzung dieser Arbeit zuständig ist.

Wie wir von Manfred erfuhren, wird die Executive von ECG im März nach Warschau fahren. Das wäre doch eine gute Gelegenheit, sich wiederzusehen bzw. sich kennenzulernen. Also wenn Ihr Zeit und Lust habt, würden wir uns als Goßner-Mission in der DDR freuen, Euch auf der Rückreise in Grünau begrüßen zu können. In diesem Fall würdet Ihr sicher in Berlin (West) Station machen.

Mit allen guten Wünschen für Deine Arbeit im Neuen Jahr grüßt herzlich auch von Bernd, Peter und Harald

Dein

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Datum 06.01.1987
SP/FR

Betr.: Bitte um Gespräch am

Sehr geehrter

Die Europäische Arbeitsgemeinschaft Kirche und Industrie (ECG) ist ein Netzwerk des Kirchlichen Dienstes in der Arbeitswelt und in den städtischen Ballungsgebieten. Die ECG bringt haupt- und ehrenamtliche Mitarbeiter/innen aus den verschiedenen europäischen Ländern zu inhaltlichen Aktivitäten und zu einer jährlichen Mitgliederversammlung zusammen. Aus Polen haben wir seit langem in unserem Bruder und Freund Jan Zaborowski einen hochgeschätzten Vertreter. Es war uns auch auf der letzten Mitgliederversammlung im November 1986 in Lyon/Frankreich eine große Freude, mit ihm zusammenzuarbeiten.

Während dieser Tagung haben wir uns auch Gedanken gemacht über die Vertiefung der Beziehungen zwischen Ost und West innerhalb der ECG. Alle Anwesenden waren darüber einig, daß eine solche Vertiefung angestrebt werden sollte. Um inhaltlich voneinander zu lernen und nicht nur formale Kontakte zu halten, haben wir ein Thema gewählt "Die Zukunft der Arbeit in sozialistischen und kapitalistischen Ländern Europas", das wir in einer kleinen Arbeitsgruppe vorbereiten möchten. Diesem Thema wird größte Bedeutung zugemessen von den Kirchen innerhalb der beiden wirtschaftlichen Systeme. Es gibt Fragen der Entwicklung der Technologie, der Organisation der Arbeit und der Zukunftserwartungen für die arbeitende Bevölkerung, die sowohl in Ost als auch in West gestellt werden.

Im Rahmen der geplanten Vertiefung unserer Kontakte und der Vorbereitung eines Seminars über Zukunftsfragen, das die ECG 1988 halten möchte, wäre eine Reise nach Polen für zwei Mitglieder der ECG Exekutive (Vorstand) hilfreich. Jan Zaborowski hat uns mehrere Gesprächspartner in Polen vorgeschlagen und uns empfohlen, uns auch an Sie zu wenden mit der höflichen Bitte, die beiden Unterzeichner, den Vorsitzenden der ECG Dr. C.H. Koetsier/Niederlande und die Programmsekretärin Pfarrerin Christa Springe/BRD zu einem Gespräch zu empfangen. Wir würden unsere Polenreise und unseren Besuch bei Ihnen gern für die Zeit vom 22.-27. Juni 1987 planen. Herr Zaborowski hat einen Programmentwurf ausgearbeitet, den wir diesem Schreiben beifügen.

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Wir wären für eine Antwort dankbar, ob wir am vorgesehenen Tage oder zu einem alternativen, von Ihnen benannten Termin willkommen sind. Uns liegt sehr viel an dieser Reise, damit wir uns besser orientieren können über die Dienste der Kirchen in Polen, insbesondere auch im Bezug auf die Arbeitswelt.

Wie im Programmentwurf am Ende aufgeführt, würden wir gern vom 24.-26. Juni ein Seminar in Lublin und Katowice durchführen, an dem sich hoffentlich auch noch einige andere Kollegen aus der Bundesrepublik, der CSSR und aus dem Arbeitskreis 'Der Dienst der Kirche in der sozialistischen Stadt' in der DDR beteiligen werden, sowie aus Finnland.

In der Hoffnung auf eine positive Antwort grüßen wir Sie als Geschwister in Christus.

Chr. Springe

gez. Dr. H.C. Koetsier
Vorsitzender

Pfarrerin Christa Springe
Programme Development Secretary

P.S. Zur Erleichterung der Organisation bitten wir Sie, einen Durchschlag Ihres Antwortschreibens auch Herrn Jan Zaborowski, Gwardzistow 10 A m. 17, 00-422 Warschau, zu schicken.

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WORK, UNEMPLOYMENT & THE CHURCHES

The William Temple Foundation

office address: Manchester Business School
Manchester M15 6PB
England
☎ 061-273 8228

BRIEFING PAPER No.3 **JANUARY 1987**

THE FORMATION OF THE WEST EUROPEAN NETWORK

Faced by fundamental changes taking place within the world of work and deeply disturbing levels of unemployment throughout Western Europe, a number of Church workers have felt the need to come together to share information across Europe and to widen their perceptions of appropriate strategy by learning from other national contexts. The formation of a West European Network on Work and Unemployment and the Churches is a response to such a felt need. It is hoped that such a network will, amongst other things, enable those who are working on these issues:

1. To collaborate in the analysis of what is going on in our several local and national situations, so that we begin to identify common ground and common problems in Europe.

2. To facilitate a process of mutual learning and enlightenment that will strengthen appropriate church action at the local, national and international levels.

3. To promote a more integrated approach to work and unemployment issues that might enable us to use the European institutions in a more purposive way in order to effect structural change.

The William Temple Foundation in Manchester, which is an ecumenical organisation specialising in employment, unemployment and poverty issues, has been asked to service this network and anyone wishing to join the network, or requiring further information about its activities, are asked to contact Revd Tohy Addy or Revd Roger Clarke at the William Temple Foundation (office address: Manchester Business School, Manchester M15 6PB, England. Telephone: 061-273 8228 ext.259).

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REPORTS AND PUBLICATIONS

Following on a very successful European Consultation on Church Responses to Unemployment held in Manchester last year, a series of publications in A5 booklet format have emerged, which gather together some of the specially commissioned conference papers. The titles are Work and the Quality of Life which focusses attention on the value issues which surround the future of work debate; Divisions of Labour which examines some of the disturbing trends presently taking place within the European labour market; and Local Economic Strategies which gives illustrations of some innovative responses by both the Churches and some Local Authorities in the face of rising unemployment. Tony Addy and Roger Clarke have also written a stimulating 1986 Conference Report which gathers together some of the major conference themes and shares the ideas generated for future collaborative action.

All of these booklets are available direct from the William Temple Foundation, price £1.50p each. (German readers might be interested to know that a German version of the 1986 Conference Report will soon be available also).

In addition, the Dutch Church and Society research organisation, MCKS, have produced a comparative survey of Church resolutions, projects and initiatives in the United Kingdom, West Germany and the Netherlands. This is now available in four separate parts:

Part I - General Introduction and Summary of Results.

Part II - Church Responses to Unemployment in the United Kingdom.

Part III - Church Responses to Unemployment in West Germany.

Part IV - Church Responses to Unemployment in the Netherlands.

Copies available from MCKS, Postbus 19, 3970 AA Driebergen-Rijsenburg, Netherlands.

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1988 MULHEIM CONFERENCE

Strategies to Combat the Dual Society in Western Europe
Tasks for the Churches

The Steering Committee of the newly formed network met in December, and has started to plan a second conference which will be held in the Evangelische Academie Mulheim/Ruhr, Federal Republic of Germany, between 20th-24th April 1988. It is hoped that this will provide an opportunity to bring together representatives from all parts of Western Europe to address the theme Strategies to Combat the Dual Society in Western Europe: Tasks for the Churches. We believe that there are alternatives to present policies and polarisations and we want to identify ways of working on the present divisions and encouraging the promising possibilities. The Steering Group identified seven issues in particular that would seem to demand our attention:

1. The impact of New Technology and its implications for the Future of Work.
2. Changing Patterns of Working Time.
3. New Patterns of Income and Social Provision.
4. The Area of Values, Ideologies and Vision.
5. The issues faced by Women in society.
6. The issues faced by Minorities and those who constitute Vulnerable Groups within the labour market..
7. Regional Policy Issues.

The conference organisers are hoping that they will be able to provide the translation facilities that would enable us to work throughout in Germany, English and French. For those wishing to learn more about the economy of the Ruhr and German Church initiatives in the areas of work and unemployment, arrangements will be made for a two-day programme of visits in advance of the conference itself.

Once again, in our attempts to build more effective networks amongst those currently working on employment and unemployment issues,we would hope to bring together:

- Those who are already working on particular projects at a local and regional level.
- Those who are working on the underlying values, ideologies and theologies.

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- Those who are working on policies.

We hope that readers of this Briefing Paper will bring advance notice of the Mulheim Conference to the attention of those who might be interested in attending. We feel that it is important to prepare carefully for this event, and would already welcome receiving any literature that you may feel would:

1. Give us a picture of your present involvement and activities in this area of concern.

2. Assist in the analysis of the issues.

3. Contribute towards the formulation of alternative policies.

Please send copies of this material to the Revd Roger Clarke, William Temple Foundation, Manchester Business School, Manchester M15 6PB, England.

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WEST EUROPEAN NETWORK

NEW PUBLICATIONS EMERGING FROM 1986 EUROPEAN CONSULTATION

1986 Conference Report

Usefully identifies some of the salient issues and gathers together insights and strategies that are beginning to characterise a collaborative response by the Churches across Western Europe.
69 pages, A5, £1.50p.

Work and the Quality of Life

A collection of Conference papers which focus attention on the value issues which surround the future of work debate. Together they raise important questions about inherited expectations and the need for a re-evaluation of work.
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These Conference papers focus on some disturbing trends presently taking place within the European labour market leading to a more polarised workforce enjoying variable conditions and wage rates. These detailed studies of the social and economic implications of increased casualisation raise questions for all those concerned with the future of work and the social order.
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Local Economic Strategies

A collection of Conference papers which focus on some responses by both the Churches and some of the Local Authorities in the face of rising unemployment. Together they help to identify an agenda for action that brings together programmes of support for the victims, a strategy of engagement with the power structures, and a strategy of creative innovation.
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»Die Bibel ist eine viel zu ernste Sache, als daß man sie den Theologen allein überlassen könnte.«

»Auch wenn die Autorität bei den Bischöfen liegt, so darf man doch nicht vergessen, daß wir Arbeiter uns an Orten befinden, an denen der Priester nichts mehr bedeutet, sogar an Orten, an denen er nicht mehr zugelassen wird. Wenn wir an diesen Orten Zeugnis des Evangeliums ablegen wollen, darf nicht übersehen werden, daß wir uns dort unter christlichen und nichtchristlichen Kollegen befinden. Diesen Kollegen muß die Möglichkeit gegeben werden, einzusehen, daß das Evangelium mit den heutigen Realitäten in Verbindung gebracht werden muß und daß dieses Evangelium genauso wahr, echt und fortschrittlich bleibt wie das Evangelium vor 2000 Jahren.« Jaap Tuk

Jaap Tuk, geboren 1921, Vater von 10 Kindern, wuchs in einem düsteren Hafenviertel Rotterdams auf. Er arbeitete im Hafen und als Matrose und Heizer auf einem Rheindampfer. Heute ist er als Rentner in der niederländischen Arbeiterpastoral engagiert.

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Jaap Tuk

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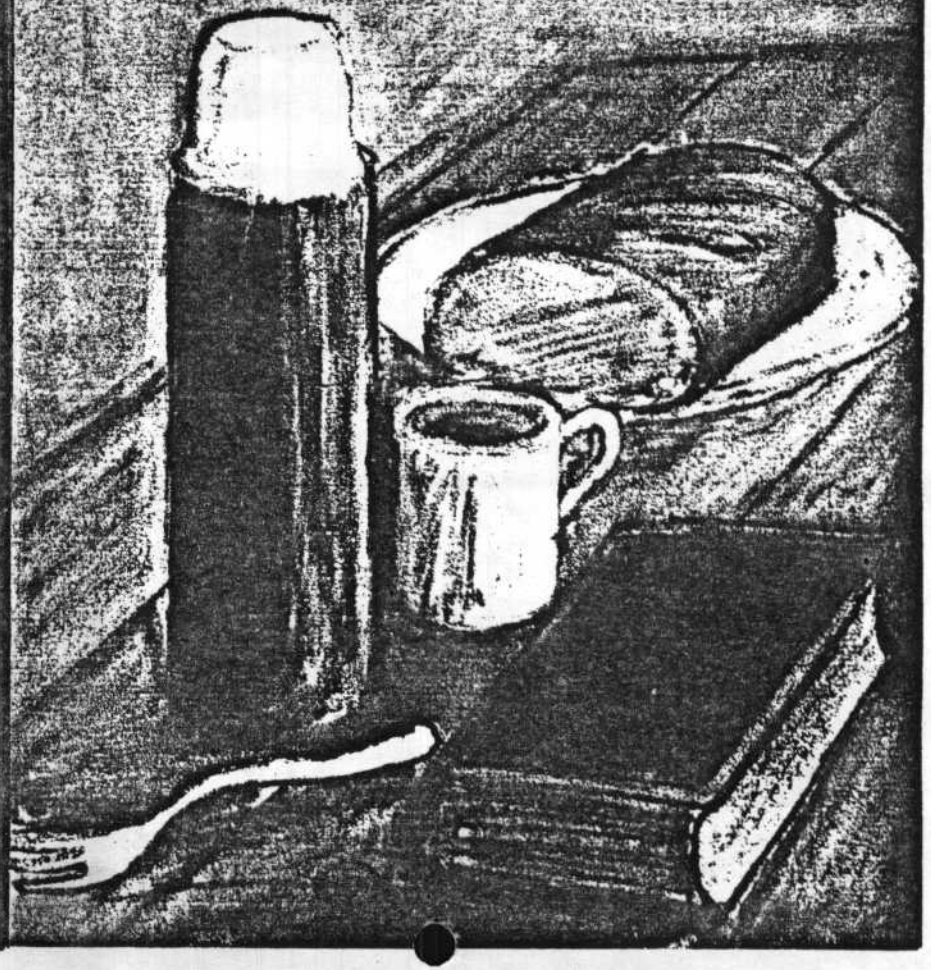

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REPORT ON THE EUROPEAN CONTACT GROUP (URM) 1986 ANNUAL MEETING

TO: KENITH DAVID, WCC/URM, GENEVA

FROM: LEAH WISE, SOUTHERNERS FOR ECONOMIC JUSTICE AND US/URM CONTACT GROUP

DATE: NOVEMBER 27, 1986

****

"White folks is white folks, sho' nuff"

"I hear what you say, and I'm checking out what it is you do"

Both these lines came to mind in the first morning session of the ECG annual gathering, and I wondered how I would make it through a full five days in such an uncomfortable setting, tucked away in a remote retreat center on a hill as I was. I immediately concentrated my energies on beating back the expletives that wanted to spew out of my throat and tried to calm my wrenching gut--an exercise that had to be continually rehearsed throughout the week--believing that you had a higher purpose that somehow would not be served by me summarily dismissing the group at the very outset. But the lines (one can be called a truism of black folk wisdom, the other is a line in a song of one of our movement bards) offer essential commentary on what I encountered and learned at the ECG event:

1. ECG exhibits strong Eurocentric, elitist, racist, anti-Third World, xenophobic (to some degree), chauvinistically Protestant, and defensive tendencies, an underlying antagonism towards the "grassroots" and proclivities towards self-justification and self-focus.

These tendencies were made apparent in language and tone in addition to; 1) Jan's report on the Ferch conferences where he bemoaned the presence of Third World participants as disruptive to their agenda, resented having to bother with explaining himself or his work to outsiders, claimed (contrary to Leroy's report) they only could discuss practical, not theological, issues in the presence of these outsiders, affirmed the principal contradiction is color/culture, not social system, rationalized the lack of solidarity exhibited by Eastern European churches towards movements in the Third World as being the result of the absence of a colonizing heritage, and claimed American elections indicate that the grassroots don't want to be subjects (vs. objects), i.e. determiners of their own fate; 2) Bob's explosion on the fourth night of the meeting where he criticized the presence of outsiders, especially those "who know nothing about us," and those who've been invited by URM (so far, Non-Europeans and people of color); 3) Brian's curt response to Joann (black woman from London) when she asked him (following his report on the "First West European Network of Unemployed workers" conference) what was the purpose of their networking and what kinds of campaigns were being done. (It turns out those who came were not representing organizations of the unemployed, nor did any people of color attend.) ; 4) Paul's joke about the "grassroots woman and her grassroots baby;" 5) Christa's proposal for a conference for women staff working in UM or IM. This, through the maneuvers of Mary, was changed to a

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conference of grassroots (trade union ?) women; 6)the meetings were still conducted in English, despite the presence of interpreters, so that unlike when someone spoke in French or German and the interpreters translated into English for the whole group, English was interpreted simultaneously for individuals who could get near an interpreter.

I think ECG's Eurocentrism reflects rightist tendencies that are a serious matter for URM to assess. There are neo-Nazi groups (in West Germany) who physically attack American personnel under the slogan of Europe for Europeans. I do not believe that each individual within ECG upholds these views, but NO ONE (i.e. no ECG person) openly criticized the Eurocentrism, elitism and racism when they were expressed.

2. ECG is underdeveloped politically, lacking vision, analysis (both of social forces, power and how to effect change), clarity of purpose and organizational skill.

This was reflected in the organization of the meeting as well as in what was said. As an observer, it was difficult for me to ascertain what any of the regular participants got out of the meeting: work (problems, strategies, vision) was not discussed in any way that one could learn from; goals were not articulated for what should emerge from the annual meeting, for long-term development of ECG or for how ECG should or could serve its members; presentations were not made that offered some overarching analysis from which they could draw upon to guide their work; people withdrew from discussing any points of contention, so that the discussions never moved to a higher level and, hence, could not have enhanced anyone's consciousness; when future program areas were hammered out in small group discussions and reported on, they were not discussed and no process was established to shape some very general comments into programmatic direction.

3. ECG, a fragile network of concerned, professional Christians (at best) who come together principally for mutual emotional and spiritual support, is not composed of the marginalized and oppressed who are struggling for empowerment, is not engaged in promoting the organizing of the oppressed or marginalized groups about whom they purport to be concerned--the unemployed, immigrants, refugees and racial/ethnic minorities, is not delivering church resources to the dislocated and oppressed, and is not seeking these levels of involvement with grassroots organizations or individuals. Hence, ECG does not reflect URM's mission/agenda in composition, perspective or program.

Indeed, who is ECG? ECG is made up of women and men who have studied theology, who purport concern over social injustice and the stance of institutionalized religion in favor of the wealthy and powerful, who pastor local churches, operate community centers or "drop in houses" for the unemployed (UM), pastor to workers in plants as mediators between the company bosses and the workers (IM), and work as church agency bureaucrats with various areas of expertise. Mary is a real maverick in this crowd. They are political novices (in need of basic organizing training, especially in program planning and resource development) and feel themselves to be isolated from like-minded, social-gospel oriented church activists in their individual areas. The group is aware of its fragility, but not of specific development needs. Unfortunately, I think ECG is too narrow-minded to allow itself to learn from others. (And, it's unlikely that much impetus for

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change will come from the new president, who commented during one mediation that it was better to belong to the privileged classes (as he and his wife do), because it gave one access to power and international forums, and that he admired "those who can give up their privileges and live with those without wealth.")

The IM model is a clear dinosaur, from a URM perspective. Christa acknowledged this (not in such terms, however) in her report, but she extrapolates a trend of change from within IM ranks that is based on the example of one. The other comment made regarding the character of IM came from Brian who said that it was important to keep the model because it gave them access to workers in their working environment. (My interpretation: the purpose of such ministry is to serve the minister.)

The UM model is not much closer to URM's perspective. The program for the unemployed that was shown to us as a model in Lyon was a drop-in center, run by a pastor and his wife (also their living quarters) where they talked with unemployed individuals about their problems, helped with job referrals and taught them typing skills. Didier (from Paris) runs a community center where working with unemployed people is only one of several programs he sponsors. He focuses on "consciousness raising," including bringing black and white unemployed together (on an individual basis), and trying to motivate unemployed individuals to become active in social change organizations. I learned nothing about the character of his "consciousness raising" efforts, however.

In my view, a network of folks doing this sort of work can be valid in its own right--it might improve their work of serving the poor or pastoring to the oppressed-- but in no way can it be construed as having the agenda of empowering the poor. They wouldn't know how to go about it if it were their agenda. At this point their program of exchanges seems of questionable benefit to anyone other than the ministers involved, and I'm not sure what they gain substantively.

4. Furthermore, ECG resents URM's role (some ECG elements are openly hostile) in virtually every aspect but money. Some of the criticisms that were raised I believe have a kernal of truth.

People criticized URM for wielding a bureaucratic heavy hand [evidenced in appointing Mary to the Advisory Group, imposing criteria developed from outside of their context by which to judge them, inviting people of your choice to attend their meetings (forcing them to have contact with the Third World), preventing the Czechoslovakia meeting and encouraging the independent development of an Eastern European grouping (Jan)] and for slighting their interests/their development/their needs in favor of that of the Third World. They criticized Mary for preaching lofty prescriptions to them which they do not know how to relate to or how to translate into their daily work. They criticized me for making judgmental comments and Mary for "not making helpful comments." The valid part of their criticism, I believe, is that they don't understand how to relate the Third World experience to their own day-to-day reality (in part this reflects their limited analysis), and they don't feel Mary helps them do this. (This, from my observation, is true.) Their demand was that the starting point for dealing with them be where they currently are, not where they should be. So,

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they resent the constant mention of grassroots, because it only comes from URM folks (in their view, outsiders). They also have no unified view of who the grassroots are. They resent the mention of the Third World and liberation theology, because it doesn't speak to their perceived reality. They resented the presentation of the Reflections (red book) because it's purpose, how they were supposed to use it, and how it was developed were not discussed. They commented (much of this came from Hennig, the Dutchman who had worked in Brazil) that criteria for them should emerge from their local work, from summing up general lessons from their particular work and conditions. Others (Danielle and Monica, a visitor brought by Andre) mentioned not understanding concepts like "mission of God is action for transformation" and felt cast aside because the group did not discuss it. So, the fact that there is a kernal of merit in some of these remarks, obscures their elitist, racist, anti-Third world line.

5. URM has made errors of voluntarism and liberalism in its approach to ECG. (Sorry, I am not familiar with comparable theological concepts.) This posture has exacerbated hostile relations.

URM has been voluntarist in wishing to make ECG into a qualitatively different entity without realistically summing up both the necessary conditions and the quantitative steps that could produce such a leap. In other words, you cannot transform a reindeer into a panther. URM has been liberal in approaching ECG with the notion of giving it "one more chance," rather than confronting the issue of withdrawing its status as the (or a) contact group of URM, or of identifying elements that indeed reflect URM's perspective, if in vision only, and figuring out how to activate them along a course that will lead to efforts to empower the grassroots.

The question remains, what potential does ECG or elements within it have to serve URM's mission? I don't pretend to appreciate all that is at stake to implement a change or to sum up, as I do, the answer is none. But, I think I left for Lyon with the wrong questions in mind. You and I should have discussed what is a useful role for self-acclaimed, middle-class church professionals in advancing the cause of the poor and oppressed, if my purpose was to contribute anything new to your understanding or view. Then, I could have been looking for any individual activity that looked promising. However, this would have required me to interview each participant, since no one really discussed their work in the group setting. This also would have informed the report that I gave on my work. I probably would have concentrated on I/ECON and the development of local church/labor/community coalitions, rather than talking about conditions and our organizing work in the South. I could have deepened this discussion with those few who may have heard something of interest. Of course, this presupposes an openness to learning from the example of outsiders and to a very differently structured meeting.

RECOMMENDATIONS:

1. Support Joann's efforts to touch base with other organizations or mobilizing efforts of black women (or women of color, or folks doing anti-racist work with a domestic component) in Europe and/or the US.

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2. Conduct a field search for organizing efforts that grassroots folk are leading or participating in Western Europe; if it is not church or Protestant related (which it probably won't be), then assess how URM can help them make the connections with progressive church activists, strengthen their bases, make continental contacts and learn from others in the Third world;

3. End ECG's current status with URM. Establish a new status with them or cut relations wholly. You might ask their participation in determining what their new status might be by asking them to state their goals, objectives and strategies as individuals and how ECG might facilitate their work, and to develop their own set of criteria or set of reflections. You need to determine what aspect of ECG program, if any, is worthy of URM support, given URM's mission imperative. What elements of ECG's program have the potential of developing into something worthy of URM support? What is the process that will guide such development? You might recommend other sources of funding for ECG's program. If ECG must fundraise, it will force them to conceptualize more concretely. You might challenge ECG to eradicate rightwing influence as a precondition for any level of continued relationship with URM, perhaps by having ECG sponsor some political education workshops. You might send Christa to an I/ECON meeting to give her a view of a network that encourages a specific style of work (coalitional and organizing), that struggles and debates rigorously, and that is open to input from others.

I think you will need to have worked out your strategy and develop a plan of implementation by April so that it can be endorsed at the Manila meeting. (It's not quite clear to me who you are directly accountable to as URM staff, so I cannot offer any process suggestions.)

I have written long enough, hopefully, with sufficient detail. I haven't said much about individuals. Suffice it to say that I think those who have the most potential are Mary, Christa, Hennig and Walter. But, I didn't speak with everyone individually, particularly those who don't speak English. Please don't hesitate to call or write if you have further questions.

Despite my complaints, I appreciate the opportunity of attending and assessing the ECG meeting for you. (Things usually look rosier in hindsight.) The experience has added a new dimension to my perspective of forces and struggle here. And, it certainly makes the Manilla gathering something to look forward to.

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Christa Springe, Rev.
Am Gonsenheimer Spieß 6
D-6500 Mainz

24/11/1986

ECG Annual Meeting Lyon 1986

Report of the Programme Development Secretary

Dear Friends,

This is not going to be a chronological report on my work as PDS which I started in March 1985. What I would like to try is to tell you of some of my experiences, impressions and insights which I gained when I travelled in your countries, or when I participated in programmes which have been launched by ECG or related organisations. This should serve the purpose to reflect upon our work, and to discover our common denominators.

I. We have some new friends here - new delegates, new representatives of programmes, local activists and a visitor from the north American region. This fact encourages me first to say a few words about the structure of ECG, and in which way it is just now changing.
I do not know how many of us here realise that ECG has its 20. birthday this year. 20 years ago, 1966, some seven Industrial Mission staff members from the Netherlands, Great Britain, Switzerland and the Federal Republic of Germany and one friend from the Mission Populaire in France invited their colleagues from Industrial Mission networks and Church and Society committees in European countries to come together for a European consultation on Industrial Mission. This was done on the insight that the socio-economic and socio-political challenges were too complex and important to be dealt with only on the local or national level, or in ecclesiological terms, only within denominational boundaries. There was a strong and encouraging support coming from the WCC in Geneva, where the UIM Desk had been installed a short while ago. Other regions made a similar move towards structures for international cooperation and solidarity.
The name European C o n t a c t Group is a good indicator for what the vision was at that stage: to overcome bounderies and barriers, to get together, to inform each other, to let good contact lay the foundation for mutual understanding and cooperation.
But the structures and the context in which ECG had to operate, were difficult. Europe, geographically spoken, is a small continent in comparison with the other regions. But it is densely populated, divided in many nations with indigenous cultures and traditions, there are ever so many languages which constitute serious barriers for communication. Europe is divided in powerful churches which are not in intercommunion with each other, and in many denominations. Europe is divided in socialist and capitalist countries, in centres and peripheries, in very rich and very poor subregions.

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I cannot go into details about political, economic and ecclesiological structures of Europe. But I want to point out the contrast between this complex setting for the work of ECG, and its very small and humble structure. 19 years ECG has been operated entirely on a voluntary base: the two instruments:the Annual Meeting and the Executive Committee were and still are composed of men and women who have their own paid job in their country and who perform ECG tasks voluntarily in addition to it. All of us know how difficult it is to reconcile employment, familiy life and voluntary work even at the local or national level. How much more difficult this is when 3 or 4 people have to achieve a task of international dimension, on an international level, and in a language which is not their mother tongue. I have the impression that this factor has not been reflected upon enough when ECG is being critisised. Therefore I would like to mention it.

"Contact" and "information exchange" have undergone a qualitative change. In the beginning this task was performed between staff people. Now ECG has built up a tradition of enabling grass-root people to contact each other, such as shop stewards, steel workers, workers' families in South Europe, urban groups, unemployed, workers and church members and activists from capitalist and socialist countries. Bi- and trilateral contacts have developed, information exchange is taking place at many different levels.
The In-Service-Training Course is another good example for the development of ECG work. Every other year ECG - again it is a volonteer: Brian Cordingley - organises a training course for full-time UIM workers from the different member organisations to learn together how to face more adequately the European dimension in responsibility of UIM. In the beginning we just exchanged information how training was implemented in our countries, now we offer a training scheme of our own.
ECG sends delegates to related organisations such as the Churches Committee on Migrant Workers, Transnational Information Exchange, the European Ecumenical Committee for Church and Society, and the Conference of European Churches. These delegates or liaison officers have the task to gather and to pass on information.
I think the time has come to assess the liaison structure: what does it achieve, is it up to date and effective? Whom does it serve - our members in their daily work, what about the process of reporting back? But again: it is volunteers who undertake this task on behalf of ECG, most of them in a foreign language which they understand but which might constitute a serious obstacle for writing down reports and letters.

ECG is moving on. Its constituency is changing on local and national levels, and this is also reflected in the Annual Meeting. More and more people involved in grass-root work relate to people in the urban and the industrial field. The problems of exploitation, powerlessness and marginalisation, of poverty and deprivation stem from the same roots. A common analysis is necessary, and a common struggle for empowering the people in solidarity of the U and I activists one with each other.

A change is taking place which we have not yet discussed. I feel very strongly that the life of ECG expresses itself at this present stage no longer in the Annual Meeting alone, but in grass-root activities with a growing emphasis on struggle, action, and as consequence: in conflict.

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This of course binds energies and time, and it reduces the financial scope of some of our friends. This is perhaps something not everyone knows about: some of our colleagues have come under severe financial pressure exercised by their superiors or church governments, because they struggle on the side of the grass-root people.
At the same time new and constructive ideas come from our members relating to the reorganisation of the Annual Meeting. They suggest the setting up of task forces, and the development of issue-oriented workshops on the European level. I want to mention all this in this broader context before we shall have to go into details at a later stage during this meeting.

My last point but one about moving on, and changing of structure refers to the employment of the Programme Development Secretary as the first full-time executive officer of ECG. I understand that this step has been taken in a joint effort of the Executive and the Desk in Geneva for several reasons: (the following list is not one of priorities)

- the growing economic and social crisis in European countries and the growing conservatism of the leading organs of the Christian Churches demand a strengthening of UIM in Europe as a countervailing power.
- within ECG and its members there were controversial concepts on which clarification was needed. This point refers to the relation of urban work to industrial work, and to the understanding of what mission means. I think that the present ECG activists have a very clear opinion on this, but there was a period when this had to be clarified for everyone.
- new groups and movements have come into existance whose concept and practice is close to UIM - I am thinking of the peace movement, PCR, the women's movement, the Church Action on Poverty, etc. Ways of cooperation and partnership need to be explored.
- women have to be given their right place in ECG (forgive this patriarchal formulation)
- the action-reflection (analysis) process must be intensified, especially in respect to
  - the future of work (the third industrial revolution)
  - the relation to the third world
  - the relation between justice and peace
  - the definition of mission in dialogue with non-European partners.

When we remember what has been said at the beginning about the national, cultural, political and economic context of ECG work, then we realise that one fulltimer is almost lost vis-à-vis all these important fields of work. But I do not feel discouraged because I experience such grand cooperation, sharing and support, and I feel encouraged by the growing activities at the grass-roots!
At the beginning, I admit, that some people thought, now the fulltimer would take over everything. But this misunderstanding could be overcome quickly. I think it is absolutely essential that it should be fully understood: ECG is a network of urban and industrial people who engage themselves on all levels including the European, and the fulltime PDS is a promoter and assistant, but is not ECG.
Right from the beginning I received invitations from members to come and see them. Belonging to the first generation of UIM in Europe and of ECG

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it was and still is of great importance that I should know and understand the p r e s e n t concept and practice of our members and friends. Since the beginning of this year I get more invitations for cooperation than I am able to accept. I think this is a very positive sign for the life within ECG. For people know, that my theological, political and practical understanding is transformative and not following the relief response or the reformist model (this typology was developed by Dick Koelega from the Netherlands for the Manchester Consultation in March 1986).

4x in UK

I feel encouraged as PDS for instance by the fact that within seven months I will have been in Great Britain four times - I just want to use this as an example of how contacts develop:

- in March in the North-West: Greater Manchester and Greater Liverpool area, introduced by colleagues to urban situations and activities, and attending the European Consultation on Work, Employment and Unemployment. There I formed new contacts, part of which I was able to take up again at the following visits.
- in April I attended the Scottish National Conference of Industrial Mission. Before and afterwards again I was introduced to urban and industrial situations and activities. I stayed with Roman-Catholic sisters living and working in a destitute area of Glasgow, I met people from the 4th world movement, I had the great privilege of meeting the miners' wives who have become activists during and after the miners' strike two years ago.
- in June I accepted an invitation from CCIM (Churches Commission on Industrial Mission) to travel as much in England as I wanted to in order to discover for myself conceptual and practical changes which Industrial Mission in Great Britain is undergoing - turning from the chaplaincy model to issue and structure oriented work, from Industrial Mission to Urban Industrial Mission. I was invited to attend committee meetings of IMA (Industrial Mission Association) and CCIM, and I could meet with completely new partners with whom I had the Manchester experience in common.
  It was a good experience to get to know the new IMA delegate to ECG, Paul Skirrow, and I wish this could be implemented always to meet new delegates in their work context.
- originally I did not want to accept the 4th invitation in 1986 for a visit to Newcastle at the end of November. But it is a logical consequence, may be even a fruit of previous contacts, that I am asked to speak at the Annual Meeting of Church Action on Poverty about the ethical aspects of the economy of exploitation.

This is just one concrete example of how my work is developing. It shows that there is interaction between the local, national and ECG level. And our Finnish colleague Marja could now tell you on behalf of her team how the challenge and inspiration of British Urban Industrial Mission contacts has reached them when I had the chance of being and working with them twice this year.

Strucutures should be instrumental. They must serve the people. I have worked 18 months without renting an office, using my private study and my personal facilities for ECG. I wanted to find out first what was needed, how this Programme Development would develop. Moreover, in our work it is easy to see who benefits from the money which has not been spent on bureaucracy and administration.

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But now the work is exploding so much that a small office is needed. Angelika has typed and translated for the PDS on an hourly wage base since June 1985. She was then unemployed, but now she is challenged by the Stae Labour Office to look for "a proper employment" just in the moment when the Executive and I know that the PDS should install an office. In order to keep it small, inexpensive and yet efficient we have formed a partnership with the peace movement into whose office we have moved in Mainz on 1st October 1986. At the moment ECG is trying to get Government money for 12 months to help us employ Angelika for 25 hours per week. We stand a good chance to get 60% of her wage. My church is very generous with ECG in as much as it contributes 50% to my salary. KDA, the West-German structure of Urban Industrial Mission has allowed me to join their scheme to get reduced railway tickets. This means 20% savings. From next month onwards I am entitled to a reduction by 50% on account of my age. Most of our members reimburse the travel expenses when they invite me, and they provide private accommodation. All this means that pretty much work is being achieved with comparatively very little money, and with the additional financial support through our members, which does not turn up in any budget or account.

I think all this is a healthy development. I think this is something we can be proud of: we celebrate our 20. anniversary by quietly changing and improving our work. It is still a modest structure, relying on much voluntary work with the assistance of 1 1/2 full timers.

II. Let us now turn to the people whom ECG wants to serve, and to our tasks. Being together on the international and European level we ask ourselves:

- what do we have to share and what must be shared, because it would be insufficient to deal with it only on a national level?
- how can we assist each other in our grass-root involvement back home?

Looking through my notes which I take wherever I go, I see a common and deep concern of our colleagues in all the countries which we represent about: except socialist countr.

- the increasing suffering of unemployed and poor people
- the cynical responses of our governments
- the new and false optimism of economic leaders
- the crisis of trade unions
- the concern of the churches for their own survival and well-being
- growing conflicts between those who put their finger on the causes of problems and conflicts, and those who benefit from the situation or who do not want to be disturbed by eye openers, be it on economic, ecological or peace questions.

I would like to make a few remarks on each point complementary to the analyses of facts and figures which all of us know and do much better in their home countries.

1. The increasing suffering of people and the cynical responses of our governments.

1.1. The interest of church and society in unemployment and poverty has come to an end. I have just received some letters addressed to Mrs. Thatcher, the Secretary of State, and the Director of the Manpower Committee in London protesting against the dismissal of John Appleyard. John is director of a Government founded project to help the long-term unemployed, a

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project called the 'Ways to Work Scheme' in Brixton, South London. John has been sacked last month because he refused to guarantee that over 60% of the unemployed people he is councelling would find work or leave the unemployment register at the end of the programme. He was to councel 80 people between now and next March, but MSC was prepared to provide £ 35.000 only on the basis that 50 of them would go on to become self-employed or take further action.
"I considered it completely impossible to meet this demand" John said, "the whole aim of the programme is to build up the confidence and self-esteem of the people who may have been unemployed for 6 years. Since March 28 out of 62 people who have been councelled, have either found full time jobs, become self-employed, gone to other training programmes or intend to enter Government's Community Programme. 28 out of 62 is under 50%. "A spokeswoman for the MSC said: "Obviously MSC wants results. We do not think it is unreasonable to set people specific targets when we fund projects. We were pumping a lot of money into the project without doing what it was set out to do." (zitiert nach: The Independent Newspaper).
People, vulnerable and hurt by long time unemployment are expected and required to function according to the principle of capital investment and profit return.
Those, who have started this network of protest and solidarity with John Appleyard and who wrote to me, belong to the First West European Network of Unemployed People (FWENUP) which has come into existance through the mediation and financial and personal support of ECG.

1.2. My second story out of my ECG experience. In June Chris from Southampton wanted me to meet a woman activist with whom he cooperates closely in order to organise deprived women in a poor housing area of Southampton. When we arrived she was under a shock. She had just received an official letter telling her that her pension has been raised by a few Shillings. But now she was told that she belong to a higher tax group which meant in actual fact that more tax would be deduced from her small pension than the increase amounted to. She was a loser, and the State was the winner in this game.Gladys told us that even before this new event she would not have had a warm meal every day if not her married daughter would always cook a little more which she then could go and get.

1.3. My third story. Up north in Glasgow colleagues showed me round the sattelite cities surrounding Glasgow. 200.000 people live there on a low wage income or on social benefits. 200.000 out of 700.000 inhabitants under pretty grim conditions. 3 sisters of the Order of Notre Dame who live among the poor in Drumchapel told me that the Government had decided to cut down further their financial support of public transport, and that there were tendencies of privatising the public services. This would mean less transport, even more isolation, a decrease of the chances of unemployed people to get near employment, a further loss of quality of life. Sister Martha is a member of a people's movement fighting for a better infrastructure. She is interested in linking up with FWENUP.

I could go on now telling you examples of the same cynical category.- how garbage is removed only once per week just in those housing areas in Rotterdam, which are overpopulated, and where the architects and builders have planned no space for storing garbage over a week; how government offices are ordered to be cleaned only once per week, and windows washed

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only twice per year in offices were the poor collect their social benefits; how the health services are being reduced, cancer prophylaxe is abolished for women who cannot afford to pay privately for a regular cancer test. I could tell you of the Federal Republic of Germany where the norm for social benefit allows "in the basket":

36,5 gr meat per day
30,0 gr sausage per day
16 kw energy for the husband per month
3 kw energy for the wife
4 stamps for the husband
1 stamp for the wife
6 bus tickets for the husband
4 bus tickets for the wife
300 gr coffee for the husband
100 gr coffee for the wife
1 electric bulb for the husband per year
1/2 electric bulb for the wife per year!

I have all those facts and stories collected from people who fight against this spirit of contempt trying to overcome their powerlessness. There are people in Brixton and Glasgow, in Southampton and Rotterdam, in Paris and Frankfurt who need and want our support.

2. The new and false optimism of economic leaders.

"We have overcome the economic crisis, we have returned to growth, the unemployment figures are declining ..." I think this is a message which we hear almost every day in some of our countries on the level of governments and economic leaders, although this might be true only for the south of England and West Germany, or for certain branches. But we know that statistics are being falsified, and that the boom of some branches only increases the selective process in favour of the strong, well-educated and native men. In my country we would have 5 million instead of the officially recognised 2,3 million unemployed people or even more if we would count all those who by government regulations are not allowed even to qualify as being unemployed - the school leavers, married women, prematurely retired. The statistics are really frightening in respect to with those who no longer are entitled to get unemployment benefits. The numbers of those people increase who work on short hour or short term contracts. The number of those increase who have two jobs, and of those who have no chance ever to get even one job.

With slight differences in our countries the situation and the development converges with the exception of the nordic countries and Switzerland. When Brian and I sought contact with the administration of the European Council in Strasbourg, an official confirmed that not only the State Ministers of Foreign Affairs or Defense get together to map out joint strategies, but also the ministers responsible for Work, Health, Social Affairs and Family. They advise each other which measures work and which do not - of course in the interest of governments, and not of the people.

The new optimism which characterises so much our conservative parties and big business, relies on the presumption that progress and evolution cost a price which has to be paid by those who cannot keep pace with it. They are not concerned about the victims but rejoice in the improvements for their class. I had two experiences which have deeply shocked me because they were so blunt on this point:

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1. The conference with top managers from industry and business in Glasgow. They complained about the ruinous competitive system which caused so many breakdowns, factory closures and a major economic crisis in Scotland. But then they called for and encouraged each other to become even more rigidly competitive in order to survive. They thought me to be hopelessly naiv when I reflected this to them asking the question whether it was not high time to look for an economic system which was not based on deadly competition, but on responsibility for the common good of the national and international community of men and women - a just and participatory economic order.

2. The second experience I had with natural scientists working in the big chemical industries in the Federal Republic of Germany. They ridiculed people who are afraid of negative consequences of Tschernobyl for the health of themselves and their children. They talked about the positive effects of radiation. I challenged them about the victims of the atom bombs in Japan, and of atomic tests in the Pacific, about cancer, gen-mutations and so on. But they enlightened me that there is the chance to get 4-6% of positive mutations which might be interesting for the evolution of the human race. When I objected that in the name of God it is forbidden to sacrifice men and creation for the chance of 4% evolution they maintained that God himself used the instrument of suffering and death in order to implement his plan for mankind.
I think we must know that our opponents are secular and Christian people abusing the message of the Cross of Jesus Christ for their own ends. This principle of sacrificing people in the interest of capitalism has and still does victimise people in Africa, Asia and America, it has sacrificed women and labourers, migrant workers and refugees.
I have always had great difficulties in understanding the contradiction in our society between governments, political parties and economic leaders who seriously profess their Christian belief, and their actions which inflict so much injustice and suffering on people. This I cannot reconcile with my Christian believe. If this principle is the answer, then we are even more challenged to preach the liberating message of Jesus Christ, who sacrificed his life once and for all, in order that we might live.

I skip the crisis of trade unionism, perhaps someone would like to take up this subject in the discussion.

We should now turn to the reports of grass-root participants on
- the 2nd European Conference for Women in Trade Unions
- on the 2nd European Conference of the First West European Network of Unemployed People (FWENUP)

We need a decision how to continue with the
- so-called 5-Nations Conference for Shop Stewards under whose umbrella the women's conference comes,
- how to solidarise with John Appleyard.

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3. The Churches' concern for their own survival.

Wherever I go I hear that there are tendencies of the Churches

- to cut down on financial and personnel support for society related activities
- to give more support to inner-Church activities such as pastoral care and Church extension
- to nominate and elect, or to appoint more conservative persons for committees, Church governments, synods, etc.
- to respond by non-structural measures such as diaconia, personal counselling and aid to structural and political problems such as unemployment, poverty, refugees and asylum seekers.

In Industrial Mission the chaplaincy model is officially favoured, i.e. a concept that keeps activities below the level of open conflict, below challenging the economic and social structures of our societies.

In March 1986 some of our ECG constituency, and Henk and myself from the Executive participated in the European Consultation on the Churches' Response to Work, Employment and Unemployment in Manchester. This consultation was launched by William Temple Foundation on behalf of the 25 society related Study Centres of Churches in Europe. Dick Koelega, a young Dutch scholar, had been asked to make a survey on all Church statements during the past 10 or 12 years on the matter of work and unemployment. He found out that the Churches predominantly suggest changes and solutions of a relief or reformative type, i.e. without really trying to tackle and change the political and structural roots of the problems. Out of the vast number of declarations, studies, recommendations was only one of the transformative type (from the Netherlands).

This is a clear indication that neither in times of economic boom nor in periods of severe crises the Churches in capitalist Europe are prepared to attack an economic system which so obviously produces injustices, suffering, hunger, war - worldwide and at home. At the most they are interested in humanisation within the system.

A few days ago the General Synod of the EKD (Federation of Protestant Churches in West-Germany) had its meeting. They made some good statements on the protection of asylum seekers, really challenging our government to protect and help those men and women who are political refugees, or who try to leave their war-striken countries. There was a resolution to continue development aid in the third world, even trying to encourage the change of some economic structures - not here, but there! But their main concern seems to have been the exodus of 1.5 million Church members within 10 years. Fair enough. But the policy which they are about to adopt to make the Churches more alive, more the living body of Jesus Christ, more the community which people need, is shocking: they want to make a special effort to win back: the youth, women, those "with higher education", and the "decision-makers in politics, economy and science." They do not want "to drop" other groups, such as the elderly. No reference is made to my knowledge to the working class, because neither workers nor poor widows, nor trade union officials, ever threaten or pressurise the Churches in the same ways as the economic leaders do.

I do not think anyone of us here has got an illusion about what these tendencies mean for our work. The official Churches stick to the value system of the capitalist society: uneducated,

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powerless people, people without much money and with no influence are a quantité négligeable. The Church is not really interested in the people in pain! And when they raise up their heads because Christ's liberating love is preached to them - and they believe it! then they and those proclaiming the Good News for the poor are blamed as trouble makers, disciplined, or deprived of financial support.

III. Within our UIM strucutures I see conceptual changes taking place. This is due to

- a young generation with a more radical economic and political analysis
- to some older colleagues who realise now under the impact of economic crisis that the antagonism of capital and labour in our societies have been smoothed only during the boom, but that all those who do not control investments and production are now again the loosers in recession. Most of what has been achieved through negotiations, good will conferences, adult education, etc. has not changed the system and does not constitute a legal right for the people. This is becoming quite clear now.
- to learning from URM in the third world
- to the influence which the peace movement, the women's movement and the ecology movement exercise
- UIM staff are concerned about and in direct contact with the programme to combat racism (PCR) and black South African workers and trade union officials
- UIM staff belong to the peace movement and try to exercise influence in favour of the justice aspect
- women with their new awareness of the negative role which patriarchal theology, ideology and structures play in creating and upholding underprivileges, powerlessness, etc. they are in particular bridge builders between the industrial and the urban approach.

Of course there are still colleagues who cling to the chaplaincy model - some by conviction, others under the pressure of their Church, and yet another group of those who do not know yet how to play a different role. I have seen conflicts and frictions between Industrial Mission teams, I know that some of our colleagues really suffer because they are deeply convinced that they should be available for everyone in a company, both the boss and the worker. The following facts have been and still are obstacles to turn UIM in Europe into a sharp tool for change:

- an inadequate analysis of society
- the ecclesiological concept of neutrality
- the paternalistic notion of speaking on behalf of the weaker to the powerful decision-makers
- and the misunderstanding that the concept of adult education could be an adequate instrument for equipping for action. Teaching people analysis and giving them some adult education may be instruments for creating awareness, but they hardly ever lead to action.

I think we should discuss now my observations and relate them to the following concrete points:

- In-Service-Training Course 1987 - concept, recruitment, programme
- European Conference for Women Staff in UIM
- relation of ECG to Justice, Peace and Integrity of Creation, and participation in the European Peace Forum September 1987
- solidarity actions with black South Africans
- a European consultation with asylum seekers, migrant workers and refugees (request of Paul Hell for cooperation).

but no expectations from contact with us in socialist countries!

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Der Generalsuperintendent
des Sprengels Berlin
Nöldnerstraße 43
Berlin-Lichtenberg 1134
DDR

Berlin, den 29.10.1986
Tel.: 5 59 27 34

Ökumenische Studienkonsultation "Kirche in der Stadt"
29. Juni bis 3. Juli 1987

Vom 24. bis 28. Juni 1978 wird in Berlin, Hauptstadt der DDR, ein Kirchentag unter dem Thema "...und ich will bei euch wohnen" stattfinden. Im Jahr 1987 feiert die Stadt Berlin ihr 750-jähriges Bestehen. Das ist auch den Christen in dieser Stadt Anlaß, über die Geschichte und die Zukunft der Kirche in Berlin nachzudenken. Buße und Dank gegen Gott werden diesen Kirchentag prägen, zu dem die Berliner Gemeinden Gäste aus der DDR und der weltweiten Kirche erwarten.

Im Zusammenhang damit plant die Evangelische Kirche in Berlin-Brandenburg eine ökumenische Studienkonsultation über das Thema "Kirche in der Stadt". Dieses Thema stellt für unsere Kirche eine besondere Herausforderung dar; denn die Probleme des urbanen Lebens sind für die Mission und den Gemeindeaufbau in unserer Kirche von großer Bedeutung. Die Kirche in der DDR kommt aus einer volkskirchlichen Tradition und hat die Zukunft einer Diasporakirche vor sich. Sie hat die Aufgaben und Chancen einer Minderheitskirche in der Stadt noch nicht aufgearbeitet. Einen Schritt in diese Richtung will diese Konsultation tun: Aus der Ökumene lernen, wie Kirche in der Stadt existiert, welche Aufgaben und Chancen unsere Brüder und Schwestern in ihrem Kontext erkannt haben. Vielleicht gelingt es uns, einige Konsequenzen im Miteinander zu ziehen.

Das Programm der Konsultation ist daher vor allem der gegenseitigen Information gewidmet. Es sind Informationen zum Thema "Kirche in der Stadt" aus unterschiedlichen Kontexten vorgesehen, z.B. Polen, Ungarn, CSSR, DDR, Brasilien, Großbritannien, BRD, Westberlin und Finnland. Theologische und soziologische Reflexionen werden die Gruppengespräche einleiten. Besuche in Gemeinden und Begegnungen mit staatlichen Repräsentanten sollen Gelegenheit geben, vor Ort sachkundig informiert zu werden.

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Mitarbeiter des Ökumenischen Rates der Kirchen, des Bundes der Evangelischen Kirchen in der DDR und des Ökumenisch-missionarischen Zentrums Berlin werden unter uns sein. Wir hoffen, daß der wechselseitige Gedanken- und Erfahrungsaustausch alle Teilnehmer anregt, ihre eigenen Aufgaben in einem neuen Licht zu sehen.

Uns ist bekannt, daß Sie sich bereits als Experte auf dem Gebiet des urbanen Gemeindeaufbaus ausgewiesen haben. Deshalb erlauben wir uns die Anfrage, ob Sie uns bei der Gestaltung der Konsultation mit einem Referat zum Thema "Kirche in der Stadt: Herausforderungen - Probleme - Chancen", das Ihren eigenen gesellschaftlichen Kontext widerspiegeln soll, helfen können. Sollten Sie einen Themenvorschlag parat haben, der Ihr Anliegen noch besser zum Ausdruck bringt, sind wir für einen solchen sehr dankbar.

Die Konsultation soll vom 29. Juni bis zum 3. Juli 1987 im Ökumenisch-missionarischen Zentrum Berlin (Berliner Missionshaus) stattfinden. Ihre Reise- und Aufenthaltskosten werden von uns übernommen.

Möchten Sie schon vorher an unserem Kirchentag teilnehmen, lassen Sie uns dies bitte wissen.

Wir wären Ihnen sehr verbunden, wenn Sie uns möglichst bald, spätestens jedoch bis zum 10. Dezember 1986 wissen ließen, ob Sie unserer Bitte entsprechen können. Danach werden wir Ihnen genauere Informationen über den Verlauf der Konsultation und den Ort Ihres Beitrages im Gesamtprogramm übermitteln.

In der Hoffnung, bald von Ihnen zu hören, grüßt Sie im Auftrag der Vorbereitungsgruppe

Ihr ergebener

Günter Krusche

Dr. Günter Krusche

Generalsuperintendent
des Sprengels Berlin

Gossner Mission

d. 30.9.86

Frau
Prof. A. Ebertová
Ökumenischer Rat der Kirchen
Vitková 13
186 00 Praha 8 - Karlin
CSSR

Liebe Anezka!

Nach unserem Telefonat nun noch einmal die wichtigsten Informationen schriftlich.

1. Der ECG-Vorstand mit Christa Springer und Manfred Berg kommt am 22.10.86 zu einem Meinungsaustausch zur Gossner-Mission in der DDR. Wir werden sie bitten, uns und Euch über den Verlauf des Treffens in Lyon zu informieren. Bei dieser Gelegenheit wollen wir sie informieren, daß die Vorbereitungsgruppe von Ferch im Frühjahr sich einig war, daß wir im November in Ferch vorschlagen sollten, daß wir die Vorbereitungsgruppe zu einer ständigen "advisory group for christian solidarity and participation in socialist countries" formen sollten.
   Sie hat die Aufgabe, neben der Ferch-Vorbereitung den Austausch zwischenzeitlich auch für Kontakte mit der 3. Welt zu fördern.
2. Nach der Ferch-Konferenz wäre es gut, wenn die ökumenischen Gäste aus anderen Kontinenten auch Gelegenheit hätten, noch andere sozialistische Länder zu besuchen und so den bilateralen solidarischen Austausch zu fördern. Ich wollte Euch daher fragen, ob Ihr Interesse hättet, vom 20. November an 2 Freunde zwischen 3 - 5 Tagen bei Euch zu haben?
   Mein Vorschlag wäre:

   - Leroy Johnson

   - Irene Mahamba

Es wäre gut, bald möglichst Eure Entscheidung zu hören, um den Freunden vor Abreise noch für ihre Zeitplanung davon Kenntnis zu geben.

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3. Die Abteilung URM in Genf feiertin diesem Jahr ihren 25. Gründungstag. Dazu wird sie vom 20.3. - 5.4.87 ein Seminar in Manila/Philippinenddurchführen. Neben anderen Teilnehmern aus der DDR und der VR Polen beabsichtigt der Stab in Genf, Jan Ligusch aus der CSSR einzuladen, da das Interesse an der Bonhoeffer-Rezeption in unseren Ländern von den Freunden der 3. Welt angefragt ist. Die Einladung geht daher an Jan Ligusch persönlich und wäre über seine Kirche zu realisieren.

4. Bei den Gesprächen mit URM in Genf habe ich den Vorschlag gehört, den ich persönlich begrüße, die in Prag von Dir geplante Tagung mit Vertretern von ECG mit Unterstützung von URM ökumenisch zu erweitern.
Da diese Tagung im Anschluß an Ferch nicht zustande gekommen ist, habe ich Zweifel, ob sich viele Teilnehmer aus anderen sozialistischen Ländern nur zu einem Treffen mit ECG bereitfinden. Das bedeutet, daß es mehr zu einem Treffen des Ökumenischen Rates CSSR und ECG werden würde.
Deshalb wäre ein ökumenisches Treffen von URM-Aktivisten aus aller Welt (3 - 4), aus Westeuropa (einschließlich ECG) und Vertretern unserer Ferch-Gruppe aus verschiedenen Ländern zur internen URM-Vorbereitung auf die nächste Weltmissionskonferenz sicher eine gute Herausforderung, die auch die nötige Unterstützung von Genf finden würde.

Es wäre gut, wenn Ihr diesen Vorschlag bedenken würdet und wir in Ferch, wo ein Vertreter des Genfer Stabes dabei sein wird, zu weiteren Verabredungen kommen könnten.

Ich denke, das waren die wichtigsten Punkte.
Ich wünsche Dir viel Kraft und Mitstreiter für die vielen Aufgaben. Wir gedenken Deiner in unserer Fürbitte und grüßen Dich herzlich.

Dein

Bernd Krause
(Leiter der Dienststelle)

Gossner Mission

31.7.1985

An
den Ökumenischen Rat der Kirchen in der CSSR
z. Händen Frau Prof. A. Ebertova
Vitkova 13

186 00 P r a h a 8 - Karlin
CSSR

Liebe Anezka!

Unsere Tage in Prag waren sehr schön, und ich möchte Dir noch einmal ganz herzlich - auch im Namen meiner Frau - für die Gastfreundschaft und für die Zeit, die Du uns geopfert hast, danken. Ich denke, daß unsere Gespräche über Urban and Rural Mission (URM) sehr fruchtbar waren, und ich meine, daß wir uns von Zeit zu Zeit über diese Arbeit und unsere Rolle als Christen und Kirchen in den sozialistischen Staaten innerhalb des Weltkirchenrates, speziell der URM-Abteilung, verständigen sollten. Jedenfalls haben mich unsere Gespräche dazu sehr ermutigt. Ich versuche, noch einmal die wichtigsten Aspekte und Vorhaben zusammenzufassen. Dazu lege ich die gewünschten Anschriften und eine kurze Darstellung über die Neuorientierung der Arbeit in der URM-Abteilung des Weltkirchenrates.

1. Mit dem Arbeitsbeginn von Kenith David als Leiter der URM-Abteilung des Weltkirchenrates findet das Engagement von Christen und Kirchen in den sozialistischen Staaten eine stärkere Beachtung in dieser Abteilung als zuvor. Ausgangspunkt ist die Anerkennung des total unterschiedlichen politischen und ökonomischen Kontextes von Sozialismus und Kapitalismus. URM hat einen neuen Prozeß eingeleitet, in dem die Verantwortung und die Erfahrungen der Partizipation von Christen bei der Entwicklung einer neuen, gerechten, sozialistischen Gesellschaft herausgearbeitet und beschrieben werden sollen, besonders in ihrer Bedeutung für die Entwicklungen in Asien, Afrika und Lateinamerika. Damit entspricht URM einem Anliegen, daß ich als Mitglied der Adviary-Group/URM in den letzten Jahren immer wieder vorgetragen habe. Das Grundanliegen für URM in der sozialistischen Gesellschaft sollte mit dem Begriff Partizipation am gesellschaftlichen Prozeß bezeichnet und anhand von Beispielen verdeutlicht werden.
   Das erste Resultat dieser Entwicklung ist die Anerkennung der Perch-Konferenz, die 1984 zum 7. Mal von der Gossner-Mission in der DDR und dem Ökumenisch-missionarischen Zentrum organisiert worden ist, als eigenständiges Arbeitsgremium für den Bereich der sozialistischen Staaten neben der ECG für das kapitalistische Westeuropa. Diese Eigenständigkeit sollten wir bei künftigen Vorhaben beachten.
   Mit dieser Entwicklung eröffnet sich die Chance, die Verantwortung der Christen für die Gestaltung der sozialistischen Gesellschaft und die Erfahrungen auf lokaler Ebene stärker in das URM Gespräch einzubringen und die unterschiedlichen Aufgaben von Christen im Sozialismus und im Kapitalismus zur Geltung zu bringen.

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Zugleich ergibt sich aber auch die Aufgabe, stärker als bisher den Erfahrungsaustausch zu betreiben und einen Reflexionsprozeß zu fördern, um fruchtbare Impulse einbringen zu können. Wir sollten den günstigen Zeitpunkt in der URM-Arbeit nutzen.

2. In Vorbereitung der nächsten Ferch-Konferenz organisiert die Gossner-Mission in der DDR gemeinsam mit dem Ökumenisch-missionarischen Zentrum (ÖMZ) eine Vorkonferenz. Sie ist für 3.- 6. März 1986 in Neu Zittau bei Berlin geplant und soll der Themenfindung und der Ausarbeitung des Programms für die Ferchkonferenz dienen. Wir möchten 2 Vertreter aus der CSSR dazu einladen, und würden uns freuen, wenn Anezka Ebertova und eventuell Bruder Hajek (Karlo Vivary) kommen könnten. Angesichts der Entwicklungen innerhalb von URM sollten die Vertreter aus der CSSR über Erfahrungen in der ökumenischen URM-Struktur verfügen. Thematisch könnte der Gedanke - Neuformulierung der Funktion von Kirchen und Christen in der sozialistischen Gesellschaft - Kirche und Macht - als für die nächste Ferch-Konferenz geeignet erscheinen. Aspekte dazu sollten von allen Teilnehmern der Vorkonferenz eingebracht werden.

3. Die 8. Ferch-Konferenz ist für November 1986 geplant. Der Termin steht noch nicht fest, aber sie wird entweder vom 3. - 7. 11. oder vom 10. - 14. 11 1986 stattfinden. Es wäre schön, wenn etwa 5 Vertreter aus den Kirchen in der CSSR teilnehmen könnten, von denen einige auch über persönliche und praktische Erfahrungen in der Partizipation auf lokaler Ebene verfügen und diese in reflektierter Form vortragen oder darüber "erzählen" könnten. Es wäre sehr nützlich, wenn sich diese Vertreter im Laufe des Jahres 1986 treffen könnten, um sich gemeinsam auf die Ferch-Konferenz vorzubereiten.

4. Eine Konsultation zwischen Vertretern der ECC und der Kirchen in den sozialistischen Staaten (möglichst Teilnehmer an der Ferch-Konferenz) sollte vom Ökumenischen Rat der Kirchen in der CSSR im November 1986, im Anschluß an die Ferch-Konferenz in der CSSR organisiert werden. Vorläufiges Thema der Konsultation könnte sein: "Die Verantwortung des Glaubens in den Strukturen des Sozialismus und des Kapitalismus". Unter diesem Thema könnte die Unterschie-de, insbesondere aber die strukturellen und rechtlichen Mängel des kapitalistischen Systems und die daraus folgenden Aufgaben für die URM-Arbeit herausgearbeitet werden. Die Konsultation könnte ein Beitrag zum Gesamtprozeß der ökumenischen URM-Arbeit sein und eine Möglichkeit zum direkten Kennenlernen der gesellschaftlichen Realität für die Vertreter aus Westeuropa bieten.
Aus der DDR sollten 2 Vertreter der Gossner-Mission teilnehmen. Eckhard Schülzgen wäre bereit, ein Referat aus der Sicht der Christen im Sozialismus zum Gesamtthema zu übernehmen. Je ein Vertreter eines sozialistischen Staates in Asien, Afrika und Lateinamerika, die bereits an der Ferch-Konsultation teilnehmen sollen, könnten auch an dieser Konsultation in der CSSR teilnehmen. Über finanzielle Unterstützung wird E. Schülzgen mit der URM-Abteilung in Genf sprechen (z.B. Tickets für die Nicht-europäer).

- 3 -

Gossner Mission

Sicherungskopie ECAB
3.11.08/ho.

Zu beachten wäre, daß eine paritätische Zusammensetzung der Konsultation zwischen Teilnehmern aus sozialistischen und kapitalistischen Staaten erreicht wird und daß es eine klare Trennung zwischen der Konsultation und den Zusammenkünften der Jahrestagung der ECG gibt, damit die jeweilige Eigenständigkeit und Eigenverantwortung der Ferch-Konferenz und der ECG deutlich bleibt.

5. Um die Beteiligung an dem Gesamtprozeß in URM zum Verständnis der politischen, ökonomischen und sozialen Situation in der sozialistischen Gesellschaft und zur theologischen Formulierung der Aufgaben von Kirchen und Christen zu verbreitern und zu sichern, wird sich E. Schülzgen als Mitglied der Advisory Group/ URM für die Teilnahme von Vertretern aus der CSSR an Besuchen in Staaten Afrikas, Asiens und Lateinamerikas bei URM-Abteilung des ÖRK einsetzen.

6. Die Gossner-Mission in der DDR wird sich mit dem Ökumenischen Rat der Kirchen in der CSSR in Verbindung setzen, wenn sie geeignete Besucher aus Asien, Afrika und Lateinamerika hat, um jeweils zu prüfen, ob ein sich anschließender Besuch auch in der CSSR möglich und nützlich ist.

Liebe Anezka,
das sind die Gesichtspunkte, die ich bei mir festgehalten habe. Ich hoffe, daß ich nichts falsch dargestellt habe. Der erste Punkt ist kurz, aber die Anlage erläutert den Prozeß etwas mehr. Laß uns sehen, was wir schaffen können.
Die Dokumentation der 7. Ferch-Konferenz ist noch nicht ganz fert Du bekommst sie, sobald die Technik die Arbeit geschafft hat.

Nochmals ganz herzlichen Dank und bleib gesund. Wir haben noch viel zu tun.

Ganz herzliche Grüße - auch von Käthi - sendet Dir

(Eckhard Schülzgen)
Leiter der Dienststelle

Gossner Mission

ECG
European Contact Group on Church and Industry
Communauté de travail Européenne Eglise et Société Industrielle
Europäische Arbeitsgemeinschaft Kirche und Industrie

Regional Group
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Secretary: Canon Michael West
Telephone: (0)742.661921

Helmut Orphal,
Sophienstrasse 2,
DDR 1020 Berlin,
German Democratic
Republic.

23rd July, 1984

Dear Helmut,

I enclose for you a copy of the programme for the Annual Meeting this year. As you already know this will be held in Vardenas near Norrkoping, Sweden I believe that Manfred Berg has already spoken to Eckhard about the possibility of someone from DDR speaking on the theme "The Role of Labour - A Theological Reflection" you will see from the programme that we have scheduled this to take place on the morning of Wednesday. Manfred reports that Eckhard will not be able to attend the conference and I wonder if perhaps you may be able to come and that you will be the person to make this presentation. I remember with pleasure your speech to our British conference earlier this year and will be very happy to hear you again.

I enclose the minutes of the last meeting of the Executive, not yet approved as correct but to report to you on our activities. There were no amendments to the minutes of our January meeting. These should have reached you in February as well as a letter from me dated 26th January 1984. If you did not receive these please let me know and I will send another copy.

With Best Wishes.

Yours sincerely,

Mike

M.B. West.

Encs.

Gossner Mission

(Ex22/84)

ANNUAL MEETING - 1984 - DRAFT PROGRAMME

SAT 17	SUN 18	MON 19	TUE 20	WED 21	THU 22	FRI 23
	11.00 Church	Study - 1 PEACE Finland Czechoslovakia	Study - 3 FUTURE OF WORK Netherlands Britain Switzerland Hungary	Study - 5 ROLE OF LABOUR Theological reflection (DDR)	BUSINESS Reports and Plans	BUSINESS Elections Finance
	Service Meeting with Congregation inc. lunch	Meeting with Swedish Church and Sociely Committee	Study - 3 continued in groups	Study - 5 continued in groups Visit to		Annual meeting ends with lunch
- L U N C H T I M E -						
	SIGHTSEEING	FREE AFTERNOON	FREE AFTERNOON	SAAB Airplane plant including meeting workers	FREE AFTERNOON	DEPARTURE
Arrivals And Welcoming	INTRODUCTORY Session - 1	Study - 2 WORKERS' CONTROL W. Germany Austria Italy	Study - 4 URBAN ISSUES France Spain	FREE LATE AFTERNOON AND	BUSINESS Reports and Plans	
- S U P P E R T I M E -						
	INTRODUCTORY Session - 2	Study - 2 continued in groups	Reception with Mayor, members of Parliament and the Bishop	EVENING		

Gossner Mission

EUROPEAN CONTACT GROUP ON CHURCH AND INDUSTRY

REF: DOC 4.2
AM 84

EXECUTIVE MEETING 24th, 25th May 1984, AMSTERDAM

Ex 17/84 Executive Minutes 16 - 18 January 1984

18/84 Advisory Group

19/84 Nordic Study Tour

20/84 Project Development Secretary
a. Job description
b. Project
c. Period of appointment
d. Conditions of appointment
e. Finances
f. Candidates

21/84 Meeting with Rotterdam Urban Mission Staff

22/84 Annual Meeting 1984 Vardenal, Sweden

23/84 Meeting with DISK International Commission

24/84 Unemployed Workers Network

25/84 Ecumenical Commission of Church and Society in Western Europe - Unemployment

26/84 Inservice Training Course

27/84 Finance

28/84 Brussels Network

29/84 Multidisciplinair Cenrum voor Kerk en Samenleving Conference

30/84 Fersch Conference

31/84 European Forum of National Laity Committee

32/84 Kirchliche Dienst in Arbeitswelt Consultation

33/84 E.C.G. News

34/84 Next Executive meeting

Present were: Manfred Berg
Danielle Morel-Vergniol
Mike West
Wolks Follinger

The Executive met with the staff of Rotterdam Urban Mission for item 21/84 (in Rotterdam), with members of the DISK International Commission (23/84) and two candidates (20/84f).

Gossner Mission

Ex 17/84 The Minutes of the meeting 16th - 18th January 1984 were accepted as a true record.

18/84 Mike reported that Mary McAleese had attended the URM Advisory Group in Zimbabwe.

19/84 The Nordic Study Tour (see Ex 10/84) had been cancelled as insufficient people had enrolled.

20/84 Project Development Secretary (see Ex 1/84)

(a) The draft Job Description was discussed and amended (copy attached to these Minutes) It was emphasised that the objectives should be to strengthen and develop grass roots work by sharing concrete experiences and experiments, through personal meetings when necessary.

(b) The Suggested Project should be the Future of Work, which could cover:
- The effects of unemployment or individuals and the communities, (especially on women, migrants and young people).
- Resistance to plant closures
- Struggle for shorter working time
- Alternative forms of work.

These issues should be seen in their World Context, and the conections to people in Third World Countries.
Within this general area the Executive will discuss with the P.D. Secretary and clarify key areas of work.

(c) It was agreed that the appointment should be, if possible, full time and for 3 years as a minimum.

(d) The person appointed should, if possible, be exployed by the national/ local church to retain their pension and social benefits.

(e) It was agreed to earmark 25,000 sfr per year for 3 years from the Savings Account. Manfred and Walter to negotiate with W.C.C. - U.R.M. for the remainder of the salary, and with the church of the person appointed about pension and social benefit payments.

(f) The Executive discussed the post with three candidates:
Brian Cordingley - seeking half time, joined with his existing parish
Christa Springe - seeking whole time, paid via Ev. Kirche Hessen and Nassau. (by telephone only)
Hendrik Jan ter Bols - seeking whole time only if not appointed to a parish
Pierre Strauss had withdrawn on being appointed to a post with Frontier Interns.

Danielle will write to the three candidates with the revised Job Specification.

21/84 Meeting with Rotterdam Urban Mission staff
The Executive met Cootje v.d. Velde, Herman Ijserman and (Briefly) Bob ter Haar. They reviewed the Rotterdam Conference (Nov 1983) and the plans for a continuation conference. That should involve staff and voluntary workers in urban mission with a grass roots perspective, but with a greater proportion of voluntary workers. A meeting of the Preparatory Group was planned for Autumn 1984 in which Danielle will participate. This will ensure that people in the ECG network especially concerned for urban issues could be more easily involved. The need of this conference should be remembered when the 1985 budget is prepared.

- cont -

Gossner Mission

22/84 Annual Meeting 1984 Vardenas, Sweden (see Ex 15/84)
Details of the conference centre and programme suggestions had been received from Lillemar Erelander. A draft programme was prepared, (see separate sheet). The main study theme would be "Making concrete in your UIM work the issues discussed in recent meetings (Am 81,82,83 and Rotterdam)" National representatives will be asked to prepare presentations for the study programme. As requested at AM83 Liaison reports should be available before the meeting begins. As the whole meeting would be able to meet the Swedish Church and Society Committee, the Executive meeting can be held at Vardenas.
The invitation list was checked; invitation to Socialist Countries had already been sent by the Swedish church. WCC - URM desk will be asked to issue an invitation to Archbishop Villaret of the Moscow Aussenamt.

23/84 Meeting with DISK International Commission
The Executive met Henk Koetsier, Joop Zwart (co-Directors of DISK) Kees Tinga, Harry As (ECG members and UIM workers) and Geradi Ponsioen (UIM worker, leader of Dutch group at Five Nations Conference). Executive members reported on ECG membership, the Annual Meeting, Relations with WCC - URM, In Service Training Course and the KDA Consultation. The DISK members reported on the International Commission Policy paper. It was suggested that this would be of great interest in other countries and should be published in ECG News.

24/84 Unemployed Workers Network
Brian Cordingley joined the Executive to report on the Network. EEC funding for a Research Worker had been refused, but support for the conference would be made, perhaps enough to pay for some research and documentation work. The conference would be held 8th - 12th October 1984 for people from Italy, Switzerland, Germany, Netherlands, Britain, France and Greece.

25/84 Ecumenical Commission of Church and Society in Western Europe - Unemployment
It was noted that the January ECCSWE meeting had begun a project on Poverty with particular reference to longterm unemployment, which might compete for resources with the Unemployed Workers Network. Mike would ask Marc Lenders if Jean Paul Faba could attend the project meeting in July to represent ECG.

26/84 InService Training Course
Brian Cordingley presented an outline of proposals for the Course, following a pattern similar to that used in 1983. It was agreed to invite some Academy staff to participate, but not to change the objectives or methods to make it a joint course with the Academies Association. It was also agreed to seek suitable Academy to hold the residential part of the course, perhaps near Rotterdam or Mainz. It was agreed to ask for EEC funding for the Course.

27/84 Finance
Manfred reported that on 2nd March 1984 the balances were:
in the Savings account 15,302.10 Sfr
Current Account 106,059.71 Sfr
No grant had been received from the W.C.C.
Manfred was asked to recast the budget for 1984, now that no money would be needed for Nordic Study Tour, to provide funds for new Projects that might be recommended by the Project Development Secretory.

- cont -

Gossner Mission

28/84 Brussels Network (Ex11/84)
Manfred reported on the meeting in March. The next would be 26th - 27th November, immediately after the AM; Manfred was asked to attend, but no decision made.

29/84 Multidisciplinair Cenrum voor Kerk en Samenleving Conference.
It was agreed to commend the MCKS Conferance on "Policies towards a Just, Participatory and Sustainable Society" 27th - 29th September to ECG members, though it was not possible for any Executive members to attend.

30/84 Fersch Conference 8th - 11th November 1984
It was reported that the Preparation Group had invited ECG to nominate a participant, and Manfred was proposed. A decision would be made at the next Executive meeting.

31/84 European Forum of National Laity Committees 11th - 16th July
After obtaining further information from DISK members it was agreed to decline the invitation to attend the Assembly in Dublin.

32/84 Kirchliche Dienst in Arbeitswelt Consultation 18th - 22nd June
Mike reported that applications had been received from Switzerland, Denmark, Britain and Finland; with apologies from Portugal and Greece. The preparatary material was not yet available.

33/84 E.C.G. News
Although G. Botinelli's paper 'Future of Work' was rather long, the Editor was encouraged to publish as much as possible. The article on Swiss Cooperatives was also available, and those on AM83 and Executive Report hoped for soon. "Liverpool" would not be available. The next issue might also contain details of the AM84 (see 15/84 and 22/84) and a report on the KDA Consultation.
The circulation list was found to be correct, after some changes in the numbers required.

34/84 Next Executive meeting
Paris, possibly at DEFAP offices from 0900, Thursday 20th September (arrive the previous evening) to 1700, Saturday 22nd.

Gossner Mission

FOR YOUR INFORMATION

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WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON FAITH AND WITNESS

Commission on World Mission and Evangelism

April 8, 1982 (dictated March 25)

Rev. André Leenhardt
European Contact Group on
Church and Industry
47, rue de Clichy
75009 Paris
France

Dear André:

I'm sorry I have not been as accessible to some European friends as in the past because of my relocation to the USA.

I am writing now during a brief stay in Geneva following some discussions about the WCC-URM relations with some of the groups we have been working with in various parts of the world. As you are aware, we have continued to be concerned about the lack of evidence of any very strong enthusiasm for ECG. This is most clearly evidenced by the lack of significant increase in local or national support of the ECG budget, after several years of encouraging such funding.

As we have discussed in earlier conversations, we have also been uneasy about the initiatives being taken by a West European group in development of programs which involve church people from Eastern Europe. We might have some question about this even if the East European contacts were with people working in local parishes and other mission programs with industrial workers and urban dwellers. However it appears that West European ECG contacts have continued at the level of national church administrators and professors or journalists, who are not primarily involved in local activities. There has been continuous expression from East European countries of the desire of a number of people to be relating to the international URM network through the interrelationships of Christians in East European countries, and through the World Council of Churches, rather than through a West European organization.

Because of this situation, we are finding it difficult to justify allocation of undesignated funds for such activities by ECG, that is, travel by ECG representatives to Eastern Europe, and the organizing of ECG meetings in and ECG trips to Eastern Europe. Since the undesignated funds we receive are intended principally for use in Asia, Africa and Latin America, we are concerned about using undesignated funds in this way. As you know, we have received no designated funds for any of the European listings for several years. It has been our intention in supporting ECG that funds sent through Geneva be used to reinforce local and national UIM activities in Western Europe and to encourage contacts and relationships among programs in Western Europe.

. . . /

Gossner Mission

To what extent have national and local URM organizations in Western Europe requested that ECG undertake such East European activities on their behalf? Have those groups which designate representatives to ECG instructed those delegates to encourage ECG to develop such activities for them?

For some of the same reasons, we are curious about new information concerning the proposed urban ministry training course. We see from recent documents that people from Poland and from Hungary have become involved in the plans for this course. To what extent are these people directly involved in URM activities in their own countries? What URM people in those countries have asked these people to represent them in planning and carrying out a URM course sponsored by a West European organization? Who is providing financing for their participation? Has ECG approved these developments? Is ECG clearly sponsoring this course? After two years during which URM groups in Western Europe have not come forward with candidates for the course when it has been scheduled, is there concrete evidence now that national URM groups in West European countries are wanting to send people to participate in this course? Or will the course now come into being mainly based on the interest of some people in Poland and Hungary to send participants? Have local or national URM programs in any of the West European countries demonstrated their interest by including in their budgets any financial support for this course? These are the kinds of questions being raised here in response to the request for Inter-church Aid project listing support for this course. In the face of such questions I'm skeptical this support will be forthcoming.

We have sent early in 1982 a grant of US$25,000 toward the work of ECG. This is sent for implementation of the kinds of activities described in the WCC project askings list (see attached copy). As we look at the demands on the funds coming to our office from the churches for the worldwide URM programs, we must advise you at this point in the year that the $25,000 already sent will be the total amount available from WCC for ECG activities during 1982.

We welcome the possibility of further conversations on the issues raised in this letter.

Yours sincerely,

George E. Todd /dm.

George E. Todd
Urban Rural Mission

(signed in his absence)

c.c. Manfred Berg
Industrial Mission Association
Kirchlicher Dienst in der Arbeitswelt
Schweizerische Reformierte Arbeitsgemeinschaft
Mission Populaire Evangélique de France

Gossner Mission

AM-82
Doc 8

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Gossner Mission

AM Papers
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AM-82
Doc 1

1. List of Papers
2. Program
3. Minutes of AM 1981
4. Minutes of Executive 1982
   a. Rome
   b. Brussels
   c. Barcelona
   d. Nürnberg
5. Finances
   a. account 1981
      budget 1982,1983
   b. Auditor's Report
6. Executive Report
7. Reports
   a. Five Nations
   b. Academics
   c. Interlaken Conference
   d. Steel Network
   e. ECG News
   f. ECCSEC
   g. In Service Training
   h. Unemployment
   i. Migrant Workers
   j. TIE
   k. French Italian (Spanish) Exchange

8. List of Participants
9. "Solidaritätserklärung"
10. Challenge to ECG - John Moyer

ECG - Messen Group

Gossner Mission

Annual Meeting 1982

Executive Report

1. Minutes of the four meetings of the Executive during the year have been circulated, and cover items of importance. In this report we wish to draw attention to four major areas where we can see policy issues arising.

2. East West Contact

In the ECG Network and in other ways there are many fruitful contacts between peoples of Eastern and Western Europe (eg: West Berlin-DDR; West Berlin-U.S.S.R.; Finland- DDR exchanges and the Study tour to Poland). The Marly-le-Roi Conference 1980 (including its Preparatory group) was a good opportunity for these contacts, as were other more recent events (eg: Manchester-DDR exchange, Bad Kreuznach Conference). Following these voludde and productive contacts we had imagined it would be good to hold an Annual Meeting in a socialist country, and the AM 1981 produced the proposal that AM 1982 might be in Budapest.

The Hungarian Ecumenical Council already had a full program for 1982 and could not accommodate the Annual Meeting. Step by step we came to the conclusion that there should be an alternative to this proposal. The AM includes some administrative matters of little interest to ow friends from socialist countries, and sometimes has a theme which is not of immediate concern to them, as this year. Instead there should be another kind of meeting in which they could take the initiative about theme, location and organization.

For this reason Manfred Berg and Andre Leenhardt took part in a small meeting in Budapest in June (Ex 27/82). They met with B. Tanas, other Hungarian colleagues, B. Hajek (Czechoslovokia), P. Heyroth and E. Schulzgen (D.D.R.). The two Executive members made it clear that we are prepared simply to propose participants (one per country) for a consultation between equal members of delegates from East and West on a theme provisionally called "The Churches Contribution to Urban Life Style"

In this and other ways we hope to increase bi-lateral and multi-lateral East-West contacts.

Gossner Mission

3. Southern Europe

The Executive now sees one of its major responsibilities to strengthen links in the network. Therefore two Executive meetings were held in Rome and Barcelona, and we hope that these have strengthened our links with Italy and Spain. More needs to be done within each country to extend the network of contacts. We received a very warm welcome in both countries, and there are possibilities for further bilateral and multilateral links. The English translation of the Spanish Reflexion group's papers on Church and Society could be a means for this. Unfortunately some administrative difficulties prevented Spanish paricipation in the annual Italian-French exchange. We are trying to find ways of following up new contacts in Portugal, and of making links in Greece. These could be particularly interesting because of the political changes in both countries.

4. Contact with Catholic Groups

Unfortunately the invitation to participate in the meeting of the European Forum of National Laity Commitees in July arrived too late for us to organise any direct E.C.G. participation. Arrangements have been made to attend the Groupe Pastoral Ouvrier conference in April 1983. A clash of dotes has prevented any representive of the World Movement of Christian Workers attending this A.M. There are two possible objectives of these european level contacts, both aimed at helping groups at the local level.

One is to improve relations between catholic and protestant UIM work in countries where ecumenical cooperation is still rather difficult. The other is to be able to make use of both the catholic and ECG Networks to enable workers with similar interests to meet (eg: Steal Networks, Five Nations Conference)

In France, Italy, and Spain where we have members from the (minority) protestant churches this needs especial care. It also raises wider questions about participation in the A.M. - the size of each country's delegation and how they represent U.I.M. work in that country.

Gossner Mission

5. Contact with the U.R.M. Desk in Geneva

Andre Leenhardt's participation in the meeting of the Advisory Group in Washington was a chance to improve with the U.R.M. desk.

We plan to meet Sam Kobia early in 1983 and the new staff person (Kennith Dand) soon after he takes up his appointment later in the year. Andre Leenhardt's new position in Geneva may make informal relations easier to build.

We will continue to welcome visitors to Europe commended to us by the U.R.M. desk, and see these visits as a most important way of continuing the task of getting Third World issues on the European U.I.M. agenda, as Sam Lee was able to do in person.

We clarified the fact that we are not in a position to filter or select national projects seeking funding from the W.C.D. (AM 29/81). In future, applications will normally be made directly to the U.R.M. Desk, though we may be able to recommend certain projects. We will present and monitor requests for help for international projects (Ex 5/82).

6. The publication of the E.C.G. News in its new format, and the revision of the mailing list should both help to develop the network (Ex 14/82g)

In the above ways the Executive has worked to develop the ECG Network, and undertaken some responsibilities previously undertoken by the staff, and we shall continue to do so (Ex 14/82). With this experience we are now quite clear that there are tasks which are very difficult for the Executive to fulfill, and thus require staffing. During the next year we will define these tasks more clearly and seek ways of funding an appointment if that is the best way to handle them. The A.M. programme is designed to give effect to some of the points made about the role of the A.M. discussed last year, with more time given to reflecting together on the theme, and a little less to administration. Have we got the blance right now?

7. We raise the above issues because they contain some areas of policy on which the Executive would like your opinions on, in order that our work next year meets the needs of the constituency.

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Gossner Mission

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ECG Annual Meeting 1982

1982/1

A C C O U N T S 1981

	Expenses	income
A) CURRENT ACCOUNT		
1) Local programs		
a)	-.-	
b) migrants	484,20	
2) European programs		
a) shop stewards	2.076,25	2.752,10
b) steel	989,71	
c) energy	-.-	-.-
d) French-Italian exchange	3.000.-	
e) Spanish workers	508.05	
f) study tour	-.-	-.-
g) East-West exchanges	3.405,80	
h) training	-.-	-.-
i) Consultation in Brussels	1.321,75	
k) TIE	4.000.-	
l) struggle against unemployment	264,65	
y) urban mission (Les Grittes)	1.000.-	
z) 1980 event		160.-
3) Program staffing		
a)	-.-	-.-
b) travel, office, secretarial help	400.-	
4) Contact Group expenses		
a) annual meeting	7.092,90	1.688,48
b) office, secretarial help	1.059,80	
c) executive, representation	11.040,52	258,20
	36.643,63	4.858,78

* + SFr. 8.947 60 (payed 1982 for 1981)

Gossner Mission

1981/2

	expenses	income
report	36.643,63	4.858,78
5) Information & Documentation		
a) newsletter	-.-	-.-
b) Velten report	5.019,70	
6) Bank		
a) Interests		450,40
b) Taxes and charges	257,94	181,65
7) Contributions	1.478.-	80.587,29
	43.399,27	86.078,12
Excess of income	42.678,85	
	86.078,12	86.078,12
B) BALANCE		
8) bank acc. a) nb.10194610/0	90.379,59	45.094,29
b) nb 30901757	12.021,40	129,15
9) Debitor's acc.		
a)	-.-	-.-
b) secretary	4.897,95	4.897,95
c) staff	8.004,87	400.-
11) a)	-.-	-.-
b) Poland Fund	413,50	2.184,40
12) cash	2.074,10	2.074,10
15) capital		20.332,67
excess of income	117.791,41	75.112,56
		42.678,85
	117.791,41	117.791,41

Gossner Mission

1981/3

B A L A N C E (Summary)

		Debit	Credit
8) a)	Swiss Volksbank acc.10.194610/0	45.285,30	
b)	Swiss Volksbank acc.30.901757	11.892,25	
9)	Debitors acc.		
a)		-.-	
b)	secretary	-.-	-.-
c)	staff	7.604,87	
11 b)	Creditor: Poland Fund		1.770,90
12)	Cash	-.-	-.-
15)	Capital 1.1.81 20.332,67		
	excess of income 42.678,85		
	Capital 31.12.81 63.011,52		63.011,52
		64.782,42	64.782,42

Josefstal November 16th, 1982

The treasurer:

Josefstal, November 18th, 1982

The auditors:

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1981/4

Budget income (in Sfr)

real income for 1981		budget 1982
contributions		
1) WCC	62.430.-	50.000.-
2) Members		
a) Norway	156.-	300.-
b) Germany BRD	4.995.-	5.000.-
c) Great Britain	2.706.60	3.500.-
d) Switzerland	2.000.-	2.000.-
e) Italy	300.-	300.-
f) Finland	1.000.-	1.000.-
g) Netherlands	1.875.-	2.000.-
h) Sweden	1.456.-	1.500.-
i) France	74.-	150.-
k)		
l)		
m)		
	76.992,60	65.750.-
3) other donors agencies		
a)	--	
b)	--	
c)	--	
	76.992,60	65.750.-

* payed 1982

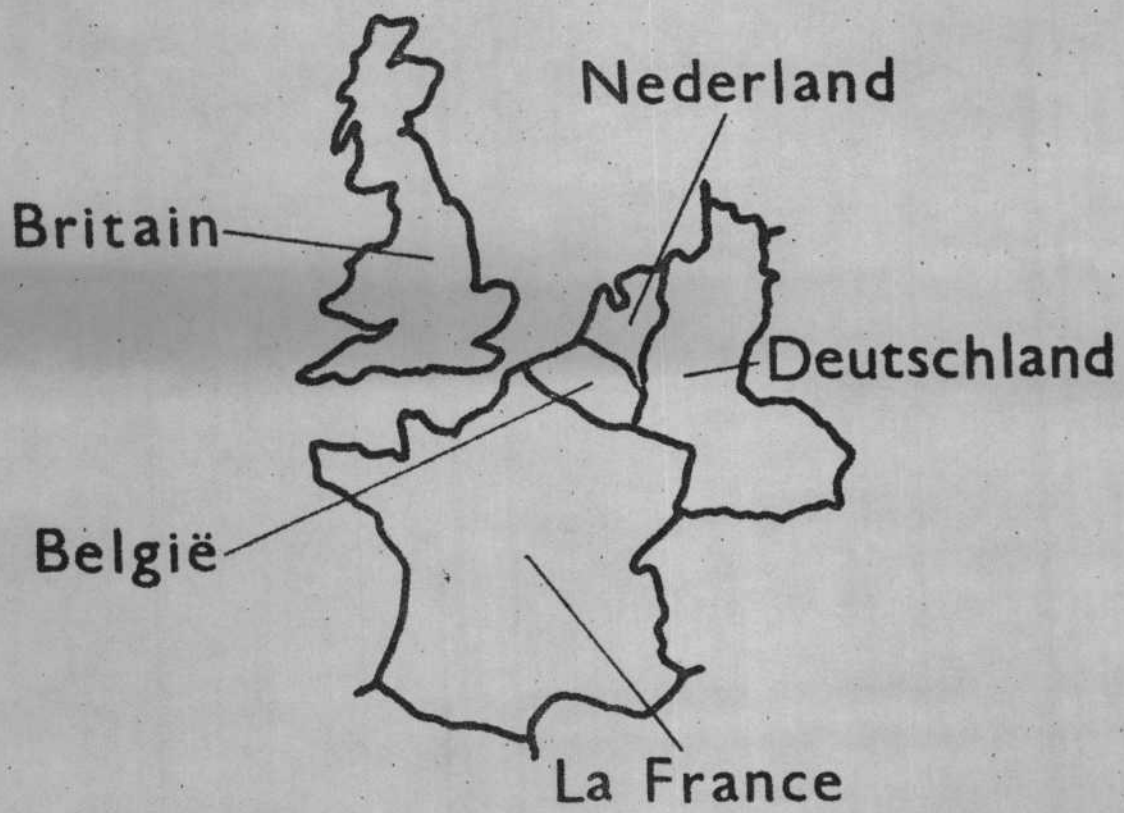
Gossner Mission

AM82
7a

ECG European Contact Group on Church and Industry
Communauté de travail Européenne Eglise et Société Industrielle
Europäische Arbeitsgemeinschaft Kirche und Industrie

Regional Group
for Urban and Industrial Mission
related to the
World Council of Churches,
150, Route de Ferney, 1211 Geneva 20

CONFERENCE REPORT



Five Nations Shop Stewards Conference

"ter Nood" Overijse Brussel

14 - 18 June 1982

Gossner Mission

Five Nations Conference, 1982

Introduction

The European Contact Group on Church and Industry (E.C.G.) brings together for study and common action, Urban and Industrial (U.I.M.) workers from most European countries. The contacts and trust established amongst staff have enabled several international worker exchanges and conferences to come into being. This conference for trades union activists from Belgium, France, Netherlands, Britain and West Germany has been held each year since 1975. This gives a wide range of trades union organizations and styles, but uses only four languages and keeps travelling costs to a minimum.

The organisation and programme was planned on behalf of the E.C.G. by Mike West (Conference Chairman) and Brian Cordingley (Brussels Liaison person). Recruitment in Britain, Germany and France and the Netherlands was undertaken by U.I.M. teams, usually in conjunction with local or national trades unions. Some participants had all their expenses and fee paid by their union, others by a U.I.M. project, one of the British by his employer and some by a combination of all three. Some participants used holiday leave to attend. Recruitment in Belgium was undertaken by national officers of A.C.V., the catholic oriented trade union centre, who also paid fees and expenses. Where participants are chosen and funded by their trades union it is usually easier to feed back the results of the conference to those unions.

The conference took place at the national training centre of A.C.V., 'ter Nood' in Overijse, and in the Borschette building of the European Communities. The Trades Union Information Division of the Directorate-General for Information support the conference in a variety of ways, not least in the provision of simultaneous interpreting facilities for the second part of the programme. The European Contact Group and the Conference members, are most grateful to the staff of Division, the staff of 'ter Nood' and many others who collaborate to make the conference possible and succussful.

Gossner Mission

Monday, 14th June

The Chairman welcomed members to the conference and outlined its history and objectives. He referred to the erosion of the trades unions powers in the economic crisis throughout Europe. We had to look for the seeds of better international understanding and solidarity, which could grow when the climate improved.

Members introduced themselves, and their role in their unions and companies, producing wall charts and photographs taken for this purpose. The list of participants is at the end of this report.

Tuesday, 15th June

Three workshop groups met throughout the morning and afternoon to consider the factory level organization of unions, as seen in a dispute situation. This took some time to explain, with the wide variety of structure and practice, and different legal and social security systems. The groups were composed of :

A. French and Germans - working in French and German
B. British and Netherlanders - working in English and Dutch
C. Germans, British and the Belgian - working in German and English.

The two language groups used consecutive interpreting, provided by U.I.M. staff members and other conference participants.

During the evening session the members met in national groups to consider progress, to prepare the reports on unemployment, and to prepare questions for the later plenary sessions. These are reproduced at the end of this report.

Wednesday, 16th June

The Workshop groups met during the morning, studying the trades unions' responses to unemployment and threatened redundancies in the different countries.

For the afternoon session and the whole of Thursday, the conference travelled into Brussels and met in the Borschette building of the European Communities.

The afternoon session began with reports on the unemployment situations in the five countries.

Netherlands

500,000 unemployed, 9·4% of the work force. High interest rates had led to low levels of investment, though in other sectors there was severe overcapacity (e.g. steel). Some jobs had been exported to poorer countries where wage costs were lower and conditions worse. Employers seem to have no trust in the future in the Netherlands, though investment in U.S.A. had grown. Trades Unions had demanded a lowering of retirement age to 57½ at 90% full salary, reduction of working hours by 6 hours per week by the use of extra shifts, and an investment plan for each Company involving employee participation.

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Great Britain

3·2 million unemployed, about 12% of the work force. Employers and the Government had blamed automatic and other new technologies, excessive wage demands and lazy workers. Trades Union response had been muted; there had been a few factory occupations but not many. Too much overtime was being worked. Lump sum redundancy payments made redundancy easy for employers.

Belgium

450,000; 13·1% of the work force registered as unemployed, with at least 30,000 more not receiving unemployment pay and 25,000 on a one scheme. Women and immigrants suffered more than the average, as did the French speaking areas. In 1981 wage indexation had been stopped and a total price freeze imposed for one month, to control inflation.

West Germany

1·7million unemployed, 7·5% of the work force; plus up to 700,000 unregistered workers, women, illegal immigrants, school leavers etc. Between 1974 - 1982 18 million experienced a period of unemployment. This is not a temporary crisis but the result of structural changes in the economy. Trades Unions should be pressing for more industrial democracy so that technological changes are controlled to the benefit of workers. Trades Unions need new structures to escape becoming integrated into the capitalist system.

France

1·9 million unemployed; 9·8% of the work force. The average period of time unemployed was 9 months, with over 400,000 out of work for more than 1 year. There is considerable inequality, with $\frac{1}{3}$ receiving no benefit, $\frac{1}{3}$ a fixed 32F per day, and a $\frac{1}{3}$ up to 75% of their previous salary. Some trades unions had negotiated "solidarity contracts" protecting many jobs. The public spending cuts of the Giscard government had led to many job losses. Trade Union action had been to build solidarity between the unemployed and the employed, and to demand a 35 hour week by 1985, retirement at 55 years (or earlier for those with very hard jobs) and an extension of democratic planning in the use of new technology.

European Trades Union and Unemployment

John Evans - Research Officer of the European Trade Union Institute. Mr. Evans was present during these reports and made reference to them during his address.

Individual Governmentsare not able to act alone to improve their home situation. Uncoordinated actions would either be ineffective, or simply export unemployment. The European Trades Union Confederation (E.T.U.C.) policy goal was full employment by 1990. This required the creation of 20 million new jobs in Western Europe, which implied an annual growth rate of 3% higher than has ever been achieved! However in the 1970's, 30 million new jobs were created in the U.S.A., so it might be possible. The causes of unemployment are :

a) new technology: even though some sectors gained jobs the overall effect was rapid job loss.

b) Oil price rises had reduced company profits and reinvestment, and caused deflationary Government action to control inflation.

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c) growth of highly specialised inter-Company trade (i.e. internal to a Trans-national company) at the expense of free market trade.

d) ideologically inspired cuts in public expenditure, which creates unemployment in both public and private sectors.

The E.T.U.C. proposals were:

a) Internationally coordinated increases in public sector spending. An extra 1% G.N.P. spent by Governments could lead to a 2% growth in production, especially in construction and similar industries.

b) Coordinated action on industrial policy through dialogue with the 100 largest companies, especially urgent in the steel industry.

c) Reduction in systematic overtime, and working time including earlier retirement, and other work sharing.

d) A plan for qualitative growth, i.e. improvements in the quality of life not just the volume of spending, through renewal of inner cities, improved public transport etc. Government research and development, at present biased towards military needs had a vital role to play in this plan.

In the questions and discussion which followed, a major issue was trades unions control of the surplus created by more efficient working. The Chairman thanked Mr. Evans for his clear presentation.

Thursday, 17th June

In the first session some of the questions raised by national groups were discussed.

Role of the Unemployed in Trades Unions. In Britain, Germany and the Netherlands the unions were felt to be doing little to help the unemployed people. In Belgium, trades unions are responsible for paying out benefits and so have a good relationship with many unemployed people.

Special Problems of Foreign Workers. This was a serious matter in France, where people with incorrect papers were expelled easily. In Belgium and Germany the far right wing political groups were active in putting pressure on foreign workers and resisting those in trades unions who wish to take up their issues. In most countries they were under-represented in trades unions, even where they were second or third generation immigrants.

Trades Union Co-operation in Europe - Helmut Ries, TradeUnion Information section of the European Communities.

Mr. Ries began his address by welcoming the European Contact Group on Church and Industry's initiative in organising the conference and offering his department's assistance for future events.

The E.T.U.C. was formed in 1972 and now includes members from 19 western European countries with a membership of 41 million. The major non-members are Workers' Commissions of Spain, the U.G.T. of Portugal and the C.G.T. of France. In order to form this European body the International Confederation of Free Trades Unions (I.C.F.T.U.) with its anti-communist stance had dissolved its European regional group. If the U.G.T. of Spain

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raised no objections the Workers' Commissions might affiliate in the near future. The C.G.T. of France now seemed unlikely to join and had not invited E.T.U.C. observers to its 1982 Conference.

The E.T.U.C. was demanding European level discussions with employers' representatives in certain key industries. The E.T.U.C. Energy Committee had asked to meet the national energy corporations, and the European Commission supported the principle of such meetings, but in every case the employers had refused.

On employee participation, the E.T.U.C. was divided. Before 1972 the European group of I.C.F.T.U. was almost unanimous in supporting the Fifth Directive. This proposed a two tier board with employees electing 50% of the supervisory (upper) board, based on the German experience of co-determination. Since the accession of three (now four) new member countries, in which such schemes had not been tried the chances of any action were much less. The European Employers' Federation (U.N.I.C.E.) had become more aggressive, and was conceding no european consultation and bargaining rights of any kind.

Discussion with trades unions in Third World Countries was difficult to arrange as both the I.C.F.T.U. and the World Confederation of Labour (W.C.L.) have affiliates in Lomé countries. The International Labour Organisation (I.L.O.) had tried to act as a neutral base for such meetings but it remained unclear who could or should take the initiative, Europe or the Lomé countries.

Further questions and discussion covered the ways trades unions sought to influence Governments, harmonization of laws protecting women workers, and trade union attitudes to economic growth. The Chairman thanked Mr. Ries for his stimulating and frank presentation.

During the afternoon session there was a wide ranging debate on issues raised by the national groups.

New Technology. The Belgian unions in A.C.V. were demanding laws to force employers to inform employees in advance about technological changes. In Germany it was felt that information was not enough, joint control should be the aim. Questions of privacy and freedom were discussed. There were differences of opinion amongst German members about the possibility of workers really having an equal say in the management of companies through co-determination.

Trades Unions and the Peace Movement. Several examples were given of workers' initiatives in the area of conversion from military to peaceful production. In other cases, workers threatened with loss of jobs were only too pleased to manufacture anything which would sell, even weapons to totalitarian governments.

Policies of the Mitterand Government. The French members made a short report on the employment, social welfare and economic policy of their Government.

On Thursday evening the conference were the guests of the staff of A.C.V. and met at the Brussels centre of A.C.V. A film on Belgium was shown and a short tour of the old city centre made, finishing in one of the restaurants on 'Grand Place'.

Gossner Mission

Friday, 18th June

Before the final plenary session began members completed reaction forms which asked :

1. "When you report to your colleagues at home what new understanding or insights, suggestions or policies will you stress?"
2. "Have you any suggestions for improving the programme of the Conference?"

These were collected and will be used in the planning of the 1983 conference. Here are some of the comments made during the final session:

"The differences between countries are not so great as everyone had expected."

"It's been important to understand what is happening in the other countries."

"I was surprised to find so many progressive colleagues, and we got so quickly to the heart of the problems. In every country the workers are trying to solve their problems by extending the role of the trades unions."

"It is time that labour was as well organised as the employers."

"How useful it would be to have regular discussions of problems e.g. through linking of factories in different countries."

"We have the tools for a struggle, at the international level, e.g. the E.T.U.C."

"We are all in the same boat, and must make sure of our solidarity."

"I valued the chance to have direct discussions with German trades unionists on co-determination."

"I shall use every opportunity to stress to my colleagues at work the wider aspects of trade union work, not only wages and conditions."

"It's good to see workers trying to solve their problems from the bottom upwards."

"I will try to transfer my experience to my colleagues, and press the unions to arrange more international conferences."

"Be sure to use the address list - this partnership can be extended through personal contacts."

The Chairman reminded members not to over simplify the many differences of policy and experience which had emerged during the conference, but to balance these differences against the strong sense of solidarity which had emerged in the four days together. He pointed to the way that the language difficulties had been overcome with the skills of the interpreters and the enthusiasm to communicate. He encouraged members to create further opportunities for international contact through personal visits, official trade union programmes, town-twinning schemes and any international links their employers may have. He thanked everyone for their open and active participation. The 1983 Conference was provisionally booked at 'ter Nood' for 13th - 17th June, 1983.

Published by Mike West for the European Contact Group on Church and Industry:
21 Endcliffe Rise Road, Sheffield, S11 8RU, U.K.

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Questions from the National Groups

These formed the basis for the plenary sessions on Thursday. The letter in brackets shows which group asked the question. These questions may be of interest to others organising international meetings for trades unionists, as they indicate the issues which are of common concern.

1. What is the place of the unemployed in the Trades Unions in Germany, Britain and Holland? (F)
2. Considering the growing of unemployment the problem of the migrant workers is increasingly discussed. What answers are given by societies and trade unions in your countries? (G)
3. How do you see European T.U. activity in relation to the reduction of working hours? in which sectors and through which industrial and political structures? (F)
4. What are the T.U. doing in your countries to come to a fairer sharing of work; e.g. shortening of working time. Are we prepared to meet the cost of that? (N)
5. Should there be a law on the european level for technology on the basis of the Scandinavian contract and the model project of A.C.V.? (B)
6. In a situation of equal opportunities does a woman have to prove equal ability? (G.B.)
7. What is the attitude of non-working women (e.g. wives of working men) in Europe to their types of trades unionism?
8. What are your experiences with alternatives to the capitalist conditions of economics and companies, e.g. nationalization, cooperatives? (G)
9. What is the position of T.U.'s in their respective countries on the nationalisation of certain sectors of the economy (steel, banks etc.)? (F)
10. Are there links between :
    Trades Unions and consumer organisations?
    " " " political parties?
    " " " government?
    in the different countries represented? (F)
11. In England are the trades unions not so interested in thepeace movement? In Germany and France there is a big peace movement but they also have a big weapons industry: what is the role of the trades unions in this? Are they looking for more peaceful work for this industry? (N)
12. What is the attitude of the British T.U. to the conflict in the Falkland Islands ? (F)
13. The modernizing of economics means to a far extent concentration of capital and redundancy as result of new technologies. Is the E.C. able and ready to get this trend under control or even to stop it? What could be the criterion for the intervention of E.C.? (G)
14. We are impressed by the fact that the Industrial Mission is trying to broaden the outlook of working people on subjects like nuclear war and working class solidarity. Do other trade unionists feel that established trade unions they belong to have failed in this? (G)

Gossner Mission

Five Nations Conference 1982.

PROGRAMME

Monday June 14th

1800 Registration at 'ter Nood' Conference Centre

2000 Introductions to each other and the programme

Tuesday June 15th at 'ter Nood'

0900 Workshops 1 "The organisation and objectives of workplace trades unions."

"tell the group briefly about a recent dispute in which you were involved"

1430 Workshops 1 - continue

1830 Supper

1930 National groups a) prepare report on Unemployment and t.u. policies

b) review progress and prepare questions

Wednesday June 16th

0900 Workshops 2 "What are the hopes and policies of your trade union in relation to protection and improvement of employment?"

1500 At the Borschette building of the E.E.C., Brussels.

Plenary Reports from National groups on unemployment

1530 Lecture John Evans, European Trade Union Institute
"Trades Unions and Unemployment in Europe"
- followed by questions and discussion

Free evening in Brussels

Thursday June 17th

1000 Plenary Questions from Workshops 1 on unemployment, migrant workers, and women at work.

1100 Lecture Helmut Ries E.E.C. Division 10, Trade Union Information Dept.
"The Organisation of Trades Unions in Europe"
- followed by questions and discussion

1230 Lunch

1430 Plenary T.U. Policies on Industrial democracy, New Technology, Weapons Industry & the Peace movement, and other matters

Guided tour of Brussels as guests of C.S.C.

Friday June 18th at 'ter Nood'

0900 Conference review and summing up

1100 Conference ends.

Gossner Mission

Five Nations Conference 1982

PARTICIPANTS

Name Employer	Trade Union	Union role* Job
Belgium		
Marcel MAES Mercator	A C V - L B C	Voorsitter Raad LBC Insurance Inspector
Germany		
Raffaele ACRI V.D.M.	I G Metall	Betriebrsrat (BR) Welder
Heinz DIETERMANN Krupp (Stahl) Sudwestfahlen	I G Metall	BR & Vertrauensmann (V-mann) Bricklayer
Kurt DIETERMANN Krupp Sudwestfahlen	I G Metall	BR, V-mann, Ortsverwaltung. Labourer
Walter FRITZSCHE Rockwell-Golde	I G Metall	Vertrauensleutelaiter Mechanic
Robert HESSE A E G - Telefunken	I G Metall	Jugendvertreter Plant electrician
Ulrich KÜHN V D O (Autoarmaturen)	I G Metall	BR & V-mann Turner
Martin LENZ Ev Kirche	I G Metall	Industriepfarrer Industrial Chaplain
Klaus WINGER Ev Kirche	O T V	V-mann Church and Society worker
Jürgen WOLFF A E G Telefunken	I G Metall	V-mann Electronic technician
France		
Alain CAMAGNE Renault - Berliet	C F D T	Delegue syndical Draftsman
Pierre MARCHAND Mission dans l'Industrie de la Region Paris (M I R P)		Industrial Mission Worker
Netherlands		
Joop den HOLLANDER Hoogovens Staal	F N V Industriebond	R V O Kaderlid BLG Technician
Jan OTTEN Hoogovens Staal	F N V Industriebond	R V O Kaderlid BLG Electrical technician
Geraldi PONSIOEN Industrie pastoraat		Industrial Mission Worker

continued . . .

Gossner Mission

United Kingdom

David CLARK Industrial Mission	T G W U	Industrial Chaplain
Bill HUNTER British Caledonian	E E P T U	Shop Steward; NJC member Aircraft electrician
Fred LANGLEY Firth Brown Steel Ltd	A P E X	Shop Steward Production control clerk
Reg MORSE Girling/Lucas	T G W U	Shop steward Inspector
Phyl WILLIS Barking and Dagenham District Council	G M W U	Convenor Baths Attendant
Mike WEST Industrial Mission	T G W U	Trades Council delegate Industrial Chaplain

and

John EVANS

* These have been left in the original language to avoid the misleading effect of translations. For details of the union structure in these countries see "Understanding Trades Unions in Europe" by Mike West.

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E C G Annual Meeting 1982

FIVE NATIONS CONFERENCE 1982
ORGANISER'S REPORT

Program

1. Copies of the detailed report (in English) are available with the complete program details, and list of participants. The program was very similar to that of 1980 and 1981, with some modifications to make even better use of the reports and questions that the members brought with them.
2. Speakers were arranged by Brian Cordingley, and we did not rely so heavily on the E!C! Division 10 as before - though they continue to provide the essential and expensive simultaneous translation facility.

Participants

3. The German delegation was very strong, and included two young workers from Berlin. The British and Dutch delegations were smaller than previous years, but were able to make a good contribution to the conference. The French and Belgian members were also very good, but of course limited in their range of opinions and experience. There is a continuing problem of recruitment in France, even when we offer to pay the whole cost of the conference.
4. Attempts to recruit an Irish delegation failed, as did contacts through the French A!C!O.
5. As I was not expecting the French ~~xx~~ member I had not arranged sufficient French/ English interpreting, and this made the French input to the whole conference less than I we would have hoped. The ~~other~~ staff interpreters, helped by some members worked extremely well.

Finance

6. After all the conference fees have been collected, the conference will make a loss of about 4000 BF. I did not charge fees to two members (one British, one French) and charged half fees to the two young Germans. Thus the conference only used a small part of the subvention budgetted for it. The conference centre continues to be very economical, and the Belgian franc was devalued the day the conference began ! We cannot be so fortunate next year. (1805 F)

Gossner Mission

Evaluation

7. The amount of mutual understanding of political and economic issues, and trades union policies was again very good. We now have a program that can be relied upon to promote international understanding between the delegates. The degree of reporting back varies widely. The trades unions and local Industrial Mission teams have a responsibility to help members put their experience of the conference into reports, written and spoken, so that others can benefit from it.

Decisions

8. As I reported last year I am not able to continue as Conference organiser. I have now organised five and chaired six. The Executive accepted my suggestion that David Clark, Industrial Chaplain in Norwich who has attended the conferences in 1981 and 2 as leader of the British group and interpreter, be appointed Conference Organiser. (Ex 26/82a)

9. David Clark has consulted with the leaders of the other three countries and myself (although the proposed planning meeting could not take place) and makes the following proposals:

a. that the Conference be held in Brussels/Overijse from 13th to 17th June 1983, following a program similar to that of 1981/2.

b. that the provisional conference fee be 8000 BF

c. that the conference fees of up to 8 participants be charged to the E C G funds, giving preference to delegates from France, Ireland, and to young or women delegates. The 1983 budget provides for support of 2000 S.F.

d. that in addition to the existing countries, attempts be made to recruit observers from Ireland and Switzerland - this can increase the range of experience present, without increasing the number of languages used.

e. that national groups at the Annual Meeting nominate, or make arrangements to nominate the persons responsible for recruitment in their countries.

MBW 12Nov 82

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Dx 76

Report on the Annual Conference 1982 of the Ecumenical Association of Academies and Laity Centres in Europe (5.-lo.9.U.K.)

The Annual Conference this year was hold in its first part as a "Visiting Community" in 7 Centres in England, Scotland, Wales and Northern Ireland in small groups. This issues discussed in the various Centres have been: an experience of shalom, bridge-building in Northern Ireland, Europe and the world of agriculture, Peace - the goal and the next steps, the Christian exercise of power in society, world development issues, justice and non-violence from a biblical perspective. But in this first part there was not only an issue-orientated discussion. The work done in the Centres and its relation-shipinto the social and church context was described and shown and in this way an exchange concerning the work was realized.

This Visiting Community gave an impressive experience of ecumenical give and take.

The second part of the Conference was the Bussiness Meeting of the Association, hold at the Selly Oak Colleges/Birmingham. I should like to stress the following items:

a) The peace issue

The Commission on "Militarism and Peace Education" submitted their Final Report. It became obvious that most members of the Ecumenical Association was engaged in peace programmes. A "Peace Calendar", showing the peace-initiatives of the various Centres was continued. The President reported that the Executive had decided to add one day to future meetings and to work during this addi tional day on the peace issue. In this way the Association had a "standing working group" meeting regulary on the peace issue. This could be correspondent to the energing peace network. 12 Centres have shown their interest in a peace network.

It was also decided to encourage the National Association in Great Britain, the Netherlands and Scandinavia to send an observer to an US/German conference on peace and disarmement which will be held in January 1983 near San Francisco.

Finally it is planned that the Annual Conference 1983 in Finland should be organized around the peace issue. It is hoped that representatives both from Eastern Europe and North America could participate in the Finland meeting.

b) The Executive Committee gave a report with refelctions regarding the future of the association:

I quote a part of this report:

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- In our recent publication "Dialogue and Solidarity" account has been given of the challenges we face together in our work, of the involvement we have opted for, and of the tasks we see before us. While we face a critical moment, sharing the difficulties of individual member-centres as well as national Associations within our Ecumenical Association due to the general economic recession, we re-affirm our commitment regarding our common vision and our common work, as reported in our booklet.

- We believe that the work we do in and through our centres is in this moment of history even more important and necessary than ever. Individuals and communities need help in overcoming frustration and hopelessness and to find a new vision for their lives individually and together. While we share in the crisis of the present day we stick to the hope that there will be ways out of it. In this we would like to encourage all our members and call them to renewed and increased solidarity. Let us continue our efforts to work for peace in the world, towards the building up of another Europe with justice and peace and towards international and ecumenical understanding.

- The Ecumenical Association is going through a period of substantial changes:

  - the times of financial stability have gone,
  - considerable decreases in membership contributions call for a rethinking and the revision of our financial policies,
  - our forms of work are moving from stable patterns (commissions and seminars) to flexible forms (networks),
  - the Business Meeting in Birmingham will elect a new presidium and a largely new Executive Committee.

- We have decided, not to establish a new commission, but to encourage and strengthen the development of networks around certain issues. We still believe that this basic decision was right. It should be implemented even on a larger scale. On the other hand the Association needs a comprehensive vision in which the various activities and experiments are kept together . This will increasingly be the task of the Executive Committee. It is the only group within the Association that meets regularly and represents all regions and interests of the Association. We hope that it can be freed from some of the administrative tasks in order to do more common thinking and developing further the vision of the Association as a whole. The Executive Board should take over the administrative tasks more than until now, which would both liberate the Committee and to a considerable measure lower the expenses of the Association, as the Committee in future will only meet twice a year.

- Our financial situation is described in appendix 2 of the 1981 account. We met in 1981 a deficit of 27 215 DM due to considerable decrease of membership contributions. This is a challenge to all members to find new ways of contributing to the life and work of our Association which in the past has offered us exciting experiences in ecumenical encounter and learning. We want this to continue and to be strengthened.

- We therefore need to keep and strengthen those programmes within our Association which offer to the majority of our membership opportunities of ecumenical learning and encounter. Among these we count primarily the Annual Conference and the networks. Seminars and study-trips have also been valuable ecumenical experiences and provided important learn-

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ing-processes. A more critical look reveals however that they have served only a minority of colleagues while being rather expensive. Yet we hope that we shall not be forced to strike them off our agenda totally.

- The "Visiting Community"-concept should be retained by all means and implemented whenever possible. We would hope that members and member centres in the future could invest more in those international seminars and study-tours which so far were financed by the Association. In the future there will be narrower limits. We suggest however that even in a shrinking budget the programme activities should not go below 35 % of the total budget.

- In order to safeguard our activities, which enable us to meet, to exchange and to collaborate beyond national and cultural borders, we call upon all our members to reconsider their financial contribution and to find out, whether it can be raised. We have observed and experienced among ourselves a strong sense of solidarity - referred to in our publication (p. 16/17) - and we therefore dare to make this appeal. What seems especially urgent now is a better balance in the sharing of financial responsibilities among the regions within our Association. So far the major burden of our budget has been carried by some. Now the time has come that others take a greater share. Before we are forced to substantial cuts in programmes, every effort should be made to straighten out our recent financial losses.

c) Elections for Executive Board an Executive Committee

Dr. Marga Bührig retired after lo years of cooperation in the Executive Committee and after 6 years of Presidency. The gratefulness to her has been expressed by many persons in impressive ways. The new chairman is Max Keller, the director of the Paulus Academy in Zürich. He was elected unanimously and with strong applause.

The new executive board:

Dr. Max Keller, Zürich, Chairman,

Hans van Kooten, Vredeweld, Netherlands, Vice-Chairman

Werner Simpfendörfer, Freiburg, FRG, General Secretary

The new Executive Committee:

Andrew Aldrich, U.K.

Irja Askola, Finland

Bishop Irineos Athanassiadis, Crete/Greece

Ermanno Genre, Italy

Gerhard Krems, FRG

Dr. Geiko Müller-Fahrenholz, FRG

Mink Reitsma, Netherlands

Reinhard, Wild, France

Hans-Harald Willberg, FRG

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d) Remarks:

1. Many colleagues in the Ecumenical Association of Academies and Laity Centres are working on similar issues as we do in the E.C.G.\ - for instance unemployment, migrant workers, violence in the cities, peace movement a.s.o. Although their methodical approach often is different from the ways in which we are working , cooperation on a regional level or a common network on some issues could be helpful for both sides.
2. Some Centres (f.i.Cinisello, German Academies) are connected with both groups (ECG and Ec.Ass.of Ac.)
3. The Academies network help us to find contact to partners in Portugal (David Pereira) and Greece (Bishop Irineos)
4. The development of the structure of the Ecumenical Association of Academies (visiting Community, Organisation of regional networks) could stimulate our discussion on the possibilities of better communication and the efficiency of the work of our contact group.

Manfred Berg

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Doc 7 c

European Contact Group on Church and Industry
Communauté de travail Européenne Eglise et Société Industrielle
Europäische Arbeitsgemeinschaft Kirche und Industrie

Regional Group
for Urban and Industrial M

REPORT FROM THE CONSULTATION
"THE TASK OF THE CHURCHES IN WESTERN EUROPE"
INTERLAKEN, SWITZERLAND, OCT. 8-12, 1982.

As ECG representative I participated at the abovementioned consultation. Also present were church representatives and delegates of other issue oriented bodies. The first part of the consultatio was spent discussion the West Eurpoean political structures situa in Brussels and Strasbourg. The second half dealt with the churche respond to these structures. A official report of the conference will be made so this is to emphasize what I find to be of intere to ECG.

The following recomendations were made:

1. The Ecumenical Commission on Church and Society in the European Community (ECCSEC) should be enlarged as to make possible the inclusion as full members the churches or Councils of Churches in all Westeuropean countries. Its mandate should be enlarged accordingly. The enlarged Commission should accept responsibility for the representation of the churches with the Furopean Community and the Council of Europe. Secretariats should operate in Brussels and Strasbourg.

   As in the past the Cmommission should concentrate on issues of Church and Society.

2. The enlarged Commission should draw the maximum benefit from the work of issue oriented bodies without reducing their autonomy. They should therefore be offered the possibility of consultative membership in the Commission.

3. Strong emphasis should be placed on the need for solid research work. We feel that Ecumenical Research Exchange (ERE) has a vital role to play in this respect and we express the hope that the Institute will continue its services in the future. This implies closer collaboration with the enlarged 'Ecumenical Commission on Church and Society in Europe' as well as with the issue oriented bodies. We hope that national research institutes would agree to develop, togehter with ERE, a consortium of research institutes and accept from time to time the responsibility for research projects on behalf of all Westeuropean churches.

4. From time to time the enlarged Commission should call ad hoc consultations on issues of common concern to the churches.

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These proposals will be send to churches and hopefully also to organizations like ECG.

The severe economic situation of Ecumenical Research Exchange (ERE) was sentral in the debate. To secure the existence of ERE it is important to persuade the doner (West German church , EKD) who plans to reduce strongly the pledges not to do so. ECG is no donar agency but I will strongly encourage the Annual Meeting to consider if ECG could contribut a token amount to ERE to indicate that the institute is of value to UIM groups in Western Europe. The EKD decission is in the 1984 budget which means that it still can be changed, and a strengthening of ERE with new organizations comming in and of increased contributions of the involved ones, may be what is needed to keep EKD from drawing out.

The consultation has named a temporary continuation committee of nine members and has entrusted it with the responsibility of issuing a letter to the churches and evaluation of replies. This committee has planned a one day meeting in Feb. - 83. I was apointed to serve in this group representing the issue oriented groups.

Gerd Anne Aarset
nov. - 82

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ECG European Contact Group on Church and Industry
Communauté de travail Européenne Eglise et Société Industrielle
Europäische Arbeitsgemeinschaft Kirche und Industrie

Regional Group
for Urban and Industrial Mission

A.M. '82
Doc. 7d

ECG STEEL NETWORK

This has probably been the most difficult year that the steel industry has ever known. It is capable of producing far more steel than the world needs, especially during a period of world recession such as we are experiencing now. Yet world capacity for steelmaking continues to increase. This leads to competition between steel producers :

- between old, established industries in traditional steelmaking countries, and new, modern, efficient industries elsewhere
- between developed countries and developing countries
- between east and west
- between plants making the same product, even within the same country or company.

In the United States the steel industry is said to be working at only 40% of capacity. In recent weeks one major trade dispute over the export of carbon steel from Europe to the United States was only just avoided, and another negotiation is now taking place over the export of special steels. Within Europe the European Coal and Steel Community has tried to achieve planned reductions in steelmaking capacity; but each country is concerned about the future of its own steel industry and tries to gain an advantage over the others.

Many steelworkers have lost their jobs; many communities in steelmaking areas have very high levels of unemployment because of plant closures; many people still working in the steel industry are anxious about the future; many steelworkers are willing to accept large payments to leave their jobs, and solidarity is difficult to achieve because of differences of interest.

The NETWORK

It is a very large and complex problem, and UIM people in Europe need to talk to each other about it; but I am sorry to say that it has not been possible to make much progress in forming the ECG Steel Network. The main difficulty is that I cannot make a list of UIM contacts in steelmaking areas. In February I wrote an article for ECG-News asking such people to write to me, but it was not possible to include it in this issue. Gerhard hopes to publish it in the next issue, and we must hope that this will result in people getting in touch with me. The only names I have at present are these:

- British industrial chaplains in the steel industry (about 18)
- Gerardi Ponsoien and Harry As (IJmuiden, Netherlands)
- Jack Mottet (Entressen, France)
- Larserik Eriksson (Vasteras, Sweden)

What has happened this year:

1. The Scunthorpe-IJmuiden Exchange continued in February 1982 with a visit to Scunthorpe. A report is available from Vernon Brooke, (198 Frodingham Road, Scunthorpe, South Humberside. DN15 7NN), and a reurn visit is planned for March 1983.
2. In March (82) I heard from Jack Mottet telling me to expect a letter from a friend in the steelworks as Fos-sur-Mer proposing an exchange between Fos-sur-Mer and Newport. But the letter has not arrived — though I have seen Jack twice since March and asked him to remind his friend to write!
3. The British steel chaplains met together on 1st and 2nd November 1982.

November 1982

RAY TAYLOR

28 Old Hill Crescent, Christchurch, NEWPORT, Gwent. NP6 IJN. Telephone: 0633 421017

Gossner Mission

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Doc 7e

Report to the Annual Meeting 1982 - ECG News

The first issue of ECG-News appeared earlier this year. It has been distributed according to the mailing lists available. It was also send to members of CEC (Conference of European Churches). It was not possible to mail the second edition before the Annual Meeting, even though preparations are fairly advanced. The cooperation with Mr. Williamson, EPD Kassel, is excellent. There are three bottlenecks which create difficulties:

1. ECG-News needs the close cooperation of national representatives. It is very hard for editors to get the news for publication. If national representatives feel responsible to gather the information, translate it and send it to the editors ECG-News can serve its purpose to create links between the network. Besides the spreading of ECG-News in English there also should be someone on the national level trying to bring information into their own language and into the national network.

2. Typing and printing takes a rather long time, as we have to use the existing facilities which have to accept other priorities.

3. The mailing to individual addresses takes a lot of time and is rather costly. It helps very much, if the distribution to single persons can be taken over by a national network.

There was not very much response received after the mailing of the first issue. If you asked to be excluded from the mailing list, as they did not understand the English language all other comments received were positive an encouraging.

It appears difficult to finance ECG-News through subscriptions yet it may be still to early to come to a final conclusion.

Costs for ECG-News

Trial edition 1981 - Printing costs: DM 20,--

First edition 1982 - Printing costs: DM 171,99 / Mailing: DM 1.650,--
Allowance for telephone course: DM 120,--

Total expenses: DM 1.961,99

Not included are costs for editorial and secretarial work. These are accepted on a volontary basis.

Gerhard Klein

12th November 1982

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Report to the Annual Meeting 1982

As your representative I participated in two meetings of the Ecumenical Commission for Church and Society in the European Community.
Due to other engagements I could not participate in one meeting. The following press release of the ECCSEC executive committee in Strasbourg on 26/27 October1982 was published on the 28th October 1982. This press release adequately presents the range of activities, the relations in which ECCSEC works an which it wants to establish as well as an outline of its policy.

Press release. Meeting of the ECCSEC executive committee Strasbourg, 26/27 October 1982

1. Unemployment - and the ECCSEC is to try over the next year and a half to reach a common position on the ethical questions raised by the increase of unemployment in the Member States of the European Community, and thereafter pursue the lines taken by such a position with governments, parlimentarians and other social partners and groups at European and national level. This is the broad outline of a detailed programme proposed by the ECCSEC Executive at its recent meeting in Strasbourg (26/27 October 1982) which would involve a working group of people active with the Churches on the issues an manifestations on unemployment at a variety of levels holding three meetings. Discussion of this programme will now be the focal point of the ECCSEC's January Assembly meeting at which the Churches will be invited to grasp the specifically European dimension of this problem.

2. Work continues simultaneously on the ECCSEC's second priority concern: the Churches responsibility in matters of peace and security. In the year ahead the Ecumenical Association is expected to supply a paper on how these issues are experienced in Institutional Brussels (NATO, European Community); a comparative synopsis is to be commissioned of the statements made by the various ECCSEC Member Churches and Councils of Churches on this issue; and some work is to be done to review the concept ot detente contained in the Helsinki Final Action terms of North/South relations and tensions within the East/West polarisation and in terms of an "alternative security" (non-military).

The question of the content in general of ECCSEC's work with the Churches on various issues, and its relations to the organisations and Churches linked to it was discussed. The role of the Ecumenical Research Exchange (Rotterdam) here was considered to be essential for the ECCSES's Study work and it was asked that a meeting be held to clarify the structural links which would make the most of the potential research work ERE could preform for ECCSEC (covering EEC and the Council of Europe), the Churches' Committee on Migrant Workers (CCMWE) and the Joint Task Force (JTF).

3. The question of racism in Europe was raised, and the Executive Committee gave its support to the work the Joint Working Group on Racism (CCMWE/ECCSEC) was doing in this field. Another issue debated was the state of implementation and effectiveness of the EEC Code of Conduct for European companies operating in South Africa, and
4. it was decided to ask the Churches in the EEC Member States on the one hand, and the Churches in South Africa (SACC and Broederkring) on the other, to collect information on the present situation, evaluate it and report to the Executive Committee for its meeting next April, whereupon action may be taken with the authoriti responsible at European level. Meanwhile contact would also be maintained with the European Parliament which is currently tackling the question.

In the wake of the Conference of Western European Churches held in Interlaken earlier this month, the Churches are now awaiting the letter redrafted after the Conference asking them whether they agree to enlarge the mandate for ECCSEC' work

.../...

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on Church and Society issues. The reactions of the Churches will indicate to what extent ECCSEC's statutes need modification qua membership of Churches and Church Councils, and what extent the work programme needs to widen its scope so that the Council of Europe's work can be monitored in the same way as that of the European Community. The ECCSEC's Secretariat will explore the feasibility and possible role of a branch office in Strasbourg before next January's Executive Committee meeting. It will also prepare a brief interim report on Interlaken as information for the ECCSEC at its January Assembly, openly indicating the options for the future of the Churches' work in this area of the world, and contact will also be made with Churches and Council of Churches interested in joining in this work.

The Executive Committee was able to participate at the beginning of its meeting in one of the regular ECCSEC/OCIPE lunchtime encounters with Strasbourg Parliamentarians: on this occasion, "conscientious objection" was the subject of a lively debate.

Gerhard Klein

12th November 1982

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Doc 79

EUROPEAN SUPPLEMENTARY IN-SERVICE TRAINING

Progress Report

The Committee, George Velten, Marc Lenders, Karl Heinz de Jung and Brian Cordingley met twice during the year and also had various discussions in between. The present position is as follows.

Date

The Course has already begun and some students are involved in their preparatory work. The residential part of the course will be between 8th May 1983 and 6th June 1983.

Place - Trappes, Paris, a catholic community house with all necessary amenities. Administration by Danielle Morel.

Recruitment
There are 3 registrations from France, 3 from Britain and 2 from Finland, we are waiting to hear from W. Germany (Karl Heinz de Jung) and Holland (Harry As). What about Southern Europe?

Finance
We have received some support from the EEC and will expect a major subvention though less than the 300.000 B.fr. we asked for. We await a reply from the European Cultural Foundation. CICARWS decided not to support us on advice from the URM desk. The ECG executive proposes therefore to draw on itsavings.

Course Content

Preparation

1) Participants will produce a 5 -10 page essay under the following headings:

A i What is the main issue with which you are engaged in your work?

ii What are the reactions of the people among whom you work to this issue.

iii In what ways do the institutions of your society (Trade-unions, Government, Church, etc) respond to this issue.

iv Are there other issues you would like to raise which are relevant to your work.

B In what ways does the international dimension of modern living affect the people among whom you work?

2) Participants should then produce a 2 page summary of their essay for translation by 28.2.83.

3) Participants should take a course of study to begin to learn or improve one of the other 2 languages. (Does not apply to Finns!)

The content of the residential period will be as follows:-

Introducing Participants to one another (2 days)

Each participant would produce a wall-chart describing "What is important, positive and negative, in his/her country, in his/her URIM Work, and in what (s)he believes with his/her URIM friends.

Participants next would present their charts to one another, and get into groups and work out "What appears to be their common basis and the factors underlying their differences?". Findings would be shared and reflected upon in a plenary.

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The approach to the next steps of the Course would be discussed and finalised, and so would be the framework of a day and a week.

Sharing the research done by the Participants (8+4 days)

The individual researches would come under one of four headings, for example: in the world of WORK, in the world of COMMUNITIES, in the world of POLITICS, in the world of EDUCATION/CULTURE. Two days would be spent on the researches done ineach of the four worlds:

each piece of research would be presented, and clarification questions could be asked on the practice and the theoretical reflection behind it.

those having presented their research would meet and discuss at greater depth their practice and their theoretical reflection. Other participants would identify what they have learned about these types of involvement and the countries concerned, and what challenges they want to bring to their authors.

all participants would meet and share their thoughts, and next go back in two separate groups and write out suggestions to URIM workers, churches and other bodies involved in these issues.

Then a second step would be taken by the Course, as a lot is in common between these four"worlds". For example they require assessing situations, identifying allies and enemies, developing models for action, relating to God's purpose and his concern for men in this sphere. One day would be spent on each common dimension of URIM involvements in all four worlds. This could be done in the following way:

at the beginning of the sharing of theresearches, participants would appoint among themselves 2 or 3 observers for each common dimension to be considered. These observers would share their observations. A resource-person would be brought in and would be asked to challenge the observers and all participants. Their findings would be put down in writing form.

The agenda of a week's work

Monday to Wednesday lunch time
Thursday to Saturday lunch time) the above programme

Wednesday afternoon and evening: visiting works, neighbourhoods, UIRIM people in the Paris region, etc.

Saturday afternoon and evening, Sunday: free for private or collective initiatives and occupations with or without French organisations.

BLC/EB

10.11.82.

Gossner Mission

IH-82
Doc 7h

COMMENTS ON BRUSSELS CONFERENCE FOR UNEMPLOYED PEOPLE

Organisation - This was made much easier by having a committee and I think justified the expense of committee meetings. The committee was a very good one.

Recruitment - There was no difficulty whatever in getting people to participate. Inevitably the people who came were more articulate than the average, and some groups cannot resist sending organisers. However they were a great group with a mass of personal experience of unemployment. We heard nothing from Austria and we lost 2 Italians in transit.

Finance - Local groups contributed to thefares and EEC money should cover most of the other expenses.

Interpretation - Thanks to help from the Ecumenical centre we were able to recruit a full team of part-time interpreters for 1½ days and the EEC Commission provided the rest.

Accommodation - The main conference centre Ter Nood was perfect. The EEC Commission building was overwhelming and offensive in its spendour but it gave us the possibility of simultaneous translation. Delegates needed a bit more preparation for it.

Content - There will be a full report of the conference in about a month.

Effect - The effect on the participants was one of raising hope and consciousness, even though the dimensions of the problem were seen to be even greater than they had realised. There was also a commitment to get organis at local, national and international levels. (See Joint Statement).

Follow-up It is necessary to develop organisations and networks of unemployed people who will be credible as representing the real demands of unemployed people and who will forcefully present those demands to society. UIM agencies should put their energies into this development. In some countries it will be possible to do so in collaboration with the Trade Union movement, in other countries the churches may need to do it alone, depending on the current involvement of trade unions with unemployed people. As a first step in this there is to be a national congress for unemployed people in Frankfurt 2-5 Dec. 1982 and they have invited fraternal participation from other countries.

Future west european conferences for unemployed people should be for people who represent regional or national groups or else a major demonstration marching on the Common Market Headquarters, like the "poor" farmers do.

I propose that we ask our national delegations to get involved in the development of national networks and organisations for unemployed people, and that national UIM representatives should meet in June 1983 to report progress and plan the next steps at the west european level.

Brian Cordingley.

BIC/EB
10.11.82.

Gossner Mission

Urban Industrial Mission is the name we use for the Churches' contacts with industry and the various aspects of our cities and towns, such as trade unions, young workers, unemployed people, immigrant groups, bad housing, poverty and so on. The Churches all work together on this, and although it is run by the Churches it is for everybody, whether they are Church people or not.

The European Contact Group on Church and Industry is a group that brings together from all over Europe (East and West) Urban Industrial Mission people, so that they can learn from each other, and work together on common problems. They are also in touch with other European Church organisations and with European Trade Unions and the Common Market Commission.

The European Contact Group on Church and Industry is organising an international conference for a group of people with recent experience of unemployment with participants from Italy, Germany, Belgium, Holland, Great Britain, France, Austria and Switzerland.

The Aims of the Conference are:

- Helping unemployed people to recognise the common international nature of the problem.

- Discovering together the strengths and needs of typically unemployed people.

- Discovering concrete ways forward.

- Discovering and working out ideas for social action which can be shared with other groups.

The conference will take place from 4th - 8th October, 1982 at Ter Nood, Overijse and the EEC Commission.

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PROGRAMME

Mon 4th Oct.	4 - 6 p.m.	Registration, welcome introduction of staff.
	7.30 p.m.	Introductions -
Tues. 5th Oct.	9.30.12.30	Two language groups compare and contrast experiences from different countries. discovering strengths and needs.
	2.00. 6.00	Two language groups share information about what is being done in different countries to help unemployed people.
	7.30	Single language informed groups review the day.
Wed. 6th Oct.	9.30 12.30	Two language groups study a summary of a paper on the effects of long term unemployment. Discover community strengths and needs.
	2.30 4.00	(In Brussels) Groups report and raise main points from 2 language groups
	4.00 5.30	Talk and discussion "The Economic Causes of Unemployment".
Thus. 7th Oct.	9.30 11.00	Talk and discussion "EEC social policy to help with problems of unemployment.
	11.00 12.30	Working out what we want to say to EEC people and others.
	2.00 5.00	Discussion with EEC and E.T.U.C. people and others on the strengths and needs of unemployed people in relation to EEC policies.
Fri. 8th Oct.	9.30 12.30	Prepare a joint report and review the conference and look to the future.

Gossner Mission

List of participants of the Conference for Unemployed People, 4-8 Oct. 1982

Belgium:

Graas, Horace, 24 av.A.le Nôtre, -B-1410 Waterloo

French:

Arment, André, 183 Rue St.Julien, Fraternite-de-Rouen

Deronne, Eugene, 18/11 Rue St. Louis, Roubaix 59100

X Faba, Jean-Paul, 106 Bd.de Belfort, 59100 Roubaix

Helin, André, 167 Rue Jules-Guesde, 59150 Wattrelos

Honore Jean-Marc, 302/1 Rue Jean-Jaures, Croix 59170

Germany:

Brackhahn, Hans, Lettow-Vorbeck-Allee 99, D3000 Hannover 91

Cain, Jaqueline, PF 690464 D3000 Hannover 61

Chmielnik, Martin, Gaussweg 2, 3306 Wendhausen (Lehre 4)

Lämmerhirt, Karl, Kallstadter Str. 127. D 6700 Ludwigshafen/Rhein

X Metzger-Weyreter, Helmut, Arbeitslosen Zentrum Hannover, Lange Laube 22, 3000 Hannover 1.

Schweden, Jutta, Hochstrasse 22, 5600 Wupper tal 1

Great Britain:

Conwell, Sonya, 58 Norton Road, Syke, Rochdale QL 12 OBJ Lancashire

X Cordingley Brian, All Saints Vicarage, Rochdale OL12 OES

Fletcher, Godfrey, 39 Tavistock Road, Rochdale, Greater Manchester.

Van Toren, Adrian, 26 East Crescent, East Dene, Rotherham, S65 2 RT

Turner, Frank, 28 Exeter Road, Flat 3, Bootle L.20.

Wade, David, 96 Haven Rd. Fazakerley, Liverpool 10

Italy:

Capone, Lucio, Via Gramsci 26, 10066 Torre Pellice (To)

Gardiol, Giorgio, Viave Rimembranza 29, 10064 Pinerolo.

The Netherlands:

Bosch, Lies, Groenstraat 7, 5368 AL Haren (N.B.)

Van Gerven, Ingeborg, Van Lennephof 31, 5346 RT Oss.

X Collignon Henk, Landpoorstraat 1, 3211 AT Geervliet

De Goede, Hilbert, Sevenumstraat 13, 6845 HS Arnhem.

Hettinga, Johan, Jan v. Riebeeckstraat 16, 6828 SC Arnhem

X Moerdijk, Wim, Van Ostadelaan 12, 3181 HS Rozenburg.

Switserland:

Delfosse, André, 14 Rue du Clos, 1207 Genève

Pury Ariane, 7 Rue Jean-Jaquet, 1201 Genève

(X - Steering committee).

Gossner Mission

JOINT STATEMENT FROM A CONFERENCE FOR PEOPLE WITHOUT PAID WORK, convened by the European Contact Group for Church and Industry 4 - 8. 10. 82.

Our experience is: that the problems of unemployment are more severe among young people, older people, women and handicapped people or people with poor health.

: most resources are directed towards young people whereas the trauma is greater among older people, who have learned over the years to value themselves in terms of their work and suddenly find themselves without work, without social value and without hope for the future.

: that many elements in the community despise us as spongers.

: that, with some exceptions notably in the Netherlands we are harrassed and treated with disrespect and inhumanity by social security agencies.

: that in consequence we become depressed, ashamed, isolated, ill and even dishonest.

Our demands are:

1) To the Common Market structures:

A. That the social fund should make itself available to areas of greatest need by providing people who will sensitively act as liaisons between projects run by unemployed people and the necessary bureaucracies.

B. That legislation for migrant workers should apply equally to community and non-community workers.

C. That work in one community country should qualify people for benefits in any other community country.

D. That the amount, and period of, and conditions for unemployment benefits should be harmonised up to the level of the best in the community. That the style of social security agencies should be harmonised much better than the best in the community.

E. That social and economic policies of the EEC should recognise that the causes of unemployment are largely structural and not cyclical. Vocational training leading to unemployment is useless and psychologically damaging.

2. To Governmental agencies: as above and

F. The control of unemployment is by every moral standard more important than the control of inflation.

G. Actions against moonlighting should be directed primarily against employers rather than workers who simply give way to the pressures of poverty.

H. That the costs of social security should be removed from the employers on to the taxation system. Let the robots pay for the workers they displace.

3) To Trade Unions:

I. If you wish to avoid a total break between the employed and unemployed you must reorganise yourselves urgently to help and organise unemployed people.

4) To the Churches:

J. Provide the structures whereby unemployed people can organise themselves locally, nationally, and internationally.

5) To all the power structures:

K. Use your responsability to create understanding and respect for unemployed people who find themselves bearing the shame that belongs to the community.

Gossner Mission

A77-82
Doc 7-

CCMWE, General Assembly 1982, Athens May 7-14

A PROPOSAL FOR PROGRAM OF ACTION AND PRIORITIES 1982-84

Mandate

THE CCMWE ASSEMBLY, MEETING IN GREECE, RECONFIRMED, ETC.
This new program should be based on the same principles and general policy as set out in the Preamble for the program of 1980-81 accepted at the Portugal General Assembly.

General remarks

The priorities for program and action rise not only out of our general commitment to the migrant issues but also out of some very specific phenomena in Europe today, namely:

- the rising rate of unemployment, North and South;
- the conscious use of clandestine labour force, to support the present economic systems;
- the increasing influx of migrants and refugees from outside Europe; (illegal)
- the unwilligness of receiving countries to accept immigrants as permanent residents and the (reluctance to see) multicultural societ developing
- the urgent need to prevent and counteract governmental policies and social pressures which provoke remigration.

Priorities

1. Political Rights for Immigrants

This should be an action-oriented Working Group which should focus its attention and action on the issue of immigration law. It is necessary to develop a concensus at the European level. This presupposes the support of national governments. The Group should coordinate and influence programmes on the European level and promote member Church action on the national levels.

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2. Combat Racism in Europe

The present economic structures are conducive to an increase of open acts of racism against immigrants whose socio-economic position is consequently weakened. There is also an increased tendency towards xenophobia. Cultural and educational factors reinforce this dangerous development and governmental and other regulations create an institutional framework for wide-spread legitimised racism.

A working Group should integrate theological and ideological research done e.g. within the PCR, with an aim towards practical action on parochial, national and regional levels. (This is a joint activity of ECCSEC and CCMWE)

3) Documentation and Research

The importance of getting access to documentation and Research relevant to our priorities has been stressed several times during this Assembly. We therefore put it to the Officers Meeting to establish or increase cooperation on documentation with European agencies like the EEC, CEC, ECCSEC and ERE. This could also be of use to programs of member Churches.

4) Pastoral Concerns

Remembering the reports from the Niebfrauenberg and Bad Boll consultations, we find it necessary to implement that process in national and sub-regional contexts. The recommendations from those consultations should be taken as the basis for these programs. Items to be dealt with could include ; Christians living in a minority situation, diaspora Church problems, religious identity.

5.1. Returning Migrants —

The main theme of this Assembly has been Returning Migrants. We have studied and discussed various papers, among others the report from the Working Group on Returning Migrants. The research process must go on. Drawing upon experiences

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It is vital to remember, however, that remigration should always be a free decision of the individual without any pressure - legal, political or other.

5.2. Disabled Migrant Workers

Many migrant workers - for different reasons - become disabled while working in industrial societies and can no more earn their living. A Working Group should collect relevant information, investigate current legislation and practice, related to handicapped migrant workers. It could also bring about a consultation process together with persons involved

6. Christian Minorities in Turkey and the Middle East

The Christian Churches in Turkey/the Middle East are under pressure and need the support and understanding of their sister churches in Europe. These have the tasks of supporting the rights of Christians in Turkey/the Middle East. They should develop appropriate policies for supporting them in their diasporic situation in Europe, this should be a major concern of the CCMWE for as long as there is no other Church body or organisation assuming responsibility for this matter on a European level.

7. Islam

A Working Group should pursue the dialogue process promoted by the book "Christians and Muslims in Dialogue" which has been accepted by this Assembly feed-back from member Churches that have used it. The Working Group should also discuss Muslim civil law (sharia) in relation to European legislation. This should be done together with Muslim representatives.

Gossner Mission

AM-82
Doc 7i

Churches Committee for Migrant Workers (CCMW)
Seventh General Assembly May 1982 Thessalonika and Athens

1. This is a report of the work CCMW and its General Assembly, and its relation to our work

2. The first area of common interest between us is the question of solidarity and tensions between workers of the host country and migrant workers. The european labour market, across both sending and recieving countries has become the main focus of migration problems, after being in the background for a long time.
Labour migration, originally a question of "how long"?, has now become for greater number of those involved including the families a new standpoint. Until recently problems outside the work place (education, neighbourhood issues, integration) have the main concern. Now the lack of work in the recieving countries has made concrete the question of the meaning of migration.
For example, in F.R.G. where there has been a total halt of new migration since 1973 we now have new devices to force their return to their home country, which further diminishes the host nations political credibility. At the time of the stopping of migration, some security was given to those who remained. This was accompanied by a political tendency for migrants and their families to integrate. At that time there was a minority who returned to their home. This re-migration is now seen by some politicians as a solution to the host countries' problems.

3. CCMW saw the importance of the question of re-migration as a solution of the problem, and made it the main theme of the Assembly. Representatives of 17 european churches (anglican, protestant, orthodox) took part, with quests from the Roman Catholic church and E.C. institutions.
Preparatory local studies and local conferences in villages with returned migrants were held to help participants understand the problems. The Conference Report shows many of the difficulties of returned migrants, eg the search for employment, health, education, family problems, tax and social insurance problems and especial problems of adjustment for children.

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Therefore we came to the main objective of the Assembly, that is the right to stay in their host country. The church should encourage migrants to stay, inspite of economic and other pressures. The situation in their home countries is no better, especially with regard to employment, and social security.

4. Inequalities particularly strenghen the problems of migration, eg if a migrant cannot find a new job when the present one is harming his health, he may soon loose it and he is then obliged to return as a sick person. This flood of returning migrants in the coming years cannot be stopped, inspite of a reduction in employment opportunities in the home country.

A list of proposals was drawn up, which is based mainly on the experience and demands of returned migrants and their organizations in Greece, Italy and Spain, including:

(a) Economic Activity in host and home countries. The following could help: self help organizations for returned migrants, regional develpment funds, quotas and price guarantees for agricultural production, improvements in the infrastructure and land reform, credit assistance for normal business and cooperatives. Small business in rural areas, trade and craft industries, where the returned migrants are particularly active; also investment support and guarantees for those migrants who wish to stay in the host country for many more years. Unused public and church (monastery) lands could be used.

(b) General Matters
improved information on customs duties; social, health and accident insurance for migrants; acceptance of their professional training; assistance in the integration of children in the education system of their new home country; training for Social Workers in these problems.

(c) Political Measures
Departments to serve returned migrants, help to represent them, information and support in using the E.C. rules on free movement of labour, international treaties on cooperative enterprises.

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(d) Social advice and Education help for families

(e) Responsibilities of the Host Country towards those migrants willing to return; covering:
detailed advice (information and check lists), preparatory help courses, legal assistance to protect their property in the host country before and after returning; a change in the programs of the Cultural Attachés in the home countries to assist returning migrants more than the elites; legal protection of the option to return to the host country (for all the members of the family) within 1 - 3 years.

(5) The complexity of the problem of returning migrants has caused the CCMW to place it high on the list of priorities for the next years. Studies on the projects on returned migrants in particular countries, and of disabled people before and after their return.

(6) As well as the main theme other issues were:
political rights for migrants, Xenophobia, pastoral concerns, migrant women, the situation of Christian minorities in Turkey and the Middle East, the Chritian-Moslem dialoque.
The ECG should accept the offer of cooperation, especially in those areas where the employment or unemployment of migrants is involved.

K. Struppek

Gossner Mission

AM-82
Doc 7j

TIE Report
==========

TIE (Transnational Information Exchange - Europe) is a western european network for exchange information on TNCs which collaborate with some national union and christian groups to promote discussion and debate on the effects of corporate power and in order to encourage positive and political alternatives within the labour movement.

In '82 TIE is organized on three task forces:
- Auto task force
- Telecoms task force
- Agribusiness task force

Researches and political work are made by 9 "key groups" in Belgium, Denmark, Germany, Italy, Netherland, Spain, Switzerland, United Kingdom.

TIE work is coordinated by a continuation group (which meets at least once a year) and an Annual meeting (next will be in Amsterdam in December) and through the TIE office in Amsterdam.

In November '81 TIE gave an important contribution to the world consultation on TNC's of WCC.

TIE is also the editor of a bulletin. In '82 there are two issues: n° 10 on"Churches on TWC's" and n° 11 on "Plant closures"

ECG subside TIE activity by a grants of 3.000 SFr.for this year in order to permit a meeting of auto workers in the context of the auto-task force program. This meeting will take place in Amsterdam in December and includes also shop-stewards of new technology and agri-business pesticides.

TIE ask also for a grant of ECG for a publication on international and national trades unions structures.

Personal request

I have some difficulties (time. language) in continuing my liaison with TIE. Therefore I ask to be replaced. Of course I will continue my liaison with the Italian key-group of TIE

Gorgio Gardiol

Gossner Mission

Am-82
Doc 7k

FRENCH - ITALIAN EXCHANGE
==========

At Sommieres centre (in South France) it was held the meeting between 18 italians and 22 french workers in 20 - 23 may.
Two main themes of the encounter: Mitterand's socialism (one year after the elections) and a reflection on social history of the Bible's people.
A french report on the encounter is available.
Next exchange will be in Italy from 12 to 15 of may '83.
ECG is requested for a grant for travel expenses of the workers participants.

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GM-82
Doc 9

Solidaritätserklärung

Die in Josefstal bei Schliersee versammelte Jahreskonferenz der "Europäischen Arbeitsgemeinschaft Kirche und Industrie (ECG)", an der dieses Mal Vertreter aus 16 Ländern teilnehmen, hat erfahren, daß Sie heute eine Demonstration und Protestversammlung gegen Arbeitsplatzvernichtung abhalten.
Sie erklärt dazu:
Wir möchten all jenen,die heute um ihren Arbeitsplatz kämpfen, unsere Solidarität bekunden.
Wir haben in unseren Ländern mit ähnlichen Problemen zu kämpfen. Wir verstehen Ihre Sorgen und Nöte. Weil wir wissen, daß es sich um internationale Probleme handelt, ist auch internationale Solidarität nötig.
Wir hoffen, daß die internationale Solidarität dazu hilft, daß Instrumente entwickelt werden, die aus der Krise herausführen.
Wir erwarten von den Unternehmern, daß sie ihre Probleme nicht auf dem Rücken der Arbeitnehmer lösen, sondern sich ihrer sozialen Verantwortung bewußt und sich um die Erhaltung und Neuschaffung von Arbeitsplätzen bemühen.

Für die "Europäische Arbeitsgemeinschaft Kirche und Industrie"
Das Exekutivkommitee:

André LEENHARDT, FRANCE
Gerd Anne AARSET, NORWAY
Manfred BERG, F. R. G.
Mike WEST, Great BRITAIN

Gossner Mission

North American Coalition for Human Rights in KOREA /KEY CONTACT

110 Maryland Avenue NE, Washington, DC 20002 • (202) 546-4304
"Korea-phone" (202) 546-NEWS • Telex 292001 HR WASH

Mailing No. 53
October 4, 1982

Dear Friends:

Thanks for all your efforts to stop the Commerce Department's licensing of SHOCK BATON exports to Korea. Your loud and timely protest persuaded the Chun regime to withdraw its request for the sales. Even if Chun cannot hear the cry of his own people for their rights, at least he heard our outcry -- and extricated the Reagan Administration from a policy dilemma. Impaled firmly on the twin horns of the Commerce and State Departments was the question of whose advice on human rights prevailed. Thanks to Chun, that question remains, but at least sales to Korea should be stymied for a while. What a pity the Reagan Administration had to be helped to a decent posture on human rights by such an unseemly ally.

More trouble, however, is brewing on the labor scene in Korea. The sole remaining democratic union--at the WUONPOONG TEXTILE CO. in Seoul-- is under unbelievable attack. Since September 23, gangs of men, reportedly from other companies belonging to the same KUKJE GROUP (one of Korea's five largest conglomerates; 1980 sales, $1.4 billion) attacked women workers at Wuonpoong demanding that they close their union "before the factory is closed like Control Data." Busloads of police are also said to have been involved. On Sunday, Sept. 26, four union leaders were fired. Monday, at noon, the union president, Miss Chung Son-soon, was picked up by plainclothesmen, beaten unconscious and dumped at 4:00 a.m. the next morning on the outskirts of Seoul.

For three days, Sept. 29 - Oct. 1, six hundred women occupied the Wuonpoong factory in a sit-in/hunger strike demanding an end to this violence and the reinstatement of the union officers. Family and religious leaders were prevented by a barricade of police and unidentified males from entering the factory to visit them. By Friday morning, police tear gas and an attack by a mob of men had ended the hunger strike. Gangs of men rampaged through the factory beating women and destroying the union offices. According to Reuters Press, the union reported more than 100 women were hospitalized as a result.

With no place to turn, the Wuonpoong women have taken refuge at the Young-dong-po Urban Industrial Mission office nearby, which had already been the target of a government attack because of its alleged role in the closing of Control Data. A sign on the factory gate, placed there with government support this morning, reads, "Drive out the UIM! They are threatening our existence."

What can be done? We must let the company know that such violent acts will make their products hard to sell in the U.S. and Canadian markets. Would you please send letters or cables of concern to: Mr. Yang Chung-mo, President, Kukje Group, P. O. Box 747, Seoul, Korea (cable: KUKJECO SEOUL). Or you might telephone the nearest Kukje company office (New York (201)460-7120, Chicago (312)663-5805, Los Angeles (213) 979-3700, Toronto (416)667-0991.)

Thanks, as always, for your abiding solidarity with the people of Korea.

Pharis

Gossner Mission

Kim Chai-choon, Honorary Chairperson • Peggy Billings, Chairperson • Pharis J. Harvey, Executive Director

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Gossner Mission

Budget Expenditure (in Sfr)

real expenditure for 1981 (approximate figures)		Budget 1982	
1. local programs			
a)			-.-
b) migrants	5oo.-		-.-
2. European Programs		1. European programs	
a) shop stewards	-.-	a) shop stewards	5.5oo.-
b) steel	1.ooo.-	b) steel	4.ooo.-
c) energy	-.-		
d) French-Italian Exchange		c) South European programs	6.ooo.-
e) Italian-Spanish	8oo.-		
f) study tour	-.-	d) study tour	6.ooo.-
g) east-west-exchange	3.8oo.-	e) East-West-exchanges	9.ooo.-
h) training	-.-	f) training	3.ooo.-
i) consultations Brussels	1.57o.-	g) consultations Brussels -liaisons -	5oo.-
k) TIE	4.5oo.-	h) TIE	4.5oo.-
l) unemployment	26o.-	i) unemployment	1o.ooo.-
y) urban mission (Les Grottes)	1.ooo.-	k) urban mission conference Rotterdam preparation	1.ooo.-
		l) migrant projects	1.ooo.-
3. Program staffing	9.5oo.-	2. Program and development staffing	1o.ooo.-
4. Contact group expenses		3. Contact group expenses	
a) annual meeting	6.ooo.-	a) annual meeting	1o.ooo.-
b) office, secretarial help	1.o6o.-	b) office, secretarial help	2.ooo.-
c) executive, representation	1o.ooo.-	c) executive	13.ooo.-
		c) liaisons	3.ooo.-

Gossner Mission

	report	39.990.-		report	88.500,-
5.	Information and Documentation	-.-	5.	Information and Documentation	
	a) newsletter	-.-		newsletter	3.500,-
	b) Velten report	5.000.-			
	Su:	44.990,-		Su:	92.000,-

Manfred Berg
Berlin 18.5.1982

Gossner Mission

A) Financial Situation at November 2nd 1982 (in Sfr)

Account Number	10.1946.10/0	44.443,95 +
	30.901757	14.598,85 +
cash		0,0
		59.042,80 +

B) Budget income (in Sfr) November 2nd 1982

INCOME	Budget	income	expected income	proposed budget 1983
1) WCC	50.000,-	46.125,-		46.000,-
2) Members				
a) Norway	300,-	156,03		150,-
b) BRD	5.000,-	2.436,-	2.400,-	5.000,-
c) Great Britain	3.500,-	2.706,60		3.000,-
d) Switzerland	2.000,-	3.000,-		2.000,-
e) Italy	300,-	0,0		300,-
f) Finland	1.000,-	2.000,-		2.000,-
g) Netherlands	2.000,-	0,0	2.000,-	2.000,-
h) Sweden	1.500,-	0,0	1.500,-	1.500,-
i) France	150,-	97,-		100,-
k)				
l)				
m)				
n)				
Sfr	65.750,-	56.520,63	5.900,-	62.050,-

Gossner Mission

C) Budget expenditure (in SFr) Nov. 2nd 1982

	1982 expenditure	1982 expected expenditure	Proposed budget 1983
1. European Programs			
a) shop stewards'conferences	o,o [1]		2.ooo,-
b) steel	1.116,25		2.ooo,-
c) South European programs	4.843,2o [2]		5.ooo,-
d) study tour	o,o		6.ooo,-
e) East West exchanges	4.61o,33		5.ooo,-
f) training	1.47o,o5		1o.ooo,-
g) consultations Brussels (liaisons)	329,35		-.-
h) TIE	7.5o4,- [3]		3.ooo,-
i) unemployment	3.878,-		5.ooo,-
k) conference Rotterdam prep.	696,o5		5.ooo,-
l) Migrants' projects	1.1o5,6o		1.ooo,-
2. Program and development staffing	12.116,- [4]		5.ooo,-
3. Contact group expenses			
a) annual meeting	322,6o [5]	1o.ooo	1o.ooo,-
b) office, secretarial help	488,78	1.6oo,-	1.5oo,-
c) executive, representation	14.678,5o	1.ooo,-	13.ooo,-
d) liaisons			3.ooo,-
4. a) Information and documentation	o,o [6]		3.ooo,-
		amount of expected expenditure 1983	79.5oo,-
		amount of expected income 1983	62.o5o,-
		deficit	17.45o,-

1) insummary a plus fo Sfr 33,75
2) expected repayment Sfr 1.5oo.-
3) 4.5oo,- Sfr for 1981
4) rest 8.947,6o for 1981
5) rest 1981
6) income Sfr 1o,-

Gossner Mission

EUROPEAN CONTACT GROUP ON CHURCH AND INDUSTRY

COMMUNAUTE DE TRAVAIL EUROPEENNE EGLISE ET SOCIETE INDUSTRIELLE

EUROPAISCHE ARBEITSGEMEINSCHAFT KIRCHE UNE INDUSTRIE

Bank : Schweiz. Volksbank
Bahnhofstrasse 53, 8001 Zurich
Konto-Nr. 194610

From the treasurer P. Strauss
5, Acacias
1227 GENEVE

To the constituency,

executive and staff

Geneva, march 16th 1981.

Dear friends,

As most of the contents of this letter will deal with financial matters, the executive asked me at its last meeting of february 23rd - 24th in Zurich to send you the following news :

you find enclosed the budget for this year and the two coming years. The figures on the income side have to be considered as goals which can only be reached if every member of ECG makes a considerable effort. The figures are comparable to some peaks of Swiss mountains. Keep being courageous !

On the expenditure side the figures represent the outmost limit of what we could spend. We have to save money wherever we can. Every project is requested to find its own financial ressources wherever it can.

At the beginning of last month we received a letter from G. Todd. . . . and US $ 23'000.- on our bank account for regional projects and ECG activities. We are free to use this money according to our own priorities.

As you know, the URM-desk receives"few or no contributions designated toward the European regional askings and is restricted by the donors from using much of the.. .. undesignated giving toward the European and North American askings" (quotations from G. Todd's letter). Nonetheless, the URM-desk is making big efforts to give a proportion of the other undesignated giving toward the European askings which is equal to or more than the proportion of undesignated giving allocated to the other regions" (Asia, Africa, Latin America).

"It is difficult to predict at this point how much more we are going to be able to produce toward the Europe regional askings during 1981. We want to continue to encourage ECG to seek financial support for its programs and the coordinating work of its Executive Committee through approach to local and national groups which it exists to serve. A number of these groups have quite large budgets. The extent that ECG is actually of service to these groups should be increasingly reflected in the amount of support of ECG which these groups are prepared to contribute."

Finally, G. Todd lets us know that he has sent the full amounts requested directly to all the national projects on our list except for Greece.

./.

Gossner Mission

As far as the 1982 asking list is concerned it is under preparation now. If you have a project in one country or a regional one which you would like to bring on the list please send me a short and precise description indicating also the amount of money you would like to ask for, by april 20th at latest.

At the meeting mentionned above the executive has thankfully accepted the British members' invitation to hold the annual meeting 1981 in Southern England. Dates : 25th to 31st of october. The executive proposes to hold a one day workshop on Lucas Aerospace, thinking that the initiative taken by workers of that big company would give us the opportunity of studying many aspects such us workers' participation in decisions concerning production programms, company policy, production of arms or socially useful products etc.

Your executive does not want to impose this subject on you. If you would like to make other proposals for the workshop, please do not hesitate to let the executive know before its next meeting on may 4th and 5th.

That's all for today ! With our very best wishes for you personally and your work.

Sincerely yours,

Pierre Strauss

Pierre Strauss

Gossner Mission

EUROPEAN CONTACT GROUP ON CHURCH AND INDUSTRY

COMMUNAUTE DE TRAVAIL EUROPEENNE EGLISE ET SOCIETE INDUSTRIELLE

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Pierre Strauss

Gossner Mission

Budget expenditure (in SFR)

1981 - 83

	1981	1982	1983
I. local programms (total)	47'500.-	47'500.-	47'500.-
a. Pinerolo (I)	10'000.-	10'000.-	10'000.-
b. SCAT GB	9'000.-	9'000.-	9'000.-
c. Coventry workshop GB	10'000.-	10'000.-	10'000.-
d. Migrant workers	8'000.-	8'000.-	8'000.-
e. young workers Athens	1'500.-	1'500.-	1'500.-
f. UR mobility project,Haugtun (N)	9'000.-	9'000.-	9'000.-
2. European programms (total)	62'500.-	83'500.-	65'500.-
a. shopstewards	6'500.-	6'500.-	6'500.-
b. steel exchange	5'000.-	5'000.-	5'000.-
c. energy	1'500.-	1'500.-	1'500.-
d. french italian	3'000.-	3'000.-	3'000.-
e. italian spanish	2'000.-	2'000.-	2'000.-
f. regional links	9'000.-	10'000.-	12'000.-
g. East west exchanges	6'000.-	16'000.-	6'000.-
h. training	4'500.-	4'500.-	4'500.-
i. consultation in Brussels	1'500.-	1'500.-	1'500.-
k. TIE	4'500.-	4'500.-	4'500.-
1. unemployed workers	11'000.-	11'000.-	11'000.-
m. general workers'exch.	8'000.-	8'000.-	8'000.-
n. Nordic study tour		10'000.-	
3. Programm staffing (total)	25'000.-	25'000.-	25'000.-
a. salary taxes pension			
b. office secretariat travel	25'000.-	25'000.-	25'000.-
4. Contact group expenses (total)	30'000.-	30'000.-	30'000.-
a. annual meeting	15'000.-	15'000.-	15'000.-
b. office secretarial help	3'000.-	3'000.-	3'000.-
c. executive + representation	12'000.-	12'000.-	12'000.-
5. Information documentation			
a. newsletter	3'000.-	3'000.-	3'000.-
Total	168'000.-	189'000.-	171'000.-

Geneva, march 16th 1981

Pierre Strauss

Gossner Mission

Budget income (in SFR)

1981 - 83

	1981	1982	1983
1. WCC	82'000.-	77'500.-	65'000.-
Norway	2'000.-	2'000.-	3'000.-
Germany BRD	4'000.-	5'000.-	6'000.-
Great Britain	3'000.-	3'500.-	4'000.-
Switzerland	2'000.-	3'000.-	4'000.-
Italy	300.-	400.-	500.-
Finland	2'500.-	2'500.-	3'000.-
Netherlands	2'500.-	3'000.-	4'000.-
Sweden	5'000.-	5'000.-	5'000.-
Denmark	1'000.-	1'000.-	1'000.-
other countries	3'200.-	3'500.-	4'000.-
2. UPC USA	4'000.-	2'000.-	-.-
3. other donor agencies			
a.			
b.			
c.			
d. 10 % on projects	11'000.-	12'100.-	11'300.-
4. % of UIM Network	14'500.-		
	137'000.-	120'500.-	110'800.-

Geneva, march 16th 1981.

Pierre Strauss

Gossner Mission

Budget income (in SFR)

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Gossner Mission

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Geneva, march 16th 1981

Pierre Strauss

Gossner Mission

European Contact Group on Church and Industry
Communauté de travail Européenne Eglise et Société Industrielle
Europäische Arbeitsgemeinschaft Kirche und Industrie

Regional Group
for Urban and Industrial Mission
related to the
World Council of Churches,
150, Route de Ferney, 1211 Geneva 2

Bank: Schweiz. Volksbank
Bahnhofstrasse 53, 8001 Zürich
Konto-Nr. 194610

From the chairman Gerhard Klein
Sozialpfarramt
Postfach 410.260
Wilhelmshöher Allee 330
D-3500 Kassel

7. Dezember 1978

To all participants of
the a.m. 1978 of the
European Contact Group
an Church and Industry

Dear friends,

when we come home from the a.m., we find all the work we left and some more added to it, waiting for us to attend to. But it always takes some time to find back to the usual routine. Some may readjust quicker, other take longer. I always find my thoughts driftig back to our conversations and discussions. Dizzy November days back home almost make those bright days in Grans appear unrealistic. We had been very lucky with this place and the most beautiful weather.

It was good that we had the whole Friday for our business session. But even this could not permit a relaxed discussions. The need to get "things done" again put too much pressure on us. It is also a fact - I think - that we are all so very much engaged in our work, at home and in ECG, and we all have our experiences with our frustrations, the obstecles we are fighting being like windmills. This experience creates a special tension inside, the longing for the Kairos to be now being confronted with the dispair, the Kairos might still be far away. So while our minds are quite awake, our emotions are also fully tied into.

The business meeting came to a rather sudden close. We just managed to finish before dinner. It should not have been so abrupt that we hardly had time to review the days we spent together. It is not easy to bring about a balance between a relaxed discussion and efficiency. Shouldn't we try to achieve both? What can we (and what can the chairman) do to improve this?

I also did not get the time I wanted to thank those who in particular had put such a lot of work into our meeting. Brian was extremely busy, doing a secretary's job, helpingon the organisational side, keeping contacts with Madame and her helpers as well as participating in the "pick up service". André as the host had many obligations, too, which he delt with in a very competent way. And there was John, of course, our staff, who also kept things roling. It was very good that we had Sara with us. Her presence added a special meaning to our encounter. There was this growing spirit of togetherness and cooperation which enabled us to deal with many problems so well. So once again many thanks to each of you.

Gossner Mission

There are tasks ahead of us, decisious which have to be put to work. Commissions, staff, members and the executive took responsibilities. We are expecting results next year.

There are always contacts between the a.m.s. But I would like to invite you to share ideas with the executive when you think it's worthwile. In particular it would be good to be able to learn about experiences in the fund raising. Sucess may encourage others, bad experiences can become part of our learning process.

We decided on an extended meeting in 1980. A few ideas were mentioned and a framework was set up and a committee was put to work. There are many things to be considered. Your contribution could be more important than you think. So please, pass it on.

Next year's a.m. shall propably take place in Agape, Italy. Some lines were also already drawn this year. I personally would like to have the a.m. relaxed and efficient. Optimistically I think we can improve on both.

There is the suggestion to have a Bible study by Andor Muntag, for which we should have plenty of time. The repetitions of the work with case studies was suggested. I hope that we can do some more evaluations on this year's. Are there any suggestions for topics for next year?

Do you have other suggestion for our a.m.? Be sure that your comments are most wellcome.

During the year I wrote to you about Korea. Now I learnt that Rev. Cho Hwa-soon, UIM minister in Incho , was arrested in Pusan City. She is a very brave fighter for the workers' rights, a person who deserves our greatest respect and support. The workers in the Dong il Textile factories are manly female. Once I could join their meeting. Women are suffering in particular in the process of industrialisation and in industrial society. I wounder whether we are fully aware of this and of the challenges we too have to meet here.

I hope this letter will reach you not in the hectic of work but in a more relaxed moment, as we sometimes are able to enjoy around Christmas and New year. Therefore I would like to add - as the Englishmen say - the season's greetings, wishing you Shalom, peace and a good year.

Yours truely

Gerhard

Gossner Mission

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Diocese of Manchester

Telephone 061-832 5253 (4 lines)

Board for Social Responsibility

Chairman: Revd. Canon J. Rogan M.A.

27 BLACKFRIARS ROAD
SALFORD
LANCASHIRE
M3 7AQ

Our Ref: BLC/NHH

Rev. Echulzgen
Gessner Mission in Der DDR
DDR-1058 Berlin,
GOHRENERSTR 3.

August, 1978

Dear Friend and Colleague,

I am delighted to hear that you are hoping to attend the Annual Meeting of the European Contact Group this year. I am enclosing a copy of the Minutes from last year, and also a provisional Agenda for the coming year. I would remind you that if you wish to add any items on to the Agenda you should let me know by the end of September,

There are one or two practical details to which I should draw your attention. As you have heard, the conference is to take place at:-

The Domaine de Petite,
13450 Grans,
Bouche-du-Rhone.

Telephone No. (90) 56.32.33

Grans is 7 kilometres from Salon in Provence, it is 50 kilometres from Avignon 52 kilometres from Marseilles and on the Michelin map number 84. You can get there by train to Salon or Miramas or Marseilles, or by air to the airport at Marseilles-Marignane. Transport can be arranged from any of these centres. Please let me know what time you expect to arrive, and at which location.

Members are asked to bring their own soap and towel. In addition if you have any materials, pictures, music etc., you think might be useful in preparing our act of worship, we should be glad if you will bring them along.

As far as I can see, and depending on rates of exchange etc., the cost of the meeting should be no more than 500 french francs in addition to travel expenses.

I and the other members of the Executive are looking forward very much to renewing old friendships and making some new ones.

If you have any further enquiries please do not hesitate to let me know.

With very best wishes.

Yours sincerely,

Brian L. Cordingley.

Brian L. Cordingley.

Dictated by Brian L. Cordingley and
signed in his absence.

Gossner Mission

E.C.G. ANNUAL MEETING 1978

PROVISIONAL AGENDA

1. National Reports and its use raised by the participants.
2. A Report from the Velten Commission.
3. Case studies in depth of three examples of U.I.M. work.
4. Reports of bi-lateral exchanges etc.
5. Reports from delegates to other bodies.
6. Elections.
7. Discussion of Southern European questions.
8. Report from the Brussels Commission, on the Shop-Stewards Conference, Trans-national Corporations, and relations with the Ecumenical Centre and Commission of Churches.
9. Finance.
10. Report from the U.R.I.M. desk of the World Council of Churches.
11. Report from U.I.M. in the third world.
12. Newsletter.

(THESE ITEMS ARE NOT LISTED IN ANY ORDER OF PRIORITY)

Gossner Mission

EUROPEAN CONTACT GROUP ANNUAL MEETING 21ST - 26TH NOVEMBER, 1977.
AT BROGARDEN, STRIB, MIDDELFART, DENMARK

Monday the 21st November.

1. Monday began as everyday with a short act of worship.

Members of the meeting were welcomed by the Chairman Hendrik Jan ter Bals.

Members were welcomed to the host country by the Rev. Anders Hjelmer.

2. Apologies were received from - Hans Gruber, Francois Stocklouser, Blahoslav Hajek, Rev. Ilie Georgescu, Walter Sohn, Rev. Marc Lenders.

It was regretted that in spite of efforts there was no representation from Spain or Portugal but we would hope to improve that situation in the following year.

The members present then introduced themselves to one another.

The secretary presented and explained the extensive documentation and the meeting then dispursed to study and familiarise themselves with the volume of information that was available.

Afternoon.

The meeting met in groups with representatives of the executive to deal with any questions arising out of the documentation, to settle any preliminary problems which could be settled in this way and to raise issues which they wanted discussing during the course of the week.

Evening.

First planery session.

3. The minutes of the 1976 Annual Meeting were received and signed with the following amendments; that there should be added to Item 10 (page 16) "the E.C.G. encourages the growing awareness of North/South relations in Europe, such as the Italian/French encounters and their inclusion of Spanish participation. Exchanges in this context are encouraged".

4. The groups which had met in the afternoon reported, on their various concerns and an agenda committee was formed to vary the initial proposed agenda and provide a timetable for the week.

4a. The agenda committee reported later and an agenda and timetable were agreed).

5. A credentials working party was formed, to look into the question of the nature of membership, voting rights etc.

5a The credentials committee later provided a written report, as a result of which the constitutional amendments were agreed. (see item 17)

6. Richard Taylor and Giergio Bouchard were appointed honorary auditors.

Tuesday the 22nd of November

Morning

7. Group Work

The Velton Commission had developed a technique of members describing some particular issue, problem or part of their work, and on the basis of these descriptions had then listed the areas of common understanding and areas of difference. At the request of the Velten Commission the meeting dispersed into groups of four or five to conduct a similar excercise among themselves which would then reported back to the Velten Commission for its continued work. The groups continued through Tuesday morning and afternoon.

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7a. Report Back from the "Veltenised" groups

The various groups later reported back on their findings about areas of common understanding and areas of difference. It was not possible for the large group to repreat the process for itself. After discussion it was agreed a) that this had been a worthwhile process and should continue in the member countries, with any consequent finings being reported to the Velten commission in April 1978 in time for its meeting in June, and b) that George Velten should take the papers resulting from the exercise and make his own report in due course.

Evening.

8. E.C.G. Relations with the U.I.M. Desk, and Other Regions.

Hendrik Jan ter Bals reported on the meeting of the U.I.M. advisory group which had taken place in Mexico City in October 1977. The meeting had dealt with the problem of the relationships between existing priorities and new thrusts and the consequent need for screening. These priorities were described (Appendix A)

Hendrik Jan went on to say that the Advisory Group had identified two kinds of activity, base groups and U.I.M. groups. A number of questions followed (1) how to define base groups and how to find money for them. (2) how to create contacts between base groups and how to provide information for empowerment. (3) training in local leadership and training in relation to base groups. (4) criteria for funding had already been defined but there was a need to use them without being too rigid. (5) The E.C.G. report had been presented (see page 39 of "study materials for the Annual Meeting") and Pierre Strauss had made an oral report in which he mentioned particularly the move towards socialism and euro communism in some countries, economic problems and particularly unemployment and the concentration of economic power. Unfortunately, it had not been possible for anyone to attend from the socialist countries. The general response to the European report had been good.

George Todd spoke of the work of the U.I.M. Desk and the Advisory Group. He said that the task of the Advisory Group was to enable people to meet and to advise the desk. He pointed out that some U.I.M. issues get onto many desks in the World Council of Churches e.g. transnational corporations, human rights, illiterism, new international economic order, programme to combat racialism etc. There were some units of the C.W.M.E. on women, youth and international affairs. The question facing the advisory group was how should the U.I.M. desk relate to all these and what should be its priorities. The group had tackled the question about its priorities (see above).

It had never been part of the original intention that the U.I.M. Desk should be a major channel of funds, however it had found itself increasingly adopting this role and raised the question with the advisory group as to whether it should continue to do so. The group was both helpful and unhelpful in response to this question. On the one hand it naturally valued the financial assistance which was channelled this way and also the informal and personal structures of relating to people in local efforts. On the other hand it was important that networks of communications should be created which went across regions and were not dependent upon a centre/periphery model.

George reported on one or two items from various regions. An interesting story came from U.I.M. in India which had been heavily identified with labouring people and the poor during the course of the Ghandi emergency. At the same time they made the important link inside India with, for example, the press in the West, and that put them in contention with the rest of the church who generally were supporting the establishment. The outcome was that the church was now saying to the U.I.M. net-work "Can you please make contact for us with the new government", but the U.I.M. group had moved on once again into an appropriate radical position.

In Thailand the situation had been different. As a result of the liberalisation

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following the junta U.I.M. group found themselves left alongside base groups and more talking to Governments. They were raising serious questions about operating styles over against doctrininaire ideologies.

George raised the question of the relationship between Western and Third World action groups. Do the stories from the third world simply feed western filing systems and help the process of empowing the powerful?

From Africa George spoke of the work of the U.I.M. group within the slums of South Africa, of the work in new towns in Ghana and said that the U.I.M. network in Africa was raising the question of mutual assistance about training.

It was in Latin America that U.I.M. naturally found itself under the most severe political pressure and persecution and the heart of the meeting were stirred by a statement that all contact had now been lost with U.I.M. personnel in Uruguay.

Discussion.

To major items were raised in discussion, one was that it was thought that the report of the challenge of U.I.M. in Europe to the economic establishment was too limited. A second was a discussion about the World Council of Churches initiative in relation to transnational corporations. The group very strongly thought that the W.C.C. should take very seriously contact with the workers and trade unions involved in transnational corporations. George Todd said that the U.I.M. Desk had been advised to deal with responses to the question from the ground. It was suggested that the Executive should look at the matter with a view to writing to Deago Digaspar.

E.C.G./U.I.M. Desk Relations.

There had in the past been some tensions and anxieties about the relationship between two groups and particularly about the selection of the European member of the advisory group and two papers (Appendix B and C) were received by the meeting as being helpful in resolving some of the anxieties.

8. There was a further debate on relations between the C.W.M.E., U.I.M. Desk and the E.C.G. Christa very strongly wished to refute a suggestion in a letter from George Todd that the E.C.G. had not always been happy to let the U.I.M. Desk have information. Materials she said had always been sent to Geneva whilst she had been secretary. She believed that the chairman should go and visit Geneva himself. The chairman elect said that it was important to see ourselves as part of the total U.I.M. network.

When it came to selecting people for the advisory group it left bad feelings if individuals were chosen by the U.I.M. Desk without consultation with the E.C.G. or executive. It was noted at this point that phase three of the networkers job was to begin to make third world links for the E.C.G. The chairman of the E.C.G. and any person elected by them should be considered by the U.I.M. Desk in inviting members to the Advisory Group. It was noted that in 1977 the invitations were so late that members did not have a chance to meet before they went and no time afterwards, in order to discuss their shared concerns

The meeting made the following agreed statement, "We would consider it an act of solidarity if people chosen to go to the Advisory Group would get into contact with the Chairman and/or Executive" (Appendix C. para.1.)

The executive should seek ways of linking the total U.I.M. net in Europe with the CWME U.I.M.desk (Appendix C. para.2.)

9. Report from Juhani Veikkola and Werner Simfendörfer on the Ecumenical Association of Academies and Lay Training Centres

They spoke of the last Annual Meeting of the Ecumenical Association at which some members of the E.C.G. had been present and commended the pattern for consideration to the executive for future E.C.G. meetings. Werner warned us about being anxious to try to cover too much ground too quickly by reminding us of the man who prayed "Lord give me patience - but immediately". It was his belief that trends in Western Europe needed our several bodies to draw more closely together on the basis of the common good rather than on the pureness of ideology. He mentioned five items which were on the agenda of the Ecumenical Association.

Gossner Mission

a. There had been formed a commission on "Towards a more human world society" which was including the topics of peace research and the new international economic order. The Commission had five members of the E.A. and three experts including our own Christa Springe.

b. The Bible in our Work.

The E.A. was working in collaboration with the W.S.C.F. on materialist bible reading. Material was available in English from the United States, in a Journal called "Radical Religion" from Berkley University.

c. Regional Consultations.

The intention was to have Iberian, Nordic, Latin and British consultations who would articulate their agenda and enable the association to learn from its regions and to enable the regions to provide a new dynamic. Behind however, it should be said there was an anti-capitalist a priori.

d. Cross Culture Visiting.

Learning in an inter-cultural setting and therefore learning to take seriously the cutlural heritage of each other.

e. Strengthened liaison with the Continents.

A world collaboration committee had been set up. The recent European visit to India was a product of this world collaboration.

The meeting responded warmly to Werner's contribution and reiterated its intention to remain in close collaboration with the association.

Juhani's report is included (Appendix H)

Wednesday, the 23rd.

Morning.

10. The Shop Stewards' Conference

The Secretary produced a report and evaluation of the shop stewards' conference, in which he reported that so far as the conferences had helped to strengthen contact, create new international initiative, and create the possibilities of acting together in relation to other bodies. The secretary suggested that for the future a keen person should be found in each country who would make himself responsible for a delegation to the conference, a better report should be produced, participants should be able to maintain contact with each other, and any possibilities of new Industrial Mission initiatives should be followed up. This would require more time and effort on the part of the organiser. The report was warmly received by the meeting and thanks were offered to the secretary and to colleagues at the Ecumenical Centre in Brussels.

10a. Shop Stewards Conference 1978.

The following rules were agreed by the meeting.

i) Delegates as far as possible should be shop floor representatives.
ii) Delegates as far as possible should be people we could continue to link with.
iii) Chaplain/recruitors should have a language facility and some knowledge of trade unionism in other areas.
iv) Other centres should be considered for possible future meetings.
v) The secretary's categories in his report provided adequate direction for the next steps. The secretary should be free to deal with trade unions in Belgium and the EEC over financing questions etc.

11. Spain/Italy Exchange.

It has now been arranged that in the Spring of 1978 a group of Italian workers and technicians, catholic, protestant and atheist, accompanies by one staff member from Cinisello would visit Barcelona with a possible visit to Madrid. The purpose would be to see people working in the down town areas of the city and to create encounters between Christians and socialists in Spain. Protestant, Catholics and philosophical Marxists would all be involved. The initiative was warmly received and the question was raised as to whether there could not be some more co-ordination of visits. For example should the French initiatives with Spain be included with this Italian one or should they seek their own. The meeting encouraged the people concerned to discuss the matter further.

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Afternoon and Evening.

The afternoon and evening were a "sabbatical" during which members paid a visit to a factory and to the town of Odense.

Thursday the 24th

Morning.

12. Staff and Executive Reports.

John Moyer had produced an extensive report (see appendix D for contents) and there werewritten letters from the chairman and secretary (appendix E and appendix F). The meeting also had minutes of the executive meetings for 1977. A number of points were raised from these minutes by the meeting.

a. Minute 4b of May 1977 should read "a visit had been made by John Moyer to the D.D.R.".

b. Minute 4d of May 1977. The visit to Sweden had been very important and intended to strengthen relations with Sweden.

c. Minute 4 of September 1977. John Moyer's visit to the United Presbyterian Church had been paid for by the World Council of Churches.

d. Minute 16, of September 1977. The organisers of the Nordic Study Tour were reminded that some guide lines had been laid down in the Annual Meeting of 1976, and were asked to conform to them.

e. Minute 2/6 of November 1977. Relations with CEC. It was said that we had friendly but not constituted relations. Willi Nausner their fraternal delegate to our meeting had been unable to attend this year for practical reasons. It was the general hope of the meeting that liaison contacts should be maintained. It was suggested that John Moyer should call on the General Secretary of CEC. The Executive should look into the matter and make recommendations to the 1978 Annual Meeting. People who had contacts with CEC should write a one page letter to other members of the ECG informing them.

f. Minute 2.9 of November 1977. The French delegates agreed to be responsible for the April newsletter.

Two comments were made about the secretary's letter. First there was general agreement that there was always a danger within the ECG that we "bite off more than we can chew" and that we should be more careful about this in the future. The other comment was that it was very much hoped that the Velten Commission would grasp very seriously the different styles mentioned in item 4.

The following comments were made on the "reflection" from the Chairman.

There was considerable agreement in general about the future directions suggested by the chairman about membership, the size of the executive and representation, though the comment was made that we should not use changes in the constitution as a means of responding to crisis.

The Secretary spoke of a saying he had heard from Africa that there were two ways of keeping animals together, one was by a fence the other by a water hole. He hoped that the E.C.G. could always provide a water hole for U.I.M. in Europe. A suggestion was made that there might be a wider gathering of U.I.M. people from time to time. There was general agreement with the chairman's point that we should seek to broaden the basis of our financial dependence.

Staff Report

In presenting his report John Moyer expressed warm thanks to all the members of U.I.M. in Europe who had welcomed him and helped him in his task. He was interested in ways of sharing information, and stories, and how he could be useful in this. He felt that the first report back of his visit to Britain was not in a style which he would wish to adopt again and had not adopted subsequently. He found that in most of the places that he visited there were specific E.C.G. items to discuss. John wanted to bring to the attention of the meeting his suggestion that there would be a value in bringing together people

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from specific regions within Europe. It was agreed that this should be looked at in the next Annual Meeting.

John then said that he felt that his present task was to put emphasis on making new contacts in new areas. He also reported that there was some slight problem about our contacts with our Roman Catholic counterparts. The Groupe Europeen Pour la Pasterale dans le Monde Ouvrier had not met but it appeared that it was re-formed in a new body, and it was important that we should seek appropriate contacts with our Roman Catholic colleagues in different countries. The executive was given the task of trying to find such appropriate contacts in consultation with Harry As, Kevin Muir and Guy de Robuaix. Also arising out of John's report was a long conversation about the relations between grass roots work and church structures, and which of these was represented at the Annual Meeting. There were necessary inter-relations and necessary tensions between the two, but the point was made strongly that the task is more important than the organisational question. We should seek the task and keep the organisation provisional in the meantime.

The meeting warmly thanked John for his report and far more importantly for his work and expressed the belief that if it were possible we should want him to extend his term of office with the E.C.G.

13. In a general discussion on future directions and Annual Meetings the following points emerged.

Future Directions.

a. The importance of the Velten Commission was stressed as providing a theoretical basis for future co-operation.

b. It was important to retain the involvement of socialist countries in our meetings, as it was important to retain the involvement of some Western countries in discussions on the Church in the Socialist City. The amount of constitutional business however was a problem for socialist colleagues in attendance as they were not always aware of, or even interested in some of the background. From the point of view of Western participants it was important to have the people from the socialist countries even if for instance the item on the agenda was "unemployment" it would be vital to have the perspectives of people from countries where that problem had been dealt with.

c. It was essential to limit our proposed activities to what we could in fact manage.

d. With the help of the networker it was important to extend but also tighten the network.

e. We must link our work with third world countries.

f. Bilateral and all kinds of international exchange were valuable.

g. We should not see the Velten Commission as finally clarifying our position; it was necessary that the clarification should be a continuing process.

h. It was hoped that it would be possible to get a group together in Norway which would be supportive of Øyvind Øy's trip to Scotland, and the Nordic Study Tour would provide an opportunity for possible advance.

j. It would be valuable to improve inter Nordic relationships.

k. The participation of Southern Europe was vital, including Greece and the Southern socialist countries.

m. The E.C.G. had been growing, if not in size of programme certainly in insight, quality and responsibility. We were faced with the question of how to stop doing some things or enable some projects to become independent.

n. The E.C.G. should do justice to North South East and West in Europe and preserve a balance.

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p. It was important that the European prespective should be part of the U.I.M. Advisory Groups priorities or 'auseinandersetzung'.

q. West Europe is becoming a political community. U.I.M. should be interested in wresting with party ties in that community.

r. The steel network should be extended.

s. What about lay involvement in E.C.G. activities ?

t. What about representation from Ireland?

u. If there were to be sub-regional groups they could and would take their own initiative and the task of the E.C.G. would be to support them.

v. The networker was asked to think about ways in which we could all listen to "peoples groups".

w. We should look at an expanded meeting every four or five years.

x. We should keep on the agenda questions about how we were to celebrate and worship together.

The chairman summarised this discussion by saying that in his opinion the main question that had been raised were unemployment, saying "no", Advisory Group priorities and sub regions. And an unseen hand had summarised the discussion on the blackboard, in terms of Stories, Selectivity, Solidarity and Song.

14. Next Annual Meeting

a. It was proposed that we should learn from the Evangelical Academies meeting at Bad Boll and use our Annual Meeting for sharing experiences and information by encounter, and in particular we should develop new encounter styles by having four pieces of work described with detail and accuracy and then analysed and discussed in depth.

b. One of the pieces of work thus described should be around the unemployment issue.

c. Issues arising from local groups should be important on the agenda.

d. The future programme of E.C.G. work should be discussed in detail.

e. The next meeting should be in South Europe.

f. The subject matter should concentrate more on issues than organisation. A vital question was how far are we "part of the system". We should listen to what the third world had to say about this.

It was agreed that the next meeting should then include detailed discussion on three topics, one of which would be unemployment. There should be a provisional report from the Velten Commission. We should ask George Todd to write up a paper on the philosphy of the U.I.M. Desk and we should discuss the E.C.G's contribution to Advisory Group priorities.

We should look carefull at the projects that we were required to "screen" in the light of these priorities.

g. Other Regions.

It was agreed that if there were any UIM person from another region in Europe at the time of the next A.M. he should be invited to attend.

15. Auditor's Report

The secretary was quitted of responsibility for the accounts for 1976. The auditors agreed with the present practice. They commended the practice of transferring cash from current to savings where possible. They noted that it was not possible for auditors to check the reasons for the various items of expenditure. This would be the treasurers responsibility with the oversight of the executive.

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Afternoon.

16. The treasurer presented the financial report and budget. (appendix G)

In discussion it was agreed to transfer 1,000 francs from the item East/West exchanges to the Velten Commission and also to allow a little more to that Commission for meetings and for documentation.

It was worthwhile spending money to save time.

It was important to realise that when looking at this financial statement we would see it not as the accounts of the E.C.G. but to see ourselves as a screening agency for a number of projects.

Perhaps Theological Foundations would provide a source of alternative revenue.

Some of the national churches could and would give work more if they were asked directly by letter from the executive.

We should not restrict our requests to the World Council to category three askings but should also look at requests to category one and two. Piet Bouman was a useful contact at the World Council of Churches in this matter.

It was important to ask ourselves what kind of money we could take and from who. Could we for instance seek official government money for European matters.

We should know how the organisation of the donor agencies and World Council of Churches worked. If we were to request money from donor agencies, would it then automatically reduce their donations to Geneva ?

The Executive should study the possibility of actual U.I.M. projects being asked for donations.

We should follow the general World Council of Churches guide lines on donors.

Evening.

17. Constitutional Amendments

A. There should be four categories of membership namely, nominated members, members at large, liaison members and observers.

Nominated members, are members nominated by their national body as representatives.

Members at large, are people not appointed by their national bodies but being (still) in office in the E.C.G. or being asked by E.C.G. to continue to come to Annual Meetings for their experience, knowledge or skills, or people doing work for E.C.G. (working parties, commissions etc). Members at large should be assigned for a limited period.

Liaison Members, are members officially representing any organisation with whom the E.C.G. wishes to have a link.

Observers, are people in attendance appointed as observers by their nation, body or other organisation.

Note: Observers can become liaison members with the approval of the E.C.G. and the appointing body and person concerned.

B. Nominated members, members at large and liaison members should have the right to vote.

C. Nominated members and members at large should be eligible for office in the E.C.G.

D. The length of office of executive members should be three years.

E. Officers in the executive cannot be in the executive again for another term until they have been out of office for at least one year.

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F. In principal we should enlarge the executive by one more member in order to take into account the increasing amount of work, the representation of the regions and the different tendencies in work. The annual meeting asks the executive to come with proposals to the next annual meeting for implementation on the 1st of January, 1979.

G. The new chairman should serve for three years beginning on the 1st of January, 1978, the treasurer would resign on the 31st of December, 1978, and the secretary would be asked to serve for a further year and resign on the 31st of December, 1979.

The Credentials Committee was warmly thanked for the great deal of hard work that it had done during the course of the meeting.

Friday.

Morning.

18. OIL EXCHANGE

There was a written report from Øyvind Øy on his visit to the United Kingdom.

In discussion it was reported that Mr. Øy had been a very sensitive and perceptive visitor and it was hoped that contacts would be maintained. It was agreed that our thanks should be given to Mr. Øy and the secretary was asked to write and express our hopes for the future and ask him to keep us in touch with any further developments.

19. France and Italy Exchange

There had been arranged a visit of French metal workers to the Agape Centre in Italy. The purpose of this visit was to gain insight into the Italian left and trade union movements.

20. Steel Exchange.

The fourth exchange was at present underway. This time in Scunthorpe.

It had been found that these exchanges had removed a number of prejudices, and strengthened insights and understanding. The fact that visiting workers were accommodated with their fellow workers in the host country was thought to be very valuable. The responsibility was now with the group itself. From the Dutch point of view the visit had helped to overcome local tensions between the two unions NKV and NVV. Harry As reported that in these encounters he had seen hope among the community of suffering.

The question was raised about German participation in this steel visit.

It was reported that this had not yet been possible but the problems were not thought to be long term. Contacts had been made with the academy at Haus Villigst, but it was reported that a member of the Board of the Hoechst Company was not convinced yet of the value of these exchanges. It was hoped to report further progress next year.

The Brussels Working Party was asked to look at the expansion of workers exchanges. Would the twin towns provide such an opportunity and some finance or e.g. the young christian workers.

21. National Reports

Reports had been sent in and analysed by the networker from most of the Western countries. Others were circulated at the meeting. Anecka Ebertova has agreed to send a short report on her work and Eckhart Scholzgen has agreed to send a short report on the fourth conference on the Church in the Socialist City. Jan Zaborowski presented a written and verbal report on his situation. These written reports are available from the secretary.

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21a. Postcript. John regretted that we had not really been able to handle issues from National reports.

22. Brussels Working Party.

Christa Springe the chairman and the secretary presented written reports from the work of the Brussels Working Party. In discussion the following points emerged.

A. Multinationals document. It had been possible to sell some of the German version to Universities, Pastors training colleges including Roman Catholic ones, the Young Christian Workers in Austria and Switzerland as well as in Germany and in the Netherlands.

B. Vauxhall/Opel Project. Christa had received a letter from one of the organisers saying that unfortunately there was at the moment some stagnation in this project because the U.I.M. agency in Germany had tried to pull out too soon and leave the matter to the local workers.

C. World Council of Churches Action Reflection Programme on Transnational Corporations.

Christa had been present at one of the intial meetings organised by the World Council and felt that it was important that we somehow continue to have an E.C.G. voice in the debate.

D. Conference for Christians with Trade Union Responsibility

Although it had not been possible to participate fully in this conference for reasons agreed at the previous meeting, it was reported that the presence at the meeting of Andre Leenhardt had been a considerable asset and that the meeting had now agreed to remove the restrictions which had previously prevented us from taking a full part in this conference.

E. A proposal that the secretary should have a half time appointment in Brussels.

There was a long discussion about the pros and cons of this. The pros were that the existing activities were useful and should be expanded. The relationship with the Commission of Churches and with the Ecumenical Centre in Brussels was very important. It would be very useful to develop the "early warning system" whereby projects became aware in good time of ideas circulating in the EEC. It would offer some assistance to Marc Lenders in his contacts in Brussels and work with the trade unions would balance some of the work with the Commission. The cons were that it was possible to get information from Brussels in any case and that it was better to concentrate on grass roots work and finally that it was common market centred.

A proviso would be that there should be adequate lines of accountability and opportunity for fellowship. The proposal was agreed by nine votes to two with one abstention. It would be the task of the Executive to look at the content and it was agreed that in carrying out the task the secretary should be presenting an open and clear challenge to EEC policies coming from a socialist approach.

F. The treasurer reported that he had attended the group on economists and theologians at the ecumenical centre in Brussels. He appreciated the opportunity to put questions from the ground to people at that level. He was afraid however, that the group as a whole were seeking a concept of concensus and may in consequence limiting its effectiveness.

23. Elections

Pierre Strauss was unanimously elected treasurer elect.

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It was realised that there still remained some small questions about how elections should be conducted, whether candidates should be required to leave the room for instance, or what discussion should take place and when. Brian Cordingley was elected to serve for three years as our delegate to the Groupe Pastorale dans le Monde Ouvrier. Jacky Corthay was elected to serve on the Migrant Workers Committee.

Note: George Velten was asked to explore the French Roman Catholic position and report to the secretary about the future of the Roman Catholic group.

24. Representative on E.C.G.

It was suggested that city ministries and inner city ministries might be represented on the E.C.G. There was a core group in Britain for community development who might provide a representative. The situation in France was not hopeful but George Velten promised to look at the situation.

Was the E.C.G, also going to take on rural ministries in line with the U.I.M. Desk. Christa Springe raised the question of the representation of womens' groups. It was necessary to sift the responses to the secretary's request for national structure before any major changes could take place.

The secretary promised to do this and report to the executive. John Moyer was asked if he could provide as comprehensive a list of base groups as possible. Gerhard Klein raised the question of associations of lay movements and how to develop contacts with them.

25. Staff.

It was reported that it might be possible for John Moyer to extend his period with the E.C.G. for one year. This proposal was warmly accepted.

John should continue his present tasks of providing organisational support for grass roots work and liaison between programmes and some public relations.

The E.C.G. would still eventually be faced with the problem of a replacement. It was suggested that John had done a particular kind of task and that the replacement would probably be a European and have some different roles.

However, it was necessary to decide the goals of the E.C.G. before providing a job description for a new staff member.

The secretary was asked to write to the United Presbyterian Church of the U.S.A. expressing our warmest thanks for John's work up to the present.

It was agreed that the executive should pursue the matter and bring proposals about possible financing of an eventual replacement for John.

26. Newsletter

The sequence for 1978 newsletters would be that the Spring issue would come from France followed by issues from Great Britain and then West Germany. John will continue to organise the distribution. It would be valuable however, if members or colleague in several countries would be willing to arrange for translation or distribution internally.

It was noted that if the newsletter was for the whole of the network we should be careful that it should not be written as though it were for members of the Annual Meeting only. It was suggested that the newsletter might contain liturgical material or songs. It was important to push stories around particularly sories from the Third World. This could be done via the World Council of Churches publication book.

It was agreed to continue the newsletter for one year before making any further evaluations.

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27. Energy Project.

Gerhard Klein reported that the Rhine Churches had not yet done anything. He had taken an initiative with President Appel, Pastor Weik, using an E.C.G. title. Hendrik Jan apologised that the proposed Dutch representative had been taken ill at the last minute. Cerhard was encouraged to continue the initiative if he could combine it. If not, the retiring chairman offered to take his place. The project would be one in which the E.C.G. would take part but it would not be an E.C.G. project.

28. AST Working Group on Sociology and Theology.

Eckhardt Schulzgen reported that an invitation was being considered to take part in this largely theoretical working group. Peter Heyroth was a member of that and the Ferch conferences. It was agreed that it would be worthwhile to take one look at this body.

29. Tribute.

In paying tribute to the Chairman the Secretary referred to the value of his restless energy, of the way he inspired affection, and spoke of these as the true (if sometimes uncomfortable) power of the Spirit among us. His declaration of thanks was carried by unanimous acclamation.

30. Epilogue

The Chairman elect spoke of our struggling together in Christ, of our asking each other's forgiveness every day and of our faith in the mysterious ways of God. The Meeting ended with the Deus Misereatur.

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APPENDIX A

PRIORITIES FOR THE WORK OF WCC-CWME-UIM

as recommended by the UIM Advosory Group - Mexico City - October 1977

1. Support local initiatives and concrete local involvements in urban and industrial mission.

2. Aid in sustaining networks of communication, remembering that the aim is to enable communication among localities rather than to pass information from the centre to the periphery.

3. Assist in leadership development in the regions by helping in the organisation of training events and in planning and providing for the training of selected individuals.

4. Work to integrate strategy for mission activity between rural and urban areas.

5. Give high priority to supporting involvement of the churches with people in their efforts to organise themselves to gain power over their own life and work, in cities and rural areas, with industrial workers and farmers.

6. Work to support the involvement of the churches in programmes combating economic exploitation, with particular attention to mulinational corporations and unemployment.

7. Facilitate communication of the experience of Christians working in cities in socialist countries for those in other areas.

8. Support persons suffering loss of human rights through repression because of their involvement in UIM.

9. Encourage Biblical and theological reflection and articulation. Pursue this particularly through a methodology of listening to the people, giving tongue to the language of the people ,and through sharing stories of the people.

10. Give increased attention to the ways that UIM activities can inform and shape the understanding and practice of the organized church.

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APPENDIX B

Role and task of the UIM Desk and advisory-group

Report of Urban and Industrial Mission - Commission on World Mission and Evangelism

(This report is prepared in response to the recommendation of the Review Committee, endorsed by Unit I and the Central Committee, that a report on the work of the Urban and Industrial Mission Office be provided to Central Committee in 1977).

Urban and Industrial Mission provides a facility through which churches and Christian persons and groups concerned for the mission of the church in urban and industrial society can enter into a fellowship of mutual experience and mutual support. A central and abiding concern to understand and to fulfil the nature and mission of the church in contemporary society defines the context for urban and industrial mission activity.

One executive staff person with one secretary make up the staff of the Urban and Industrial Mission Office. The UIM Office is one of the ten offices of the Commission on World Mission and Evangelism, a sub-unit of Unit I on Faith and Witness.

WCC Third Assembly New Delhi, 1961, called for attention by WCC to issues of urbanization and industrialization. Delegates from Asia, Africa and Latin America emphazised the rapid growth of cities, rural migration to cities, and the growth of a population of industrial workers in the cities. European and North American delegates spoke of the problems of urban decay. Implementing that Third Assembly action, CWME, newly created in WCC at New Delhi, gave substantial attention to these issues at the CWME First Assembly, Mexico City, 1963. Following that Assembly CWME established an Urban and Industrial Mission Office as part of its ongoing structure.

Paul Löffler, a young German theologian already working on CWME staff on the issue of mission implications in the presence of Christian laymen working outside their own countries, was assigned to take up this new responsibility. In the following years Löffler travelled extensively in all regions identifying people and programmes in the churches which were working to discover faithful forms of mission and evangelism in the cities and among industrial workers. He convened five regional meetings to help Christians within the regions to enter into contact and interaction with one another as well as to extend contact with many new groups and persons. CWME named a small Advisory Group with two persons from each of five regions to assist in developing CWME-UIM policy and strategy. Such a UIM Advisory Group has been meeting once a year during the past twelve years. This Advisory Group provides counsel to the UIM Office and makes recommendations to the CWME Commission.

The basic mandate for the office asks the UIM Office to :-

1) provide encouragement and support to those engaged in UIM work
2) assist in facilitating exchange of skills and experience among those engaged in UIM work and
3) stimulate awareness and activity in the churches in urban and industrial mission and help to make available to the churches the experience and learnings of those directly involved.

The UIM Office is able to identify more than 1000 urban and industrial mission programmes carried on by the churches. Along with the relationships to regional and national UIM organizations the UIM Office has developed over the past fourteen years active lines of communication with more than 500 UIM programmes in 50 countries.

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Obviously there is no formal membership association called UIM. UIM groups relate themselves to one another and to a WCC-UIM Office through the character of the work in which they are engaged. They become visible to one another as they find common cause in those things to which they are committed. Since the UIM Office was established in 1964 it has participated in this emergence of a strong world wide fellowship of mutual commitment and solidarity. Without having any set organizational framework "the UIM" experiences strong bonds of affection and respect, lively communication, and mutual support through prayer, the sharing of material resources and joint actions flowing in many directions. The activities described below are carried on in that context

In the invitiation letter to the participants of the Mexico-City advisory group meeting we found a description of the composition and task of the UIM-advisory group.

> From the preparatory papers which you already have you will have some idea about the nature of the UIM Advisory Group and the task before us. Members of the group are not invited as representatives of any organization or institution. The participants are invited as individuals whose experience, background and knowledge equip them to bring informed judgement about the work of the churches in response to urbanization and in relation to industry and workers in their countries and regions. The meeting provides an occasion for exchange of experience and insight across national and regional lines among the participants in the meeting. Along with this, we hope for a review of the policies and work of the World Council of Churches in urban and industrial mission. It is our expectation that we can produce at this meeting a new policy statement for UIM and indicate there certain lines of strategy and certain priorities for the work of WCC in urban and industrial mission.
>
> The Advisory Group is not a formal constitutional committee or commission of WCC. It is named by CWME as an "Advisory Group" to the Commission on World Mission and Evangelism. The work of this meeting is directed toward offering advice and counsel to the CWME-UIM staff and toward preparing advisory recommendations which will be brought to the Commission on World Mission and Evangelism at its meeting in February 1978.

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APPRENDIX C

The executive and one or two people who had had recent contact with the WCC talked with George Todd. The following facts emerged.

The full range of European Industrial Mission styles is not amenable to some members of the advisory groups from other regions. The UIM desk has to take this into consideration when choosing the European members of the advisory group.

The full range of European Industrial and Urban Mission styles should be part of the network. This is within UIM policy in the CWME and ECG can expect to continue to receive financial support at least for the next year or two, as with all regions.

Nevertheless the time is coming when the CWME will wish to look at the total profile of our budget to see that it is consistent with UIM priorities.

It has also been assumed that projects "seeded" with UIM money would usually after some years begin to find their own sources of finance.

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APPENDIX D

EUROPEAN CONTACT GROUP ON CHURCH AND INDUSTRY

STAFF REPORT

September, 1976 to November, 1977

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John C. Moyer
Amsterdam
November 5, 1977

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APPENDIX E

European Contact Group on Church and Industry
Communaute de travail Europeenne Eglise et Societe Industrielle
Europaische Arbeitsgemeinschaft Kirche and Industire

A reflection on four years executive of ECG.

Since my term of office ends on January 1st 1978, I want to share with the constituancy some reflections on the period in which I was member of the executive of ECG.

1. General developments in ECG.

Digging in the files of Bas van der Wal, who was my predecessor as Dutch representative in ECG and served as chairman also, I found the other day some very interesting thoughts about what ECG should and could be in his view.

After an initial 3 years of exchange of information on what the work looks like in the different countries Bas started talking about staff for ECG in 1969. He defined as task for this staff, who was in view a half-timer, the following three task:

a) provide possibilities for an ongoing flow of information on the grassroot-level between the UIM teams all over Europe.

b) explore existing groups involved in UIM which are not yet known in ECG.

c) stimulate the creation of new UIM initiatives when possible and necessary.

Already in that period the conversation was going on about the understanding of UIM in Europe. He convinced his Dutch executive-board to contribute his services on half-time base to the ECG. Immediately after this decision he fell ill and he died half a year later in May 1971. The decision has never been carried out.

For ECG his death was not only a shock of losing a close friend, but it also made clear that there was a great dependency on the person of Bas doing the work. In that period ECG realised that it had to share the responsibilities for the work and Dölf Trüb stimulated a strong co-operation on the European level in his period of being chairman. ECG recognised fields of common interest for participants and stimulated the growth of bilateral exchanges in Europe.

We see in this period common studies on the Christian-Marxist dialogue, on the analysis of society and on democracy and codetermination in industry. Questions were raised about how UIM full-timers and other people involved in UIM were trained. With these questions ECG entered another stage of its existance: the stage in which members started to work on a European level to produce a document on training models, available in Europe, in shared responsibility.

The second document on Multi's was finished last year.

In this period ECG became aware also of its role as regional screening body for the funding of local, national or international projects and programs, with WCC money. The first European "project" to be financed was Cinisello.

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Only after this stage of close co-operation and sharing for something "European", the question about staffing found a fertile ground. In 1976 John Moyer could start as staff of ECG.

2. Focus on the last 4 years

In the last four years the general development took place more rapidly. A large number of ECG initiatives are discussed in annual meetings and resulted in ECG-CWME funded programs.

I mention:
1. the shopstewards conference
2. the steel-exchange
3. the oil-exchange
4. the Italian-French workers meetings
5. the consultations with christians from socialist countries.
6. the working party on Multi's.

Other involvements in Europe used the network to build a powerbase for workers or groups of people who are threatened by industry.

I mention: the Fokker VFW actions in Germany and the Netherlands
the ENKA-Glanzstoff actions (idem)
and perhaps very soon on ICI (Britain-Netherlands)

In national reports much more significant local involvements in the struggle for economic justice are mentioned then in the previous period. Third world issues became a normal part of the annual reports from the different countries.

To me all these examples show clearly that there is a growing awareness in Europe, both on the local level and on the European level, that UIM-work is deeply involved in political, social and economic struggles in order to achieve full participation of workers, economic justice and a world without oppression. This must bring forward a widening of the perspective, from strictly Industrial Mission towards an involvement with base-groups in an industrial society, giving support to these groups in the field of sharing information, providing communication and translation, offering training and mobilising facilities and helping with finances.

These base-groups are not only found in industry, but also among urban and rural people.

I also see more and more growing and understanding of society in Europe, which uses as analytical tools questions like:

who is rich and who is poor ? who has power and who is powerless ?
who feels being oppressed and by whom ? etc.

3. How to organise the ECG?

ECG should be in its organisational form an expression of this development. therefore the membership should be much more open to other groups who relate themselves from a church perspective to base groups in the way described above. That means that our socialist friends and Roman Catholic friends, in my view, ought to be full members of ECG. Next to them I know of a number of Urban organising efforts, which should be included in ECG. We need to share our involvements with them and to learn from their work. In the annual meetings there will be in this way a much broader perspective and a wider variety of UIM work as it exists in Europe. The main emphasis of the annual meeting should be on defining the priorities and thrusts for work on the local level and on the European level. With these priorities and thrusts the executive can be given power to deal with the financial side of the work and to overview the actual work. In order to do that the executive should be extended to 5 persons. It should meet at least 5 times a year. The members of the executive should each be involved in one or another of the ECG working parties to carry out the priorities as defined by annual meetings.

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4. Some thoughts about finances.

In the last four years the ECG budget grew rapidly to the level of 96.00 Swiss Francs in 1977. The question is already raised about the existing of a growth ideology in ECG.

I feel that this growth is justified by the increase of work on the local level and the growing number of European programs which are financed via ECG. Another element is the growing task of the executive, asking for more meetings in a year. Finally the work of John created a huge increase of expenses in secretariate and travel. In the same frist of time in which we see this increase of expenses, we see a decrease, both in percentages and in real amounts, of the contribution from the European UIM work to its own contact group. There is an increased dependency on the category III fundraising system of the CWME in the WCC, which in my view is an unsafe way of financing. Europe has a very low priority with the donor agencies, who are willing to finance UIM programs. Only the fact that some donor-agencies give a blockgrant (which is divided among the regions according to their percentage-wise share of the total UIM category III askings) keeps ECG alive.

I feel a strong need to work for a direct European financing of ECG and its programs. One way to reach that could be a direct contribution of each of the over 200 local groups to ECG. (that would be Sfr 500 per group). Another way is to push harder with the European churches to pay contributions to ECG. A third way might be even to look for non-church money, like for instance from government-bodies.

5. Personal remarks.

I want first of all to express my thanks to ECG, that it put trust in me for the last four years, first a treasurer, then as chairman. I enjoyed it very much to be involved so deeply in the work of so many friends and colleagues from this European perspective. I enjoyed and appreciated very much the friendship which I experienced in the executive in its different memberships and with John Moyer, with whom I was able to build up a very close friendship.

I also enjoyed to be able to talk about our work in the meetings of the Advisory Group on UIM and in the meeting of the Roman Catholic Groupe Europeenne.

Finally I want to thank all those in ECG who have been a real help and have shown me their feelings of support and understanding in this last year, which was very difficult for me in my personal life.

Hendrik Jan ter Bals.
Brogarden, 20 November 1977.

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APPENDIX F

Secretary's letter

Dear Friends,

After a year in office it seemed right that I should share with you one or two thoughts about the present stage in the development of the ECG. There have been four Executive Meetings in the year and a good deal of correspondence and telephoning. The thing that has characterised all of this activity has been the mass and importance of the information and the decisions that have needed to be handled to do the job properly. Four things stand out for me, two problems and two successes.

1. The first success is the work of John Moyer. He has done a great deal of work with commitment and sensitivity. As a result of his work the network is greatly strengthened, important new contacts have been made and people working in different localities are encouraged by a new consciousness of being part of an international movement. The newsletter is only one element in this new awareness.

2. The second success also owes something to John's work and insight. I have become convinced that the relationships between Industrial Mission operatives in Western Europe and their colleagues in the Socialist countries are now potentially wealthier. Attendance at the Christian Peace Conference and the Ferch meetings in the DDR, and possible bi-lateral encounters will surely lead to relationships of much more mutual respect and creative exploration.

3. The first of the two problems is best expressed by the English idiom, We bite off more than we can chew. With the exception of John we all do our European things part-time and we all tend to have too much to do anyway. The result is that we do many things inefficiently and we disappoint ourselves at our lack of success. Examples are many, the difficulty of getting George Velten's commission into action, the inadequate representation at the Shop Steward's Conference, a failure of communication between Rotterdam and Humberside etc. etc. We must be realistic about our resources when we take decisions about policy.

4. The second problem is more serious because it is about the identity and philosphy of the ECG: itself. I see two elements in the ECG. First and probably oldest there are those industrial mission elements which seek to relate the Christian gospel to people in their working situations; although they usually have a bias to the workers they are also in touch with managements; their techniques are educational and sometimes pastoral; and their style is of deep concern but with some independence or detachment. The second element is concerned to relate the gospel to people who are deprived and marginalised by the industrial power structures; they minister only to such deprived groups; their techniques are political and sometimes educational and pastoral; and their style is of identification and confrontation.

During the last year there has been a pressure to increase this second element whilst almost ignoring the first.

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The culmination of this pressure came when the UIM Advisory Group, in the year when multinationals was on top of the agenda, ignored the recommendation of the ECG Annual Meeting, ignored the ECG working party on multinationals, and invited six people from Europe, all of whom represented this second element.

It is my view that however difficult it is, the two elements must be held together if we are to have either a theologically valid or a politically effective movement. However the annual meeting must decide what it wishes the ECG to be, and the people who know must tell us what the financial and bureaucratic implications of the decision will be.

To end on a personal note, I must confess to some inefficiency caused by a financial crisis in my own team and I am sorry if I have let anyone down. For me it has been a happy and exhilarating experience to have been in touch with you all.

Brian.

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APPENDIX G

ECG - from the treasurer

Expenditure 1977 + budget 1978 and 1979 as presented to the ECG annual meeting at Brogarden 1977.	1977 actual		1978 proposed		1979 proposed	
1. Local programs		14%		16,5%		20,4%
a. Cinisello	14	(9%)	13	(12%)	14	(16%
b. migrants			10?		10?	
c. others	tota	total 14		total 23	10	total 34
2. European programs involving two or more local UIM groups		25% (17%)		38,5% (27%)		38,5% (40%)
a. shopstewards	3		4		4	
b. steel	3		5		5	
c. oil	1,5		1,5		3	
d. French-Italian	2		2		4	
e. Italian-Spanish	-		3		4	
f. Nordic study tour	-		10		-	
g. exchanges local groups socialist countries - Western Europe	7		10		10	
h. training	-		5		5	
i. study programs	0,5		1		2	
j. Brussels working party	3,5		4		5(+45)	
k. working party on common bases and differences in UIM	4,5		5		5,5	
l. other priorities	-	total 25	5	total 54,5	15	total 62,5 (+45)
3. Program Staffing (UPCUSA)		20,8%		15,6%		14,5%
a. salary taxes benefits	(52)	(48%)	(57)	(40,3%)	(62)	(32%)
b. travel (ECG)	20		22		23,5	
		total 20 (+52)		total 22 (+57)		total 23,5 (+62)
4. Contact group expences		31,2%		23,5%		22,5%
a. A.M	5	(20%)	5,5	(16,5%)	6	(15%)
b. office + secretarial help + 4N)	12(-4)		13(+4)		14,5(+4)	
c. executive	8		9		10	
d. representation	5	total 30(+4)	5,5	total 33(+4)	6	total 36,5(+4)
5. Information + documentation		9%		5%		0,5%
a. newsletter	1,5	(6%)	2	(4%)	2	(0,5%)
b. multis report	7		5		-1	
c. others	-	total 8,5	-	total 7	-	total 1
TOTAL		97,5 (+56)		140,5 (+61)		162,5 (+66) (++45)

All figures in Sfr. 000

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APPENDIX. H.

KIRKON YHTEISKUNNALLINEN TOIMIKUNTA
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The ECG Annual Meeting 1977

Report from the Annual Meeting of Ecumenical Association of Academies and Laity Centres

The annual Meeting of Ecumenical Association of Academies and Laity Centres was held in Bad Boll, GFR, on August 28th-September 2nd, 1977. The ECG was represented by Juhani Veikkola, as an elected liaison person, and Christa Springe & Brian Cordingley as invited members for the working group IV, which dealt with the MNC:s in connection with the New Economic Order. The following points may be mentioned about the meeting:

1. We were offered an hour time to bring the greetings of the ECG to the plenary session. I told some background views and actual developments in the ECG; Christa and Brian supplemented it by telling about the work with Trade Unions, Brussels Ecumenical Centre and the MNC:s

2. I participated in the working group 3, which dealt with the academy work with workers. It analyzed very practically one Bad Boll modell of organizing training week for workers. The preparing paper, video performances, role games and discussions were helpful personally for me and raised the question as to whether or not we could use in the ECG-meetings the same method instead of often very theoretical group works.

3. Christa and Brian were attending the work group 4. "Towards a mere human word society". They had the feeling there was a lot of positive interest in the MNC:s questions in this group, but very new aspects did not appear. The group made a suggestion of setting up a new commission "on the way to a more human world society", which should work out relevant perspectives and documents for the work in the Centres and in Ecumenical Association of Academies and Laity Centres, with respect to:

   - the development of a new world economic order;
   - struggles for the implementation of human rights;
   - peace research and peace education.

   This commission was set up with 8 members. It also was agreed on a cooperation with the ECG.

4. The Ecumenical Association of Academies and Laity Centres also decided to organize a regional meeting 1978 in Grete for the Greek Orthodox area with the thene: "For a new, more human society in Europe."

5. The commission "The emancipation of women and men" gave its report and finished its work. The remarks of the commission for the working group 3 should be addressed to the ECG members:

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- In most cases the training seminars for workers are attended by men. How could more women be motivated, already by the organizers?

- What is the attitude of the centres toward the training courses only for women ?

- How far are the language problems we have with workers, ever more coming up as to femal workers ?

- How far do the emotional and social learning, which are most inevitable in this connection, come into their own ?

6. The next annual meeting of Ecumenical Association of Academies will be held in Holland in lines of "wishing community", i.e. the participants will divide into groups, each of which visiting one centre and sharing the experiences in the context work done there.

Helsinki, September 21st 1977.

Juhani Veikkola.

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Ergebnisprotokoll eines Gesprächs zwischen der ECg und Vertretern der URM-Arbeit der DDR in Berlin, am 29. Februar/1. März 1980.

Teilnehmer: Gerd Anne Arzet - Norwegen
Gerhard Klein - BRD
Andre Leenhardt - Frankreich
John Moyer - Niederlande/USA
Pierre Strauß - Schweiz
Rainer Graupner - Berlin-Buch
Peter Heyroth - Halle-Neustadt
Helmut Orphal - Berlin
Eckhard Schülzgen - Berlin

Kurzfristig waren an der Teilnahme des Gesprächs verhindert:
Dr. Anezka Ebertova - Praha/CSSR
Jan Zaborowski - Warszawa/Polen

Das Treffen diente dem Ziel, die Beziehungen zwischen der Arbeit der ECg und der URM-Arbeit in den sozialistischen Ländern, das Miteinander, grundsätzlich zu klären.
Dieses Gespräch war seit ca. 1 1/2 Jahren geplant, zuletzt in Torre-Pellice 1979 verbindlich vereinbart worden.
Im Hintergrund standen die geäußerten Sachbeiträge der Vertreter der sozialistischen Länder bei den Annual-Meetings der ECg der letzten Jahre und deren dringende Bitte nach stärkerer sachbezogener thematischer Arbeit. Dabei spielte auch eine Rolle, die Klärung der Frage des Status der Vertreter der URM-Arbeit sozialistischer Länder, da vom Ansatz und der diesbezüglichen Satzung die ECg eine rein "westeuropäische Einrichtung" ist.
In dem 1 1/2 Tag dauernden ausführlichen Gespräch wurde eine Einigung in den folgenden Punkten erzielt:

1) Eine Fusion der eigenständigen "Ferch-Konsultation" der URM-Arbeit der sozialistischen Länder und der ECg ist nicht sinnvoll.
   Die Teilnehmer der sozialistischen Länder sind Gäste bei den Annual-Meetings der ECg wie bisher.

2) Bilaterale Arbeitskontakte zwischen einzelnen sozialistischen Ländern und Ländern, die in der ECg vertreten sind bestehen zum Teil seit Jahren und bereichern die Arbeitsatmosphäre

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bei den ECg-Konsultationen.

3) Die Vertreter der URM-Arbeit der sozialistischen Länder sind stärker an einer Arbeitsthematik interessiert. Ansätze der Tagungen in Vantula (Frieden), Gemunden (Arbeit) z.B. werden begrüßt. Dabei ist es möglich, den Sachbeitrag der URM-Arbeit in den Herausforderungen der jeweiligen Situation und des gesellschaftlichen Kontextes ins Gespräch zu bringen.

4) Die geplante europäische Konsultation in Marly im November 1980 ist keine ausgesprochene ECg.Tagung. Sie wird vorbereitet von Mission populaire de france in Zusammenarbeit mit URM - WCC. Die Tagung ist offen für Vertreter der UIM/URM-Arbeit in allen europäischen Ländern, ~~in Ost und West~~. Sie sollte intensiv auf der lokalen Ebene vorbereitet werden und im Verlauf eine Möglichkeit bieten, untereinander ins Gespräch zu kommen. Ausdrücklich werden von den Vertretern der sozialistischen Länder mit der Bitte um Teilnahme genannt:
- ACO - de france
- LOC - Portugal
- Team - Mainz-Kostheim
- Gossner Arbeitszentrum Mainz-Kastel

5) Für die nächste Zeit ist an keine neue Organisationsform gedacht. Die ECg-Struktur ist nach dem erfolgten Neuwahl-Modus in Torre-Pellice für eine gewisse Zeit festgelegt.
Auf der Basis der Erfahrungen der Konferenz von Marly sind die Vertreter des Gesprächs offen für zukünftige Möglichkeiten und Formen.
Strukturelle Formen haben das eine Ziel, die URM-Arbeit und die daraus resultierenden Herausforderungen anzunehmen, das ökumenische Gespräch, den Erfahrungsaustausch zu fördern und die Arbeit in der jeweiligen Situation zu stimulieren und aufzunehmen.

1. März 1980/Hey./Hä.

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WCC/CWME - URM Advisory Group
Melbourne, May 5-9, 1980

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URBAN RURAL MISSION ADVISORY GROUP
Commission on World Mission
and Evangelism
World Council of Churches
Melbourne, May 5-9, 1980

FINDINGS AND RECOMMENDATIONS

We have met in Melbourne, Australia, as 27 persons with Urban Rural Mission experience in five regions. We have listened to reports and stories from the several regions, visited URM programs in Melbourne, discussed issues growing out of our regional reports and reports from the WCC-CWME staff, considered the biblical imperative expressed in the CWME Conference theme, "Your Kingdom Come", and decided to express ourselves on the following subjects.

A. Urban Rural Mission work in the 1980s

Urban Rural Mission work in the 1980s should continue to follow the guidelines adopted in Mexico City in 1977 (see Appendix). However, the focus should be more clearly on how the life of ordinary people is affected and penetrated by agrarian and industrial production processes that are owned and controlled by dominant classes. The impact and disruptive effects of these productive processes transcend national, geographical, ethnic and religious barriers. Therefore, they should be viewed from a broad perspective which crosses these barriers, and should be combatted in a common effort. Attention should be given to concrete analysis, and action based on the actual situations which these constellations of powers, controlling and directing production processes, present.

We believe that forces which maintain present unjust and exploitative arrangements will become more determined--and, indeed, more desperate--in their attempts to sustain and consolidate their hegemony. Widespread adoption and use of computerized technology for control of information and for programmed repression can be anticipated.

We can also expect class contradictions and antagonisms to sharpen, and people's struggles to be protracted. URM will need to become even more adaptable in style and degree of visibility, as each situation and set of circumstances shall require. This will call for flexibility, sensitivity and vision to put resources into situations of extreme injustice, such as are seen in Guatemala and South Africa at present, and in places of high hopes, such as in Nicaragua and Zimbabwe. This is a call for new initiatives in areas where URM has had longstanding contacts, as well as in situations where contacts have been nonexistent. URM is encouraged to respond to new local organizing actions, particularly when they are linked to major struggles in a region.

We should be preparing a new leadership equipped with a vision of the important changes which are needed, and versed in tactical and survival skills that give them the capacity and flexibility to work under repression, and to participate actively in situations where people's movements have the opportunity to work at building a new society.

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URM in the '80s should learn from lessons from its own past. Both strengths and weaknesses of past efforts should be studied and understood in each region or area as a means of enriching future strategies and tactics. URM needs to incorporate self-criticism into its style of operation in the '80s, so as to learn from the past, and also to be more fully informed by the experiences and struggles of people's movements with which URM may not yet have been in contact.

B. Theological reflection and ideology in URM

1. Ideology

As the name "Urban Rural Mission" implies, URM is engaged in a Christian task. The shape of mission in URM, however, does not correspond to many traditional patterns of mission, for mission in URM is characterized by participation in people's struggles. The nature of such participation varies among the different countries according to the objective reality of each, our understanding of that reality, the possibilities for involvement, the ongoing struggles and the resources available in the URM teams.

The struggles of the poor and oppressed take place in concrete socio-political situations. Involvement or participation in them is a natural expression of the choice we have made in favor of the people and against any form of oppression affecting them, as well as the sources of that oppression. As Christians such a choice is inescapable.

There is no one ideology in the global URM endeavor. There is, however, a clear consensus that no Christian can be neutral in the struggle with principalities and powers, and that the URM commitment to people must include a vision of the future, and the kind of community for which they and we are working.

It is more difficult for us to define the socio-political goals that we may all aspire to achieve. The struggle against something, however, by its own weight forces us to choose in favor of something different. We feel the need better to understand one another's goals and to challenge one another on the basis of our differing experiences.

The variety of responses given in terms of our understanding of the role and merits of having a concrete socio-political ideology for engagement in mission reveal the need for further analysis and sharing of our understandings of the socio-political, economic and historical context of our countries, our people's struggles within that context, our work in relationship to them and the implications for the future. It is also necessary to devote more time to the study of the relation between our theological convictions and political ideology.

2. Theology

Theological reflection in the context of the oppression experienced in many countries today and engagement in people's struggles call into judgment much theological thinking handed down through the churches from theolo-

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gians of the past. Too often Christianity reached the so-called Third World countries alongside the colonizers, and served as a tool for colonization. In too many cases, response to God's call was equated with the process of deculturization, passive obedience to a master, fear of hell or rebellion, and quiet endurance of one's own oppression and suffering. A direct result of this was that theological reflection and biblical interpretation--along with the liturgy, Christian education and preaching--directly or indirectly shaped Christians in those countries to resemble their colonizers rather than Christ.

This process resulted in many instances in the creation of churches which are, at their best, timid and, at their worst, unconcerned, confused, oppressive and antiliberation. If the churches in these countries are to become relevant they must serve as agents of decolonization in the midst of people's struggles, aspirations and victories through new theological formulations and understandings. The challenge from Christians of Third World countries to the churches of the "developed" world is that they become self-conscious agents of decolonization as once they were (perhaps unconsciously) agents of colonization. If this is to be achieved we must all engage in new ways of doing theology.

Theology should be born out of the reflection which is done with and by the people in the midst of oppression, exploitation and struggle. It should be reflection emerging from action for justice and freedom. Effective action requires theology emerging from reflection in action, enriched by analysis of the structures of society in which people live. Analysis and liberating action demand involvement and/or collaboration with others who may not share our Christian faith, but who are also struggling. As together we discuss the basis, motivation, strategy and tactics of the struggle, old theologies are revised and new theology is formulated. If theology is done outside this context, the Christian contribution will be simply imposed on the secular.

The search for the relevance of the gospel in our contemporary world calls for a reevaluation of Christian tradition, practice and biblical interpretation. This reevaluation must also be done in collaboration with others who are engaged in struggle, both Christians and non-Christians. It requires us to reread the Bible, listening to the interpretations of those who are suffering injustice and exploitation or are abused, as a way to discover the challenges of the biblical message for us and for them, and the prophetic role to which we are called. This should always happen in the context of joint actions, where the struggles of people illuminate and are illuminated by the gospel.

C. Relationships with churches and other religious movements

The domination of poor people and workers by nations, economic blocs and transnational and national corporations can be seen not only in society at large but also in the churches. The struggle to throw off that domination, which is occurring across the world, is also being enacted in the churches and church-related organizations. From all continents we have heard examples of church groups actively implicated in oppression and support of domination. For example, in one country while a church-sponsored indus-

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trial project was working with management as well as workers, the churches approved and gave their support; but when the effort turned to assisting workers in their struggle with management, the churches then said that URM was "no longer working for the gospel", and cut off support. On the other hand, in Latin America there are many examples of Christian bodies, including Roman Catholics and Pentecostals, joining in solidarity with workers as they struggle against oppression.

When the churches and their organizations are concerned to save their own life--where they simply want converts and "growth", where they will not stick out their necks, where they want credit for what has been accomplished--the forces of opposition are served, and people are left without support. We have heard a number of stories of how the preoccupations of church bureaucracies and institutions blind the eyes of church people to the situation of those around them. However we have also heard of the Holy Spirit moving both inside and outside the churches, both within the historic Christian tradition and from newer religious movements, causing small groups of people and sometimes whole religious communities to be willing to risk their own lives and possessions, and to lose their institutional life for the sake of the people.

We believe that the churches and their organizations have great resources to commit to the struggle against oppression--their vision of the kingdom of God, their ability to reflect theologically and biblically on the nature of the present age and the new society, their people who can share in the struggle, and many other means of support which are presently used primarily for maintenance. The experience of URM shows how much can be done with very little in the face of great opposition, not only from outside but from inside the churches and their organizations.

It will continue to be important to sustain URM's contribution as part of the church's mission in the future. Essential elements in this strategy will include:

1. Struggle to bring integrity into the programs and mission spending of the church and its organizations.
2. Avoid the dangers of becoming a sect or select ecumenical group, while remaining part of the historical tradition of the church--both good and bad--in every age.
3. Watch and be willing to challenge those parts of the church which resist liberation of the people and bless the oppressors.
4. Include URM concern for justice and liberation in the life and worship of the congregations.
5. Recruit committed people.
6. Mobilize financial and other assistance, as needed.
7. Offer shelter and support in times of oppression.

The ambiguity in the life of the churches and their organizations is also apparent in the work of URM, as well as in the World Council of Churches and National Councils of Churches, denominations and mission organizations which support its work. Here in Australia we have seen a model of industrial chaplaincy imported from Europe that has built a coalition with management that opposes the interests of the workers. Yet we have also seen how seg-

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ments of the ecumenical movement and the churches have joined forces with the movement of Aborigines to save their land and their people against the encroachments of transnational corporations in alliance with government.

We note with interest, and some concern, the worldwide phenomenon of the emergence of many varied religious movements. These movements have economic, political and cultural impact upon both local and international structures. They contribute much to struggles for justice, liberation and peace, but they also may be used in opposition. We recommend that serious attention be given to these movements to see how they might enrich or hinder the work and initiatives of URM and groups with which URM is working. Such an understanding could be critical for groups engaged in struggles at the base level.

D. Women

URM work with oppressed and poor people is giving special attention to women. On all continents, both in urban-industrial and rural-agricultural settings, the majority of women are at the bottom of society. According to the interests of the economic powers, they are frequently manipulated into or out of work as the labor market requires. But while women are exploited, alienated and abused, they are increasingly becoming organized. The URM network at both national and international levels should give every support to these organizing actions.

URM is supporting women workers in Asia in textile, electronic and other industries in urban and rural areas. Women workers are a major source of "cheap labor" for transnational corporations based in Japan, Europe and North America. Local industries, governments and free trade zones are all part of this structure of manipulation. This growing labor force of Third World women is related to unemployment in Europe and North America, as production is moved to Asia, Africa and Latin America. Unions in Asia, Europe and North America often do not hear the voices of women struggling.

There are two situations involving working women that are of particular concern: first, systematic exploitation of Third World women through newly increased migration of women workers; second, deliberate efforts being made in Japan and some other Asian countries, in the name of the equality of women and men, to abolish the working women's protection clause from labor laws. When legislated, this would legally force low-paid women workers to work harder, even on night shifts, at the same time that only a handful of elite professional women and big business would profit. Similar trends can be seen in other parts of the world. Immediate concrete actions must be taken to prevent such legislation if the interests of women workers are to be safeguarded.

The churches in all continents have actively and passively contributed to the oppression and suffering of women. They have not preached the full gospel of equality of men and women as God's beloved and redeemed creatures. Instead, they have encouraged men to rule and develop, and taught the women to obey and suffer. Women on all continents serve the church with all their skills, even with the little money they have. With few exceptions, they are denied the dignity of full participation in all the rights and duties of

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Christians both in church and in society.

The biblical message of good news to the poor necessarily leads to a new theological approach to women. URM is gaining in its insight that there will not be a just and participatory society until women are included wherever they live and work.

For the 1980s it will become a URM priority in all regions to support women and men when they struggle for better education and training, encourage and assist women to develop skills to analyze and change their conditions, especially those covered by legislation, to study the Bible with the basic understanding of the equality of the sexes, and to challenge the churches to give up their discrimination against women.

E. Regional and interregional solidarity

While continuing to affirm the URM priority for support to local action, regional and interregional solidarity of URM is imperative in the 1980s--both theologically, springing from our own understanding of the Christian faith, and strategically, given the increasingly interlocking international and global connections of exploitative economic and political forces.

This presupposes communication. It calls for increased understanding within the URM network of each other's objectives, methodology and style in our various local, national and regional contexts. URM from all the regions should offer mutual enrichment. Such communication, understanding and enrichment are particularly necessary if supportive action in crises is to be mobilized and carried out.

Therefore, we affirm the importance of the following:

a) regular communication within the URM network and with our allies;
b) the special importance of regional bodies in this process;
c) speedy communication for the mobilization of support in crisis situations;
d) support of regional and interregional visits of URM personnel, participation in regional conferences and training programs, and exchanges and participation in people's struggles across regional lines when called for by people's movements; and
e) working towards a framework of common understanding to facilitate interregional action on specific concerns such as women workers and migrant workers.

F. Action in solidarity with Aborigines in Australia

The visit of members of our group to the Aboriginal Health Centre in Melbourne, conferences with individual Aborigines and the action group interview with Aboriginal representatives in Section I of the CWME Conference have brought forcefully to our attention the way in which Australian Aborigines have been robbed of their own land and heritage, and then denied any fair share in the fruits of the society constructed with those resources. Our concern is expressed about: the oppression and sufferings of the Aboriginal people; the racism of Australia as a denial of the kingdom of God; and the

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complicity of the Australian churches in discrimination against Aborigines and their weak support of action to change that situation. We are particularly concerned by reports of church cooperation in maintaining reserves, failure to support adequately action against second-class citizenship for Aborigines, and reluctance to give financial assistance to communities, organizations and projects controlled by Aborigines.

As we have heard the issues and claims that have been raised by these representatives, they include:

1. The Aborigines must be the ones who define what are the issues that need to be addressed.
2. Aborigines should be assisted to print and circulate information concerning their situation, rather than relying on White interpreters.
3. Aborigines should control their own institutions and the funds given for those institutions.
4. The rights of Aborigines to their own land and its use should be protected.
5. Aborigines should share fully in the fruits of the Australian economy and not have the heaviest unemployment rate.
6. Aborigines need adequate housing.
7. Adequate health care should be available to Aborigines.
8. The Australian Federal Government has failed to use its powers, granted by overwhelming public vote in a referendum, to override discriminatory state legislation, especially the Queensland Act.

The churches and church organizations in Australia should be called upon to acknowledge their past--and in some cases, continuing--complicity in this discrimination, and to change both their policies and actions toward the support of the Aborigines, their communities and their organizations. This support should include: use of the influence and vote of church members, changing the policies and structures of mission organizations; and giving adequate financial support to communities, organizations and projects controlled by Aborigines. In support of these changes, the churches will need to educate and challenge their leaders and members concerning discrimination and the need for an Australian nation that will respect Aborigines, rather than working for "assimilation" and destruction of Aborigine communities.

F. CWME-URM staffing

The WCC-URM office in Geneva is crucial in facilitating the above recommendations and processes. In order to keep moving in the directions needed in the 1980s, the URM office must maintain its current fulltime staff of four, including two program secretaries.

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Commission on World Mission
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World Council of Churches
Melbourne, May 5-9, 1980

Document No. 2

STAFF REPORT

In 1978 at its Puerto Rico meeting, the WCC Commission on World Mission and Evangelism endorsed ten guidelines for the work of its Urban Rural Mission office. These had been received by the URM Advisory Group at its Mexico City meeting in the fall of 1977. Those ten guidelines, a copy of which is appended, continue to provide definition and framework for the work of the URM office. Extensive activities are carried on in relation to each of the tasks assigned there. However the entire mandate revolves around and takes its definition from Guidelines Nos. 1 and 5, which emphasize support of local initiative and empowerment of people.

That these priorities are reflected in the overall content and substance of the URM program will be seen at this meeting in the presentation of the regional reports. The major emphases and directions of URM not only in Asia but in the other regions have been excellently summarized in the first three pages of George Ninan's report to the CCA-URM committee at its February 1980 meeting. To trace the dymanics of URM during the past year we will refer to that report and to the other regional reports.

Staff participation in WCC assignments

In the past year the WCC-URM staff has been more than usually occupied with WCC assignments beyond the ordinary scope of the URM program. Sam Kobia gave considerable time to the work of the WCC staff Africa Task Force. He was coopted for three special assignments in Africa, all requiring preparation, travel and writing of reports: (1) a consultation on programs following up the relief efforts in the Sahel; (2) a meeting in Madagascar between donor agencies and African project holders, reviewing the project system; and (3) a special WCC delegation to Zimbabwe to assess the situation there prior to the February 1980 elections.

The entire CWME staff has been involved in preparations for the World Conference on Mission and Evangelism, May 12-28, 1980, in Melbourne. These preparations have provided ample opportunity for an urban rural mission contribution to broader reflections about mission and evangelism. Many URM-related people have participated actively in the various studies, publications and consultations leading up to the conference, and a large number will also actually participate in the conference itself.

This participation can be seen in the shaping of the section themes concerning "The Poor", "Struggles" and "Power". The conference itself aims to define critical issues and discussions for the churches in their work of mission and evangelism for the coming decade. Under the theme "Your Kingdom Come" there is a possibility that, more clearly than ever before, this conference will define mission in terms of participation of Christians in the action of God toward fulfillment of the justice, freedom and shalom of his kingdom. Evangelism may be understood as invitation to and recruitment of people to join in that mission. This line will of course be challenged by those who emphasize personal conversion and those who are sceptical about the relevance of social action to either the mission or the evangelism of

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the church. URM participants in the assembly will have full opportunity to contribute to this debate.

Another activity involving the CWME-URM office during the year has been the major WCC study on Ecumenical Sharing of Resources, and particularly within that study, a review of the WCC project system. That review has consistently affirmed the flexible network approach to project funding which has developed among the URM regions in relation to CWME-URM.

Developments in Africa

Major attention during the past year has been given to the African region. A report of a regional strategy conference in October 1979 has been circulated. People from thirteen African countries reviewed the past decade of URM work in Africa and made a series of recommendations for future strategy. That meeting is being followed by three subregional gatherings in the summer of 1980. In addition, contact and evaluation visits have been made in several countries in West and Central Africa and in South Africa.

The naming of the Rev. Canaan Banana as the first president of newly independent Zimbabwe is of course of interest to the URM family. The initiator of URM in Zimbabwe, he was a member both of the African URM contact group and the WCC-URM Advisory Group for several years. A number of URM people maintained lively contact with him while he was in prison during most of the last four years.

Other developments

Among other events and activities of the past year are the following:

- South Korea continued to be an arena for significant URM activity, with widespread international concern and support. Trials and imprisonments of urban, industrial and rural missioners continued, though most have now been released. Further details of some of the struggles of the past year will be given by the Korean participants during the course of our meeting.

- Fourteen persons from several regions participated in a four-week ecumenical training course for community organizers in July-August 1979 in San Francisco.

- There was URM participation in the nongovernmental organization activity around the UN World Conference on Agrarian Reform and Rural Development which took place in Rome in July 1979. A full report has come from that meeting and follow-up action is underway.

- The WCC-URM office participated in a major review of urban mission training programs in the North American region, which culminated in a conference in March 1980.

- The monthly "Abstract Service" continues to be edited and circulated through the Institute on the Church in Urban-Industrial Society (ICUIS) in Chicago as a publication of the WCC-URM office. ICUIS is the officially designated archive for WCC-URM. URM groups in all parts of the world are encouraged to send copies of their printed

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material, in any language, to the Institute. Each month the ICUIS staff summarizes 25-30 publications and articles to make the experience of action groups accessible across regional and national lines. We record here our gratitude to Richard Poethig, Bobbi Wells Hargleroad and Mary Kirklin, staff of ICUIS.

- Appended to this report is a record of URM projects supported through the WCC list during 1979. This included 87 projects supported in the amount of $1,163,236. In 1980, 101 projects are listed with requests totalling $1,398,900.

- In December 1979 a consultation of European agencies giving financial support to URM programs in Asia was convened by WCC-URM with representatives of CCA-URM. Donor-recipient relationships over the last several years were reviewed, and the findings of the consultation are included among the documents for this meeting.

Issues for discussion

At this meeting we have asked the participants to come prepared to give special attention to four issues which the CWME Commission and the regions have identified. These concern:

1) recruitment, training and mobilization;
2) information and communication;
3) role of ideology; and
4) biblical and theological reflection.

These are all issues of long standing. Three of our participants will be offering papers on these subjects.

Local action, people's empowerment and URM "methodology"

The work of the URM office is difficult to describe in terms of sharply defined aims and goals. The work takes many different forms from day to day and month to month in response to constantly changing local and national needs and events and the changing situations of people and groups in different localities.

The WCC-URM office was established following the CWME World Mission and Evangelism Conference in Mexico City in 1963. Over the intervening seventeen years, URM has somehow managed to develop and maintain a clear existence and identity, while at the same time having only minimal structure and no established definitions of membership. People and groups have discovered one another and entered into a wide variety of collaborative working arrangements based on their own recognition of common commitments and common willingness to take personal risk on behalf of those commitments.

The period ahead may be the time when the URM movement will be appropriately absorbed into the life of the church and the ecumenical movement, to a large extent disappearing as a "special" ministry or emphasis in the life of the church. On the other hand it may take a clearer shape, identity and strength as a movement through which specific contributions are made. This could go either way in the immediate years ahead. The WCC-URM office has a role to play in monitoring these developments and in participating in shaping them.

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In relation to either of these alternatives, there are considerable dangers. Out of the history of URM and its style of work has emerged a perception that there is a "URM methodology". This begins to be "packaged" in books and manuals and courses and program emphases and priorities in a number of quarters in the life of the church. In some ways we may take this as a sign of the "success" of the URM program. Churches and seminaries, curriculum writers and communication and interpretation people have been listening and are spreading the word. We must be grateful for the sympathetic and perceptive support and participation of a number of secular and religious writers, editors and teachers.

At the same time, increased publicity and attention bring certain problems. In the course of the appropriation of the URM experience, the concepts which have emerged through years of deep personal and communal commitment and struggle have sometimes been made into slogans. This represents a kind of "cheap grace" which the URM movement can only deplore. The making of people's struggles into commodities for mission interpretation materials, graduate dissertations and "Third World research, documentation and information centers" can be a corruption of URM commitment, work and experience.

Three examples of areas of URM work around which such confusion is widespread are:

1) "participation and empowerment of the people" as the subject of a plethora of studies, conferences, publications, etc., and the use of such rhetoric to describe government, social work and church "service programs" which are often a contradiction of empowerment and participation;

2) "networking" used as a verb, and increasingly in the term "networking methodology"; and

3) "storytelling", now also "storytelling methodology".

One task in the coming years may be to resist this kind of corruption by making much more clear the integrity and authenticity of Christian missionary vocation defined by the demands of God for justice and the fulfillment of human solidarity in love in the contemporary world. URM should be allied with other networks of Christians committed to this task.

This missionary integrity can be recognized in sacrificial individual and communal lifestyles built around response to human suffering and injustice. *People* can be rightly discussed only in the context of such vocational commitment. For mission, *network* cannot be promoted or built. Network emerges from mutual recognition among those engaged in authentic mission vocations, as love and trust grow through the experience of mutual support. *Storytelling* is the sharing among those engaged in such struggles, telling one another of their successes and failures, joys and tragedies.

The task is to nurture the extending of this community of common calling and to resist the cheapening of this experience under bureaucratic necessities or as the object of careerism by ecclesiastical and academic hustlers and promoters.

URM and evangelism

URM's role as an integral part of CWME demands that attention be given toward continual clarification of its role in the missionary and evan-

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gelistic task of the church. URM would appear to be moving toward an increasingly critical stance toward so-called evangelical-style evangelism, aimed at individual conversion experiences and personal renewal. The gospel too often is communicated as a set formula of belief which is itself to be revered, rather than as a revelation about the nature of human history and current events demanding a response in terms of that history and those events. The gospel itself is communicated and the community of faith is opened up to new participants through the engagement of Christians, in the power of the Spirit, with all people who work to build a world which reflects more fully the kingdom of God in its social structures and by its human relationships.

In the coming years can URM criticize its own work in terms of this understanding of mission and evangelism, clarify its understanding and practice, and assist the churches in becoming more truly evangelistic?

URM ideology

There are a number of questions concerning URM "ideological" presuppositions. In the years ahead, URM may have to make more clear its particular outlook and conviction on some of these questions, and help to clarify and encourage debate. On some of these issues, the URM positions and commitments are at variance with much of the work aimed at helping the needy and at attacking unjust structures.

There has been rather consistent commitment by URM to identification with people at the bottom of society in preference to involvement with strategies, programs and projects administered by powerful, established structures and groups. It continues to be difficult to resist the temptation to become coopted by the attractions of enlistment in government, university, business, institute and international organization processes of reflecting, planning, strategizing and program administering. There is now a considerable amount of bitter experience in all parts of the world from a variety of attempts at "collaboration". Has this helped us gain greater clarity concerning our own identity and commitment to "the people at the bottom"?

Increasingly there is misleading use of "micro" and "macro" categories, or of local, national, regional and global categories, as representing different scales and competencies for dealing with the world's problems. URM experience in many locations demonstrates the possibilities of local action providing effective settings for understanding "global implications" and providing leverage for national and worldwide change.

There has been a steadily growing respect for the capacity of "the people" to identify their own needs and to develop their own action programs for change (and, in the process, their own ideology). This is accompanied by suspicion of external change agents whose approach to "empowering the poor and oppressed" includes providing prepackaged ideologies and social analyses. A further set of questions around which there is now considerable URM experience has to do with the role of experts and technicians. At this meeting we will be reflecting further on these issues.

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People in URM

For those of us who have been privileged to work with urban rural mission for a number of years, the movement may perhaps be most adequately understood through looking at the people who are involved in it. Our lives as we work from an office in Geneva are daily renewed and enriched through the opportunities we have to be in contact with such a company of witnesses. The group gathered here reflects this wider family, hundreds of men and women and families, engaged in sacrificial mission action in sixty or more countries. Of the participants in this meeting more than a dozen have suffered arrest, imprisonment or exile. All the rest along with people involved in URM throughout the world are living out their lives in prophetic tension with established structures in their societies. For some, not the least tension is with the church--although this tension is within the church itself rather than over against it.

URM has provided an instrument within which such people have come to know and love one another. We are mutually sustained through the living sense that we do our work as a member of this company of witnesses. Continually as well there arise concrete and specific ways through which we come to one another's aid, especially in situations of crisis.

Appreciation

Finally we must acknowledge and express our gratitude to several individuals. We are grateful for the consistent and loyal support of our moderator, John Nakajima, who serves as our principle liaison with the Commission on World Mission and Evangelism. As a president of the Christian Conference of Asia and general secretary of the United Church of Christ in Japan, we are privileged that he gives time to chair our Advisory Group meeting. We are missing Oh Jae Shik, who gave his farewells to the Advisory Group last year, and welcome our old friend George Ninan, who has now assumed responsibilities as URM secretary for CCA.

In the Geneva office we have welcomed from Asia Dawn Ross. We record here special gratitude to Kamala Govender, who has now left the office. We are especially indebted to Kamala for carrying an extra-heavy office load during the last year, doing double duty while the administrative assistant post was vacant. We've also enjoyed and had good assistance from three interns, John Poor and Polly Ashton Smith during the spring and summer of 1979, and Ezra Mbogori of Kenya for a year beginning the autumn of 1979. John Thurber also continued to assist in various ways, especially with project funding matters.

We are very grateful to all of you for giving your time to the work of this Advisory Group. We deeply appreciate the continuing support of the regular members of the group, and welcome the opportunity for wider participation of additional people who will be participating in the World Conference on Mission and Evangelism which follows this meeting. We look forward to a meeting which will produce important guidance for our ongoing work.

--Sam Kobia and George Todd

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APPENDICES

A. TEN GUIDELINES FOR WCC/CWME - URM WORK

1. Support local initiatives and concrete local involvements in urban and industrial mission.

2. Aid in sustaining networks of communication, remembering that the aim is to enable communication among localities rather than to pass information from the centre to the periphery.

3. Assist in leadership development by helping in the organisation of training events and in planning and providing for the training of selected individuals.

4. Work to integrate strategy for mission activity between rural and urban areas.

5. Give high priority to supporting involvement of the churches with people in their efforts to organise themselves to gain power over their own life and work, in cities and rural areas, with industrial workers and farmers.

6. Work to support the involvement of the churches in programmes combatting economic exploitation, with particular attention to multinational corporations and unemployment.

7. Facilitate communication of experience between Christians working in cities in socialist countries and those in other areas. Aid URM efforts in socialist countries which seek to find appropriate ways for the churches to participate in socialist society.

8. Support persons suffering loss of human rights through repression because of their involvement in URM.

9. Encourage biblical and theological reflection and articulation. Pursue this particularly through listening to the people, giving tongue to the language of the people, and through sharing stories of the people.

10. Give increased attention to the ways that URM activities can inform and shape the understanding and practice of the organised church.

Approved by the 1978 meeting of the Commission on World Mission and Evangelism, Puerto Rico.

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URBAN RURAL MISSION ADVISORY GROUP
Commission on World Mission
and Evangelism
World Council of Churches
Melbourne, May 5-9, 1980

Document No. 6

URBAN RURAL MISSION PROJECTS - 1981

The Urban Rural Mission office of the Commission on World Mission and Evangelism provides a facility through which churches and Christian persons and groups concerned for the mission of the church in urban and rural society can enter into a fellowship of mutual experience and support.

The Urban Rural Mission office is one of the ten offices of the Commission on World Mission and Evangelism, a subunit of Unit I, Faith and Witness. CWME convenes a small Advisory Group with two persons from each of five regions to assist in developing CWME-URM policy and strategy. This Advisory Group provides counsel to the URM office, makes recommendations to the CWME Commission, and serves as a screening group for review of projects asking for international funding assistance.

Projects are recommended through regional or national bodies concerned with urban, industrial and rural mission, which perform regional or national strategy, administration, screening and evaluation functions. The Christian Conference of Asia maintains an ongoing committee and full-time staff for URM. In Europe, people engaged in industrial mission in a number of West European countries have established themselves as a Contact Group on Church and Industry. In Latin America several national bodies allow for strategic planning and interaction among people working in urban-industrial and rural areas. In Africa, a newly formed regional contact group carries on the work of the All Africa Conference of Churches' UIM office.

The original mandate asks the WCC/CWME - URM office to:

1) provide encouragement and support to those engaged in URM work;
2) assist in facilitating exchange of skills and experience among those engaged in URM work; and
3) stimulate awareness and activity in the churches in the field of urban and industrial mission and help to make available to the churches the experience and learning of those directly involved.

In carrying out this mandate, the URM office with its Advisory Group and the Commission on World Mission and Evangelism prepares this list of projects recommended for international support. These include:

1) programs of direct service to immediate need, helping people to survive the pressures of urban, industrial and rural development;
2) programs of education and the awakening of consciousness aimed at fostering participation and corporate responsibility within various urban, industrial and rural structures; and
3) programs enabling participation of people in the formation and development of a power capacity to act on behalf of their own interests.

Processes for evaluation are developed in national settings with the assistance of the URM office and regional groups. In late 1977 the URM Advisory Group endorsed three sets of guidelines for validating projects to be included in the askings:

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1. URM Advisory Group Priority Recommendations (as approved by CWME, January 1978)

   a) Support local initiatives and concrete local involvements in urban and industrial mission.

   b) Aid in sustaining networks of communication, remembering that the aim is to enable communication among localities rather than to pass information from the center to the periphery.

   c) Assist in leadership development by helping in the organization of training evengs and in planning and providing for the training of selected individuals.

   d) Work to integrate strategy for mission activity between rural and urban areas.

   e) Give high priority to supporting involvement of the churches with people in their efforts to organize themselves to gain power over their own life and work, in cities and rural areas, with industrial workers and farmers.

   f) Work to support the involvement of the churches in programs combatting economic exploitation, with particular attention to multinational corporations and unemployment.

   g) Facilitate communication of experience between Christians working in cities in socialist countries and those in other areas. Aid URM efforts in socialist countries which seek to find appropriate ways for the churches to participate in socialist society.

   h) Support persons suffering loss of human rights through repression because of their involvement in URM.

   i) Encourage biblical and theological reflection and articulation. Pursue this particularly through listening to the people, giving tongue to the language of the people, and through sharing stories of the people.

   j) Give increased attention to the ways that URM activities can inform and shape the understanding and practice of the organized church.

2. Christian Conference of Asia URM Committee Criteria (arranged in order of priority)

   a) Projects aiming at justice and the total liberation of people and heading towards a people's movement. Such projects would have one or more of the following thrusts as an integral part of their life and mission:
      i) building of a people's movement which is action- and movement-oriented;
      ii) building the power of people who are oppressed and voiceless;
      iii) having a grassroots perspective;
      iv) effecting structural change in society;
      v) generating self-reliance and the mobilization of local resources;
      vi) engaging in conscientization programs; and
      vii) providing leadership training facilities.

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b) Projects related to development, falling broadly into the following categories:
   i) development projects as a preparation for the struggle for justice; and
   ii) development projects aimed at self-support.

c) Service-oriented projects.

3. Experimental, Developmental and Strategic Projects

a) *Experimental projects* which offer new models for the churches' involvment with unresolved and critical issues of urban and rural society. It is often difficult to get support for such experimentation through established channels. Such projects should have provision for monitoring and learning.

b) *Developmental and demonstration projects* which introduce known and proven approaches and strategies into situations where they have not been tried before.

c) *Strategic projects* in which an unusual opportunity offered by a combination of people, skills and possibility for action justify fast and flexible delivery of resources.

The URM office carries on certain coordinating and administrative tasks in response to requests from national and regional URM groups and upon recommentation of the URM Advisory Group:

1) *Information sharing, communication and documentation.* On behalf of the CWME-URM Advisory Group, the Institute on the Church in Urban-Industrial Society selects URM publications of interest each month for the *Abstract Service*, circulated to URM workers in all regions. A documentation center in Asia helps Asian URM groups get the information they need for particular actions. Groups are also assisted to get face-to-face contact across national and regional lines.

2) Assistance in *leadership development* in the regions by helping in the organization of training and through assisting with planning and arrangement for training of selected individuals in urban, industrial and rural areas.

3) *Coordination of support for some URM involvements in organizing work.* Certain regional and national groups which formerly listed separate askings for community and labor organizing activities have asked the URM office to undertake coordination through a single listing in the global category.

In 1978 the Commission on World Mission and Evangelism merged its office on Rural Agricultural Mission (RAM) with the Urban Industrial Mission (UIM) office. The resulting URM office has functioned for two years with appropriate staffing. A URM Advisory Group with regional participants reflecting these wider concerns has been formed. This new way of working is reflected in this URM Project List.

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All URM Category III listings for 1981 are for one year only. This procedure aids implementation of review and evaluation recommendations in preparing of future listings through regional and national groups, and through the work of the CWME-URM Advisory Group.

In recent years some churches and agencies supporting this list have preferred to make a single block grant toward support of the total URM project list, asking the URM office and Advisory Group to allocate funds where most needed. Some block grants have been designated on a regional basis. Of course, designation of funds to particular projects continues to be entirely appropriate.

Further information concerning URM projects may be obtained from the URM office, CWME, World Council of Churches, 150 route de Ferney, 1211 Geneva 20.

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URBAN RURAL MISSION ADVISORY GROUP
Commission on World Mission
and Evangelism
World Council of Churches
Melbourne, May 5-9, 1980

Document No. 7

AIDE-MEMOIRE RE MEETING OF REPRESENTATIVES OF EUROPEAN AGENCIES SUPPORTING URBAN RURAL MISSION IN ASIA WITH CCA-URM AND WCC-URM STAFF

Participants: Drs. C. B. Bavinck, Algemeen Diakonaal Bureau, Reformed Church in the Netherlands

Drs. Helmut G. Gundert, Bread for the World, W. Germany

Mr. Michael Hawkes, Christian Aid, U.K.

Mr. Kennith David, Christian Aid, U.K.

Rev. Norbert Hans Klein, Committee for Society Related Services, W. Germany

Drs. J. Maurice, Interchurch Coordination Committee for Development Projects (ICCO), the Netherlands

Rev. Dr. A. George Ninan, CCA-URM

Mr. Oh Jae Shik, CCA-IA (formerly CCA-URM secretary)

Mr. Sam Kobia, WCC-URM

Rev. George E. Todd, WCC-URM

Ms. Herta Friede, Evangelische Zentralstelle für Entwicklungsdienst, West Germany, was unable to attend and sent her regrets.

Introduction

This aide-mémoire is to summarize discussions carried on for two days in London, December 11 and 12, 1979, among representatives of European support agencies with WCC and CCA staff concerned with urban rural mission. A copy of the invitation letter stating the purpose of the meeting is attached.

During the past several years, the Christian Conference of Asia's Urban Rural Mission Committee has articulated a series of policy statements and position papers concerning questions of financial support for URM in Asia. Copies of three of these statements are also attached. The first statement, from a 1976 meeting, raises some basic questions and issues needing attention. The second, written in 1978, gives ten "Guidelines for relationships between Supportive Agencies and Asian Action Groups". A further 1979 statement, "On the Role of Financial Resources in URM Endeavors", gives some guidelines to Asian groups which may be seeking or offered external support.

These three documents were studied and discussed at the meeting in London. The participants all affirmed the principles expressed in these guidelines, and further committed themselves to advocating and interpreting these guidelines within their own agencies. There was a general feeling that these guidelines could help the agencies more fully to implement current policies, which in most cases they believed already were not in contradiction with the intent of the guidelines.

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1. Role of ecumenical structures

There was a good deal of appreciation expressed for the flexible, issue-oriented action group approach and record of accomplishment in the program of CCA-URM. Considerable attention was given to problems which have emerged out of the frequent visitations from European agency project staff and the promotion of bilateral funding requests and grants. The supporting agency representatives affirmed the value and importance of ecumenical structures for validating and channelling external support. The intention was expressed to continue providing support for such ecumenical structures and for programs and projects developed or validated through such structures.

2. Information sharing

Most of the agencies will continue to do their own travelling in Asia for the purposes of identifying projects to recommend to their own or other agencies for support, as well as evaluating ongoing projects. It was agreed to make every effort to maintain as full communication as possible with the CCA-URM office regarding contacts of these agencies with people and programs concerned with urban, industrial and rural mission in Asia. Insofar as possible, efforts will be made to consult CCA-URM seeking opinion and advice very early in any conversations which might lead to bilateral support of any particular URM activity in Asia.

3. Block grants

CCA-URM and WCC-URM reported their satisfaction at receiving undesignated block grants from a number of agencies. These agencies had decided to make these block grants after reviewing the activities and record of URM in Asia over a period of years. The grants are thus made on the basis of confidence in the capacity of CCA-URM to make effective use of funds. Such support is then considered to be for the overall regional program rather than for particular pieces of it. The regular reporting through the minutes and reports of the CCA-URM committee and through the publications of the CCA-URM and WCC-URM offices has also helped to make such block grant procedures feasible.

Several of the supporting agencies expressed their intention to try to work towards the block grant approach for funding for CCA-URM. It was noted that the "Guidelines" describe several ways by which a block grant approach facilitates support of a program which is characterized by action groups, response to issues and the building of linkages, rather than the development and administration of projects.

4. Need for ad hoc external support

The representatives of CCA-URM reported that there is currently a rapid expansion of URM initiatives in a number of places in Asia. In most cases, these initiatives do not require substantial funding. Between US$2,000 and $20,000 is usually all that is needed to reinforce actions undertaken by such small groups, many of which have begun their work out of inspiration and contact with others related to URM for a longer time. It is difficult to project in detail even a year in advance the locations and particular content of such initiatives. The CCA-URM representatives posed the question of whether

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funds for support of such activity could be raised on an ad hoc basis outside the framework of the more formal project list.

Further, the CCA-URM participants explained that in a few instances, URM programs with a long history or in special circumstances might require or benefit from larger capital or program funding than is the usual policy of CCA-URM. While CCA-URM is committed to a policy of discouraging investment in buildings and local programs involving large external financial support, they inquired whether such groups might be referred by CCA-URM to supportive agencies for direct funding.

The representatives of supporting agencies indicated their readiness to receive and consider requests for such unlisted small grants as well as requests for direct support of larger projects. CCA-URM asked that WCC-URM make itself available as liaison for placing such requests, and that WCC-URM work with supporting agencies either as a channel for such funding or as liaison in arranging for direct support from the agency to the project.

Representatives of the supporting agencies expressed their interest and willingness to cooperate with this plan to enable better coordinated international support for URM work in Asia both within and outside the list of validated projects.

5. Relationships between supportive churches and URM groups in Asia

Considerable discussion was directed to the question of relationships between persons directly involved in local and national URM activities and the churches in countries from which support comes. A number of the supportive agency representatives indicated their desire to see fuller first-hand, personal relationships established between people involved in CCA-URM-related projects and congregations of European churches. This closer relationship was seen to be not primarily for interpretation and fundraising purposes, but rather for increasing interchange and for encouraging a deeper understanding and commitment by church people in Europe.

Most of the participants, however, saw serious problems in increasing this kind of personal interchange. It was felt that such might work against some of the immediate aims of ecumenical URM activity in Asia. Workers and participants in URM activities should be encouraged to give their sustained presence and attention to their own localities. Where they look beyond their own local work, they should be encouraged and enabled to build primary ties with others with similar commitments and involvements in their own and neighboring countries and in other parts of Asia. The building of such solidarity among Christians and action groups in Asia is weakened if too much emphasis is placed on building relationships with European and other First World churches.

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EXCERPT FROM MINUTES OF 7TH CCA-URM COMMITTEE MEETING, April 1976

ECUMENICAL RELATIONS

76/25 The new conditions of Asia challenge many of the most basic assumptions of URM's ecumenical relations, both within Asia and outside. Most of these relations were established under open society conditions. However, the restrictions and repression which are increasingly characteristic of Asian governments' relations with the people force us to reevaluate our practices and ecumenical ties.

1. The project system, under which local projects are linked to agencies by grants on the basis of broadly-circulated program descriptions, is inoperative under these conditions. Projects which can openly describe themselves in this way without incurring official displeasure are increasingly irrelevant to the needs of the people. Real evaluation, including self-criticism, is required in order for projects which were begun under conditions of openness and freedom, to be transformed into people's movements under conditions of oppression.

2. Accountability: Relations of trust are necessary at more profound levels than before. The key to this trust is an accountability, shared by both projects and supportive organizations, to the people for whom their efforts are intended. We invite overseas organizations to develop means to express this accountability.

3. Self-reliance: Under the new conditions of Asia, self-reliance becomes both more necessary and more difficult. We must recognize that the increased vulnerability of people's initiatives makes it necessary to find new ways of expressing solidarity and support, at the same time as the traditional means for doing this are being choked off by government restrictions. Self-reliance is more than financial independence, but survival requires greater efforts to lessen dependence on outside resources wherever possible. At the same time, we invite our overseas ecumenical friends to recognize that increased assistance may be required in some cases to insure survival and effectiveness.

4. Solidarity linkages, rather than formal church-to-church relations, must form the substance of our relations to the ecumenical fellowship. This means that our relation should primarily be with other action groups and only secondarily with traditional missionary bodies. Peer relations are the only adequate basis for solidarity. We challenge the boards and agencies concerned for the work of CCA-URM to examine their own structures in order to facilitate the kind of ties that grow from solidarity in a common struggle.

This sense of solidarity and common struggle should also define and characterize our relations with other groups outside the Christian church. True ecumenicity is defined by shared humanity, not by shared doctrine. Real ecumenical, interreligious or ideological dialogue can only occur in the context of common efforts with and for the liberation of people from the forces that bind and oppress them.

5. Strategic funding: The new conditions call on us to reexamine the channels and flow of funding for projects, so that they are determined more by strategic considerations than by the convenience or established practices of church organizations. We must be open to greater flexibility in this area, and to patterns of accountability that safeguard recipients from unnecessary exposure.

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EXCERPT FROM MINUTES OF 9TH CCA-URM COMMITTEE MEETING, February 1978

GUIDELINES FOR RELATIONSHIPS BETWEEN SUPPORTING AGENCIES AND ASIAN ACTION GROUPS

At its Colombo meeting in 1976, the CCA-URM Committee made the following statement concerning ecumenical relations:

> The new conditions of Asia challenge many of the most basic assumptions of URM's ecumenical relations, both within Asia and outside. Most of these relations were established under open society conditions. However, the restrictions and repression which are increasingly characteristic of Asian governments' relations with the people force us to reevaluate our practices and ecumenical ties.

(For the rest of the statement, see the Colombo Minutes, pp. 25-26.)

The conditions that led to this statement have continued and, in many places, worsened. Many of our friends in the ecumenical world have responded with great sensitivity and support in this time of trial. However, because supporting agencies have, in some instances, inadvertently added to the difficulties we face by the way they relate to local groups, we feel it necessary to be more specific in stating guidelines for relations between supporting agencies and Asian action groups.

The following are offered to our friends to express this concern and to help guide their actions.

1. *Please be aware of the corrupting power of money.* When powerful supporting agencies contact weak and struggling groups, all kinds of temptations are there which may destroy the integrity of the encounter. Competition between potential recipients, dishonesty in project description and distortion of local priorities frequently occur when funds are the primary element of a relationship.

2. *Share information at a regional level regarding all your activities in the region.* Bilateral ties with URM groups should be undertaken in full consultation with the regional URM staff and the appropriate national bodies.

3. *Be clear and precise in stating your purposes, priorities and intentions* in providing funds to URM projects in Asia.

4. *Try to adapt your procedures to Asian realities,* rather than expecting Asian realities to become automatically amenable to the requirements of your international operations.

5. *Let your priorities related to Asia be fully informed and influenced by the perspectives and needs of Asian groups themselves.* Campaigns and programs related to, for example, "hunger", "human rights" or "development" ought not to be imposed on Asia in order to meet the educational or political needs of European or North American churches and agencies.

6. *Don't inflate or falsify claims about networks and relationships in Asia.* Many URM groups are being confused at finding themselves listed as parts of networks of a variety of agencies with which they have had only casual contact.

7. *Don't expose the people for the sake of your own fundraising or educational needs.* Great caution must be exercised so as to not destroy the very groups you wish to help by exposing them to attack either by unfriendly authorities or other groups who have allied with them in common efforts.

8. *Don't use Asian URM groups as weapons in institutional rivalry between agencies.* Possessiveness is a common failing of all organizations relating to many groups. Try to avoid this by establishing your institutional legitimacy on the basis of your own work, not on that of groups you wish to claim.

9. *Don't undermine the move toward autonomy and self-reliance of URM groups by financial "rescue operations", unless requested by national or regional URM coordinating bodies.*

10. *Don't use the size of a grant as the chief measure of a project's importance,* nor try to "reward" successful groups with funds they cannot effectively use without losing their selfhood or distorting their priorities.

As the CCA-URM Committee, we recognize our responsibility to evaluate supporting agencies in terms of the above guidelines and to discourage relations between URM groups and those agencies which do not follow them. While we are grateful for the continuing support for Asian peoples' movements by our ecumenical friends in Europe and North America, mature relationships can only be sustained on the basis of mutuality and full respect for the perspectives and priorities of the people themselves.

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EXCERPT FROM MINUTES OF 10TH CCA-URM COMMITTEE MEETING, February 1979

ON THE ROLE OF FINANCIAL RESOURCES IN URM ENDEAVORS

The URM Committee has noted with concern the struggle that local groups are facing on the issue of maintaining national priorities vis-a-vis supportive financial resources coming from outside the region. In spite of the committee's constant effort to uphold authentic national priorities in light of Asian historical perspective, we recognize the strong influence of the funds that are being proffered from outside the region. In recent years, some programs have become to some extent coopted through bilateral relations, while some have been undermined, losing their major thrust. Some have been put into competition with other groups.

In light of these happenings, we have dared to state clearly some of our concerns, to share them with supporting agencies in the First World as well as with our friends in the URM fellowship in Asia. After issuing a pointed statement last year for those supporting groups, we now address ourselves to our fellow workers in Asia.

CCA-URM has been trying to uphold the struggle of the poor people in Asia for human dignity and justice. In this time and place in Asian history, we believe that the poor are the special subjects of God's self-emptying and redeeming love. Their liberation from the bondage of poverty and powerlessness is the sign of God's messianic kingdom. In "the least of these" God makes himself known.

Therefore, fidelity to the poor should be the chief criterion by which all our activity, including our use of financial resources, is judged. For the poor to achieve power, resources are necessary. Often they have to be mobilized from outside the local community, to supplement what the people themselves can gather. URM organizers are inevitably involved in this effort to mobilize funds.

Such access to financial resources from outside may make us aloof from the people we are serving. In such a case our understanding of our role as a servant of God's mission may become distorted. We must therefore engage in continuous self-criticism in light of our relationship with the people, so that we do not pose ourselves as funding mediators over against the people.

The following reflections which have come from our experiences are offered as guidelines to the fellowship of URM-related groups:

1. Our credibility comes from our local involvements, not from our participation in ecumenical organizations or meetings. If the poor accept us it is sufficient. Only on this basis should we seek the acceptance and support of our boards, churches or ecumenical bodies. This ordering cannot be reversed.

2. To be effective, URM-group staff and budgets must be lean and modest in scale.

3. A community's struggle is strongest when it depends on the resources and skills of the people themselves. It is always tempting to substitute outside resources, but this will often delay the people's acquiring confidence in their own power.

4. In dealing with outside funding agencies, there are certain pitfalls to be avoided:

   a) In describing our projects, we must remain true to our community's priorities, rather than changing them to fit donor agency categories or ecumenical slogans. Our primary accountability is to the people.

   b) We should not allow our needs for funds to put us into competition with other URM groups for the attention of ecumenical agencies. Let us keep our fellowship firm.

   c) Because the funding agencies need to publicize their efforts with their supporting churches, they tend sometimes to give undue visibility to some projects which may be sensitive and under considerable pressure. We must be careful not to endanger ourselves or the communities we are serving by becoming an "agency showpiece" under such circumstances.

As the URM Committee, we pledge that we will stand with you in the struggle, including your dealings with such outside organizations as funding agencies. When you become engaged in bilateral discussions with funding agencies, we would like to urge you to share such information with the CCA-URM secretary and national coordinating bodies, for the sake of mutual protection and guidance.

We would like to see this discussion continue in a frank and open way, so that the people's power may be strengthened, rather than Christian programs be established.

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FOR PUBLICATION IN CCA NEWS

SEOUL, APRIL:

Members of the programme committee of the CCA Urban Rural Mission and its executive staff coming from thirteeen countries in Asia and Australiasia, held their annual meeting in Seoul, 19th-23rd April 1982.

For most members of the committee, this was their first trip to Korea. They had gathered at a time when their hosts - the Korea Christian Action Organisation (KCAO) were mobilizing their resources for action and protest, in the face of government repression. The activities had developed as a result of a confrontation between the government and the clergy (involving the KCAO and the Catholic church) which centered on the latter's progressive reactions to derogatory remarks against the Korean people made by top US officials, including the ambassador; and on the government's handling of the Pusan incident - the March 18 arson attack on a US cultural center by three Christian students.

On the day the URM committee opened their meeting, the KCAO had issued a statement demanding the recall of the ambassador and the US commander-in-chief in Korea. This was construed by the government as overt anti-Americanism on the part of the church, that was communist inspired. Thus, the stage was set where members of the URM committee could witness at first hand, not only the resolution and determination of Christian action, but also the reality and repression of government reaction in Korea.

The date the meeting opened was symbolic. Rev. Park Hyung Kyu, moderator of Presbyterian Church, chairman of the Human Rights Committee of the National Council of Churches, Korea, and a member of the CCA-URM committee noted in his opening address:

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"Today, April 19th 1982 is a special day for us. It is the day which we commemorate the students uprising of April 19th 1960 against the Syngman Rhee dictatorship and against injustice".
The URM committee conducted their opening session against a background of concrete and risk-taking action by Korean Christians who were in the process of testifying to what Rev. Park had called "the minjung wisdom of the oppressed peoples".
This was a thought that registered well with the majority of the URM committee since most of the members came from countries that shared equally difficult and repressive conditions as in Korea. The Korean situation was pertinent to the concept of URM work and involvement. How much so was proved by the events of the next few days. No less a figure than Rev. Park Hyung Kyu was picked up by agents of the prosecutor's office on the morning of 21st April, as he was about to join other committee members for a session of bible study. That very day, the KCAO's chairman, Fr. Kim Seung Hoon, and its general secretary, Rev. Kwon Ho Kyung, were arrested. Other distinguished Christian personnel of various Urban Industrial Missions in Korea were soon confined to the prosecutor's office. Nothing was heard of them for the next two days.
A cloud of concern and reflection hung over the URM committee as it conducted its business. Members had previously been briefed on the tense situation - they were now caught in the net of events. Nevertheless, the committee went about its tasks to discuss and determine the programmes of the Urban Rural Mission for the coming year. Reports were submitted by the executive secretary, Dr. George

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Ninan, and the technical consultants working on the ongoing programmes of the URM: Bantorn Ondam on rural concerns, Sister Teresa Dagdag on women workers concerns, and Masahiko Kurata on race and minority issues. Members of the committee reported respectively on their national situations. After much discussion on the budget and financing of upcoming programmes, the 13th committee meeting of the CCA-URM concluded in the late afternoon of 23rd April 1982.

With one of their members still incarcerated, the committee decided to mark the recent events with a celebration that would express hope. On the evening of the 23rd as the committee winded up their business, news was received that Rev. Park Hyung Kyu and all those who had been taken in had been released. The news came as a fitting climax to what most committee members had termed "the best committee meeting to date".

All those who were detained puckered up their spirits as they joined the committee for the celebration. They had been interrogated by the government for two full days as to the activities of the various Korean UIMs and the KCAO. Dr. Kim Yong Bock, one of those who had been arrested, talked of how he had gone through what was perhaps the "most intense theological discussions" he had ever held. For the CCA-URM programme committee, they had at least a foretaste of the clash between the government and the clergy in the process of upholding and interpreting human rights and democracy. Members of the committee had no doubt whose side they were on.

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URBAN RURAL MISSION ADVISORY GROUP
Commission on World Mission
and Evangelism
World Council of Churches
Melbourne, May 5-9, 1980

Document No. 5

URBAN RURAL MISSION PROJECTS: 1981 LIST

SUMMARY

Area	No. of Projects	1981 Request Total (US$)
Global	13	473,000
Africa	22	286,300
Asia	32	663,000
Europe	14	80,500
Latin America	14	192,600
North America	6	50,000
TOTAL	101	1,745,000

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URBAN RURAL MISSION PROJECTS: 1981 LIST

CATEGORY III

Code	Country	No.	Title	1981 Request	Page
GLOBAL					
(000)		7301	International Documentation, Information and Communication	80,000	
		7602	URM Youth and Student Participation and Collaboration	35,000	
		7603	Project Evaluation	8,000	
		7604	Special Welfare Fund	35,000	
		7701	URM Advisory Group and Consultations	50,000	
		7801	Coordination, Training and Support for Community Organizing	100,000	
		7802	Ministries to Expatriate Workers	20,000	
		7803	Program Contingency Fund	40,000	
		7804	URM Leadership Development	30,000	
		7805	Human Settlements Issue Implementation	15,000	
		7806	URM Interregional Visitation	20,000	
		7807	Pacific-Asia Resources Center	20,000	
		7901	Church Labor Issues and Liaison	20,000	
AFRICA					
(100)	REGIONAL	7401	Training and Mobilization for URM	25,000	
		7802	Publications, Documentation and Research for URM	15,000	
		7901	Development and Coordination of URM Regional Activities	40,000	
		8001	East Africa Transnational Corporations Study	17,500	
		810	Impact of Conservative Evangelical Groups in Africa	7,500	
(113)	BENIN	7702	Benin Urban Industrial Rural Mission	2,800	
(116)	CAMEROUN	7205	Foyer Social Edéa	5,000	
		7604	Douala Urban Industrial Mission	6,000	
		7701	Joint Action Group, Kumba	6,000	
		7702	Yaoundé Urban Industrial Mission	12,000	
		7805	Ebolowa Itinerating Team	8,000	
(123)	EGYPT	8012	Urban Industrial Training Program	15,000	
(132)	IVORY COAST	7203	Abidjan Urban Industrial Team	4,000	

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Code	Country	No.	Title	1981 Request	Page
(133)	KENYA	8003	Kanjalu Youth in Rural Mission Project	5,000	
		8004	Youth and Student Participation in URM	15,000	
		81	Nthangarine Community Action Centre	7,500	
(153)	SENEGAL	8005	Programs for Rural Women and Children	5,000	
(157)	SOUTH AFRICA	7901	Support for URM Initiatives	25,000	
(165)	UGANDA	8006	Youth and Student Participation in Reconstruction	7,000	
(171)	NIGERIA	7802	Onitsha Urban Industrial Rural Mission	8,000	
		81	Urban Community Development Program, Ibadan	15,000	
(180)	ZIMBABWE	81	Urban Rural Mission Initiatives	35,000	
ASIA					
(400)	REGIONAL	7202	Theological Reflection	25,000	
		7203	Publications	3,000	
		7307	Economic Justice	15,000	
		7545	Rural Mission	65,000	
		7546	Project Evaluation	10,000	
		7602	Race and Minorities Issues	55,000	
		7603	Mobilization and Training	20,000	
		7604	Communications	20,000	
		7905	Women Workers' Action	18,000	
		7902	Asia Undesignated Fund	15,000	246
(416)	BURMA	7204	Burma Urban Rural Mission	20,000	
(421)	HONG KONG	7203	Hong Kong Christian Industrial Committee	18,000	
(422)	INDIA	7211	National Coordination and Local Support	33,000	
		81	Joint Program for Social Action (CISRS)	5,000	
(423)	INDONESIA	7202	NCC Urban Industrial Mission	12,000	
		7901	Rural Community Building	6,000	
		81	Relocation - Sumatra	5,000	
(427)	JAPAN	7203	Kansai Labor Action	15,000	
		7205	Korean Community Action	12,000	
(433)	KOREA	7808	Yongdongpo Urban Industrial Mission	80,000	
		7811	Korea Christian Action Organization	45,000	

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Code	Country	No.	Title	1981 Request	Page
(433)	KOREA	7902	Chung Nam Christian Farmers' Action	53,400	
	(cont'd)	8001	Industrial Safety Association	15,000	
(438)	MALAYSIA	8002	Penang Group	5,000	
		8003	Centre for Development Training	20,000	
(443)	PAKISTAN	7206	Karachi: Urban Rural Mission Initiatives	7,000	
(445)	PHILIPPINES	7204	NCC-Division of Urban Rural Mission	2,000	
(453)	SRI LANKA	7209	Christian Workers' Fellowship	32,800	
		81	Rural Initiatives	10,800	
(455)	TAIWAN	7304	Taiwan Ecumenical Industrial Ministry	2,000	
(456)	THAILAND	7201	Coalition Initiatives	8,000	
(321)	AUSTRALIA	7901	Centre for Urban Research and Action	10,000	
EUROPE					
(500)	REGIONAL	7602	URM Exchanges between Eastern and Western Europe	3,500	
		7708	European Contact Group Secretariat Assistance	15,000	
		7806	Assistance to Migrant Workers	5,000	
		7905	European Contact Group Annual Meetings and Conferences	10,000	
		8001	URM Leadership Training and Mobilization	3,000 – 5000,–	
		8004	Programs with Unemployed Workers	10,000	
		8006	Trangnational Information Exchange	3,000	
		81	Regional group meeting.	3,000 – 5000,–	
(526)	GREECE	8005	Young Workers Program	1,000	
(534)	ITALY	7903	Agape - Pinerolo Urban Industrial Work	7,000	
(542)	NORWAY	8006	Rural Urban Mobility Project	6,000	
(549)	SWITZERLAND	7901	Center for Women Returning to Work (CORREF), Geneva	3,000	
(551)	UNITED KINGDOM	7802	Community Action Support (SCAT)	6,000 ?	
		8007	Coventry Workshop	5,000 ?	

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Code	Country	No.	Title	1981 Request	Page
LATIN AMERICA					
(205)	REGIONAL	7207	URM Training Activities	25,000	
		7305	Latin America Undesignated Fund	15,000	
		7605	Student Participation in URM	7,500	
		7801	Support for National and Local Participation in Programs across Regional and National Lines	25,000	
(212)	ARGENTINA	7204	Argentina Urban Industrial Mission	45,000	
		7604	Mision al Centro de Buenos Aires	15,000	
		8003	Ecumenical Center for the Study and Service of Migrants - Neuquen	7,000	
(218)	BRAZIL	7906	Barrio Fazenda Grande Team Ministry	2,600	
(224)	COLOMBIA	7903	North Coast Project	10,000	
(226)	CUBA	7804	URM Programs	6,000	
(243)	MEXICO	7603	CECOPE	12,000	
		8002	Association of Indigenous Groups for Evangelization (AGAPE)	5,000	
(251)	PUERTO RICO	7602	Puerto Rico Industrial Mission	15,000	
(261)	URUGUAY	7601	Evangelism and Extension North	2,500	
NORTH AMERICA					
(208)	REGIONAL	7901	Regional URM Contact and Strategy Group	6,000	
(221)	CANADA	7401	URM Staff Servicing Informační služby	5,500	
		7402	Action Research and Action Training	5,000	
		7403	Exploitation Research	2,000	
(262)	UNITED STATES	7801	Work on Labor Issues	17,500	
		8001	Action Research and Training	14,000	10,000
	Canada US		Empowerment of poorer movements	10. 25.	

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APPENDIX B

Role and task of the UIM Desk and advisory-group

Report of Urban and Industrial Mission - Commission on World Mission and Evangelism

(This report is prepared in response to the recommendation of the Review Committee, endorsed by Unit I and the Central Committee, that a report on the work of the Urban and Industrial Mission Office be provided to Central Committee in 1977).

Urban and Industrial Mission provides a facility through which churches and Christian persons and groups concerned for the mission of the church in urban and industrial society can enter into a fellowship of mutual experience and mutual support. A central and abiding concern to understand and to fulfil the nature and mission of the church in contemporary society defines the context for urban and industrial mission activity.

One executive staff person with one secretary make up the staff of the Urban and Industrial Mission Office. The UIM Office is one of the ten offices of the Commission on World Mission and Evangelism, a sub-unit of Unit I on Faith and Witness.

WCC Third Assembly New Delhi, 1961, called for attention by WCC to issues of urbanization and industrialization, Delegates from Asia, Africa and Latin America emphazised the rapid growth of cities, rural migration to cities, and the growth of a population of industrial workers in the cities. European and North American delegates spoke of the problems of urban decav. Implementing that Third Assembly action, CWME, newly created in WCC at New Delhi, gave substantial attention to these issues at the CWME First Assembly, Mexico City, 1963. Following that Assembly CWME established an Urban and Industrial Mission Office as part of its ongoing structure.

Paul Löffler, a young German theologian already working on CWME staff on the issue of mission implications in the presence of Christian laymen working outside their own countries, was assigned to take up this new responsibility. In the following years Löffler travelled extensively in all regions identifying people and programmes in the churches which were working to discover faithful forms of mission and evangelism in the cities and among industrial workers. He convened five regional meetings to help Christians within the regions to enter into contact and interaction with one another as well as to extend contact with many new groups and persons. CWME named a small Advisory Group with two persons from each of five regions to assist in developing CWME-UIM policy and strategy. Such a UIM Advisory Group has been meeting once a year during the past twelve years. This Advisory Group provides counsel to the UIM Office and makes recommendations to the CWME Commission.

The basic mandate for the office asks the UIM Office to :-

1) provide encouragement and support to those engaged in UIM work
2) assist in facilitating exchange of skills and experience among those engaged in UIM work and
3) stimulate awareness and activity in the churches in urban and industrial mission and help to make available to the churches the experience and learnings of those directly involved.

The UIM Office is able to identify more than 1000 urban and industrial mission programmes carried on by the churches. Along with the relationships to regional and national UIM organizations the UIM Office has developed over the past fourteen years active lines of communication with more than 500 UIM programmes in 50 countries.

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Obviously there is no formal membership association called UIM. UIM groups relate themselves to one another and to a WCC-UIM Office through the character of the work in which they are engaged. They become visible to one another as they find common cause in those things to which they are committed. Since the UIM Office was established in 1964 it has participated in this emergence of a strong world wide fellowship of mutual commitment and solidarity. Without having any set organizational framework "the UIM" experiences strong bonds of affection and respect, lively communication, and mutual support through prayer, the sharing of material resources and joint actions flowing in many directions. The activities described below are carried on in that context

In the invitiation letter to the participants of the Mexico-City advisory group meeting we found a description of the composition and task of the UIM-advisory group.

> From the preparatory papers which you already have you will have some idea about the nature of the UIM Advisory Group and the task before us. Members of the group are not invited as representatives of any organization or institution. The participants are invited as individuals whose experience, background and knowledge equip them to bring informed judgement about the work of the churches in response to urbanization and in relation to industry and workers in their countries and regions. The meeting provides an occasion for exchange of experience and insight across national and regional lines among the participants in the meeting. Along with this, we hope for a review of the policies and work of the World Council of Churches in urban and industrial mission. It is our expectation that we can produce at this meeting a new policy statement for UIM and indicate there certain lines of strategy and certain priorities for the work of WCC in urban and industrial mission.
>
> The Advisory Group is not a formal constitutional committee or commission of WCC. It is named by CWME as an "Advisory Group" to the Commission on World Mission and Evangelism. The work of this meeting is directed toward offering advice and counsel to the CWME-UIM staff and toward preparing advisory recommendations which will be brought to the Commission on World Mission and Evangelism at its meeting in February 1978.

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Missionskonferenz in

Melbourne 1980

Missionsbibliothek Heidenau 80

Gossner Mission

150, ROUTE DE FERNEY P.O. BOX No. 66 1211 GENEVA 20 • TELEPHONE (022) 91 61 11 • TELEX: 23 423 OIK CH • CABLE: OIKOUMENE GENEVA

WORLD COUNCIL OF CHURCHES

DIRECT DIAL: (022) 91 6103

PROGRAMME UNIT ON FAITH AND WITNESS

Commission on World Mission and Evangelism

Geneva, May 21, 1985

To persons who have suggested a theme for the next CWME world mission conference:

Dear Friends:

Some time ago we requested a circle of friends related to CWME to suggest a theme for the next CWME world mission conference, probably in 1988, place still undetermined. We have been overwhelmed by responses! We now have before us well over a hundred proposals, and what is equally or more important is that the proposals have often come with carefully thought out rationales behind them. Even if we never have a conference, the missiological thinking in these letters is a very real contribution to ecumenical mission thought.

What now do we do with all these proposals? The CWME Executive Committee meets June 19-21 at the Bossey Ecumenical Institute near Geneva, to sort all this out and try to pick one overall theme for the conference. A most difficult task!

CWME staff has tried, in a preliminary way, to classify these proposals, without yet expressing any priority preferences. We see four themes running through many of the proposals, though we know not all proposals fit easily under one of these headings. These four are:

1. Unity as a basis for mission.
2. Power-powerlessness.
3. Faithfulness and obedience.
4. The newness God offers.

Enclosed is the list of the proposals received by a recent date; more continue to come in.

The purpose of this letter is (1) to thank you for your important contribution to this process, and (2) to keep you informed of where we are at this point in the search for a theme. There is no way a final choice can satisfy everyone -- we do hope, however, that once a choice is made it will provide the framework for dealing with the major issues that have been set before us by all of you who have shared your thought with us. Again, our deep thanks!

In friendship,

Eugene Stockwell /

for Eugene L. Stockwell
Director, CWME

M. Bell

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THEMES SUGGESTED FOR 1988 CWME WORLD MISSION CONFERENCE
(as of May 14, 1985)

1. Making Disciples (David Bosch)
2. I Make All Things New (Fritz Hoffmann)
3. Everyone to Everyone (John Howard Yoder)
4. New Humanity in Christ (Marcella Hoesl)
5. A New Heaven and a New Earth (Marcella Hoesl)
6. Making One New Man (Person) (Marcella Hoesl)
7. As the Father Sent Me, so I Send You (Clementia Burkard)
8. For the Life of the World (La Verne Mercado)
9. Seek the Lord and Live (Mathai Zachariah)
10. From Perplexity to Peace (Mathai Zachariah)
11. My Peace I Give unto You (Mathai Zachariah)
12. Peace in Our Time (Mathai Zachariah)
13. Mission when Foundations Are Shaken (Mathai Zachariah)
14. God's Mission for a New Earth (Mathai Zachariah)
15. Power in Weakness (Daniel von Allmen)
16. John 17:20-21 (Mel Brady)
17. Bible and Mission (Hans-Ruedi Weber)
18. Fullness and Emptiness (or Empty or Filled?) (Metr. Emilianos)
19. Making Christ Known (Flemming Kramp)
20. Give Me to Drink (Jean-Pierre Chevrolet)
21. Koinonia (Jean-Pierre Chevrolet)
22. The Word Was Made a Human Being (Jean-Pierre Chevrolet)
23. He Is Our Peace (Jean-Pierre Chevrolet)
24. Preparing God's People for Mission (Seppo Syrjänen)
25. Not by Power but by His Spirit (Seppo Syrjänen)
26. Here Am I, Send Me (Seppo Syrjänen)
27. Neither Greek nor Jew (Bärbel von Wartenberg-Potter)
28. Behold, I Make All Things New (Caroline Reuver)
29. Who Is My Neighbour? (Margaret Howe)
30. His Yoke upon Us (Joyce McNulty)
31. God's Grace and Justice (Cécile de Sweemer)
32. Grace and Sacrifice (Cécile de Sweemer)
33. Grace and Obedience (Cécile de Sweemer)
34. To Take up One's Cross Daily (Cécile de Sweemer)
35. Prophecy and Leadership (Cécile de Sweemer)
36. Relation of Mission and Dialogue (Donald Shriver)
37. A whole series of themes from an anonymous sister of the Suore Missionarie dell'Apostolato Cattolico Pallottine:
    That All May Be One
    Pilgrims on the Way
    To Affirm His Work of Salvation
    Calling and Ministry
    I Send You
    Through Witness to Life
    Living by Witness
    Living according to the Gospel
    Witnesses of Christ through Word and Deed
    The Love of Christ Constrains Us
    Woe unto Me if I Do Not Preach the Gospel
    To Live the Gospel
    To Become Everything to Everyone
    With Christ in the World
    Go and Preach the Gospel
    Sent by God
    To Preach Salvation

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38. Fashioned Like Him (Reggie Gomes)
39. Development of a spirituality which enables us to understand poverty (an idea, not a theme) (Khotso Makhulu)
40. Let My People Go (Braz Faleiro)
41. Set My People Free (Braz Faleiro)
42. "Peter said to him 'I have no money at all, but I give you what I have; in the name of Jesus Christ I order you to get up and walk'." (Max Ediger)
43. God's Mission: Incarnation (Jose Cunanan)
44. How do we evangelize? (an idea) (André Micaleff)
45. "I have heard their clamour...and I have come down to free them." (Raquel Cáceres)
46. Who Is Your Neighbour? (J. Siyachitema)
47. Thy Will Be Done (Anthony Smit)
48. One World (Michael Amaladoss)
49. Workshop on the Ecumenical Affirmation on Mission and Evangelism (Raymond Fung)
50. God Is Doing a New Thing (Peggy Billings)
51. Poverty, Chastity and Obedience (Hugh Pettingell)
52. Pilgrims on God's Way (Inge Tranholm-Mikkelsen)
53. Come, Lord Jesus (Eugene Smith)
54. Life and Peace for All (Helmut Orphal)
55. Life and Peace for the World (Helmut Orphal)
56. The Kingdom Is among You, It Is Justice and Participation (Henk Koetsier)
57. Blessed Are the Meek (Gerhard Linn)
58. Risk for Transformation (Gerhard Linn)
59. Gathered Together in Christ (Anastasios Yannoulatos)
60. The/A Powerless God (Mary McAleese)
61. God the Unbearable (Mary McAleese)
62. Our Daily Bread (Mary McAleese)
63. Hunger and Thirst for Justice (Mary McAleese)
64. Liberative Evangelism (David Russell)
65. The Wrath of God (David Haslam)
66. God's Image in People's Culture (Sultan Somjee)
67. The Holy Spirit (C.B. Bavinck)
68. A Christocentric theme (Alexander Malik)
69. The God of Life (Julio de Santa Ana)
70. One, that the World May Believe (Gwen Cashmore)
71. Renewal of the Church for Mission and Unity (Ian Holdcroft)
72. Peace Be with You All (Anastasios Yannoulatos)
73. Jesus Christ Restoring the World (Eckhard Schülzgen)
74. God's Mission Starts from the Bottom (Eckhard Schülzgen)
75. Come out to the Light (Eckhard Schülzgen)
76. Be Ye Transformed
77. Making All Things New (D. Perera)
78. Emphases suggested (Barrie Scopes)
    Resurrection through Crucifixion
    Life through Suffering and Death
    Hope through Despair
    Wholeness through Brokenness
    Power through Weakness and Powerlessness
    Light in Darkness
79. Themes suggested (Humphrey Taylor)
    Training for Martyrdom
    Shalom - Sobornost
    Justice and Peace Embrace Each Other
    Lead Us not into Temptation

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Gospel to the Poor
Feed My Sheep
Rich Man, Poor Man and the Bible
Take off Your Shoes (inter-faith dialogue)
Reconciliation: The Churches' Task
The Re-integration of Development and Mission
Redemption in the Context of Creation (Romans 8:19-24)

80. Isaiah 58 (True Fasting) and Matthew 5 (The Beatitudes) (Raúl Macín)
81. Christians One: that the World May Believe (M.R. Biswas)
82. Male Dominated Religion (anonymous)
83. Themes of Love (Elias Voulgarakis)
    Love as a Motivation of Mission
    The Response of Love
    Unity through Love
    The Invitation to Love
    Love Delivers
84. Faith, Hope and Love (Mogens Jensen)
85. Struggle to Be Faithful (Robert Stringer)
86. And God Saw that It Was Good (Michael West)
87. Participants in Justice and Peace (Aldo Etchegoyen)
88. "I Am the Way, the Truth and the Life" (Irene Mahamba)
89. The Gospel of Peace (Ronald Sider)
90. The Church in God's Plan (Joshua Kudadjie)
91. Give Us this Day Our Daily Bread (Matti Sidoroff)
92. Being in Mission (Gerald Currens)
93. Behold the Lamb (Margaret Faris)
94. Mission as Resistance (Tony Addy)
95. Your Will Be Done (Gerald Anderson)
96. "Love Your Neighbour as Yourself" - A Quest for Relevance of Mission to the Gospel (Thaele Mokhehle)
97. That They May Have Life (Alex Devasundaram)
98. Let My People Go (Kenneth Fernando)
99. God's Will in Our Time (J. Roger Schrock)
100. And the Greatest of These Is Love (J. Roger Schrock)
101. Love of Earth and Its Peoples (J. Roger Schrock)
102. Religious Liberty (J. Roger Schrock)
103. God's Shalom - Renewing His World (Robert Bos)
104. Lord of the Whole Earth (Chris Budden)
105. Finding Jesus in Galilee
106. "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end of the earth" (Acts 1:8) (Anthon Vos)

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Helmut Apfel Dr. Hennefer
bitte zurück

15. März 1985

Rev. Kenith A. David
World Council of Churches
Urban Rural Mission
150, Route de Frney
1211 Geneva 20
Schweiz

Dear Ken,
This response to your letter from 25th February comes in a hurry, because I received it at last Monday. So I want to make only a few remarks in regard to the next world mission conference.
Melbourne has focussed the attantion on the poor, the oppressed and the exploited. This direction has to be followed by the next world conference. While Melbourne was adressing the Good News to the poor, it is the time now to identify the concrete process of restoring the people as images of God and of restoring the world as the garden Eden. This process, which is led by the crucifiction and resurrection of Jesus Christ, has to be seen as the place where God's mission can be experienced today. To discover - becomes an important terminus. In the light of the gospel it could strengthen the hope and it becomes a call to everybody to join this process and to participate in God's mission today. At the same time it is a challange to recognise those people, who are involved in that process, as images of God and as subjects of their own destiny, which includes that they are also their own interpreters of the gospel. The theme should draw the attantion to that process, should open the eyes for the concrete places of God's mission and should challange to recognise the people as God's people, who doesn't need any other People as masters.
I have possibly three suggestions:
1. Jesus Christ restoring the world.
This theme could strengthen the hope against the forces, which are oppressing, threatening and frustrating, by putting the ~~emphesis~~ emphasis on the concrete process.
2. His (God's) mission starts from the bottom.

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15.3.85

This theme is a challange to look in the direction , where the struggle takes place. The emphasis is on the cooperation beetween God and his people and on the interaction beetween God's mission and the struggle of the people towards restoring the world.

3. "Come out to the light".

This is a quotation from Second Isajah chapter 49 vers 9. The character of a call seems to be important. The call is directed to the people in the darkness of suffer, exile, exploitation ect. God calls the people inorder to stand up and to be seen as the images of God, as subjects, as His people. Although I haven't time enough for a specific analyse of the text, the whole chapter 49 has to be taken inte account. It is not only related to Israel in exile, but to all the people (from far away = (vers 12). It descibes the restoration, but is also directed to the People of Jerusalem, who can't believe it. And it includes the call:"Look around and see what is happening" (vers 18) - with reference to vers 17 "Thoose who will rebuild you are coming soon, and thoose who destroy you will leave". I am not sure, what the original text is saying, the quotation is from the GOOD NEWS BIBLE english Version. But this is in the moment a matter of time for me as I mentioned above.

At least I wnt to underline some elements, which I think are important for a mission conference.

- The struggle against the oppressive powers (resistance)
- The hope for liberation, justice and dignity
- The bible in the hands of the people - the tranceparency of the biblical stories to the daily experiences of the poor
- God speaks to thoose people directly - therefore others have to listen to them and to discover what the message is.
- The challange of the traditional churches by this process and a new understanding of the role of the churches.
- The call for assembling all the people, who are participating in this process, but in different places of the world - solidarity. Can we take the terminus "rainbown-coalition" ?

These remarks are not systematic enough, I know. But they indicate

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what I am thinking about the theme and the subject of the next confe-
rence. surely you will have many other suggestions, so it will be
difficult for you to deal with all of them. I am still hoping
that you will be successful so that the theme becomes a message
to the people.

I hope that we will meet soon in Recife and I am looking forwards
to talk with you. Meanwhile I send my warmest greetings to you,
to Dawn, to Janet, to your family

yours

Gossner Mission

Dear Uwe,

This response to your letter from 25th February comes in a hurry, because I received it at . So I want to make only a few remarks in regard to the next world mission conference.

Melbourne has focussed the attention on the poor, the oppressed and exploited. The next world conference has to follow this direction. While Melbourne was addressing the Good News to the poor, it is the time now to identify the concrete process of restoring the people as images of God and of restoring the world as the garden Eden. This process, which is led by Jesus Christ's crucifiction and resurrection, has to be seen as the place, where God's mission can be experienced. In the light of the ~~bible~~ gospel it could be strengthen the hope and it becomes a call for everybody to ~~join~~ join this process and to participate in God's mission today. At the same time it is a challenge to recognise those people, who are involved in that ~~this~~ process, as ~~objects~~ images of God and as subjects of their destiny, which includes, that they are also ~~the interpreters of the bible~~ their own interpreters of the gospel. The theme should draw the attention to that process, should open the eyes for the concrete places of God's mission today and should challenge to recognise the people as God's people, who doesn't need any other people as their masters.

I have three suggestions

1. Jesus Christ restoring the world.
   The emphasis is on the process in the light of God's promise. It could strengthen the hope against the forces, which ~~are~~ are oppressing, ~~and~~ threatening and frustrating.
2. His (God's) mission starts from the bottom
   The emphasis is on God as the subject. But also on drawing the attention to his partners in his mission, who are the people at the bottom. It is a challenge to look in this direction in order to identify the process of restoration in the struggle of the people
3. Come out to the light.
   This is a quotation from Isaiah chapter 49 vers 9.

Record

Gossner Mission

Berlin, Januar 1985

Liebe Bewohner des Wasserturmes im Prenzlauer Berg!

Wir, die FDJler der Klasse 8 a der 14. POS "Karl Maier", erhielten den ehrenvollen Forschungsauftrag, die Geschichte des Wasserturmes zu ergründen.
Dabei wollen wir Sie, liebe Mitbürger, miteinbeziehen und bitten Sie, uns folgende Fragen zu beantworten.

1. Seit wann bewohnen Sie eine Wohnung im Wasserturm?
2. Was wissen Sie über die Entstehung des Turmes und seine Geschichte (insbesondere 1933 - 1945)?
3. Was wissen Sie über die historische Hissung der roten Fahne auf dem Turm?
4. Besitzen Sie Dokumente (Fotos, Artikel usw.) über die Geschichte des Wasserturmes?
5. Wie schätzen Sie die heutigen Wohnbedingungen ein?

Soweit unsere wichtigsten Fragen.
Nach ca. einem Monat werden wir nach vorheriger Absprache bei Ihnen kurz vorsprechen, um uns die Antworten auf die von uns

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The emphasis is on the call, which is directed to the people in the darkness of suffer, exploitation, exile etc. ~~But~~ God calls the people to stand up and to be seen from the others as God's witness, as subjects, as His people. Although I have not enough time for a specific analysis of this text, the whole chapter has to be read. It is not only directed to Israel in exile but to all the people (from far away - Vers 12). It includes the restoration, but also the people of Jerusalem, who can't believe it. And it includes the call in Vers 18: „Look around and see what is happening". — with reference to Vers 17 „Those who will rebuild you are coming soon, and those who destroyed you will leave". I am not sure, what the original text says +, it is quoted above only from the Good News Bible. But this is a matter of time as I mentioned.

The last suggestion could include some elements, which are important for the witness today, for example

- the struggle against the oppressor powers (worldwide)
- the hope for liberation, dignity, etc, justice
- the bible in the hands of the people — the transparency of the biblical stories to the daily experiences of the poor.
- God speaks to those people directly —
- The role of the traditional churches in that process — the challenge, which is included.
- The call for ~~[illegible]~~ assembling all the people, which are participating in this process — solidarity (reconciliation - coalition)

+ These remarks are not systematic enough. But they are to indicate what I am thinking about the subject of the next world conference. You will have many other suggestions, so it will be difficult for you to deal with all these, but I hope you will be successful in that the theme becomes a good message to the people.

I hope to meet you soon and send my warm greetings to you and to Dawn and Daniel

Yours

Berlin, Januar 1985

Liebe Bewohner des Wasserturmes im Prenzlauer Berg!

Wir, die FDJler der Klasse 8 a der 14. POS "Karl Baier", erhielten den ehrenvollen Forschungsauftrag, die Geschichte des Wasserturmes zu ergründen.
Dabei wollen wir Sie, liebe Mitbürger, miteinbeziehen und bitten Sie, uns folgende Fragen zu beantworten.

1. Seit wann bewohnen Sie eine Wohnung im Wasserturm?
2. Was wissen Sie über die Entstehung des Turmes und seine Geschichte (insbesondere 1933 - 1945)?
3. Was wissen Sie über die historische Hissung der roten Fahne auf dem Turm?
4. Besitzen Sie Dokumente (Fotos, Artikel usw.) über die Geschichte des Wasserturmes?

Gossner Mission

ÖKUMENISCH-MISSIONARISCHES ZENTRUM
der Evangelischen Kirche der Union und der Evangelischen Brüder-Unität
Direktor Dr. H. Blauert

1017 Berlin
Georgenkirchstraße 70
Fernruf 43830

1017 Berlin, am 2. Mai 1983
Bl/D

2113-897/83

An alle Melbourne-Fahrer

Pfarrer Dr. Walther Bindemann, 2500 Rostock, Am Pulverturm 4
Barbara Fahlberg, 4720 Wippra, Fleck 12
Friedrich Hoffmann, 3010 Magdeburg, Karl-Marx-Str. 254
OKR Gerhard Linn, 1162 Berlin, Ravensteiner Promenade 3
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Pfarrer Eckhard Schülzgen, 1193 Berlin, Moosdorfstr. 3
Dr. Paul Toaspern, 1406 Hohen Neuendorf, Dr.-Salvador-Allende-Str. 33

Liebe Melbourne-Fahrer!

In der Mecklenburgischen Kirchenzeitung entdeckte ich beigefügten Artikel "Bumerang" von Bruder Langer. Ich habe ihn für Sie abschreiben lassen. Ich finde es erfreulich, daß wenigstens an einigen Stellen auf unsere Aktivitäten in solcher Weise reagiert wird.

1 Anlage

Mit herzlichem Gruß

Ihr

Heinz Blauert

Gossner Mission
614 BSG 026 79 4

Nur zum innerkirchlichen Dienstgebrauch! Anlage zu 2113-897/83

ÖKUMENISCH-MISSIONARISCHES ZENTRUM
Direktor Dr. H. Blauert

1017 Berlin, am 2. Mai 1983
Georgenkirchstr. 70 B1/D

Aus: Mecklenburgische Kirchenzeitung, Nr. 15, 10. April 1983, S. 1

B u m e r a n g

Vor zwei Jahren haben die DDR-Teilnehmer an der Weltmissionskonferenz in Melbourne einen Brief an unsere Gemeinden geschrieben. Es ging darin um kritische Anfragen und ermutigende Erkenntnisse. Ist der Lebensstil von Christen und Kirchen in der DDR der Reich-Gottesbotschaft angemessen? So etwa lautete die Problemanzeige zusammengefaßt. Wie lange Kirchen hierzulande von westlichen "Fremdmitteln" abhängig sein wollen, war darin ein besonders heikles Detail.

Der gemeinsame Brief der ganz unterschiedlichen Teilnehmer von Melbourne war gewiß ein Akt der Geistes-Gegenwart, von der wir sonst etwas routiniert vor allem zu Pfingsten zu predigen pflegen. Vielleicht hätten sich die Kirchen präziseren Herausforderungen, wie sie in einem früheren Briefentwurf enthalten waren, auch mit mehr erkennbarer Bereitschaft zum Umdenken in der kirchlichen Öffentlichkeit stellen müssen. Aber dafür erschien der Preis wohl zu hoch.

Nun haben die Verfasser des Briefes versucht, Bilanz zu ziehen. Es verdient hervorgehoben zu werden, mit welch langem Atem sie ihrem Anliegen treu geblieben sind. Sie haben sich offensichtlich durch nichts ablenken lassen und sind dem einmal vernommenen Ruf gefolgt. Ihre Bilanz kann nicht besser sein, als es die Reaktion von einzelnen, Gemeinden und Kirchen waren. Erfreulicherweise wurde das Anliegen vielerorts verstanden. Insgesamt wird das offizielle Echo aus den Landeskirchen "sehr zurückhaltend und zögernd" genannt. Also guter Wille, aber keine bemerkenswerte Reform.

Als Trostpflaster bleibt dann noch, daß die "Aktivitäten", "wenigstens einiger Landeskirchen" und in theologische Studienmaterialien aufgenommene Impulse in die Vorbereitung der Vollversammlung des Ökumenischen Rates in Vancouver eingeflossen sind. Hoffentlich wird die übrige Vorbereitung der Teilnehmer aus der DDR aus Vancouver etwas konkreter sein.

Also außer Porto-Spesen nichts gewesen?

Los werden wir die unbequemen Fragen des Melbourne-Briefes allesamt nicht - weder DDR-Christen durch ihre Selbstbefangenheit noch die Kirchenleitungen durch ihre taktisch so wirkungsvolle Zurückhaltung. Denn hier sind Fragen gestellt, wie sie der Geist den Gemeinden heute zur Prüfung ihres Weges vorlegt.

Zwar wird man sie zunächst verdrängen können. Im Jahre 1983 werden christliche und weniger christliche Touristen unseren kostspieligen kirchlichen Verzierungen staunend mit weit aufgeschlagenen Augen ihre Referenzen erweisen. Und wir werden ein bißchen mitstaunen. Aber danach stehen wir wieder vor den ungelösten Problemen.

Abz.-Nr. 9433

Gossner Mission

Es ist wie in der Anekdote aus Australien: Jemand hat einen neuen Bumerang geschenkt bekommen und versucht, seinen alten wegzuwerfen. Es gelingt nicht. Der alte Bumerang fliegt immer wieder zu seinem Besitzer zurück.

Ebenso kann auch der Melbourne-Brief mit einem kirchlichen Ehrenbegräbnis nicht als erledigt betrachtet werden. Es begann nämlich schon einmal mit dem Lebensstil und dem Geld: Vor nicht ganz fünfhundert Jahren in der Reformation. Im Gegensatz zu Luther damals aber sollte 1983 wohl möglichst wenig über die ökonomische und soziale Wirklichkeit unserer Kirche geredet werden.

Die Melbourne-Fahrer haben es doch noch einmal versucht.

Jens Langer

Abz.-Nr. 9433

Gossner Mission

Nur zum innerkirchlichen Dienstgebrauch! 2113-709/83

ÖKUMENISCH-MISSIONARISCHES ZENTRUM
Direktor Dr. H. Blauert

1017 Berlin, am 5. April 1983
Georgenkirchstr. 70 Bl/D

An alle Melbourne-Fahrer

Herrn Pfarrer Dr. Walther Bindemann, 2500 Rostock, Am Pulverturm 4
Frau Barbara Fahlberg, 4720 Wippra, Fleck 12
Herrn Friedrich Hoffmann, 3010 Magdeburg, Karl-Marx-Str. 254
Herrn OKR Gerhard Linn, 1162 Berlin, Ravensteiner Promenade 3
Herrn Chefredakteur Günter Lorenz, 1017 Berlin, Krautstr. 52
Herrn Oberlandeskirchenrat Dietrich Mendt, 8060 Dresden, Martin-Luther-Platz 3
Frau Maria Schneider, 7030 Leipzig, Kurt-Eisner-Str. 22
Herrn Pfarrer Eckhard Schülzgen, 1193 Berlin, Moosdorfstr. 3
Herrn Dr. Paul Toaspern, 1406 Hohen Neuendorf, Dr.-Salvador-Allende-Str. 33

Liebe Melbourne-Fahrer!

Sie werden mittlerweile bemerkt haben, daß unsere "Abschlußmeldung" erschienen ist. Sie wurde sowohl von der Berliner als auch von der Potsdamer Kirche auf der ersten Seite übernommen. Wieweit die anderen Kirchenzeitungen die Meldung übernommen haben, weiß ich nicht.

Zu Ihrer Information übersende ich Ihnen nun noch eine sehr späte Antwort auf meinen Brief vom 23. August vergangenen Jahres, nämlich die des Oberkirchenrates in Schwerin. Ich vermute beinahe, sie wurde geschrieben, weil auch die Mecklenburger Kirchenzeitung mittlerweile unseren Schlußbericht abgedruckt hat und dabei zutage kam, daß Mecklenburg noch nicht geantwortet hatte. Nun denn! Ich wollte Ihnen jedenfalls diese späte Reaktion nicht vorenthalten.

1 Anlage

Es grüßt Sie herzlich
aus dem Berliner Missionshaus

Ihr Hans Blauert

Abz.-Nr. 9393

Gossner Mission

EVANGELISCH-LUTHERISCHE LANDESKIRCHE MECKLENBURGS

OBERKIRCHENRAT

Anschrift: Oberkirchenrat 27 Schwerin (Meckl.), Münzstraße 8

Fernruf-Nummer 6 41 65
Besuchszeit: 10 bis 12 Uhr
Anmeldung ist erwünscht
Bankkonto: Staatsbank d. DDR
Kreisfiliale Schwerin
Nr. 1461-15-139
Postscheckkonto: Berlin
8199-68-83019

Nebenstellenanschluß: 864165

Herrn
Direktor Dr. H. Blauert

1017 Berlin
Georgenstr. 70

Um Angabe des nachstehenden Geschäftszeichens wird gebeten

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den 25. März 1983

Eingegangen
29 MRZ 1983
Erledigt: Dr. Blauert
2119-1577/82

Lieber Bruder Blauert!

Wir haben am 23. August 1982 noch einmal wegen des Briefes der Melbournefahrer an uns geschrieben. Sie fragen an, ob Sie erfahren könnten, in welcher Weise in unserer Kirche der Impuls aufgenommen worden ist und wie eine Weiterführung dieser Initiative denkbar wäre.

Die Missionarisch-Ökumenische Konferenz, die Sie ja von Ihrem Besuch in Güstrow her kennen, hat sich 1982 am Nachmittag noch einmal mit Ihrer Anfrage beschäftigt. In diesem Zusammenhang wurde hingewiesen, auf den Kirchentag in Rostock, der als Kirchentag ohne Automobil vorgesehen ist. Kritisch wurde gesagt, daß es auf Grund dieses Briefes wohl nicht zu einer Veränderung im Lebensstil einzelner gekommen wäre. Es wird sehr hart angefragt, was hat sich in dieser Beziehung geändert und es wird geantwortet: Nichts. Im Hinblick auf die Friedensdekade 1982 wird erneut betont, den Bedrohungen ist ein anderer Lebensstil entgegen zu setzen. In diesem Zusammenhang wird hingewiesen auf die Aktion "Brot für die Welt" auch auf die Opfer für die Missionsarbeit, die aus Mecklenburg an die Ev.-Luth. Mission in Leipzig gehen und über Leipzig doch zumindest zu 50 % den Dienst in Übersee zugute kommen. Es wird auch hingewiesen auf die Hilfe für Polen und insofern auf ein Zurückstecken im eigenen Lebensstil.

Diese Antwort ist natürlich nicht sehr befriedigend, aber Sie mögen aus der Antwort entnehmen, daß sich unsere Konferenz doch jedenfalls Gedanken gemacht hat und wir auch in unserer Landeskirche bemüht sind, zu Konsequenzen zu kommen. Es wäre schließlich hinzuweisen auf die Debatte während der Frühjahrstagung der mecklenburgischen Landessynode. Dort ging es u.a. auch um die Frage, wie weit die Hilfen aus den Kirchen der Bundesrepublik Deutschland für die mecklenburgische Landeskirche im Haushaltsplan bei den ordentlichen Einnahmen eingesetzt werden dürfen. Es wurde ein Antrag einberacht, daß bei der Aufstellung des Haushaltsplanes 1985 und des Planes 1986 diese Mittel nicht mehr im ordentlichen Haushaltsplan in Einnahmen vorgesehen werden sollten.

Mit brüderlichem Gruß

Siegel

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Anlage zu 0314-319/83

ena-Meldung

Die Teilnehmer aus den DDR-Kirchen an der Weltmissionskonferenz 1980 in Melbourne, die sich im Januar 1981 in einem Brief an die Gemeinden in der DDR gewendet hatten, trafen sich Anfang 1983, um sich nach zwei Jahren einen Überblick über das Echo, das der Brief gefunden hat, zu verschaffen. Die offizielle Reaktion der Kirchen ist aufs Ganze gesehen sehr zurückhaltend und zögernd gewesen. Zu nennen ist: Das Evangelisch-Lutherische Landeskirchenamt Sachsens hat den Melbourne-Brief offiziell an alle Kirchenvorstände der Landeskirche gesendet, und zwar als Anstoß zum Nachdenken über verantwortliches Umgehen mit unserem Geld. Dabei wurde erstmalig den Kirchenvorständen eine Information über Umfang und Verwendung der Fremdmittel gegeben. Die im Landeskirchenamt eingegangenen Antworten auf dieses Schreiben werden dort zusammengestellt und ausgewertet. Der Landeskirchenausschuß der Evangelischen Landeskirche Anhalts in Dessau hatte im Dezember 1982 mit einem der Unterzeichner des Briefes ein Gespräch, in dem die Melbourne-Initiative, zu einem glaubwürdigen Lebensstil zu finden, als entscheidende Aufgabe der Kirche heute anerkannt wurde. Das Konsistorium der Evangelischen Kirche des Görlitzer Kirchengebietes beabsichtigt, die Thematik in die Arbeit der Pfarrkonvente im Rahmen der Vancouver-Vorbereitung einzubringen, während das Evangelische Konsistorium der Kirchenprovinz Sachsen zwar auf solche Initiative verzichtet, aber feststellt: "Der Brief wirkt unter der Hand oft in größerer Intensität weiter, als wir es erahnen."

Das Gesamtecho zeigt, daß der Melbourne-Brief bei einer steigenden Zahl von Gemeindegliedern, und zwar besonders von den sogenannten Randsiedlern, als Anstoß in die richtige Richtung aufgenommen wird. Dort wird begrüßt, daß eine Reihe kritischer Fragen im Blick auf den Lebensstil der Kirchen in der DDR gestellt wurden. Andererseits gibt es Gemeinden, die auf Dauer Verbindung zu ärmeren Gemeinden in der DDR suchen, um das Teilen zu praktizieren, oder Gemeindekreise, die Patenschaften für bestimmte Zwecke übernehmen. Andere Gemeinden überprüfen ihre Renovierungspläne, um frei von Fremdmitteln zu werden. Wenn auch das entscheidende Kriterium für solche Aktionen die Identitätsfindung der Kirchen in der DDR ist, so wird doch im Zusammenhang solcher Aktionsprogramme gleichzeitig die Frage gestellt, ob und in welcher Wei-

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se die nicht beanspruchten Fremdmittel Kirchen in den Entwicklungsländern zugute kommen.

Der Facharbeitskreis "Ökumenische Diakonie" der Ökumenischen Kommission des Bundes hat Ende 1982 "Informationsmaterial für die Arbeit in den Gemeinden" zu dem vom Ökumenischen Rat der Kirchen verabschiedeten Dokument "Kirche in Solidarität mit den Armen" herausgebracht. Das Material soll in die Vorbereitung der VI. Vollversammlung des Ökumenischen Rates der Kirchen einbezogen werden. Unter der Überschrift "Überprüfung unseres Wertsystems" wird dabei ausdrücklich auf den Impuls hingewiesen, der in dieser Frage von dem Melbourne-Brief ausgegangen ist. Die Teilnehmer an der Weltmissionskonferenz begrüßten es, daß auf diese Weise wie durch die übrigen Aktivitäten wenigstens einige Gliedkirchen des Bundes die Anregungen dieser Konferenz in weitere Gemeindearbeit und in die Vorbereitungsarbeit der nächsten Vollversammlung eingeflossen sind.

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Abz.-Nr. 9314

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ÖKUMENISCH-MISSIONARISCHES ZENTRUM
der Evangelischen Kirche der Union und der Evangelischen Brüder-Unität
Direktor Dr. H. Blauert

1017 Berlin, Georgenkirchstraße 70
Fernruf 43830

1017 Berlin, am 20. August 1982
Bl/D

2113-1571/82

An alle
Melbourne-Fahrer:

Pfarrer Walther Bindemann, 2751 Schwerin, Münzstr. 8
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Chefredakteur Günter Lorenz, 1017 Berlin, Krautstr. 52
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Pfr. Eckhard Schülzgen, 1193 Berlin, Moosdorfstr. 3
Dr. Paul Toaspern, 1406 Hohen Neuendorf, Dr.-Salvador-Allende-Str. 33

Liebe Melbourne-Fahrer!

Ende April haben wir uns in Berlin getroffen, um das bisherige Echo auf den Melbourne-Brief zu reflektieren. Wir waren so verblieben, daß ich das Ergebnis unseres Gesprächs in der Form eines Interviews Bruder Lorenz beim ENA mitteilen sollte. Dies habe ich auch umgehend getan. Leider fand Bruder Lorenz weder Zeit noch Platz im ena, bisher dieses Interview zu drucken. Nun endlich zum Ende der Sommerpause hat er in der Doppelnummer vom 19. August 1982 den Text veröffentlicht. Ich sende Ihnen anbei eine Abschrift zu. Gleichzeitig schicke ich an alle Ökumene-Referenten den Text, um, wie vereinbart, sie darauf aufmerksam zu machen und zu veranlassen, daß sie in ihren Behörden darauf noch einmal zurückkommen.

In der Hoffnung, daß wir mit der Angelegenheit noch ein Stückchen vorankommen, grüßt Sie herzlich

1 Anlage

Ihr

Heinz Blauert

Gossner Mission

P. Schützgen

Nur zum innerkirchlichen Dienstgebrauch!

ÖKUMENISCH-MISSIONARISCHES ZENTRUM
Direktor Dr. H. Blauert

1017 Berlin, im August 1982
Georgenkirchstr. 70 Bl/D
2113-1573/82

Aus: ena Nr. 33/34 vom 19. August 1982

Anderthalb Jahre nach dem "Melbourne-Brief"

Ein ena-Interview mit Direktor Dr. Heinz Blauert

Mit Dr. Heinz Blauert, Direktor des Ökumenisch-missionarischen Zentrums in Berlin und einer der Teilnehmer aus der DDR an der Weltmissionskonferenz 1980 in Melbourne, führte ena-Chefredakteur Günter Lorenz das nachstehende Interview:

Frage: Herr Direktor, mehr als zwei Jahre sind seit der Weltmissionskonferenz von Melbourne 1980 vergangen, und gut anderthalb Jahre liegt der Brief zurück, mit dem die zehn Konferenzteilnehmer aus der DDR sich an unsere Kirchen und Gemeinden gewandt hatten, um einige Erfahrungen und Schlußfolgerungen von Melbourne weiterzuvermitteln. Es war in jenem Brief, knapp gesagt, darum gegangen, die in Melbourne erlebte Begegnung mit der Kirche der Armen als Frage nach dem eigenen Lebensstil weiterwirken zu lassen. Was ist aus diesem Impuls geworden?

Antwort: Tatsächlich ist es inzwischen an der Zeit, zumindest eine Zwischenbilanz zu versuchen. Unlängst hat sich die Melbourne-Teilnehmergruppe erneut getroffen, um Erfahrungen auszutauschen von unseren Berichterstattungs- und Vortragsveranstaltungen über die Melbourner Konferenz, in denen natürlich auch unser Brief eine Rolle spielte. Wir stellten fest, daß das Echo auf unser Anliegen in den Gemeinden durchaus verschieden war. Das gilt für das Interesse an der Weltmission im allgemeinen wie für die Beziehung zwischen christlichem Lebensstil und Glaubwürdigkeit des missionarischen christlichen Zeugnisses im besonderen. Mit unserem Brief wollten wir ja diese Beziehung als einen geistlichen Zusammenhang verdeutlichen. Wir fanden einerseits dafür Offenheit, mußten aber andererseits auch nicht ohne einige Sorge konstatieren, daß offenbar nicht immer gesehen wurde, aus welchem geistlichen Impuls und Anlaß der Brief im Januar 1981 geschrieben worden ist.

Frage: Konnten Sie sich solchen Mangel an Verständnis erklären?

Antwort: Vielleicht liegt die Erklärung sogar ziemlich nahe. Ich möchte daran erinnern, daß wir mit unseren Anregungen ja bezweckt hatten, auf die entweder kaum bekannte oder viel zu selbstverständlich hingenommene Tatsache aufmerksam zu machen, daß wir im Vergleich zu den meisten Kirchen in der Dritten Welt durchaus hierzulande reiche Kirchen sind, aber dennoch mancher Teil unserer kirchlichen Arbeit dadurch finanziell mitgetragen wird, daß andere, nicht zuletzt Gemeinden und Kirchen in der Bundesrepublik Deutschland, uns von ihren Mitteln abgeben. Wir hatten daran den Vorschlag geknüpft, doch - ich zitiere - auf allen kirchlichen Ebenen bewußter über die Notwendigkeit dieser Mittel und gegebenenfalls ihren allmählichen, sinnvollen Abbau nachzudenken, damit diejenigen, die jetzt uns helfen, ehrlicher als bisher ermutigt werden könnten, mehr für die Armen in der Welt zu tun. Damit war deutlich die geistliche

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Dimension des Miteinander-Teilens angesprochen gewesen. In der Reaktion aber schoben sich eben oft recht weltlich-praktische - und gewiß verständliche - Fragen und Sorgen in den Vordergrund: etwa von der nur mit Valuta-Spendemitteln durchführbaren Kirchenreparatur über die Sicherung von Mitarbeiterbezügen bis hin zur Einfuhr beispielsweise von dringend benötigten Spezialausstattungen für unsere diakonischen Einrichtungen, wie überhaupt für den großen Bereich der Diakonie hier berechtigterweise besondere Gesichtspunkte gelten dürften. Oft kann aber die - wie gesagt, verständliche - Sorge um die Erhaltung oder den Fortgang von Bestehendem daran hindern, eine Chance zu erneuertem geistlichen Leben zu sehen und zu ergreifen.

Frage: Um solche Chancen steht es also nach Ihren Erfahrungen nicht gut?

Antwort: Das will ich damit nicht sagen. Es gibt auch positive Erfahrungen, und zwar gar nicht so wenige. Es ist doch ein positives Beispiel und einfach ein Grund zum Freuen, wenn beim Gemeindeaufbau in einem großen Leipziger Neubaugebiet dieser "Melbourne-Brief" sich als hilfreiche Anknüpfungsmöglichkeit für die Kontaktaufnahme mit den Zugezogenen erwies und gerade von den sogenannten Randsiedlern als ein neuer Ausdruck für die Glaubwürdigkeit von Christen heute verstanden wurde. Wosnders bot der Brief überzeugender als nackte Tabellen die Grundlage dafür, daß Gemeindeglieder selbst ihren Kirchensteuerbetrag einschätzten; es kam dort zu wesentlich höheren Jahresdurchschnittsbeträgen bei der Kirchensteuer. In wieder anderen Fällen sind nach Gespräch und Nachdenken über unseren Brief einzelne Gemeinden sehr viel bewußter daran gegangen, ihre Jahreshaushaltspläne aufzustellen und dabei von vornherein die Beteiligung an kirchlichen Hilfeleistungen und -projekten in der Dritten Welt einzukalkulieren, beispielsweise mit drei oder fünf Prozent des Etats.

Frage: Das sind ermutigende Beispiele von der Gemeindeebene. Gab es nun auch sozusagen kirchenamtliche Äußerungen oder Stellungnahmen in dieser Sache?

Antwort: Das Anliegen des Briefes war ja schon vor seiner Veröffentlichung der Konferenz der Kirchenleitungen unterbreitet und dann mit ihrem Vorstand verständnisvoll besprochen worden. Der mecklenburgische Landesbischof ging später positiv darauf ein, als er unter Bezugnahme auf unsere Fragen in seinem Passionsbrief 1981 an die Mitarbeiter schrieb: "Es mag ein kleines Zeichen sein, wenn wir als Christen aus eigener Kraft alle Mittel für unsere eigene Kirche aufbringen und auch noch für andere übrig haben. Dann können wir auch glaubwürdiger Jesu Sache in unserer Umwelt vertreten." Und hervorgehoben werden muß sicher der Schritt des sächsischen Landeskirchenamtes, das im Februar dieses Jahres unseren Brief mit einem eigenen ausführlichen Anschreiben allen Kirchenvorständen der sächsischen Landeskirche zur Besprechung in den Gemeinden übermittelte. Das Anschreiben gab nicht nur im einzelnen Auskunft darüber, welche nicht in der Landeskirche selbst aufgebrachten Mittel für welche Zwecke und Aufgaben zusätzlich zur Verfügung stehen, sondern nannte auch aus der konkreten eigenen landeskirchlichen Situation heraus eine Reihe von Fragen zum Nachdenken über das, was am Schluß dieses Anschreibens wie folgt formuliert war: "Wir sind uns sicher einig darin, daß es in unseren Kirchgemeinden nicht um ein Sparen um jeden Preis gehen kann, d. h. um ein Sparen, bei dem wir die uns von Gott gestellte Aufgabe nicht mehr wahrnehmen können: in unserem Land das Evangelium zu leben und zu verkünden! Aber wir sind uns vielleicht

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