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Gulf-Angola Case

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A Corporate Information Center BRIEF, issued by the Office of Resource Studies, Division of Christian Life and Mission, National Council of Churches, 475 Riverside Drive, New York, New York 10027. Telephone: (212) 870-2295. Permission to reprint this BRIEF may be obtained from the Corporate Information Center.

April, 1971

I. THE COMPANY

Incorporated in Pennsylvania in 1922, Gulf Oil Corporation is a major international oil company, the fourth largest in the world (and tenth largest U.S. corporation in 1969¹), principally involved in the production, transportation, refining and sale of crude petroleum products in the United States and abroad. With its 219 subsidiaries (89% wholly owned) throughout the world, Gulf owned in 1969 over 12.9 million producing acres of oil fields (about two-thirds of which are located in the Eastern Hemisphere.) There are seven U.S. refineries, located on the Atlantic seaboard, in the Middle West (Texas, Louisiana and Mississippi) and in California; the main refinery, in Fort Arthur, Texas, is one of the largest units in the world. In addition to a refinery in Puerto Rico, Gulf also owns or has part interest in refineries in Canada, Venezuela, Kuwait, Denmark, the Netherlands, Philippines, Taiwan, Korea, France, Iran, Ecuador, Spain, Switzerland and Wales. Current projects include a refinery under construction in Okinawa and plans for building one in Milan, Italy.

Gulf also operates natural gas plants, thousands of miles of pipeline, petrochemical facilities, tank cars, tankers, and marketing outlets (2,800 bulk stations, and 31,300 service stations) throughout the world. In addition, Gulf is engaged in uranium mining, production of nuclear fuel and systems, and coal mining serving utility companies.²

Some 66% of Gulf's crude oil production comes from the members of the Organization of Petroleum Exporting Companies (OPEC), Kuwait, Iran, and Venezuela. Production in Kuwait by Gulf Kuwait Company, dating back to 1934 with a concession on one of the world's largest oil fields, amounts to about 52% of Gulf's total oil production. Gulf holds a 7% interest in a consortium agreement with several oil companies and the Iranian government. The Mene Grande Oil Company, which has been operating in Venezuela since 1922, produces 7% of Gulf's oil.³ In addition, important oil production comes from Canada, Nigeria, Colombia and Cabinda. Through Gulf's wholly owned Cabinda Gulf Oil Company, Gulf has obtained concessions containing large oil reserves off the coast of Cabinda, a region of the Portuguese colony of Angola. Gulf's 1968 \$50,000,000 expenditure to develop this oil included construction of a tank farm, pipelines and related facilities.⁴

According to Gulf's 1970 Annual Report, total revenue came to \$6.59 billion, yielding a net income of \$550 million.⁵ Refined products are marketed in 48 continental states, with operations concentrated east of the Mississippi, in the Southwest, and in California. Foreign marketing includes operations in Puerto Rico, Central and South America, and 11 European countries. Natural gas is produced from a number of plants. Residue gas is sold to carbon black manufacturers and to gas pipeline systems. Natural gas is sold primarily to petroleum refiners, and liquified petroleum gas is sold in 42 states to distributors, industrial concerns, petroleum refiners, chemical producers, synthetic rubber manufacturers and others. Natural gas is also marketed in the Caribbean, Canada, Europe, Asia, and South America.⁶

Gulf carries on an active exploration program for new oil fields. In Asia, constituting "the world's fastest growing market for petroleum" (according to Gulf's 1970 Annual Report), Gulf has begun drilling a 67,000 square mile contract area in the South China Sea. It has exploration agreements covering 117,000 square miles of Indonesian territory to on and offshore blocks. Investigation has also begun in Tonga (South Pacific) on a 6,000 square mile block in which Gulf holds a minority interest. Gulf is active in exploration off Taiwan, Japan, Korea, and the New Guinea territory of Papua. At the end of 1970, Gulf held license or agreement interests in more than 100 million acres of Asian waters, roughly approximating the size of California.¹ In February, 1971, Gulf joined with a group of Japanese firms to form a consortium "to investigate the petroleum potential of South Vietnam." Exploratory work has not begun, however, because the South Vietnamese Government has not yet published pertinent regulations. (See The New York Times, April 2, 1971, p.2.)

Gulf is one of the top 100 defense contractors, ranking #88 in 1970. The contracts, amounting to \$46,000,000, are primarily for jet and aviation fuel, fuel oil, gasoline and other petroleum products. In addition to supplying fuel products for the military, however, several Gulf subsidiaries engage in other work for the Department of Defense. Gulf General Atomic, Inc., which has received \$4,840,000 in defense contracts since being acquired from General Dynamics in 1967, describes itself as "active in many nuclear-oriented activities, including research and development programs for industry and the U.S. Government." Gulf General Atomic also conducts research for the Army and Air Force on fallout formation, electronic components and ionized particles. In addition, Gulf Reston, Inc., formed in 1967 to take over development of Reston, Va., (a planned community project 18 miles outside Washington, D.C.) is building there the Defense Communications Agency Systems Engineering Facility and the Defense Engineering Office.²

II. THE ISSUE

The present issues concerning the social responsibility of Gulf's operations focus around the company's involvement in oil production in Cabinda, part of Portuguese-ruled Angola. The background and substance of these issues are explained in the attached document, The Southern Africa Task Force Proxy Statement on Gulf Oil Corporation, by the United Presbyterian Church in the U.S.A. This proxy statement, which offers supporting material to four proposals appearing on the proxy statement of the Gulf Oil Corporation to be voted on by shareholders at the 1971 Annual Meeting in Atlanta, represents the efforts of several groups active in questioning U.S. Government and business relations in Southern Africa.

III. ACTION STEPS

The Gulf Angola Project is currently soliciting proxies from shareholders in Gulf Oil Corporation, as the attached document explains. These proposals are sponsored by the Task Force on Southern Africa of the United Presbyterian Church in the U.S.A., established by the 1969 General Assembly "to coordinate the concerns of the church regarding racism, colonialism and apartheid in Southern Africa." The address of the Gulf Angola Project is:

GULF ANGOLA PROJECT
1609 Connecticut Avenue, N.W.
Washington, D.C. 20009
(202) 387-6163
Steve Bookshester or Patricia Nemoir

The Project and its sponsors (Task Force on Southern Africa) suggest the following support steps:

1. If you own shares in Gulf, vote for those proposals which appear on the Corporation's proxy statement.
2. If you do not own shares, you can encourage someone you know who holds shares to vote for the proposals.
3. Determine if any institutions (religious, educational, etc.) with which you have contact own shares and ask them to support the proposals.
4. Write a letter to the president of Gulf Oil Corporation expressing support for the motions, and the hope that the Corporation will find a way in which to take responsible action. Send a copy to the Project.
5. Communicate with your Senators or Representative bringing out the implications of the role of Gulf for U.S. foreign policy, and the identity of this country with colonial regimes. (Refer to proxy information and explanations as a sample of social responsibility efforts deserving support.)

The American Committee on Africa (ACOA), a New York-based organization long active in African affairs, is also involved in the Gulf-Angola issue. ACOA is presently organizing campus support for the proposals, particularly at those universities and colleges which have investments in Gulf. The group is in touch with African liberation movements, and has developed extensive information on the relationship between the United States and problems in Southern Africa. Contact ACCA at the following address for information, publications, assistance, and campus support actions:

American Committee on Africa
164 Madison Avenue
New York, New York 10016
(212) 532-3700
George Hauser

APPENDIX A

Officers and Directors of Gulf Oil Corporation and Affiliations

The following information is provided to facilitate communication and action with officers and directors responsible for Gulf Oil Corporation's management and policies. Affiliations suggest additional areas where appropriate discussion with respect to the issues can occur.

Officers

Bob Rawls Dorsey, President, Gulf Oil Corporation; Affiliations: Director, Pittsburgh Branch, the Federal Reserve Bank in Cleveland, General Foods Corporation, American Petroleum Institute, National Industrial Conference Board, Mercy Hospital, University of Texas Foundation, Inc.; Trustee, University of Pittsburgh (Charter Trustee), Southwest Research Institute of San Antonio, Texas; Member, Pittsburgh Chamber of Commerce, President's Council of the California Institute of Technology, Allegheny Conference Community Development; Home: 102 Pheasant Drive, Pittsburgh, Pennsylvania 15238; Office: Gulf Building, 439 Seventh Avenue, Pittsburgh, Pennsylvania 15230.

Ernest Delwin Brockett, Chairman and Chief Executive Officer, Gulf Oil Corporation; Affiliations: Director, Bank of Nova Scotia, Mellon National Bank and Trust Company, Aluminum Company of America, ADEIA Investment Co., S.A., West Penn Hospital; Trustee, Carnegie-Mellon University; Home: Gateway Towers, Pittsburgh, Pennsylvania 15222; Office: P.O. Box 1166, Pittsburgh, Pennsylvania 15230.

I. G. Davis, Vice President, Gulf Oil Corporation; Affiliations: Director, Cities Service Company; Home: 601 Berkshire Drive, Pittsburgh, Pennsylvania 15215; Office: P.O. Box 1166, Pittsburgh, Pennsylvania 15230.

Outside Directors

Charles M. Beeghly, Director, Jones & Laughlin Steel Corporation, Pittsburgh, Pennsylvania; Affiliations: Director, PPG Industries, Inc., Mellon National Bank and Trust Company, Dollar Savings and Trust Company, Youngstown Columbia Gas Systems, Inc., Pittsburgh Branch of the Federal Reserve Bank of Cleveland; Trustee, Carnegie-Mellon University, Ohio Wesleyan University; Home: 5023 Frew Avenue, Pittsburgh, Pennsylvania 15213; Office: 3 Gateway Center, Pittsburgh, Pennsylvania 15222.

R. Hal Dean, Chairman and Chief Executive Officer, Ralston Purina Company; Home: 4 Devon Road, Glendale, Missouri 63122; Office: 835 South Eighth Street, St. Louis, Missouri 63199.

James H. Higgins, Executive Vice President, Mellon National Bank and Trust Company; Affiliations: Director, Joy Manufacturing Company, Mellon Bank International (President and Director), White Consolidated Industries, Inc., Jay F. Zook, Inc.; Trustee, Pittsburgh Regional Planning Association,

APPENDIX A (continued)

Presbyterian-University Hospital; Member, Citizens Sponsoring Committee Allegheny Conference Community Development, Association Reserve City Bankers; Home: 608 Maple Lane, Wesickley, Pennsylvania 15143; Office: Mellon National Bank and Trust Company, Mellon Square, Pittsburgh, Pennsylvania 15230.

Beverley Matthews, Senior Partner, McCarthy & McCarthy, Lawyers, Toronto, Canada; Affiliations: Director, Gulf Oil Canada, Ltd., Brascan, Ltd., Toronto-Dominion Bank (Vice President and Director), Trans-Canada Pipe Lines, Ltd., Canadian Gypsum Company, Ltd., Canadian Niagara Power Company, Ltd. (Chairman of the Board), Canadian Westinghouse Company, Ltd., Rheem Canada, Ltd., Minnesota Mining and Manufacturing of Canada, Ltd., Transamerica Commercial Corporation, Ltd. (Vice President and Director), W. H. Smith & Son, Canada (Chairman), Canada Life Assurance Company, Brown Forest Industries, Transamerica Financial Corporation of Canada; Member, Conservative Party, Anglican Church, University of Toronto (Governor); Home: 45 Ardmore Road, Toronto 10, Ontario, Canada; Office: McCarthy & McCarthy, P.O. Box 48, Toronto-Dominion Centre, Toronto 111, Ontario, Canada.

Nathan W. Pearson, Investment Management, T. Mellon & Sons, Pittsburgh, Pennsylvania; Affiliations: Director, Carborundum Company, Certain-Teed Products Corporation, Ampex Corporation, Hanna Mining Company, Koppers Company, Inc., Aluminum Company of America, Television Station WQED; Home: 10 Woodland Road, Sewickley, Pennsylvania; Office: T. Mellon & Sons, Mellon Square, Pittsburgh, Pennsylvania 15230.

Edwin Sirger, Partner, Whitecom Investment Company, Investment Management, New York, New York.

James M. Walton, President, Carnegie Institute and Carnegie Library, 4400 Forbes Avenue, Pittsburgh, Pennsylvania 15213.

APPENDIX B

Operating and Stock Data

Principal Address:

Gulf Oil Corporation
Gulf Building
Pittsburgh, Pennsylvania 15230

Date of Annual Meeting:

4th Tuesday in April

1971 Annual Meeting will be held
in the Alliance Theatre, Atlanta
Memorial Arts Building, 1280
Peachtree Street, Atlanta, Ga.,
Tuesday, 10:30 A.M., April 27.

APPENDIX B (continued)

<u>Stock Data (1970 Annual Report):</u>	Shares outstanding	207,596,000
	Shareholders	235,937
	Earnings/share	\$ 2.65
	Dividends/share	1.50
	Recent price/share	30.00

Stock Ownership or Control

Directors and Officers of Gulf Oil Corporation hold about 352,879 shares, based on figures supplied in the Company's 1971 Proxy Statement.⁹

A partial breakdown of university or college holdings of Gulf stock reveal 2,319,802 shares distributed among 39 institutions, representing about 1% of total stock outstanding.¹⁰

Representative Wright Patman's (Texas) Committee on Banking and Currency conducted an extensive investigation of 49 bank trust funds, amounts held in the 500 largest industrial corporations, and number of director interlocks between banks and corporations. Mellon National Bank and Trust Company was shown to hold 17.1% of outstanding common stock (the Bank actually has voting rights to a smaller percentage of this figure).¹¹

An article appearing in Fortune Magazine (Fall, 1967) entitled, "The Mellons of Pittsburgh," discussed the Mellon family's large interests in Gulf and other corporations. The writer estimated that the Mellons own about 25% of Gulf stock. In addition, the Mellons own controlling shares in Aluminum Corporation of America (30%), Koppers Company (20%), First Boston Corporation (20%) and in Mellon National Bank and Trust Company (40-42%). The Mellons also have interests in several other corporations, such as General Motors, Consolidated Coal, US Steel and Westinghouse Electric. Estimates have placed the family fortune at between \$4 and \$8 billion dollars.¹²

SOURCES (footnotes from text in parenthesis)

Africa Group, Committee of Returned Volunteers, pamphlet on Gulf Oil Corporation, 50¢ each, 40¢ more than 100, 30¢ more than 500, order from the Committee, 262 West 26th Street, New York, New York 10001
Fortune Magazine, "The Mellons of Pittsburgh," Fall, 1967 (#12).
Fortune 500, May, 1970 (#1).

Gulf Oil Corporation, 1970 Annual Report (#5,7).

Gulf Oil Corporation, 1971 Proxy Statement (#9, Appendix A)

National Action/Research on the Military Industrial Complex (NARIC), American Friends Service Committee, Philadelphia, Pennsylvania (#8)

Poor's 1971 Register of Corporations, Executives and Directors (Appendix A).
Standard and Poor's Corporation Records, 1970 (#2,4,6).

Value Line Survey, January 29, 1971, Investment Analyst service (#3)

Who's Who in America, 1970-71 (Appendix A).

U.S. Congress, Committee on Banking and Currency, report to Sub-Committee, House of Representatives, Vol.1, 90th Cong., 2nd ses. July 8, 1968 (#11)
Congressional Record, December 28, 1970, page E-10753 (#10).

THE SOUTHERN AFRICA TASK FORCE PROXY STATEMENT ON GULF OIL CORPORATION

Sponsored by The Task Force on Southern Africa
of The United Presbyterian Church, U.S.A.
The Reverend Shelton Waters, Chairman
Josiah Beeman, Staff Director

GULF ANGOLA PROJECT
1609 Connecticut Avenue, N.W.
Washington, D.C. 20009
(202) 387-6163

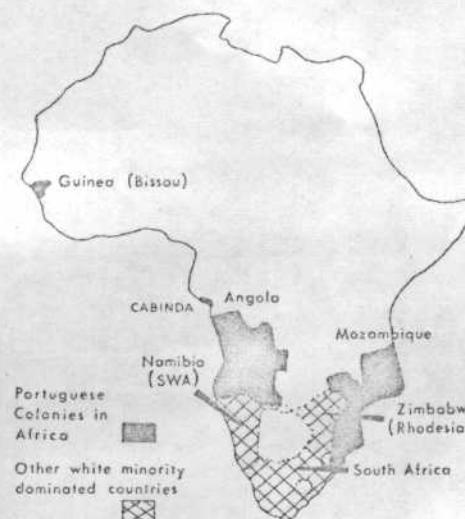
March 24, 1971

This proxy statement is furnished in connection with the solicitation of proxies for four proposals that will be presented at the annual meeting of shareholders of the Gulf Oil Corporation (Gulf) to be held on April 27, 1971, in Atlanta, Georgia. The proposals were submitted to the management of Gulf by shareholders Timothy H. Smith, owner of 5 shares, David W. Robinson, Jr., owner of 200 shares, and Wilbur K. Cox, Jr., owner of 2 shares, acting on behalf of the Southern Africa Task Force of the United Presbyterian Church in the U.S.A. (the Task Force). The Task Force was established by the 1969 General Assembly of the United Presbyterian Church in the U.S.A. to co-ordinate the programs and concerns of the church regarding racism, colonialism and apartheid in Southern Africa.

(The term "colonialism" as referred to in this document means control by one power over a dependent area or people thus prohibiting self-government. Apartheid is herein used to describe a policy of segregation and political and economic discrimination against non-European groups in the Republic of South Africa.)

The proposals will be included in the Corporation's proxy statement which will be furnished to each shareholder. Each shareholder may vote for the proposals on the Corporation's proxy. No separate form of proxy is furnished with this statement.

The solicitation of proxies is being conducted by the sponsors of the resolutions and by the Project on Corporate Responsibility, Inc., (Project), a non-profit corporation organized under the laws of the District of Columbia. The Directors of the Project are Philip C. Soren-



sen (chairman), Geoffrey Cowan, Marian Wright Edelman, John C. Esposito, Susan W. Gross, Harry Huge, Philip W. Moore, Joseph N. Onek, and Donald E. Schwartz. The Project on Corporate Responsibility has designated Steven A. Bookshester and Patricia B. Nemore to solicit proxies under the name Gulf Angola Project.

The text of each of the proposals is contained in the Appendix to this proxy statement.

PURPOSE OF SOLICITATION

Introduction

The Task Force on Southern Africa has long had as one of its major concerns the social and political implications of American corporate investment in areas of Africa still under colonial or minority rule. Specifically, the Task Force believes that the presence of the Gulf Oil Corporation as the largest U.S. investor¹ (although not the only international oil company) in Portu-

gal's African colonies contributes directly to the suppression of the aspirations to self-government of the more than 13 million people in these territories.² Gulf actively abets the maintenance of the last major colonial empire in several ways:

—Economically: Gulf payments to the Portuguese regime in Angola represent a significant percentage of the Angolan military budget.³

—Politically: Gulf oil discoveries constitute an incentive for continued Portuguese occupation.⁴

—Militarily: Gulf oil is an indispensable strategic material to the Portuguese Army,⁵ whose 130,000⁶ troops forcibly preserve colonialism in Portuguese Africa.⁷

For these reasons, the Task Force solicits proxies for the four resolutions explained and set forth in this proxy statement. The general purpose of these proposals is to make Gulf a more socially responsible corporation, and specifically to have Gulf withdraw from Portuguese colonial Africa. This withdrawal might involve an economic loss for Gulf and its shareholders. We believe, however, that exploitation of the natural resources of a country for the benefit of others, and the support of colonialism, are socially irresponsible. The Task Force feels a responsibility to try to change such policies. We do not argue that Gulf has been a partner in creating this colonial situation but simply that its present investment helps perpetuate it.

Portuguese Colonialism

Portugal today stands as an international anachronism ruling the last old-style colonial empire left in the world. Her African empire has a

500 year old history characterized by a master/servant relationship. Since 1961, African independence movements have been challenging Portuguese control by armed rebellion, much as American patriots in the 1770's revolted against overseas political control and exploitation.

Typical of the cruelty and exploitation throughout the history of Portuguese colonialism is the slave trade, which, until the 1830's, extracted 3 million slaves from Angola.⁸ The slave system was replaced by the use of forced labor, finally abolished in 1960, which pressed Africans to work on Portuguese farms and in Portuguese industries.⁹

African culture and traditions were treated with scorn by the Portuguese. After fighting broke out in March 1961, Portugal announced various reform measures. However, a number of the announced reforms have not been fully implemented¹⁰ and some are essentially meaningless. For example, all Africans were granted Portuguese citizenship¹¹ but, since the Portuguese franchise is dependent on literacy,¹² the benefits of citizenship are limited, at best. Furthermore, while racial discrimination is not enforced by law as in South Africa, Africans have been assigned *de facto* to be hewers of wood and drawers of water, while the Portuguese benefit from their labor and the resources of the colony.¹³

Africans in the colonies of Angola, Mozambique and Guinea Bissau face conditions of poverty,¹⁴ illiteracy¹⁵ and exploitation of labor. The only political party is the *União Nacional*.¹⁶ Political opposition in the colonies is crushed by censorship,¹⁷ restricted voting rights, severe limitations on union activity¹⁸ and a highly effective secret police force, the *Polícia Internacional e de Defesa do Estado* (PIDE). The PIDE "exploit their prerogative to detain anyone in prison for six months without charge or trial by releasing him after that period and re-arresting him as soon as he steps outside the prison gate. There is no record

of a judge going against the decisions of the PIDE."¹⁹

The African Response

The response in all the colonies has been the decision by African nationalists during the 1960's to take up arms to bring about independence and self-determination to their land. In Guinea Bissau, the African Party for the Independence of Guinea and Cape Verde (PAIGC), the African liberation movement, controls approximately three-fifths of the small West African colony²⁰, and in Mozambique, the Mozambique Liberation Front (FRELIMO) has been estimated to control one-fifth of the colony.²¹ In Angola, the Peoples' Movement for the Liberation of Angola (MPLA), one of the more successful movements pushing for self-government, reportedly is active in more than half the districts of the colony.²² (As used here, "control" indicates the establishment of a governmental infrastructure and the provision of certain health, education and welfare services to the local population.)

Portugal's Reaction

Prior to 1961, Portugal maintained "only a few thousand troops"²³ in the African colonies. Following the outbreak of fighting, troop strength was increased to 130,000. Slightly more than one-third of this increase occurred soon after the 1961 Angolan fighting²⁴, with the remainder taking place over the decade as the fighting spread.²⁵ In 1968, more than 48% of Portugal's general government expenditure went for defense.²⁶ Portugal is a poor country and these wars place a tremendous strain on her economy. This is one factor that forced her to open her African colonies to foreign investment in the mid-60's. Such investment has provided capital and foreign exchange. It also brought with it the vested interest of Western companies in the maintenance of Portuguese colonialism.²⁷

Gulf's Involvement

Gulf's operation in Portuguese Africa is now entirely confined to the Angolan region of Cabinda; exploration ventures in Mozambique were terminated in November 1970.²⁸

Cabinda was the site in 1966²⁹ of an important oil strike by Cabinda Gulf Oil Company, which has been described in official statements of the Corporation both as a wholly-owned subsidiary³⁰ and as an 80%-owned subsidiary³¹ of the Gulf Oil Corporation. Cabinda Gulf has been exploring a 10,000 square kilometer³² concession on and off the shore of Cabinda since 1954³³, although production did not begin until 1968.³⁴ The area has reserves estimated at 300 million tons of crude oil.³⁵

By 1969, Gulf had invested \$130 million, with \$76 million more planned for an expansion program.³⁶ Production in 1970 averaged approximately 84,700 barrels per day (bbpd).³⁷ The goal is to reach 150,000 bbd.³⁸ Thus Cabinda Gulf has the potential of being the fourth largest oil producer in Africa.³⁹ To Gulf, Cabinda is seen as a "major growth area"⁴⁰ in which the company has invested huge amounts to construct a petroleum port, a storage park and a telecommunications facility.⁴¹

Gulf's involvement supports the colonial system in several ways.

First, its payments to the Portuguese and to their Angolan Provincial Government are a significant source of revenue. The Portuguese share of Gulf's Cabinda oil revenue comes from surface rent, income tax (50% on Gulf's net profit), royalties and the like.⁴² In 1968, when Portugal was faced with escalation of its colonial war on all fronts—Angola, Mozambique and Guinea Bissau—Gulf and Portugal signed a new concession agreement. Portugal's financial resources were stretched—and Gulf proved a reliable source for new tax money. The 1968 agreement provided for some payments to be made in advance of their anticipated due date.⁴³ Under this agreement Gulf paid \$11 million in 1969, and will have paid over \$5 million for 1970.⁴⁴

Second, the oil Gulf is extracting from Cabinda is a crucial strategic material and Portugal has the right to buy a significant percentage of that oil. Additionally in time of war, Portugal reserves the right to buy the totality of production.⁴⁵ The Governor-General of Angola, Rebocho Vaz, has stated, "...(I)n the mechanised wars of our times, its (oil's) principal derivative—petrol—plays such a preponderant part that without reserves of this fuel it is not possible to give the Army sufficient means and elasticity of movement. The machine is the infrastructure of modern war, and machines cannot move without fuel... Hence, the valuable support of Angolan oils for our armed forces."⁴⁶

Third, Gulf oil—which replaces oil formerly imported and paid for with hard currency—as well as the payments mentioned above, are a significant source of foreign exchange which Portugal can use to pay for her colonial wars.

Fourth, the Portuguese government requires that all contracts with foreign investors stipulate allocations for construction of military barracks and payments for the defense of "national property."⁴⁷ In return, the Portuguese government, fearful of jeopardizing an important source of oil and revenue, has contracted to "undertake such measures as may be necessary to ensure that the Company may carry out its operations freely and efficiently... including such measures as may be necessary to prevent third parties from interfering with the Company's free exercise of its contractual rights."⁴⁸ In short, Gulf has a military agreement with the Portuguese to protect its operations from the very African people who are fighting for independence and who deserve the benefits of Angola's resources.

Finally, Gulf's close business relationship with the Portuguese government has created a natural vested interest in Portugal's colonial policy. For instance, Gulf officials explain that they have developed a cordial relationship with Portugal over the years, which they do not wish to jeopardize.⁴⁹ Gulf

statements tend to portray Portugal's colonial policy in a favorable light.⁵⁰ And, Gulf's discoveries and production of oil in Angola are an added incentive to Portugal's determination to hold onto her oil-rich colony at any cost.⁵¹

Gulf's Social Responsibility

B. R. Dorsey, the president of Gulf, pointed out in a speech on November 5, 1970 at the Columbia Graduate School of Business that "...business has a responsibility to society that transcends the traditional business purpose of making money. This responsibility is to preserve the natural environment, and to do whatever can be done to enhance the social environment... (M)aximum financial gain, the historical number one objective of business, today drops to second place whenever it conflicts with the well-being of society. The first responsibility of business, then, is to operate for the well-being of society."

We believe Mr. Dorsey's words apply to the long range well-being of African inhabitants of Portugal's colonies.

If Gulf Oil Corporation were to sever its ties and withdraw its support from colonially controlled Portuguese Africa it would set a valuable precedent for social responsibility among multinational corporations. Gulf would dramatically display its concern for ridding Africa of colonialism.

The Task Force believes that the shareholders of the Gulf Oil Corporation have a moral obligation to press their Corporation to desist from such involvement regardless of the actions of other international oil companies. The question for each shareholder to answer is whether he wishes his Corporation—his invested funds—to continue to support the Portuguese colonial regime.

The Task Force therefore proposes the following four resolutions for shareholder consideration:

1. To establish a Committee to examine Gulf Involvement in Portuguese Africa;

2. To provide for disclosure of Charitable Gifts;
3. To enlarge the Board of Directors, and
4. To amend The Corporation Charter to Exclude Investment in Colonial-Ruled Areas.

PROPOSAL #1

To Establish a Committee to Examine Gulf Involvement in Portuguese Africa

Proxies are solicited in support of the establishment of a committee to study and report on the full implications of Gulf's involvement in Portuguese Africa. The text of the proposal is set forth in the Appendix.

The committee would report to the shareholders the complete details of the relationship between the Corporation and the Portuguese, and the extent of the Corporation's contribution to maintaining Portuguese colonial control. Also, the committee would ascertain the degree to which that involvement may damage the Corporation's reputation nationally and internationally and endanger the shareholders' investment in Gulf when the peoples of Angola gain independence from the Portuguese and consider the confiscation of Gulf's holdings there.

The Task Force believes that Gulf management has failed to take adequate account of the adverse impact of its investment on the process of decolonization of this territory, and has not adequately considered the effect of its Angolan activities on the international goodwill of the Corporation in the non-white nations of the world. The inhabitants of these nations make up two-thirds of the world's population, and hence of its potential petroleum market. Their concern with activities such as those of Gulf, which help maintain colonial oppression of blacks in Africa, is therefore of corporate interest. The Corporation's operations in Angola may also harm its image in the United States, where citizens—particularly the young—are increasingly concerned about corporate activities that may have oppressive effects on human rights and liberties.

In order that the study be thorough and impartial, the committee should be comprised of a broad variety of groups with a definite interest and concern in the current operations and future potential of the Gulf Oil Corporation both in the United States and abroad. Therefore the Task Force proposes that committee membership include, but not be limited to, representatives of the Corporation, the directly affected African independence movement (MPLA of Angola and FRELIMO of Mozambique), the small shareholders, labor, religious organizations and black community organizations.

PROPOSAL #2
To Provide for Disclosure of
Charitable Gifts

Proxies are solicited in support of an amendment to the By-laws that would require the disclosure of all charitable gifts made by the Corporation in Gulf's annual report. The text of the proposal is set forth in the Appendix.

This proposal would not limit the amount of charitable contributions made by the Corporation, nor would it reduce the discretion of the Board to make gifts to charitable organizations. It would, however, better enable the shareholders to evaluate the performance of management in discharging its duties to the Corporation and to the shareholders. The Task Force believes simply that shareholders' direct financial investment in the Corporation entitles them to know how their money is used and the results its use is promoting.

The Task Force believes that through its gifts to charities, the Corporation may be supporting various practices with which shareholders may disagree, and to which they should be able to respond in adequate discussion at shareholder meetings. For example, in 1969, Gulf made, and proudly points to, a special contribution of \$70,000 to the Mining Development Fund for the alleged purpose of supplying "technical training" to the people of Angola.⁵² This fund is administered from Lisbon by the Portuguese.⁵³

The benefit of this contribution to native Angolans is therefore open to doubt. The facts should be subject to shareholder scrutiny. Then, if shareholders believe that such contributions help thwart the movement toward independence of the people of Angola, they might wish to recommend that Gulf also make charitable contributions to the medical and welfare programs of independence movements in the Portuguese colonies.

PROPOSAL #3
To Enlarge the Board of Directors

Proxies are solicited in support of an amendment to the By-laws which would enlarge the Board of Directors from the present minimum of five to a minimum of 25, would provide that 10 directors need not be shareholders and would give shareholders, rather than Directors, authority to increase the size of the Board. The text of the proposal is set forth in the Appendix.

The activities of a huge multinational corporation such as Gulf affect the lives and interests of millions of people, both in the United States and throughout the world: its employees; the people who live in the states, nations and territories where the corporation operates; the consumers of its products; those who, as merchants and dealers, supply the corporation with its needs and sell its products to others; and the public at large who are affected by the individual and industrial consumption of the corporate product. The Task Force believes that the Board should be broadly representative of the Corporation's diverse constituencies. To achieve this, the Board's size should be increased and non-shareholders should be allowed to serve as Directors.

The Task Force believes, for example, that since Gulf's investment in Angola directly affects the future of millions of Africans, it would be appropriate and in fact highly desirable for a representative of Angola's major independence movement, MPLA, to sit on the Board. Such a representative would bring to the Board a true reflection

of the needs and aspirations of the people of Angola, one that is not presently available to Gulf through its dealings with the Portuguese government.

There is, of course, no certainty that the adoption of this proposal to enlarge the Board would assure a significantly different composition. However it provides an opportunity to achieve this goal.

The Board now has 11 Directors. A Board with a minimum of 25 Directors would not be unusually large for a corporation the size of Gulf. Many such corporations now have boards of 20 or more directors.

The inclusion of non-shareholders on the Board is not an extraordinary proposal. Many corporations do not require that directors be shareholders. Non-shareholders may bring to the Board fresh points of view not influenced by a financial stake in corporate policy.

The Task Force believes that the size of the Board should be determined, not by the Directors themselves, but by the shareholders. The Board makes decisions of vital social significance. For shareholders to have more control over these decisions they should have exclusive control over the number of Directors on the Board. They can increase the number to add Directors who will reflect their views. And the Board would no longer be able to increase or decrease the numbers and thereby frustrate shareholder impact.

PROPOSAL #4
To Amend the Corporation Charter
to Exclude Investments in
Colonially-Ruled Areas

Proxies are solicited in support of an amendment to the Corporate charter which provides that Gulf may not maintain any investment in facilities for the production, refining, or distribution of crude petroleum or petroleum products in colonial areas such as Mozambique and Angola. Since the 1950's, one of the vital areas of international concern as reflected in United Nations resolutions has been freedom and independence for people under colonial rule.

We have already explained specifically (Purpose of Solicitation) why we believe Gulf operations are an important supporter of the Portuguese colonial system. Since colonialism is declining in the modern world, the adoption of this resolution would not seriously impede the Corporation's exploration activities. The text of the proposal is set forth in the Appendix.

Portugal is the last colonial power in Africa, and publicly declares her intention to keep Angola, Mozambique, and Guinea Bissau in colonial status indefinitely, despite the desires of their African populations to be independent and the opposition of organizations like the United Nations.

The Task Force believes that a corporation's business activities must reflect fundamental social values.

The Task Force therefore urges that the Corporation wind up all operations in Angola in an orderly manner.

MISCELLANEOUS

The Task Force will not distribute its proxy statement to all the shareholders of the Corporation since it does not have sufficient funds to do so. The Task Force's proposals, with short supporting statements will be communicated to all shareholders by inclusion in the Corporation's proxy statement. The Task Force does intend to communicate with such institutional holders of the Corporation's stock as churches and universities, as well as other influential and concerned holders, in advance of any solicitation of proxies through the Corporation's proxy statement, and for those purposes it will deliver its proxy statement to those solicited.

Shareholders may attend the meeting and vote their shares in person. Any person giving a proxy may revoke it any time prior to its exercise by giving notice of revocation to the Secretary of the Corporation or by executing and returning a later dated proxy. Each share is entitled to one vote.

According to the Gulf Oil Corporation 1970 Annual Report, the

number of shares outstanding is 207,596,000. The record date for shareholders was the close of business on February 26, 1971.

The cost of the solicitation will be borne by the Task Force which expects to obtain additional funds from contributions by shareholders and other persons interested in the questions presented. As previously mentioned, the Project on Corporate Responsibility is assisting the Task Force in the solicitation of proxies. Solicitation will be done through mailings and personal contacts. The cost of the personal solicitation is not known but is expected not to exceed \$3,000. The Task Force has agreed to reimburse the Project for the costs of mailing, telephone, office expenses and the employment of two additional office personnel. The soliciting committee of the Project will be called the Gulf Angola Project.

FOOTNOTES

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2. *Department of State Background Notes: Angola*, publication 7962, July 1969, p. 1; *Mozambique*, publication 7965, July 1969, p. 1; *Guinea*, publication 7966, April 1969, p. 1. (United States Department of State, Office of Media Services, Bureau of Public Affairs, Washington, D.C.).
3. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference United Church of Christ 1970*, pp. 9-10 (Gulf Oil Corporation statement to the Trustees, Ohio Conference, United Church of Christ, Columbus, Ohio 10 September 1970) and reply, pp. 21-23 Columbus, United Church of Christ Ohio Conference, November 1970).
4. Abshire, David M., and Samuels, Michael A., *Portuguese Africa: A Handbook*, New York, Praeger Publishers, 1969, p. 412. Marcum, John, "The Revolution Almost Forgotten," in the *Report of Special Study Mission to Southern Africa August 10-30, 1969*, Hon. Charles S. Diggs, Jr., Michigan, Chairman, Hon. Lester L. Wolff, New York, pursuant to H. Res. 143, House Report No. 91-610. Union Calendar Number 258, 91st Congress, 1st Session pp. 112-113, (Washington, U.S. Government Printing Office 1969).
5. Vaz, Rebocho (Governor-General of Angola), *African World Annual*, 1967-68, p. 29, as cited in *Africa Today*, op. cit., p. 21.
6. United Nations-documents A/AC.109/L.625/ add. 1, May 8, 1970, parag. 62, as cited in *Africa Today*, op. cit., p. 4.
7. *Objective: Justice*, Vol. 2, Number 2, April 1970, p. 42 (United Nations Office of Public Information, New York).
8. Marcum, John, *The Angolan Revolution*, Vol. I, Cambridge, MIT Press, 1969, p. 2, as cited in *Africa Today*, op. cit., p. 2.
9. Abshire, op. cit., pp. 167-168.
10. *Department of State Background Note — Angola*, op. cit., p. 4.
11. Abshire, op. cit., p. 166.
12. *Ibid.*, p. 136.
13. See, for example, *Department of State Background Note — Angola*, op. cit., p. 4, col. 2, parag. 5, and also Abshire, op. cit., pp. 170-171.
14. *Ibid.*
15. *Department of State Background Note — Angola*, op. cit., p. 3, col. 1, parag. 1.
16. *Ibid.*, p. 3, col. 2, parag. 5.
17. Abshire, op. cit., p. 153.
18. *Area Handbook for Mozambique*, DA pamphlet 550-64, Feb. 1969, p. 258, 268 (United States Government Printing Office, Washington). See also Abshire, op. cit., p. 152.
19. *Objective: Justice*, op. cit., p. 42.
20. See, for example, *Report on Portuguese Guinea and the Liberation Movement*, Hearing before the Subcommittee on Africa of the Committee on Foreign Affairs, House of Representatives, 91st Congress, 2nd Session, p. 4 (testimony of Amilcar Cabral, Secretary-General, African Party for the Independence of Guinea and Cape Verde — PAIGC).
21. *Mozambique Will Be Free*, New York, N.Y., Committee of Returned Volunteers, 1968, p. 3.
22. Interview with Dr. Agostinho Neto, by K. Husseini, in *Motive*, February 1971 (Nashville, Tenn.).
23. Abshire, op. cit., p. 426.
24. *Ibid.*, p. 410.
25. *Ibid.*, pp. 406-423, 425-429.
26. *Portugal, OECD Economic Survey* (Paris, July 1970) p. 24 (Derived from gross figures) This is the most recent reliable figure available to the Task Force.
27. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference, United Church of Christ 1970*, op. cit., pp. 13-45.
28. Telephone conversation with Gulf Oil Corporation representative, March 11, 1971.
29. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference, United Church of Christ 1970*, op. cit., p. 5 (Gulf Statement to Trustees).
30. *Ibid.*
31. *Securities and Exchange Commission Form 10-K Annual Report for the Fiscal Year Ended December 31, 1969*, Commission File Number 1-3190, (Received at the SEC April 30, 1970), p. 1.
32. United Nations document A/7752/Add. 1, November 28, 1969, parag. 17.
33. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference, United Church of Christ 1970*, op. cit., p. 5.
34. *Gulf Oil Corporation, 1970 Annual Report*, (Pittsburgh) p. 20.
35. Abshire, op. cit., p. 298 (using tons as a measure of crude reserves, citing "company releases"; use of tons to describe reserves is also exemplified in Abshire, p. 299, citing Banco de Angola, Relatorio e contas-exercicio de 1966 (Lisbon, 1967).
36. *World Petroleum Annual 1969*, cited in *Africa Today*, op. cit., p. 20.
37. *Gulf Oil Corporation, 1970 Annual Report*, op. cit., p. 20.
38. Abshire, op. cit., p. 298.

39. *Christian Science Monitor* April 24, 1970, *Financial Times* 6 May 1970, cited in *Africa Today*, op. cit., p. 20.

40. *New York Times* January 20, 1969, cited in *Ibid.*

41. Abshire, op. cit., p. 298.

42. United Nations documents A/6868, 1967; A/7752/Add. 1, November 28, 1969, p. 27; A/7200/Add. 3, October 17, 1968, p. 79; A/7623/Add. 3, September 25, 1969, p. 53, as cited in *Africa Today*, op. cit., pp. 20-21.

43. United Nations document A/7752/Add. 1, November 28, 1969, parag. 17-26.

44. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference, United Church of Christ 1970*, op. cit., p. 9 (Gulf statement to Trustees).

45. Contract between the Portuguese government and Gulf (Dec. 19, 1966), Article 14:8, as cited in *Ibid.*, p. 26.

46. Vaz, Rebocho (Governor-General of Angola), *African World Annual*, 1967-68, p. 29, as cited in *Africa Today*, op. cit., p. 21.

47. *Africa Today*, op. cit., p. 20; see also United Nations documents A/6868, 1967; A/7752/Add. 1, November 28, 1969; A/7200/Add. 3, October 17, 1968; A/7623/Add. 3, September 25, 1969.

48. *Ibid.*

49. Meeting between representatives of the United Presbyterian Church in the USA and officials of the Gulf Oil Corporation, Winter 1970.

50. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference, United Church of Christ 1970*, op. cit., pp. 5-11 (Gulf statement to Trustees).

51. Abshire, op. cit., p. 412.

52. *Background Information Re: Resolution Passed at the Seventh Annual Meeting of the Ohio Conference, United Church of Christ 1970*, op. cit., p. 11 (Gulf statement to Trustees).

53. *Ibid.*, p. 25.

APPENDIX

Text of Proposals

PROPOSAL NO. 1

Establishment of a Committee to Study the Corporation's Involvement in Portuguese Africa

BE IT RESOLVED, that the shareholders of Gulf Oil Corporation recommend to the Board of Directors of Gulf Oil Corporation that the Board establish, pursuant to Article III, section 9 of the Bylaws of the Corporation, a Committee, to be named the Study Committee on Gulf Involvement in the Portuguese Colonies, to have the following functions, structure and duties:

1. The Committee shall study and investigate (a) the relationship be-

tween the Corporation and the Portuguese government with regard to the Corporation's operations in Angola and Mozambique, payments to the Portuguese government for military protection provided by the Portuguese for the Corporation's operations, (b) the extent to which the Corporation's investments in the Portuguese colonies of Angola and Mozambique are contributing to the maintenance of Portuguese control of these territories, (c) the effect of Gulf's investment in Angola upon stockholder investment, customer goodwill, and the good reputation of Gulf Oil Corporation internationally, (d) the possibility of future losses to Gulf stockholders if the Cabinda oil fields were to be nationalized upon independence.

2. The Committee shall consist of no less than 15 and no more than 20 persons to be appointed by the Board of Directors. The members of the Committee shall include representatives of Gulf Oil Corporation, representatives of the African independence movements MPLA of Angola and FRELIMO of Mozambique, small shareholders, labor, religious organizations and black community organizations.

3. The Committee shall prepare recommendations and report to the Board and to the shareholders at the next annual meeting in April, 1972.

PROPOSAL NO. 2

Disclosure of Corporate Charitable Gifts

BE IT RESOLVED, that Article XI of the Bylaws of the Corporation, which presently provides "the Corporation shall have the power to make contributions and donations for the public welfare or for religious, charitable, scientific, or educational purposes," and which fails to provide for reporting of such contributions to the shareholders, be amended by adding thereto the following sentence:

"The amount, date and recipient of each and every such contribution shall be disclosed to the shareholders in the Corporation's annual report."

PROPOSAL NO. 3

Enlarging the Board of Directors

BE IT RESOLVED, that Article II, section 1 of the Bylaws which presently provides "number and term of office. The Board of Directors shall consist of not less than five members, each of whom must at all times be a Shareholder in the Corporation. The Board of Directors shall have authority to increase or decrease the number of Directors of the Corporation from time to time without a vote of the Shareholders," and which leaves to the Board alone the power to increase or decrease the number of Directors, be amended to read as follows:

"Section 1. Number and Term of Office. The Board of Directors shall consist of not less than twenty-five (25) members, of whom at least fifteen (15) must at all times be a Shareholder in the Corporation. The Shareholders at the annual meeting shall have authority to increase or decrease the number of Directors without amending these Bylaws."

PROPOSAL NO. 4

Amending the Corporate Charter to Exclude Investment in Colonial-Ruled Areas

BE IT RESOLVED, that Article 2.d of the Articles of Incorporation of the Corporation, which states the Corporation's lawful purposes, be amended by adding thereto, at the end thereof, the following:

"Provided, that the Corporation shall neither make nor maintain any investment in facilities for the production, refining or distribution of crude petroleum or petroleum products or any other investment whatsoever, in territories under and so long as they are under colonial rule, including the territories of Angola and Mozambique."

A Center BRIEF for Information and Action

The Polaroid "Experiment"
In South Africa

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A Corporate Information Center BRIEF, issued by the Office of Resource Studies, Division of Christian Life and Mission, National Council of Churches, 475 Riverside Drive, New York, New York 10027, Telephone: (212) 870-2295, in cooperation with the Committee on Southern Africa

May, 1971

I. THE COMPANY

Polaroid Corporation, founded in 1937 by the company's present Chairman of the Board, President, and largest stockholder, Edwin H. Land, ranked 239 in sales on Fortune's 1969 list of the top 500 U. S. industrial corporations.¹ The company's main business is the production of photographic products, accessories, and polarizer products. Polaroid's principal manufacturing facilities, offices and laboratories are located in Waltham and Cambridge, Massachusetts, with distributing centers in Atlanta, Chicago, Cleveland, Dallas, Des Moines, Needham (Mass.), Paramus (N.J.), and in Burlingame and El Segundo, California.

In addition to Polaroid's four domestic subsidiaries, (International Polaroid Corporation, Peterthomaswood, Inc., Inner City, Inc., and 60% owned Pactide Corporation), the company holds 100% interest in thirteen foreign marketing subsidiaries (in West Germany, Canada, the Netherlands, Italy, France, Belgium, Japan, United Kingdom, Switzerland, Australia, and Sweden) and two manufacturing subsidiaries in Scotland and the Netherlands.² Polaroid also sells its products to independent distributors, such as Frank and Hirsch (Pty) Ltd., in the Republic of South Africa.

While Polaroid's 1970 earnings of \$444,285,000 dropped 4.6% from 1969, sales from foreign subsidiaries increased 26% from \$70,459,000 in 1969 to \$88,788,000 in 1970. About 16% (\$11,008,000) of Polaroid's total net earnings (\$61,136,000) was derived from foreign subsidiaries.³

According to Value Line Survey, Polaroid has budgeted \$60,000,000 for research and development for new products in light of depressed domestic camera sales. Foreign subsidiaries, however, are expected to yield a higher percentage of share earnings (from \$0.35 in 1970 to \$0.40 in 1971).⁴

A small percentage of Polaroid's income is derived from contracts with the Department of Defense. In January, 1970, Polaroid received a \$139,796 contract for film photo packs. Another contract in 1970 worth \$37,290 was awarded for spare parts servicing the MA-1 guidance and fire control system of the F-106 supersonic fighter and interceptor plane built by General Dynamics Corporation.⁵

Polaroid's expansion plans include manufacturing facilities in New Bedford (for new color negative film slides) and Norwood, Massachusetts, (to produce instant color slides). A Forbes, June, 1969, article on Polaroid explained that such facilities will, for the first time, make Polaroid a "real manufacturer;" the \$150 million dollar investment will offset Polaroid dependency for the bulk of its manufactured products on U.S. Time, Bell and Howell, Eastman Kodak, du Pont and other corporations.

The company accounted for only 10% of the \$4 billion in photographic products shipped in the U.S. in 1968, and is now looking to the industrial market, with such products as the ID-2 Land Identification System.

Within two minutes, this system produces a finished, sealed identification card with full color photographs of the subject; the identifying information can also be stored in computer banks. In 1969, five states were using or planned to use the system for drivers' licenses. The ID-2 is also used for credit cards, ID cards, and will have other similar applications.⁶

II. PRODUCT LINE

Polaroid makes photographic products, mostly for amateurs, which produce both black-and-white and color prints. It also markets special purpose products for use in the industrial, professional and scientific fields. Certain of the photographic products are made by other companies to Polaroid's specifications, and assembled within its own plants. Most familiar Polaroid products are the several models of the Polaroid Land Camera, which produces finished black-and-white prints in ten seconds, or color prints in sixty seconds. Instant-loading film for such cameras is also made, along with a variety of accessories, including flashguns, cases, cable releases, self-timers, development-timers, etc. The company makes several types of cameras and film for industrial, scientific, and medical uses.

The identification system (ID-2) developed by Polaroid, consisting of laminator, die cutter and pouch sealer, makes cards or badges in two minutes. Polaroid also produces light polarizer products which consist primarily of polarizing sunglass lenses and optical polarizing filters for various scientific and industrial devices.⁷

III. THE ISSUE

Polaroid has been challenged by some of its workers to get out of South Africa. These workers (The Polaroid Revolutionary Workers Movement - PRWM) claim that Polaroid products, particularly the ID-2 system, are being used to implement South Africa's rigid "pass laws" which restrict the movement of all "non-whites" * in white sections of the country. They also claim that by remaining in South Africa, Polaroid supports, through its payment of taxes and duties, the governmental policy of apartheid.

Early this year Polaroid responded by sending a team of company personnel to South Africa to "ascertain the wishes of blacks in that country." As a result of that investigation the company announced an "experiment." In 27 newspapers across the country a Polaroid advertisement stated:

* "Non-white" is the term used by the South African government to designate all those people who are subject to that government's apartheid laws. Included are Africans, Asians, and coloreds (those of "mixed blood"). Bantu is the term applied by the South African government to the African people, who prefer for this reason to call themselves Africans.

We abhor apartheid.... We decided whatever our course should be it should oppose the course of apartheid. The company committed itself to three objectives: 1. to improve dramatically the salaries and other benefits of non-white employees 2. to initiate a well-defined program to train non-white employees for important jobs within their companies 3. to commit a portion of our profits earned there to encourage black education⁸

In short, Polaroid made a decision to stay in South Africa and to attempt to change that country's policies by working within the system. This decision is extremely important, for the question of U.S. business in South Africa is not limited to Polaroid. The final decision as to the success or failure of Polaroid's "experiment" will have a significant impact on the larger question of total U.S. business policy. Obviously, ALL U.S. BUSINESS INTERESTS ARE WATCHING POLAROID. If the company can convince the public that its "experiment" is successful, other American businesses can remain in or enter South Africa with impunity under the rubric of helping to end apartheid. If Polaroid should decide finally to leave South Africa, the pressure on other corporations to follow its lead would be considerable.

While we (the Corporate Information Center) do not question Polaroid's motives in making its decision, we do feel that those who oppose that decision have compelling arguments regarding the feasibility of the "experiment." These arguments should be heard. Many Americans have concluded that Polaroid's "experiment" is a positive example of corporate responsibility. Much of that feeling is the result of the company's extensive advertising campaign. We have asked the Committee on Southern Africa to respond to the main questions raised as a result of Polaroid's decision. These questions are:

1. Is it true that South African "non-whites" want U.S. business to stay in South Africa as Polaroid claims?
2. Will liberalization of business practices change the apartheid policies of South Africa?
 - a. training for better jobs and higher pay for "non-whites"
 - b. contributing to "non-white" education
3. Will continued economic growth in South Africa help to end apartheid by bringing "non-whites" into the economic mainstream?

*le M
Réserve
Document*

IV. RESPONSE OF THE COMMITTEE ON SOUTHERN AFRICA TO POLAROID'S "EXPERIMENT"

1. Is it true that South African "non-whites" want U.S. business to stay in South Africa as Polaroid claims?

Polaroid's contention that "non-white" South Africans really want U.S. business must be challenged on two counts: the validity of Polaroid's investigation in South Africa, and Polaroid's disregard of world opinion on the issue of apartheid in South Africa.

One of the members of the Polaroid team which went to South Africa to review the situation stated that "except for one black man, the people we spoke to were unanimous in their conviction that the best way for Polaroid to help would be to undertake a program like the one spelled out in our statement." But this same person also indicated that he had gained little understanding of what "non-white" South Africans wanted. Asked whether he felt a revolution was necessary in South Africa, he replied,

The black South Africans have their own plans. I don't know if they include revolution, or if they do, whether the revolution would have to include violence.... Polaroid's program is intended to alleviate, to some extent, the difficulties being experienced by black South Africans now. I haven't the slightest idea what those people want to do over the long run to eliminate apartheid.⁹ (emphasis added)

Beyond the fact that the team didn't find out how South African blacks wanted to end apartheid, it was highly unrealistic for Polaroid to think that South Africans would open themselves up to its investigating team. The advocacy of economic sanctions against South Africa is a criminal offense under several statutes, two of which (the "Sabotage" Act of 1962 and the Terrorism Act of 1967) presume the guilt of the accused and provide a maximum penalty of death.

In the second place, Polaroid failed to recognize the considerable black South African and world opinion which directly contradicts the findings of the investigating team. Since 1962, the United Nations General Assembly has repeatedly requested Member States to refrain from all forms of economic intercourse with South Africa. In 1969, the U.N. again invited all Member States to take steps "to prohibit financial and economic interests under their national jurisdiction from cooperating with the South African government and companies registered in South Africa."¹⁰ Last year, Robert Resha, an exiled black South African leader, testified before the United Nations Special Political Committee, urging

the United Nations to implement its resolutions, especially that of sanctions leading to the isolation of the apartheid regime. By sanctions, we mean that the United Kingdom, the United States of America, France, and Japan, as well as Members of the United Nations must disengage themselves from involvement in South Africa.¹¹

The late Chief Albert Luthuli, former president of the African National Congress and winner of the 1961 Nobel Peace Prize, also urged boycotts of his nation despite the hardship that would entail for his people. In an appeal to England in 1961, Chief Luthuli urged that

you and your government be not deterred from any action by the excuse - often advanced by oppressors - that boycotts and sanctions will bring us blacks more suffering than the whites. We have been victims of suffering long before our boycott and sanctions call to the nations of the world. We are committed to suffering that will lead us to freedom.... What we are determined not to do, cost what it may, is to acquiesce in a status quo that makes us semi-slaves in our own country.¹²

2. Will liberalization of business practices change the apartheid policies of South Africa?

a. Training for Better Jobs and Higher Pay for "Non-Whites"

The second and more serious question about the Polaroid "experiment" is whether it really can "oppose the course of apartheid." As a Polaroid investigator said, it may "alleviate to some extent the difficulties" of a few hundred South Africans, but it cannot begin to affect the structure or future course of apartheid without becoming openly illegal. For example, its commitment to train "non-whites" for "important jobs" bespeaks naivete, at best. Margaret Marshall, former president of the National Union of South African Students has written,

Polaroid cannot bypass the mass of discriminatory labor legislation that makes it illegal for any black man to occupy a position senior to any white man in a company. Industrial Labor Acts specifically confine blacks to certain jobs, while white government spokesmen from the Prime Minister and cabinet members down the line have constantly reiterated that they will never allow blacks into responsible positions over whites.¹³

The South African distributor of Polaroid products, Frank and Hirsch (Pty) Ltd. (F&H), has also indicated that it would be bound by apartheid laws. When asked about Polaroid's claim that F&H had adopted a full equal employment practice for Africans, O. J. Berman, a director for F&H said, "I do not know where they could have obtained such a statement. We are governed by the laws of the country. Would they allow the existence of such a policy? It is not possible."¹⁴ After the appearance of the Polaroid advertisement in January, Helmuth Hirsch, managing director, said that the "important jobs" he envisaged for African employees were that of supervisor over various sections of African staff.¹⁵ F&H did in fact appoint several black supervisors and gave them monthly salaries ranging from R150 (\$210) to R200 (\$280). The South African Financial Mail pointed out that "this is similar to the range of salaries F&H, like other Johannesburg firms, pays its junior white typists."¹⁶ Such wages could hardly qualify as "dramatic" increases.

Further, during a period of general economic growth, the quality of life for "non-whites" has not improved. The disparity between wages earned by white and African miners increased from a ratio of 11.6:1 in 1936 to 17.6:1 in 1966. Since then the gap has continued to widen.¹⁷

Since 1960, the percentage of the national income received by Africans dropped from 25% to 13.8%; 1960 African income per person represented 11.2% of the white income per person. By 1969 it had dropped to 8% of the white income. During this period African wages rose 2.5% while consumer prices increased 3.4% making a net decline in buying power.¹⁸

b. Contributing to Black Education

Polaroid's hope to affect apartheid by contributing to black education is equally naive, because it fails to recognize that all education for black South Africans is under the control of the government Bantu Education Depart-

ment. Private education for blacks is illegal. As former prime minister Voerwoerd stated, Bantu Education is based on the premise that "the Bantu (African) must be guided to serve his own community. There is no place for him in the European (white) community above the level of certain forms of labor."¹⁹ Margaret Marshall points out that this ideology "is rigidly enforced in all black schools. This is 'education' for servitude. Polaroid, by stating that education is the 'key to change', ignores the years of African opposition to Bantu Education."²⁰

3. Will continued economic growth in South Africa help to end apartheid by bringing "non-whites" into the economic mainstream?

Polaroid hopes that by advancing the South African economy and increasing the country's international trade, the apartheid system will be brought to an end. We must disagree with this theory for three reasons:

First, by helping South Africa engage in normalized business with other nations, it lends tacit political support to the government. The South African government has long recognized the political implications of foreign investment. Speaking to Parliament last year, Dr. Hilgard Muller said,

Over the past ten years since Sharpeville, the international climate has definitely taken a favorable turn for South Africa. To a very great extent, this is attributable to the remarkable economic growth, as a result of which South Africa falls under the twelve or fifteen most important international trading countries today. The fact remains that in the long run the international power and influence of any state is largely determined by its economic strength Countries are bound . . . together by economic ties²¹

Second, the assumption that advancing the economy will bring the "non-whites" into the mainstream of white society, hence dissolving apartheid, confuses poverty with apartheid. Poverty for "non-whites" is but one of the results of a total social system which maintains white supremacy. Hence, while supremacy is maintained, rising prosperity will continue to benefit primarily the whites and will not affect the question of political and social freedom for the "non-white" population. Whatever economic benefits do accrue to the "non-whites" would simply mean a slightly less poor, enslaved people.

Third, the historical evidence of the last twenty years contradicts the contention that economic growth and increased foreign contact ameliorate apartheid. South Africa has enjoyed its most spectacular economic growth and its highest level of foreign investment during precisely the same period -- the era following the Second World War -- in which apartheid has become deeply entrenched and been given the force of law. Since its official enunciation in 1948, apartheid has meant that 17 million "non-whites" have been completely disenfranchised; kept in perpetual poverty by the industrial color bar and the laws against collective bargaining and strikes (Industrial Conciliation Act, as amended); deprived of freedom of speech (Criminal Law Amendment Act of 1953), movement (Bantu Laws Amendment Acts), and assembly (innumerable municipal bylaws and regulations) in over 87% of the country, cynically known as the "white area." In urban areas, "non-whites" are placed

at the mercy of a disrupting, demoralizing and immoral migratory labor system rigidly controlled by government labor bureaus (Bantu Laws Amendment Act of 1969); placed in constant fear of being classified as "surplus labor" or "politically suspect" by an administrative officer, robbed of job and livelihood, and transported to some remote and impoverished rural area known as a "tribal homeland." In rural areas they are "reduced to serfdom by laws which make it a criminal offense for any farm laborer to leave his employment without permission of his employer;" robbed of the right to live with wife and family in an urban area, and subject to indefinite detention without trial (Terroism Act, 1967).²²

In view of this evidence, the theory that increased prosperity and contact with the outside world will make apartheid wither away is untenable. It is our judgment that, while Polaroid's "experiment" might slightly alter the economic conditions of a few "non-white" South Africans, only the peoples of South Africa who have suffered under apartheid can end it; the task of concerned outsiders is to weaken the economic and political system supporting apartheid so that it can be eventually made to collapse by those struggling against it.

No company, then, can genuinely oppose apartheid and still do business in South Africa. If Polaroid is serious about giving priority to the social consequences of its trade, rather than to its profit, it has no choice but to close shop in South Africa.

V. ACTION STEPS

The Southern Africa Committee(SAC) and Polaroid Revolutionary Workers Movement(PRWM) are working to broaden understanding and support on the issue of Polaroid in South Africa. The suggested action steps below, geared toward both immediate and long-range efforts to influence Polaroid, embrace several ways by which individuals and institutions can express their concern.

1. Write to the officers of The Polaroid Corporation, Technology Square, Cambridge, Massachusetts 02139 (see APPENDIX A for addresses), and send copies to SAC:
 - a. Express appreciation for Polaroid's recognition of its responsibility to oppose apartheid, but concern about the feasibility of the course of action it has adopted. Encourage a complete termination of business in South Africa and a transfer of business to an independent black African state.
 - b. Ask for clarification of the "experiment." How "dramatic" will the wage increases given by Frank and Hirsch be? Will those wages be equal to those paid whites for the same work? What is the nature of the training program for preparing black employees for "important jobs"? How many and what kind of jobs will those be? How much and to whom will Polaroid give financial support for black education in South Africa? What is the nature of the Association for Education and Cultural Advancement, one of the groups Polaroid has named to receive support? What kind of control will Polaroid have over how the money for education will be used?
2. Support the boycott of Polaroid products being led by the PRWM. Until the PRWM's demands for a complete termination of Polaroid's South African business are met, boycott all Polaroid products (including sunglasses) and organize boycotts of stores that carry Polaroid products.
3. Attend the annual Polaroid stockholder's meeting on April 27 (see APPENDIX B). If you or your organization hold Polaroid stock, raise the above questions and demands in person. The 1972 meeting will be particularly important, since at that time the "experiment" will have run its allotted year. If you cannot attend the 1972 meeting, prepare to support others who can represent the issues for you by giving your stock proxy to an organization or person who will attend.
4. Educate yourself and others to the Polaroid issue; produce and distribute pamphlets; organize workshops, petitions, boycotts, etc.; store boycotts provide excellent opportunities to distribute information about Polaroid.

To obtain more information on Polaroid and the latest Polaroid developments and planned events, contact:

Southern Africa Committee, 637 West 125th Street, New York, New York 10027, Tel: (212) 266-9003

Polaroid Revolutionary Workers, c/o Caroline Hunter, 46 Longwood Avenue, Brookline, Massachusetts 02146, Tel: (617) 232-4611

APPENDIX A

Officers, Directors, and Affiliations of Polaroid Corporation (1970)23

The following information is provided in order to facilitate communication and action with officers and directors responsible for Polaroid management and policy. Affiliations suggest additional areas where appropriate discussion and action with respect to the issues can occur.

Officers:

Edwin H. Land, Chairman of the Board, President, Director of Research, Polaroid Corporation; Affiliations: Director, International Executive Services Corporation; Trustee, Ford Foundation; Member, President's Foreign Intelligence Advisory Board, New York Academy of Sciences, Optical Society of America, Harvard Md. Overseers for physics, astronomy, chemistry, biology and Bussey Institute; Fellow, School for Advanced Studies, Massachusetts Institute of Technology; Consultant at large, President's Science Advisory Committee; Home: 163 Brattle Street, Cambridge, Massachusetts, Office: 730 Main Street, Cambridge, Massachusetts 02139.

Julius Silver, Vice President and Chairman of the Executive Committee, Polaroid Corporation; Affiliations: Partner, Silver, Saperstein, Barnett and Solomon, Lawyers, New York City; Director, Jewish Theological Seminary, New York City; Trustee, New York University; Home: Byram Shore Road, Byram, Connecticut 10573, Office: Silver, Saperstein, Barnett and Solomon, 60 East 42nd Street, New York, New York 10017.

David W. Skinner, Vice President and Vice Chairman of the Board, Polaroid Corporation; Affiliations: Trustee, Andover Newton Theological Seminary; Home: 448 Quinobequin Road, Waban, Massachusetts 02168, Office: 730 Main Street, Cambridge, Massachusetts 02139.

Outside Directors

Carlton Fuller, retired, former Vice President and Treasurer of Polaroid Corporation.

Richard D. Hill, President and Director, First National Bank of Boston Corp.; Affiliations: Director, Firstbank Financial Corp., Bank of Boston International, Boston Overseas Financial Corp., First Capital Corp. of Boston, Bank of Boston Trust Company (Bahamas) Ltd., John Hancock Mutual Life Insurance Company, United Fruit Company, Transportation Association of America, Metropolitan Area Planning Council, Mass Transportation Committee, Ryder System, Inc., Greater Boston Chamber of Commerce; Home: Sargent Road, Marblehead Neck, Massachusetts 01945, Office: First National Bank of Boston, 67 Milk Street, Boston, Massachusetts 02110.

Carl Kaysen, Director, Institute for Advanced Studies, Princeton, New Jersey; Affiliations: Trustee, University of Pennsylvania; Member, American Economic Association, American Philosophical Society, American

Academy of Arts and Sciences; Consultant, the Rand Corporation, California; Home: 97 Olden Lane, Princeton, New Jersey 08540, Office: Institute for Advanced Studies, Princeton University, Princeton, New Jersey.

James R. Killian, Jr., Chairman of the Corporation, Massachusetts Institute of Technology; Affiliations: Director, General Motors Corp., American Telephone and Telegraph, Cabot Corp.; Trustee, Mitre Corp. (Chairman of Board), Nutrition Foundation, (President) Atoms for Peace Awards, Inc., Mount Holyoke College, Alfred P. Sloan Foundation, U.S. Churchill Foundation, Institute for Defense Analyses; Member, Advisory Council on State Departments Education, U.S. Office of Education, National Academy of Engineering, American Society of Engineering (Hon); Fellow, Overseas Fellow, Churchill College, England, American Academy of Arts and Sciences; Home: 100 Memorial Drive, Cambridge, Massachusetts 02142, Office: Massachusetts Institute of Technology, Cambridge, Massachusetts 02139.

Henry Necarsulmer, General Partner, Kuhn, Loeb and Company; Affiliations: General American Transportation Company; Home: 30 East 71st Street, New York, New York 10021, Office: Kuhn, Loeb and Company, 40 Wall Street, New York, New York 10005.

L. Z. Morris Strauss, Director, the Flumen Corporation.

APPENDIX B

Operating and Stock Data

Principal Address:

Polaroid Corporation
Technology Square
Cambridge, Massachusetts 02139

Date of Annual Meeting:

Second Tuesday in April (normally)

The 1971 Annual Meeting will be held at the Company's Norwood plant, Upland Road, Norwood, Mass., on Tuesday, April 27, 1971, at 2:00 P.M.

Stock Data (1970)

Shares outstanding	32,831,950
Shareholders	46,983
Earnings/share	\$ 1.86
Dividends/share	.32
Recent price/share	80.00

Stock Ownership or Control:

Polaroid Corporation reports in its 1971 Proxy Statement partial information relating to the stock ownership of the Company. According to the statement, no person owns of record February 10, 1971, as much as 10% of the Common Stock of the Company. However, Edwin H. Land, Chairman of the

APPENDIX B (continued)

Board and President of the Company is interpreted, under releases issued by the Securities and Exchange Commission relating to beneficial ownership of stock, to be the direct or indirect beneficial owner of 14.975% of the Common Stock (4,916,692). Of these shares, Land's wife owns 1,396,152 as separate property. In addition, Edwin H. Land-Helen M. Land, Ind., a non-profit Delaware corporation of which Land is President, owns 1,000,000. The remaining 2,520,540 shares include 1,500,000 owned by a trust created by Land, of which he is one of two trustees. Land disclaims beneficial ownership of his wife's and the non-profit corporation's shares.

Combined with the 453,047 shares owned directly by other directors, director holdings in Polaroid amount to 5,369,739 shares or about 16% of Common Stock.²⁴

Further, the State Street Bank and Trust Company of Boston, and Morgan Guaranty Trust Company of New York hold 5.0% and 5.5% respectively, or 10.5% of the Common Stock (voting rights amount to less than half the amount held). It is unclear who are the beneficiaries of the bank trust funds.²⁵

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6. Forbes Magazine, "Polaroid," June 15, 1969.
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8. Polaroid Advertisement, New York Times, January 12, 1971.
9. Chuck Jones, Polaroid employee and member of the investigating team sent to South Africa, in the Polaroid Newsletter, February 12, 1971.
10. United Nations General Assembly Resolution, 1969.
11. Robert Resha, representative of the African National Congress, in testimony before the United Nations Special Political Committee, November, 1970.
12. Chief Albert J. Luthuli, from "An Appeal Sent to the People of the United Kingdom," quoted in the UN Notes and Documents #22/69, December, 1969.
13. Margaret Marshall, former President of the National Union of South African Students, in the Boston Globe, January 26, 1971.
14. The Star of Johannesburg, November 22, 1970.
15. The Star of Johannesburg, January 13, 1971.
16. Financial Mail of Johannesburg, January 22, 1971, p. 231.
17. Financial Mail of Johannesburg, March 26, 1970.
18. X-Ray, publication of the Africa Bureau of London, January, 1971, p. 4.
19. Dr. Verwoerd, former Prime Minister of South Africa.
20. Margaret Marshall, op. cit.
21. Dr. Hilgard Muller, in a speech to the South African Parliament, 9/1/70.
22. Waldemar Nielson, African Battelline, 1965.
23. Polaroid Proxy Statement, 1971; Who's Who in America, 1970-71.
24. Polaroid Proxy Statement, 1971.
25. U.S. Congress, Committee on Banking and Currency, House of Representatives, Vol. 1, 90th Congress, 2nd session, July 8, 1968.

W CC

9 Sep. 1969
psb/go

Rev. D. Kitagawa
World Council of Churches
150 Route de Ferney
1211 Geneva 20
SWITZERLAND

Ref.: 1969 Meeting of the European Contact Group Members
Participant of DDR (East Germany)

Recently on the occasion of my stay in East-Berlin I had the opportunity to speak for a longer period of time with Rev. Bruno Schottstädt, 133 Dimitroff St., X 1055 Berlin. Rev. Schottstädt was suggested by you as participant of the meeting at St. Pölten/Austria from 20th to 24th of October.

He asked me to inform you, that he needs a personal invitation in order to apply for an exit permit with the government offices of the DDR. It would be helpful for him, if the sender would read World Council of Churches only and nothing about the Urban and Industrial Mission. A personal invitation letter to Rev. Schottstädt can be sent to the office of the Gossner Mission in West-Berlin, this would save the time of several days.

We would bear the expenses for brother Schottstädt here in West-Berlin.

With kind regards,

SJ

(Rev. Martin Seeberg)



WORLD COUNCIL OF CHURCHES

DWME 69/84

August 12th, 1969.

To: the European Contact Group members
Ref: the 1969 meeting.

In view of the forthcoming meeting of the European Contact Group, Dr. Kitagawa asks you:

1. to send as soon as possible the progress report of the study you agreed to undertake last year;
2. to prepare a one-page report on the national situation with regard to Urban Industrial Work of the Church under the following categories:
 - a) what is New since November 1968
 - b) most pressing issues confronting the Church in the area of Urban & Industrial Mission
 - c) critical evaluation of on-going Projects

The E.C.G. meeting will be held at St. Pölten, an industrial town in Austria, at Hippolythaus, a modern conference house of the R.C. church which provides full board for Sh. 100,-- a day. Dates: October 20-24.

You are to make your own travel arrangements.

M. van Vredenburch
Assistant to the
Rev. D. Kitagawa

19. Februar 1969
d.

World Council of Churches
z.Hd. Frau Ortrud Jucum
150 Route de Ferney

CH 1211 G e n f 20

Sehr geehrte Frau Jucum!

In Beantwortung Ihres Schreibens vom 18.2. teilen wir Ihnen mit, daß wir gern ein Einzelzimmer für Rev. Mackie für die Zeit vom 25. - 27.2. reserviert haben. Rev. Mackie nimmt am besten ein Taxi, um vom Flughafen zu uns nach Friedenau zu gelangen, und er meldet sich nach seiner Ankunft am zweckmäßigsten im Sekretariat.

Mit freundlichen Grüßen



(Sekretärin)



WORLD COUNCIL OF CHURCHES

150 ROUTE DE FERNEY 1211 GENEVA 20
TELEPHONE (022) 33 34 00 TELEX 23 423
CABLE: OIKOUMENE GENEVA OIK CH

DEPARTMENT ON STUDIES
IN MISSION AND EVANGELISM

EXECUTIVE SECRETARY:
THE REV. STEVEN G. MACKIE

ASSOCIATE SECRETARY:
DR. S. J. SAMARTHA

13. Februar 1969

Eingelegt

17. FEB. 1969

Eledigt:

R.

An die
Gossner-Mission
1 Berlin - 41
Handjerystr. 19
BRD

Sehr geehrte Herren !

Wie ich von Dr. Kitagawa hörte, verfügt die Gossner-Mission über Gästezimmer. Würden Sie bitte freundlicherweise für Rev. Steven G. Mackie, der zu einer Sitzung in Ost-Berlin eingeladen worden ist, ein Einzelzimmer für die Zeit vom 25. bis 27. Februar (Ankunft am 25. um 13.50 mit PA 688 und Abreise am 27. um 9.55 mit PA 605) reservieren. Wir wären Ihnen sehr dankbar für eine Bestätigung.

Mit freundlichen Grüßen

Ortrud Jucum
Ortrud Jucum, Sekretärin

WORLD COUNCIL OF CHURCHES

DIVISION OF WORLD MISSION AND EVANGELISM

Minutes of the

DIVISIONAL COMMITTEE MEETING

GENEVA

NOVEMBER 9 - 14, 1970

DWME/71/2

CONFIDENTIAL

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ATTENDANCE

Members of the Committee

Dr. Tracey K. Jones, jr. (Chairman)
Dr. Soritua A.E. Nababan (Vice-Chairman)

Prof. Mikre Selassie G. Amanuel
Dr. Roelof Bakker
Bishop Ban It Chiu
Dr. J. Clinton Hoggard
Dr. Gerhard Hoffmann
Dr. T.E. Floyd Honey
Rev. Lale Ieremia
Rev. Albert Isteero
Dr. Bernhard Krüger
Prof. Hans Jochen Margull
Rev. Jacques Maury
Rev. Randolph Nugent
Dr. (Miss) Patrocinio S. Ocampo
Rev. Ronald K. Orchard
Dr. Jon L. Regier
Rev. M.A.Z. Rolston
Dr. Jacques Rossel
Bishop John Sadiq
Dr. Masao Takenaka
Rev. Edwin L. Taylor
Canon John V. Taylor

Consultants

Rev. Emilio Castro
Rev. Frank Engel
Dr. Hans W. Florin
Dr. Carl-Johan Hellberg
Father Basil Meeking
Father André Seumois
Rev. Arvid Stenström
Father Thomas Stransky
Dr. T. Watson Street
Father Benjamin Tonna

Specially Invited

Mrs. Anne-Marie Aagaard - Denmark
Miss Renée Béguin - United Bible Societies
Dr. A. J. van Dulst - World Association for Christian Communication
Metropolitan Emilianos - Ecumenical Patriarchate
Dr. Tore Furberg - Sweden
Sister Jane Gates - Rome
Miss Maria Antonieta Hernandez - Mexico
Rev. Alpo Hukka - Finland
Rev. R. Buana Kibongi - Congo
Rev. Harry Morton - Great Britain
Dr. Herbert T. Neve - Lutheran World Federation
Rev. Gunnar Stålsett - Norway
Rev. R. J. van der Veen - Holland
Dr. W. A. Visser't Hooft - Honorary President, WCC

WCC Staff

(attending either fully or partly)

Dr. Eugene C. Blake - General Secretary
Rev. Philip Potter - Director, DWME
Rev. P. Abrecht - Executive Secretary, Department on Church and Society
Rev. Henk van Andel - Ecumenical Sharing of Personnel
Rev. Alan Brash - Director, DICARWS
Miss Inga-Brita Castrén - DWME
Rev. David Chaplin - DWME
Mr. Martin Conway - Publications
Rev. Harry Daniel - DWME
Miss Jean Fraser - DWME
Rev. Victor Hayward - Relationships with Christian Councils
Dr. Håkan Hellberg - CMC
Rev. Albert van den Heuvel - Director, Department of Communication
Dr. Walter Hollenweger - DWME
Rev. Robert Huddleson - DICARWS
Mr. C. I. Itty - Director, Commission on the Churches' Participation in Development
Prof. David Jenkins - Humanum Studies
Mr. James McGilvray - Director, CMC
Rev. Steven Mackie - DWME
Rev. Bengt-Thure Molander - Diakonia Desk
Rev. Erik W. Nielsen - Director, TEF
Dr. Leopoldo J. Niilus - Director, Commission of the Churches on International Affairs
Mr. Frank Northam - Director, Department of Finance
Capt. Jan Ørner - DICARWS
Mr. Sang Jung Park - DWME
Dr. Stanley Samartha - DWME
Rev. Aharon Sapsezian - TEF
Rev. Werner Simpfendorfer - DEA/Office of Education
Rev. Baldwin Sjollema - Director, Ecumenical Programme to Combat Racism
Miss Frances Smith - Department of Communication
Rev. Johan Snoek - DWME
Rev. Robbins Strong - DWME
Dr. Lukas Vischer - Director, Faith and Order
Dr. Thomas Wieser - DWME
Mr. Ralph Young - Deputy Director, Divisional of Ecumenical Action
Father Anastasios Yannoulatos - DWME

I. OPENING SESSION

The Chairman, Tracey Jones, opened the meeting with a brief meditation on a text from Ezra. He welcomed all participants - members of the Committee, consultants, those especially invited to this meeting, and staff. New DWME staff members were introduced. Apologies were received from members and consultants who were unable to attend the meeting. A moment of intercession was held for Hank Crane and Valdo Galland, both in hospital. Flowers were sent to Hank Crane in the Hôpital Cantonal in Geneva and a cable to Valdo Galland in New York.

The Director, Philip Potter, explained the proposed time-table and agenda which were accepted (Appendix A).

The minutes of the Enlarged Divisional Committee meeting, Geneva, December 8 - 16, 1969, were approved as circulated.

The Director mentioned the tragic losses to the DWME since its last meeting - the deaths of a staff member, Daisuke Kitagawa, in March and of a consultant, Gerrit Paul Hendrik Locher, in October; as well as the deaths of the well-known missionary statesman Frank C. Laubach, founder of the World Literacy and Christian Literature (Lit-Lit) and of D. T. Niles, one time Secretary of the Department of Studies in Evangelism, first General Secretary of the EACC and more recently its Chairman. Philip Potter then gave his Director's Report (Appendix B).

In the discussion the following points were made: It was asked 1) What is the theology that has led to the convergence in Unit I of the Structure Report of three movements - mission, church and society and faith and order? 2) How is mission understood today when the emphasis should be on recovering the dignity of man caught up in massive structures of power? The Director pointed out that in the present document there is not much attempt at theologizing, but inasmuch as Unit I "Faith and Witness" accepts the convergence of these three traditional concerns and that contemporary issues concerning man and society in the context of the process of dehumanization caused by oppressive political and social structures touch all units, there is an underlying theology or rationale behind the proposed internal structures for the World Council.

It was also asked what insights have been gained in the experience of the IMC in the past fifty years and what guarantee there is that those in the seventies will act differently from those in the twenties? The Director replied that the answer would depend on how churches, councils, mission boards and the DWME would make use of the lessons of the past in the light of the needs of today. He also referred to the dramatic changes that are taking place now which should be taken seriously by the churches and missions. It is an embarrassing question but we must face it.

II. DIVERSITY AND INDIGENIZATION

Throughout the meeting there was an attempt to deal each day with a different aspect of Diversity and Indigenization. For this

a staff paper developing certain "clues" from the Research Pamphlet "Can Churches be Compared?" was prepared (Appendix C). This was done by an opening general statement on the first evening of the meeting. Then each morning there was an hour and a half of combined worship, presentation and discussion dealing with a particular aspect of the topic. These morning periods were not intended to produce recommendations but they often laid the groundwork for later decisions.

1. Monday evening, November 9: Canon John V. Taylor, who had been deeply involved in the World Studies of Churches in Mission and the preparation of "Can Churches be Compared?", spoke on "IMC/DWME Policy, Past and Present, in the Light of the Evidence of the Church Studies".¹

Father Thomas Stransky, C.S.P. reacted to his statement¹. In the discussion that followed these two statements a number of points were made and questions raised:

- How can antipathy to monolithic structures be related to the need for Christians to be part of the Universal Church? What does the Universal Church mean to a church say in Uganda? We should welcome the insights of the Orthodox Church - the Orthodox Christian always feels that he is caught up in the heavenly community. We should seek to draw into our conferences those people whose experience is a local one.
- In the Orthodox tradition there has always been the idea that catholic and local are not two different things but that the local church is the Universal Church in a concrete situation.
- Local congregations need to realize that the local church are the Christians who "are there" and that this means all Christians in a particular town.
- Must churches always have missionaries or is there need for a withdrawal? In what would this result?
- Is there or is there not a theological validity in an inner sense of vocation leading a man or woman to believe that he or she is called to take Christ into situations where he cannot as yet take the Church, where you go beyond the reaches of the organized Christian community into a situation where that community would not be acceptable? Western people cannot make up their own minds about this any longer because the whole thing is confused with imperialism. We have to ask the question, in what way do we honour that vocation? At the same time we must be prepared to recognize that in many instances total withdrawal of all from outside the national church may be the most helpful thing that could happen. But what do we do with the people who have this sense of vocation? These are the kinds of questions for which the DWME should be a forum.

¹The speech of Canon John Taylor and the reactions of Father Thomas Stransky to it will be printed in the July 1971 issue of the International Review of Mission. They can also be obtained in mimeograph from the DWME office.

2. Tuesday, November 10: "Church and Culture". A panel, co-ordinated by Stanley Samartha and including Lale Ieremia (Western Samoa), Patrocinio Ocampo (Philippines), and Edwin Taylor (West Indies) introduced this subject. A discussion followed and continued in the following session. It especially concentrated on the question of dialogue between Christians and Men of Living Faiths (see Chapter III).

3. Wednesday, November 11: "Mission in an Urban Industrial Society"

A presentation with slides, records, songs, Bible reading, prayers and oral comments called "Pilgrim People in Urban Industrial Society" was co-ordinated by Masao Takenaka, Chairman of the UIM Advisory Committee, and Harry Daniel. The slides showed glimpses of UIM work on the local level in many parts of the world but especially in Asia. This was followed in the next session by a presentation and discussion on Urban Industrial Mission (see Chapter IX).

4. Thursday, November 12: "Role of Christians Within Changing Institutions". A Bible study led by Hans Jochen Margull, Chairman of the Department of Studies on Mission and Evangelism, on the letter to Philemon introduced this subject. He outlined the historical background of the letter and compared it with the present. He pointed out that in spite of all the differences our time is still dominated by a certain stoicism which obtained already during the first century. The message of Philemon for us has to do with the "tune" of the letter. A short discussion concluded the Bible study. It was followed by a panel on "The Role of Christians Within Changing Institutions" co-ordinated by Steven Mackie. The members of the panel were Anne-Marie Aagaard (Denmark), Maria Antonieta Hernandez (Mexico), Randy Nugent (USA) and Jon Regier (USA). Each member of the panel spoke on a specific aspect of the study referring to the particular situation or Task Force with which he or she is connected - Mrs. Aagaard on the Danish Folk Church, Miss Hernandez on the TV in Mexico, Messrs Nugent and Regier on the challenges to mission boards in the USA today.

The following plenary continued with the study on "The Role of Christians Within Changing Institutions" (see Chapter IV).

5. Friday, November 13: "Theological Education". The worship and reflection period started with a film on the Pentecostal churches in Chile, "Gloria a Dios". It raised questions about theological education such as - who teaches those who have no teachers other than themselves, and on the relation of doing and teaching theology.

A concluding summary went as follows:

If people cannot participate in the Church they lose interest. For example: if from now on we could only continue if we spoke Russian, participation would be very difficult. But for the Pentecostals dancing, laughing, speaking in tongues, etc. is the language in which they can participate. The ecumenical movement is a movement of language interpretation. A great part of the missionary movement in the world speaks "Russian". This is a

pity for us and for them, because the "non-Russian" speakers also have something to say. The primary necessity, therefore, is to break down the language barrier if we are to be truly missionary and ecumenical.

It is important to find out how the theology of the poor can be prevented from being a poor theology. There is the sharp realization of oppressed and suffering people of the Kingdom of God. Teaching with a professional attitude cannot help them. Their theology has to be treated as important and respectable.

The question was raised whether the difference in the worship of the West or East and the expression of joy and suffering in the film might be due to the fact that people in the West do not have this feeling because there is no joy in them when giving thanks for Salvation, and they are not sure whether they received the Holy Spirit.

The beginning of the plenary and some later discussion was related to the Theological Education Fund (see Chapter XV).

III. DIALOGUE WITH MEN OF LIVING FAITHS

Stanley Samartha summarized the development of thought which had changed the emphasis from discussion of "the Gospel and non-Christian Faiths" in 1938 to "Christians in dialogue with men of other living faiths" today. This is the situation in which Christians find themselves everywhere in the world. The aim is to help them carry on faithful dialogue.

He reminded the Committee of the work of the Christian Study Centres through several of which active dialogues are going on and whose experience was fed into DWME thinking. The Division should find ways to give greater encouragement to these Study Centres.

There were two key meetings in 1970. The Consultation at Ajaltoun, Lebanon in March 1970, brought together Christians of many traditions with Hindus, Muslims and Buddhists and showed the variety and richness which were possible when minds and hearts are open.

A theological consultation held subsequently in Zürich in May 1970 assessed and evaluated this way of working and the Aide-Mémoire prepared there was before the Committee (Appendix D).

Dr. Samartha then referred to other papers interpreting the current understanding of dialogue in The Ecumenical Review (July 1970), Study Encounter (July 1970) and International Review of Mission (October 1970 "Faithful Dialogue") and introduced the Zürich Aide-Mémoire, out of which a statement for the Central Committee discussion in January 1971 had been prepared.

He posed four questions:

1. How far is there agreement about the main theological emphases

of the Aide-Mémoire?

2. How could this document assist churches, councils and mission boards in their understanding and practice of mission?
3. Could it help in the relation of Christian communities to their neighbours, in all parts of the world?
4. Could the DWME give more support and understanding to the Christian Study Centres where dialogue is in fact taking place?

To question 1. in the discussion questions were raised about the relation of love (as expressed in the document) to truth; about the place of the Jewish People both in the Dialogue and in the self-understanding of the Church; the specific involvement of the Christian faith in history; about the danger of an over-reacting to the "triumphantist" understanding of mission; and the extension of the Dialogue to those who make no profession of any faith.

On questions 2 and 3 there was discussion about the extent to which missionaries were able, by the conditions of their work, to engage in this dialogue and how their own relations with people of other faiths and their experience (e.g. in Asia) could be of help to those in the West who find themselves for the first time living in multi-faith communities and anxious to be faithful in their witness.

It was seen that there was need for the churches to look again at their own self-understanding, at their appreciation of other people's understanding of their own faith and the urgency of joining together in common responsibility such as nation-building or the striving for a just society.

It was reported that the paper had already been of help in Christian-Muslim relations in Central Sumatra, Indonesia.

The Committee agreed:

1. To give general approval to the Zürich document and to encourage further study of this theme;
2. To draw the attention of mission boards, churches and Christian Councils to its practical implications for missionary policy and relationships between Christians and men of other faiths; and
3. To commend the Study Centres to churches, mission agencies and councils in order to strengthen their leadership and programme in continuing dialogue in specific situations.

IV. "THE ROLE OF CHRISTIANS WITHIN CHANGING INSTITUTIONS"

(Studies on Humanization and Mission)

Steven Mackie gave a brief progress report on the study "The Role of Christians within Changing Institutions", in order

to provide the Committee with sufficient information especially in view of the request to make the study financially as well as administratively a part of the DWME programme from January 1, 1971. There are now at work or planned about 15 Task Forces in different parts of the world. Mr. Mackie commented briefly on each of them. A consultation by a "Think Tank" on Institutional Change would be held in Geneva, November 14 - 19, 1970, which would be the first international meeting in the context of the study. Twelve persons from five continents were expected together with twelve WCC staff persons.

In the discussion, the question was raised if the Task Forces and subjects of the study were spreading too widely and were not specific enough. They need a real focusing point. The Secretary noted that Geneva had not decided what should be studied and what not, but local groups. However, it was the task of the Think Tank to help focus some of the issues.

The questions related to budget were referred to the Executive Committee. The Director described the situation: Until now Steven Mackie's work was a part of the general budget of the WCC. Stanley Samartha's work was previously part of the IMC/DWME budget; now it was within the WCC general budget and the whole WCC was taking more and more interest in it. The proposal was that Samartha's work remain on the WCC general budget, but Mackie's be transferred to the DWME budget. He also stressed the need of relating Steven Mackie's studies to other WCC studies.

The Committee then adopted the following resolutions:

The Divisional Committee

1. Learns with interest of the Consultation on "Institutional Change" to be held in Geneva, November 15 - 19, 1970, and requests that a report of this meeting be sent to all members in due course;
2. Welcomes the formation of Task Forces connected with the study on the Role of Christians within Changing Institutions, and endorses the plan for 12 - 15 Task Forces to meet during 1971;
3. Welcomes also the formation of an international Task Force to review the work of certain North American Mission Boards in Angola and their relationship to Angolan Liberation Movements, and sees this as part of the DWME contribution to the WCC Programme to Combat Racism;
4. Urges staff to continue in consultation with those who are locally responsible for each Task Force in order to ensure that the study should in every case be focussed upon the actions that Christians can take in relation to change in specific institutions in the direction of greater humanization;
5. Notes that the Working Committee of the Department on Studies in Mission and Evangelism is due to meet June 1 - 5,

1971, and that - if the recommendations of the Structure Committee are approved - this will presumably be the last meeting of that committee. Since, however, the formation of working groups under the new structure will take a certain time, this meeting will give an opportunity for staff to consult those who have been concerned, respectively, with the Dialogue and with the Institution Studies, before preparing the next stage of these programmes.

V. WCC STRUCTURES

The Report of the WCC Structure Committee to be presented to the Central Committee in January 1971 had been sent to all participants in the Divisional Committee meeting. The Structure Committee Report was fully discussed on different occasions during the Committee meeting. For most of the discussion Dr. Blake, General Secretary of the WCC, was present. It was decided that a record of the discussion should be sent to the WCC Structure Committee. The main points of the discussion, together with an introduction and explanation should also be sent to all CWME member councils asking for their comments.

The Structure Committee Report, especially its proposal for Programme Unit I on "Faith and Witness" (uniting DWME, Faith and Order, and Church and Society) was introduced by the Director of the DWME and by the General Secretary of the WCC.

Mr. Potter said that since the Enlarged Divisional Committee meeting last December, when this subject was discussed (Minutes Chapter XVI), there had been two meetings of the Structure Committee in which he had participated. Proposals made in the first meeting were considered at the Executive Committee of the WCC in September, after which the Structure Committee met in October at Cartigny near Geneva to prepare its final report to the Central Committee. Dr. Blake stressed that one must not expect too much of a new structure. It will not solve all the problems of church or of world or of the mission of the church. The work of the WCC is a single work and any division of it is in one sense arbitrary, and is done only for practical purposes. Most people would agree that there is no one theologically right structure. On the other hand there has to be some rationale to any new structure - and for a Christian organization a theological rationale is the obvious one. Dr. Blake also stressed that whatever the "vertical" divisions are, the "horizontal" lines in the work of the WCC are even more important. As a brief rationale for proposed Unit I Dr. Blake mentioned that it takes both DWME and Faith and Order out of an ecclesiological ghetto to be involved in the world and at the same time forms a unit of specialists and experts. It brings together the three oldest elements in the ecumenical movement - IMC, Faith and Order, Life and Work.

In the discussion that continued over several plenaries, the following main points were raised:

- Name of Unit I: There was discussion on the proposed name of

"Faith and Witness". Some regretted that "mission" had been replaced in it by "witness". Some felt "witness" was even a stronger word as it was a biblical one, "martyria". Some felt it was unnecessary to have any name for the units, which could be just called by numbers. This suggestion had, however, already been rejected by the Structure Committee. As to the omission of the word "mission" in the title of the Unit it was pointed out that the word mission was clearly there in the aims and functions, in the name of the sub-unit and in the diagram. The Structure Committee had felt "witness" a more appropriate term in light of the overall concerns of this Unit combining DWME, Faith and Order, and Church and Society. From the Roman Catholic side it was pointed out that mission is a special, not a general work, and that in the days of the IMC, the understanding of mission was the same both for IMC and the Roman Catholic Church. The need for discussion between Orthodox, Roman Catholics and Protestants to see whether there was a common theological position on mission was felt.

- Concern for renewal and unity: Some felt there was not enough emphasis in the aims and functions on renewal and unity. Reference was made to paragraph 62 in the Structure Committee Report stating that "all three units are manifestations of unity and renewal". Renewal and concern for unity must be seen as an integral part of the whole work of the WCC. It was also pointed out that the concern for the renewal and involvement of the whole People of God is expressed in the composition of all unit committees as well as in the composition of the Assembly, where the presence of laity, women and youth would be legislated.
- A "study" unit? Some concern was also expressed that Unit I might become a "study unit" of the WCC, especially in view of the way in which the aim of the Unit was expressed. It was said that this is not a reorganization of the past study division. According to the new proposals, every unit should be doing things called "study". All the programmes of the whole WCC are reflective action which lead to study of how to act.
- Mission and Service: Some felt that because of some local situations, it would be more logical to unite DWME and DICARWS - mission and service. The Committee also had before it the statement of the DICARWS Committee on Structure, which proposed that in the new structure a fourth programme unit be created for DICARWS and that if that should not be possible, DICARWS should be combined with DWME. In the discussion a number of reasons were given as to why this union was felt to be inappropriate. Even if this grouping might be the right thing for many countries, this was not true for the present situation in the WCC itself, where there exists a rather different ethos between the two divisions. In many ways DWME is closer to DEA than to DICARWS. On the other hand, "horizontal" strong links with the DICARWS were seen as important and essential in many issues, e.g. Ecumenical Sharing of Personnel.
- Unit Committees: There was some discussion on the composition of the Unit Committee, which was felt to be too dominated by Central Committee members (42 members, of whom 30 shall be members

of Central Committee) leaving perhaps too little place for persons skilled in the particular interests that make up the Unit.

- Commission of World Mission and Evangelism: It was explained that in the new structure the Commission (as well as the Faith and Order Commission) would have a more consultative and less legislative function. The future existence of the Commission is kept open to be decided by itself when it meets. There will continue to be a "committee" for the sub-unit on Mission and Evangelism comparable to the present Divisional Committee. It was noted that at present there are twelve councils related to CWME but not to the WCC.
- CCJP: There was some discussion about the place of the CCJP in the proposed new structures. Reference was made to the discussion in the last Enlarged Divisional Committee meeting (Minutes Chapter XVII). It is now recommended that CCJP be related to the Working Group on Dialogue with Men of Living Faiths and Ideologies, in Unit I, having its own identity as it deals with the Jewish People. Some further discussion on this might be needed.
- Relation to regional conferences and national councils: There was discussion and criticism of the proposals to place relationships to regional conferences and national councils in Unit III. It was felt that this touched all units and would be better placed in the General Secretariat.
- Relationships with the Roman Catholic Church: There was some discussion as to whether the new structure would help or hinder the possible membership of the Roman Catholic Church in the WCC. From the Roman Catholic side it was emphasized that all Christians are faced with the future of the ecumenical movement. The main question in the 1970s may be as to whether the churches will have the courage to restructure themselves. As to the possibility of the Roman Catholic Church joining the WCC, the more the WCC can restructure itself to meet the demands of the future, the better it will be for all churches, members of the WCC or not. In the proposed new structure, the present consultative relationships between the Roman Catholics and the DWME and CWME can of course be maintained.

It was repeatedly stressed that the proposal for the new structures is to be seen as a process - not as a final act.

The Divisional Committee decided to send to the Structure Committee and the Central Committee the following recommendations:

1. That there be reconsideration of the name of the proposed Unit I;
2. That the membership of the Unit Committee for Unit I be reconsidered, giving more than twelve places to non-Central Committee members;
3. That the regional conferences and national councils should be related directly to the General Secretariat (and not to Unit III).

In the light of all the discussions on the structure document as a whole, the DWME Committee generally endorsed the proposals for Unit I as suggested in the Structure Report. It felt Unit I to be a satisfactory suggestion for the concerns of the DWME and felt the new proposal, seen as a step in a hopefully creative process, should be given a chance. It could be corrected in the light of experience.

VII. ROLE OF MISSION AGENCIES

Role of Mission Agencies

Robbins Strong spoke to the statement adopted last December on the Role of Mission Agencies (see Enlarged Divisional Committee Minutes 1969, Appendix B). This had given certain challenges. There have been relatively few direct responses or comments to the document. He hoped that there would be more. However, certain developments had taken place. He mentioned:-

- a) The meeting of NCC Secretariat called by EACC in Hong Kong. Out of it came among other things, a sharing of the financial situation of each NCC, a growing awareness of the need for each NCC to re-examine itself and its priorities in the light of its own situation and not in the light of inherited tasks.
- b) The steps that have been taken in the new united Church of North India to find a pattern of relationship with mission societies that would strengthen the union for mission and not perpetuate the differences that have come from old comity agreements. A person on the staff of the NCC India for Joint Action for Mission has been giving major time to this new pattern. Mr. Strong regretted that almost at the last hour, after forty years of negotiations, the Methodists (USA related) had withdrawn. He noted that blame for this should not be attributed to the mission society.
- c) The Paris Mission Society has been completely revising its whole structures and relationships. Mr. Maury spoke later on this.
- d) The cooperation between MMS and USPG for a new work in Latin America is continuing (see December 1969 Minutes, Chapter IV, p. 4).
- e) The meeting called in Sukabumi (Indonesia) by the DGI of the heads of all its member churches (37 out of 39 were present) and representation of mission boards in Australia, Germany, the Netherlands, New Zealand, Switzerland and the USA was especially exciting. It was an Indonesian meeting dealing with Indonesian questions at which the others sat in. Some of the topics dealt with were: mutual responsibility within Indonesia and abroad, seeing Indonesia as one field, church union.
- f) There are plans to prepare a pamphlet giving examples of the many different forms which JAM is taking around the world.

Paris Mission Society

Mr. Maury reported on the recent meeting in Paris where a new structure for mission which would bring into one body churches in Europe, Africa, the Pacific and Madagascar was approved. It is now going to the churches concerned. This will replace the Paris Mission Society. The new body is called "Communauté Evangélique d'action apostolique" (The Evangelical Community for Apostolic Action). (The text of the structures for the proposed new organization is found in Appendix E.)

VII. EVANGELISM

Walter Hollenweger reported on some of his work, entitling it "Dangerous Music".

Plato writing in his book on political science said of music, "One should not change the music. This is dangerous for the state." "Music" is still a powerful factor today. The power of the Bible lies in its poetry and stories, its parables and apocalyptic visions. Are not people more moved by Luther's "Ein feste Burg ist unser Gott" and Wesley's hymns than by their theological treatises? A pastor in East German reformed the music of his church and people, especially youth, flocked in. He was told by the State that he could not change the liturgy and music but must keep to the authorized tradition. They understood the power of music to communicate. The music of God is dangerous.

This has something to say to us. Do we really believe that the statements we print and mimeograph will make our world more human, will infect Christians with more hope and joy, or will encourage them to seek new initiatives? We need to find new ways of communicating that will find a response. Both the Church and the Communist Party are caught in the same mould. An evangelist is a communicator of the Gospel - a revolutionary troubadour. A secretary for evangelism is a methodologist on communication of the Gospel. Mr. Hollenweger gave numerous examples of persons in a variety of situations in East and West who have found new ways to "sing" the Gospel so that it is passed on. He saw his task as keeping them in touch with each other and sharing insights. There is always an opportunity to raise new questions which challenge static situations so that the joy of the Gospel can be at work. Much of this happens outside the formal framework of the official churches. By telling this from place to place the pluralism that exists can be made evident and new constellations can be formed, and in them new ideas and hopes arise.

The success of missionary preaching in the first centuries faced the Church with two ecclesiological dilemmas: a) Pagans become Christians without becoming Jews. This was solved at the missionary council in Jerusalem. b) The emperor became a Christian without ceasing to be an emperor. This has still not been solved.

Thus today people walk in Christ's footsteps without belonging institutionally to our crowd. They will find their own institutions but they may not be anything like ours. Are they

therefore less Christian?

Mr. Hollenweger closed by describing why he wrote "Flowers and Songs" - a Mexican contribution to theological hermeneutics. (Published as A Monthly Letter about Evangelism No. 10, December 1970).

VIII. SALVATION TODAY

Thomas Wieser explained the paper "Salvation Today - Report on the Development of the Study" (Appendix F), stressing the fact that it represents a certain stage of the study. Comments and criticisms were welcome as the paper was not meant to be adopted but discussed.

One of the existential issues is the churches' credibility and the credibility of their message of salvation. How do we proclaim salvation today? Should Christians be occupied with offering, if we are not even sure of what we are going to offer? The study will continue to solicit people with regard to signs of salvation.

In the discussion which followed the remark was made that there seems to be a somewhat sterile polarization between individual salvation and God's act in history, not overcome in the paper. The Secretary agreed that the opposition is a false opposition. One should not consider the vertical or horizontal tendency any longer, but the transcendental. It was also stressed that this study should be an integrating study which overlaps with Studies on Institutions and also with the question of Dialogue with Men of Living Faiths. It is important that the stress be put on what is happening to people and with people and where, but at this point one should not only be concerned with individuals, but also with groups and societies.

It also was emphasized that the Salvation Study should be really related to the issues of life, the whole of life of the whole world.

It was also recognized that this study is related to Faith and Order as well as Church and Society. The Director stressed the importance of the whole WCC staff being involved in this study. It was hoped that the study would be as world-wide and widespread as possible. He asked participants for help in this respect in order that the study would become as alive and dynamic as possible - both in itself and as preparation for the CWME Assembly, the theme of which is "Salvation Today".

IX. URBAN INDUSTRIAL MISSION

Masao Takenaka, Chairman of the Urban Industrial Mission Advisory Committee and Harry F.J. Daniel, newly appointed UIM Secretary presented the document from the Advisory Committee meeting in Kyoto, Japan, August, 1970: "Thrusts, Policy Priorities and

Structure" (Appendix G).

Several comments were made in relation to the document and the presentation.

1. There is the danger of looking only at our various UIM projects and not to see these in the wider context of what is already being done by various non-church related groups in the urban industrial context, and that our UIM projects are only a small contribution to the total task.
2. There is still the basic task of theological reflection on our involvement in this work.
3. There is the task of the three types of Urban Industrial Mission work (referred to at the bottom of page 1 and top of page 2 in Appendix G) relating to and evaluating one another so that each "enables" the other and that thus people are able to achieve what they believe to be their needs.
4. There is the political implication of UIM work that has to be studied in relation to local experiences and the need to share these insights with one another.
5. There is the task of seeing cities within the cities and the power groups within the city that influence decision making, and to see how changes can be made in relation to the policies of our cities.
6. There is the task of avoiding paternalism even in the effort to enable groups towards achieving their aims.
7. There is the danger of repeating the past mistakes of missionary societies by funding groups from outside without any relationship to the local churches.
8. There is the need as we work with Marxist societies to see the theological implications of this, and while in the rest of the world we emphasize our role with the poor we must also see the poverty of the rich.
9. There is the need to share experiences in those areas of rapid industrialization and urbanization where at the moment there are no local projects, e.g. Pacific.
10. There is need not only of sensitizing mission boards and funding agencies, but also local churches to the need for new strategies in the UIM field.
11. There is need to re-examine the whole funding operation which has considerably grown and to encourage local requests to come through local channels and for the DWME to help largely to provide the regional framework where this can happen.

In conclusion it was stressed that these questions should continue to be discussed not only by the UIM Advisory Committee but also at the regional and local level.

The paper "Thrusts, Policy Priorities and Structure" was received and a general agreement expressed with the main lines of that document for the work of UIM. Recommendations concerning the financing of UIM projects are found in the chapter on Finances, p. 27.

X. RURAL MISSION

Sang Jung Park reported on what had been done in the past on rural mission, and quoted sections from the Uppsala Assembly Report and the minutes of the 1969 Enlarged Divisional Committee meeting regarding DWME's task in this area. The Committee received the report (Appendix H).

With regard to future action, in relation to the discussions held so far at consultations and divisional committees on the subject of Rural and Agricultural Mission, the Committee approved the following resolutions:

1. That those engaged in Rural Agricultural Mission work with the UIM desk and its regional contacts should
 - i. establish a few pilot projects in the various continents for leadership training and action in the field of Rural Community Action, and cross-cultural communication in relation to rural migration;
 - ii. make joint plans for travel and consultations between the UIM related people and those in agricultural missions;
2. That no separate advisory committee on Rural Agricultural Mission be established until the above mentioned pilot projects have been evaluated and that for the moment the UIM desk work in consultation with especially the Agricultural Mission Foundations, in the US and related RC and WCC bodies.

It was noted that the attempt to identify pilot projects should be in such places where UIM projects now are, so that in doing the things outlined here there will be constant relationship with the local churches as to their total life and witness in these situations, just as is being attempted in UIM.

XI. MISSION WITH SEAFARERS

Jan Ørner, Deputy Director of DICARWS, regretted the death of Dai Kitagawa who had been carrying this work as secretary and treasurer of the International Christian Maritime Association in process of formation. He expressed his pleasure at taking on the task and thanked Miss Ulrike Schütz who had been the one to carry the burden.

He then gave a short history of the events: A World Consultation was held at Rotterdam in 1969 when 52 churches, organizations, etc. already engaged in seamen's work, decided to form a working committee of seven to look into the possibilities

of establishing a common organization with a central secretariat. The working committee decided to meet in 1970, 1971 and to establish the ICMA, formally in 1972. It met in Genoa in September 1970. The main task was to review the work done till now and to make the plans for the future. It was decided:

- to prepare a seamen's guide in pocket size giving all services available to seamen in all ports of the world;
- that the next meeting would be in Bremen in September 1971;
- to formally inaugurate the ICMA with full membership participation in London in 1972.

XII. JOINT DWME/DICARWS SESSIONS

Since the Committees of DICARWS and DWME met at the same time joint meetings on several common concerns were held.

On Tuesday, November 10, four joint working groups met all afternoon. The topics of these working groups were 1. "Christian Medical Commission", 2. "Ecumenical Sharing of Personnel", 3. "Project System" and 4. "Southern Africa". The four joint working groups reported to joint plenary sessions the following day (see below). It was agreed that on topics 1 and 2 action would be taken in joint plenary. On topics 3 and 4 it was agreed that after discussion the reports would be received but referred to each Committee for its own action.

A joint worship service - "A toi la Gloire" - was held on Wednesday afternoon and was followed by a reception and dinner. After the death on November 12 of the Rev. Hank Crane, staff member of the DWME, who had served as liaison staff between DWME and DICARWS, a Thanksgiving Service was held in the Chapel of the Ecumenical Centre on Friday, November 13, in which both Divisional Committees joined together with the family and the whole staff of the Ecumenical Centre and other ecumenical organizations.

Joint Plenaries

1. Christian Medical Commission

The proposal submitted by the Roman Catholic/World Council of Churches Exploratory Committee to enable Catholic membership and official participation in the Christian Medical Commission (Appendix I) was considered by the joint DICARWS/DWME working group appointed for this purpose.

The following recommendations of that working group introduced by James MacCracken, its rapporteur, were adopted unanimously in the joint plenary session of the two Divisions and forwarded to the Central Committee for acceptance:

1. That we approve the proposal submitted by the Exploratory Committee
 - (a) welcoming the suggested formula to ensure Roman

Catholic membership in the Christian Medical Commission;

- (b) supporting the amended scale of operation at a funding of \$2,000,000 instead of \$5,000,000.
- 2. That, should the proposal not be acceptable to the Roman Catholic Church, the Christian Medical Commission continue with its present mandate, but on the reduced funding of \$2,000,000 instead of \$5,000,000.
- 3. That the above proposals be now recommended to the Central Committee for approval.
- 4. That, should the necessity arise, the officers to the two Divisions constitute a nominating committee for the membership of the Christian Medical Commission.

2. Ecumenical Sharing of Personnel

M.A.Z. Rolston of India presented the recommendations of the Joint Working Group on Ecumenical Sharing of Personnel and asked for its adoption in promoting ESP as a major concern of the WCC (Appendix J). Harry Morton, chairman of the WCC Joint Committee on ESP, which had met in June at Cartigny, explained the thinking behind the recommendations for further action on the personnel issue. He said that he was conscious of the difficulty of presenting a new programme in such times of financial stringency. However the Uppsala Assembly had said that a new ecumenical plan for the use of the churches' manpower was called for.

At present the flow was almost exclusively from the rich white nations to the poor coloured nations. The material resources and the expertise were centred in the white nations. Reactions to the Cartigny Report said that exchange within the continents was necessary (not in Africa) and that money and people must be separated. The task of the new desk should be to help those who have anything to do with the sharing of personnel to evaluate their experience of sharing, to throw light on what is going on in the world and the church, and to see what changes should be made. The situation might be different in two or three years' time so recommendations were made for an initial period of three years. In the discussion afterwards it was pointed out that anybody not willing to support this programme financially should vote against it, since financial support for the furthering of the ESP issue would be asked for.

The joint meeting of the DWME and DICARWS Divisional Committees adopted the recommendations as presented with one negative vote and four abstentions.

3. Project System

Dr. H. Florin from Germany introduced this report (Appendix K). After a short discussion, general approval was given to the proposals and they were referred to the two Divisional Committees for action.

4. Southern Africa

The document and recommendations of the joint working group (Appendix L) were presented by Dr. Hawkins. In the discussion that followed a suggestion was made for an addition to paragraph A 1 to the effect that the WCC should try to ensure that there be no further estrangement so that an atmosphere is created in which belief in the oneness of all Christians can be better understood by those who have to implement it in their church and society. The General Secretary said that the whole WCC was very much concerned that fellowship with white South African churches should not be further strained. They have tried to listen hard and their reaction to the WCC grants to organizations to combat racism had been responsible.

The report was welcomed by several; it was stressed that it was necessary to recognize that Southern Africa is an area of conflict. The patterns of relationships which churches and mission boards etc. will develop with Southern Africa have to be those we have found necessary in other times and areas of conflict. We shall have to strive hard to hold all within the fellowship, but we must recognize that to be reconciled with A may mean that, for the time being, it may be impossible to be reconciled with B. Such a situation gives rise to real anguish. We have to learn to accept and live with this anguish.

A question was asked as to whether the report was inconsistent with the paper on Projects approved earlier: there it had been decided that decision should be made locally, whereas the present paper seemed to imply that decisions should be made in Geneva.

The paper was received as a joint expression of the common mind of the two Divisions in the light of which detailed programme and policy decisions would have to be worked out, and referred to the two Committees for action (Chapter XIII "Racism" in the minutes).

XIII. Racism

The Director opened the discussion by referring to pp. 5, 6 and 7 of the minutes of last year's meeting. The Division has supported the Committee for Combating Racism by making \$25,000 available for its Secretariat and through staff cooperation. A special issue of the IRM on Racism has been published (July 1970). There has been inadequate follow-up of the programme outlined in last year's minutes because of the death of Dai Kitagawa and the illness of Hank Crane, both of whom were deeply involved. Now with the appointment of Sang Jung Park we have a person who can give major time to some of the issues raised in last year's meeting and the special issue of IRM. The Division has a major responsibility in this field. Dr. J. H. Oldham dealt prophetically with it in the early years of the IMC. Then the issue seemed to lapse. Mission Societies in the West including those of black churches in the West need to examine their policies, personnel procedures and propaganda to see how far they have helped or hindered the eradication of racism.

Then there followed a general discussion. It was noted that the last paragraph of the action of last year's actions (p. 7) had indicated caution about giving publicity until something has been done so as not to fall into triumphalism. There was general agreement that we should now not feel so restrained. It was reported that a special Committee had been established in Germany to study this issue and the hope was expressed that others would do the same. The statement about the activities of mission agencies of black churches in the West was questioned.

There was also general agreement that societies should be further encouraged to examine themselves in the light of last year's actions. A word of caution was said that this could further polarize the relations between Geneva and the constituency, that there should be a note of reconciliation and repentance and that ways needed to be found to examine the bases on which DWME and the WCC had arrived at their decisions. It was also pointed out that when declarations are acted upon, polarization is likely to arise and should not be avoided or glossed over. The time has come to take a position and not just stand in the middle. A motion reading as follows was put and lost:

"That the DWME welcomes a committee or committees formed by or among its member Councils which would examine critically the underlying principles of the DWME decision on Racism."

In the continuing discussion it was made quite clear that the DWME welcomed all dialogue and ongoing discussion on this. It was also suggested that when mission societies are studying this question they should try to have present persons from Asia, Africa and Latin America.

It was agreed that

1. The Director be asked to write a "pastoral letter" to the constituency on this question,
2. The staff be asked to develop further the Division's contribution to the WCC's Programme for Combatting Racism by encouraging further study and action along lines suggested by the contents of the IRM on Racism; and by stimulating the DWME constituency to seek ways of acting in terms of the guide-lines in the 1969 Divisional Committee Minutes on pp. 5-7 but with the omission of the last paragraph; and that the staff report to the next Divisional or Executive Committee meeting.

SOUTHERN AFRICA

Southern Africa had been discussed in one of the four joint working groups with DICARWS earlier in the week. The report of that working group had been presented to the joint plenary session of the two Divisions where after discussion it was given general approval and referred to the two Divisional Committees for any action.

After some discussion it was agreed that

The Report of the joint DICARWS/DWME Southern Africa working group be referred to staff for action in the light of the discussions of the DWME and DICARWS Divisional Committees.

(See Appendix L)

and a number of countries have set up their own national committees but only to make small loans, mostly to the local districts and 600,000 to 700,000 against loans given and the loans being administered by the government of the country.

XIV. DEVELOPMENT

This session was a follow-up to an earlier session where Mr. C. I. Itty had made a presentation on Commission on the Churches' Participation in Development (CCPD). It opened with the query as to whether or not the Committee should make some kind of statement about Development and if so, to whom. The question at issue was whether or not the procedures for funding were in a sense undermining the emphases that were made at the Montreux Consultation in January, 1970. There was a strong feeling expressed that some agencies were unwilling to accept the basic concept of transfer of power and that therefore were not making funds available to the CCPD.

In the discussion a number of points were brought out. There is a Fund. It is at present very small. It is primarily small churches that have given to it. The basic concept of the Fund is that it shall be decentralized and that decisions about the use of money from the Fund shall not be made in Geneva or by the donors but that sizeable lump sums should actually be put at the disposition of regional, sub-regional or national groups who themselves would decide how it would be used in the light of a plan and not just in terms of isolated projects. It was pointed out that such groups were in the process of formation in India, Indonesia, Tanzania and the Congo. It was also pointed out that some donor agencies had hesitation about the procedures and the underlying philosophy embodied in the Montreux Consultation and thus, that funds had not been transferred to the Development Fund. It was also clear that in several local situations there was inadequate information about the existence of the Fund and its nature and that it had not been adequately presented to those raising funds for Development. Great Britain, Switzerland (the Berne Declaration) and the Netherlands were mentioned.

There was general approval in the Committee of the underlying philosophy of Montreux as well as a feeling that these were problems with which the mission boards, out of necessity, had been grappling for years.

In the discussion the point was also made that the role of education for development and particularly the role of mass media was of great importance. WACC is trying to come to grips with this problem. So too is SODEPAX.

It was agreed that the Director should include the substance of the discussion in his report to the Central Committee, thus bringing the important issues to its attention and that a communication should be sent to the CCPD indicating the position of DWME.

Thanks were expressed to Mr. Itty for his presentation.

XV. THEOLOGICAL EDUCATION FUND

Erik Nielsen gave a report on the Theological Education Fund (TEF) (Appendix M). It has been in its new mandate period for two months now and there is not much to be reported yet. Regarding the financial situation, the response has been somewhat "underwhelming" up to now, but \$500,000 have been pledged and another \$600,000 are fairly sure. The TEF is now about to start a two years' study and planning period and will not make grants during that time apart from ongoing commitments. The TEF will try to get in touch with theological schools all over the world to see what the new mandate of the TEF means to them in their areas. It is hoped that much can be built on what is already there. The TEF is being urged to initiate a study on the financial implications and aspects of theological education. Preliminary plans for such a study are being worked out at present, but unless a qualified man in economics can be found for that task it will be impossible to tackle it.

In April 1971, a three-day consultation with scholarship holders in Europe is planned to discuss with them the issues and tasks in theological education today.

The TEF is at present exploring the possibility of having the 1971 meeting of the TEF Committee in East Africa. It will consist of two sections: (1) a study consultation on theological education in East Africa and (2) the actual TEF meeting with that particular background.

It is planned to issue an occasional bulletin, not regularly but when there is special information and experiments to share with theological schools throughout the world.

It is important to communicate to member councils and mission societies that TEF is entering a new and important phase and that it needs time to think and study some of the underlying problems, such as the relation of the theologically trained minority to the church. Thus, except for some ongoing responsibilities this will not be a time of funding projects.

There is danger of the TEF seeking to create a new élite which is alienated from the churches. How can we judge the adequacy of theological education? What are the standards by which we judge? What is the nature of theology itself?

It was indicated that at present TEF did not have the answers to these questions. It was aware of them and trying to get at them is one aspect of the new mandate. It is hoped that some aspect of these problems can be a major agenda item of a future DWME meeting. The TEF also feels the need for closer contacts with some of the study programmes, such as Salvation Today and the Humanum Study.

The Committee resolved:

to receive the Report of Mr. Nielsen and to record the gratitude of the Committee to the previous TEF Committee and its Director, Dr. James Hopewell.

The Committee also expressed its confidence in and good wishes to the new Director.

XVI. AGENCY FOR CHRISTIAN LITERATURE DEVELOPMENT

In the absence of the Director, Charles Richards, Philip Potter presented the report (Appendix N).

The nuclear committee has already been formed with Rev. Emilio Castro as chairman. The new CLD Committee will meet for the first time in March 1971.

The relationship between the CLD and the World Association for Christian Communication (WACC) is increasing and perhaps within three years proposals will come for the merger of the two. From the beginning of next year both these agencies will be living under the same roof in London.

Mr. Castro, the new chairman, pointed out that the emphasis in the future will be primarily on projects that are particularly important in the larger strategy of communication.

The Committee resolved:

To receive the Report¹ and to record thanks for the Director, Mr. Richards, and to his assistant, Miss Kilchenmann, who will be staying with CLD in London until the end of April 1971.

XVII. COMMITTEE ON THE CHURCH AND THE JEWISH PEOPLE

Roeloff Bakker, chairman of the CCJP Committee, referred to the change in Secretaryship, and spoke with appreciation of the work of Anker Gjerdning of Denmark. He then introduced the new Secretary, Johan Snoek of the Netherlands. Mr. Snoek had worked for a number of years in Israel and was assured of the good wishes and support of the DWME.

Mr. Bakker spoke to the Report on the work of the CCJP (Appendix O) written by A. Gjerdning and J. Snoek. He referred to the information and advice given by the newsletter and articles, on questions concerning the Jewish people, and encouragement to the churches to study the theological implications of the continued existence of the Jewish people. It was hoped that an international study could be developed following up the work begun in Bristol 1967 on questions such as the interpretation of biblical prophecy in relation to the contemporary situation in the Middle East, the image of the Jews in the New Testament, and The People of God and the Body of Christ.

Mr. Snoek referred to the recent meeting of the Executive Committee, where there had been discussion about the place of the CCJP in the new WCC structure. The Executive wished the CCJP to be located in Unit I, related to the Dialogue sub-group but keeping its own identity.

He mentioned conversations already taking place between

¹The full Report will be printed in the January 1971 issue of the International Review of Mission

Christians, Jews and Muslims in Europe where there were now more than twice as many Muslims as Jews. These conversations might be taken over by the Council of European Churches. A change in paragraph 3 of the Report was accepted. The Report was received.

It was agreed to transmit to the Central Committee of the WCC the proposals regarding location of the CCJP in the new WCC structure as follows:

It is recommended that the Committee on the Church and the Jewish People be related to the Working Group on Dialogue with Men of Living Faiths and Ideologies, having its own identity as it deals with the Jewish People.

XVIII. CHRISTIAN COUNCILS

I. Victor Hayward reported on his visits to 83 councils or regional conferences in the last two years and gave his cumulative impressions.

Concerns which had recurred were:

1. The relations of churches to the councils;
2. The relation of councils to renewal movements and groups outside of or loosely associated with the member churches;
3. The problem of raising central administrative budgets;
4. The re-thinking of aims and functions;
5. Ways in which councils might make the ecumenical movement better known and understood locally through literature and by involving people in ecumenical experiences which would be formative and instructive;
6. Ways by which the councils and churches might gain more benefit from those who attend ecumenical meetings as delegates and often fail to report;
7. Whether membership of a council tends to weaken the sense of responsibility of churches for ecumenical initiative.

On regional conferences, Mr. Hayward mentioned some of the particular problems of EACC and AACC and spoke of the prospect of a Caribbean Conference in which the Roman Catholic Church would be a full member from the start. This had been initiated in the English and Dutch speaking areas. - It was hoped that the French and Spanish speaking territories would join.

These visits to individual councils were seen as a prelude to a world-wide consultation on the work of Christian Councils to be held in Geneva June 29 - July 8, 1971. A consultation on a world scale was felt to be justified as both more economical than regional meetings and also more useful in helping people to operate within a world vision and to consider together problems common to them all.

Some of the common questions concerned churches outside council

membership - such as the Seventh Day Adventists, and relations of Protestant and Orthodox with the Roman Catholics.

II. David Chaplin, DWME staff member in the Caribbean, spoke to his paper on Caribbean Ecumenism (Appendix P) and showed how the Caribbean which was in many ways a microcosm of the world, was beginning to find appropriate forms for ecumenical action. A Consultation on Development was planned in which all the main churches in the four language areas would take part and this might lead to closer continuing relationships.

The Director expressed gratitude to Mr. Hayward for his thorough visits to councils, of which many were members of CWME, and his excellent reports. He hoped that the NCC Consultation would take up some of the issues before the DWME.

He expressed his personal pride that the Caribbean area was at last appearing as a unit, and appreciation of the effective work accomplished by David Chaplin at a time when the position of an "ex-patriate" was particularly delicate. Edwin Taylor associated himself with this tribute and spoke of the way in which David Chaplin had acted as a catalyst in transferring leadership to Caribbeans. The churches were now listening and talking to one another in quite a new way.

XIX. ORTHODOX PARTICIPATION IN MISSION

The Chairman expressed the regret of the Committee that Father Anastasios Yannoulatos was no longer able after December 31, 1970, to continue his work with the DWME, and its deep appreciation for his services here. Father Anastasios described briefly the lines of his work in Geneva which had been three-fold:

- a) To participate in the work and thinking of the DWME and the WCC in general, bringing each time the experience and theological perspective of the Orthodox Church;
- b) Research regarding mission and understanding of the other religions from an Orthodox point of view. He had already prepared the first drafts of (1) History of the Orthodox missions from the fourth to the twentieth centuries; (2) The starting of the Orthodox mission in Japan, as a special case study; (3) A historical survey of Christian theological approaches to other religions; (4) The traditional concept of God in the North Bantu tribes from an Orthodox point of view; (5) The encounter of the Eastern Churches with the religions in Asia;
- c) To try to ferment a rediscovery of the missionary dimension and responsibility inside the Orthodox Church (he gave a list of seven concrete efforts of his in this line). Some months ago he had been asked by the Holy Synod of the Church of Greece to take over the establishment and the Directorship of the new "Institute on Mission Studies" in Athens and for several months had divided his time between Geneva and Athens but now very regretfully it was found necessary to be full-time in Athens. He expressed his thanks to the DWME for its understanding of his situation and said that although he had very often been a kind of

"minority" here he always felt deeply involved. He would continue his unfinished research tasks in Greece and hoped that through this new responsibility he could make an effective contribution to the work of the Division.

XX. INTERNATIONAL REVIEW OF MISSION

Jean Fraser introduced the report of the IRM Advisory Board. She pointed out that the IRM is only one of many DWME publications and only one of the many publications of the WCC. She conveyed the apologies of Martin Conway, the new Secretary of the WCC Publications Department with responsibilities for the oversight of all WCC publications, that he was unable to be present at this session, but said that the Advisory Board had met with Mr. Conway to look at the contribution of the IRM in the setting of all WCC publications.

There needs to be a continuing review of policy in regard to all WCC publications but the Advisory Board was convinced that there was a strong case for continuing the IRM. It is the oldest ecumenical publication and has always had a certain independence, reaching a constituency wider than that of the Division. Three particular tasks were seen as: (a) relating what was happening in the world of mission in six continents; (b) including theological reflection on mission in the twentieth century; and (c) giving publicity to documents and statements coming from the WCC/DWME and from the mission boards. It was realized that circulation was limited to those able to read the English language but the Advisory Board believed that the IRM provides source material which could be more widely translated and re-published and that this should be encouraged.

Issues planned for 1971 are:

January - "Humanization and Mission"

April - Survey of Latin America

July - General issue including papers reflecting on the World Studies of Churches in Mission

October - New thinking in relation to "Education and Mission" at a time when hopefully the WCCE will be incorporated into the WCC.

Miss Fraser added that it had been decided to raise the subscription rate from SF 12.- to SF 20.- per annum. She concluded that there is need to review the bibliography as there are now an increasing number of centres of documentation. The Advisory Board wished to continue in existence and to be responsible to the Divisional Committee.

The Committee received this report.

XXI. WORLD CHRISTIAN BOOKS

The Director explained that this series has been published for nearly twenty years. The editors now feel that it is time to

discontinue the series. When the series began there was very little in the way of serious religious and theological writing available cheaply in paperback form. Now there are many. The Committee felt that their task was completed, even though this is still a successful enterprise. Penguin was willing to take over continuing publication of what remained to be done and the Committee of World Christian Books submitted to DWME the following motions which were approved by the Committee:

1. That as the supporting body of the World Christian Books, the DWME be regarded as the successor body to the World Christian Books;
2. That an ad hoc group be asked to discuss with the Division arrangements for the receipt of royalties after the accounts have been closed, the handling of requests for translation and the care of the records of the operation;
3. That the Division be asked to use for Christian literature projects any income arising after the closing of the accounts from royalties or other income accruing to World Christian Books;
4. That the copyright be given to the DWME on the closing of the World Christian Books accounts.

The Committee expressed its immense thanks for what World Christian Books have meant, and particularly to its founder and general editor, Bishop Stephen Neill. The remark was made, with general approval, that it was good to see how an agency which had pioneered in its day, could die happily when it sees its task accomplished.

XXII. CHURCH OF NORTH INDIA

The Committee expressed its gratitude and joy for the forthcoming creation of the United Church of North India. The Chairman of the CWME, Bishop Sadiq, was asked to represent the DWME in the inaugural ceremony of the Church of North India and convey the greetings of the DWME.

XXIII. FINANCES

1. 1969 Operating Budget (Appendix Q1)

The Divisional Committee approves the report on the 1969 Operating Budget showing expenditures of \$274,125.12 and receipts of \$290,681.96 and notes that the balance in the Working Capital Fund as of December 31, 1969 is \$93,770.62.

The Divisional Committee thanks those affiliated Councils whose contributions to the Operating Budget have made possible this favourable result.

2. 1969 Programme Askings (Appendix Q2)

The Divisional Committee approves the statement on Programme Accounts and Funds for 1969 indicating that a total of \$352,729.13 had been received, that \$102,013.17 had been transferred from Undesignated to cover expenses for Programme Askings that had not been met by designated income, and that the closing balances of Programme Accounts and Funds total \$314,552.60, of which \$145,916.08 is Undesignated.

3. The Divisional Committee recommends to the Central Committee that the Accounts of the WCC for 1969, as far as they concern the actions of the DWME be accepted.

4. Overall Presentation of 1969 giving to DWME Work (Appendix Q3)

The Divisional Committee welcomes the presentation of the total giving to DWME work in 1969, showing a total of \$1,788,698.00.

5. 1970 Operating Budget (Appendices Q4 and Q5)

The Divisional Committee receives the September 30, 1970 statement of expenses, and notes

That the present forecast for the total expenses of the year will be very close to the amount budgeted, but that there may be some over spending on Travel of Committee members due to the decision to hold a full Divisional Committee rather than an Executive Committee after the budget had been adopted.

The Divisional Committee further receives the September 30, 1970 statement of anticipated contributions income to the Operating Budget, and

notes that as of the present, a considerable part of the expected income has been received,

welcomes the indication that contribution income will be around \$258,000 - an increase of \$4-5,000 over 1969,

further notes that present indications are that income from interest and special contributions will probably add another \$20,000, and that there is a likelihood that the year will be closed without a deficit, and

agrees that when the 1970 Operating Budget is finally closed, any surplus or deficit be added to or taken from the DWME Working Capital Fund.

6. 1970 Programme Funds (Appendix Q6)

The Divisional Committee receives the September 30, 1970 interim report on Programme Funds, and

recommends that when the 1970 accounts are closed, the staff be authorized to transfer from "Undesignated" those funds necessary to cover the expenditures of any particular

Programme Asking where the designated income falls short, with the understanding that this will not reduce the amount in "undesignated" below the previously agreed figure of \$75,000, reporting the amounts transferred to the Executive Committee by mail.

The Divisional Committee expresses its appreciation to all those who have given to Undesignated, especially the Evangelische Arbeitsgemeinschaft für Weltmission. This has made possible flexibility of action.

7. 1971 Operating Budget (Appendix Q7)

The Divisional Committee adopts and recommends to the Central Committee an Operating Budget for 1971 of US\$304,100 in the belief that if those Affiliated Councils that have not, in response to the Odense appeal, increased their contributions, do so and if Councils which have done so maintain their 1970 level of giving, that there is every likelihood that the budget will be balanced.

In discussion of the budget it was noted that the figures for the New York expenses covered only half a year. It was reported that by agreement with DICARWS and with a small New York Committee it had been agreed that the Joint Service and Mission Office in New York should be closed as of June 30, 1971 when Mr. Galland's contract came to an end. Tribute was paid to the real service Mr. Galland had performed in helping to make this decision possible.

8. 1971 Programme Askings (Appendix Q8)

The Divisional Committee approves the list of Programme Askings for 1971 totalling \$307,700.00.

9. 1972 Operating Budget

The Committee was of the opinion that staff should work on the assumption that the 1972 Operating Budget would be of the same order of magnitude as the 1971 budget, but that the budget should be approved by the Divisional Committee at its September meeting.

10. Financing UIM Projects

The Divisional Committee approves the following recommendations from the UIM Advisory Committee:

The Divisional Committee takes note of the list of projects established by the UIM Advisory Committee and agrees to the following procedures for their financing:

- a) That local churches be consulted about these projects and that whenever and wherever possible local project carriers be urged to follow the regular procedures for the listing of projects on the DICARWS/DWME Project List, and that whenever possible there be consultation with the various national, regional and world UIM Committees.

- b) That where such does not prove possible that the UIM Secretary be asked to explore ways by which projects arising out of local situations and which have been examined and validated by regional and world UIM Committees can be put on to the Project List.
- c) That the UIM Secretary cooperate closely with DICARWS staff in seeking funds for UIM Projects on the Project List.
- d) That until the above procedures can be fully worked out the UIM Secretary be authorized to call to the attention of the donor agencies those projects which have received validation by regional and world committees and have been examined and evaluated by the UIM Desk in consultation with the Committees concerned.

Donor agencies should be reminded of the need to meet the amount listed in the DWME Programme Askings when giving to particular projects.

XXIV. STAFFING AND NOMINATIONS

I. It was voted to recommend to the Central Committee of the WCC that:-

A. STAFF

- 1. Philip Potter be reappointed for three years as of January 1, 1971 to December 31, 1974.
- 2. Inga-Brita Castrén be reappointed for three years as from August 1, 1972 to July 31, 1975.
- 3. Jean Fraser be reappointed for one year as from April 1, 1971 to March 31, 1972.
- 4. David Chaplin be reappointed for three years as from January 1, 1972 to December 31, 1974 with the understanding that this can be reviewed at any time by either party.
- 5. Machteld van Vredenburch be appointed for three years as associate Secretary for UIM as from December 1, 1970 to November 30, 1973.
- 6. The resignation of Archimandrite Anastasios Yannoulatos be regretfully accepted as of December 31, 1970.

B. COMMITTEES

1. Divisional Committee

- a) The resignations of Aharon Sapsezian, Nicholas Maro, David Stowe and Muriel Webb as members of the Divisional Committee be regretfully accepted.
- b) Randolph Nugent (United Methodist Church, USA) be appointed as a member of the Divisional Committee.

2. CCJP

- a) The Rev. Anker Gjerdning (Church of Denmark) be appointed a

member of the CCJP Committee.

- b) The Most Rev. George Appleton (Archbishop in Jerusalem, Anglican) be named chairman of the CCJP Committee, replacing the Rev. Roeloff Bakker.
- c) The Rev. Göte Hedenquist (Church of Sweden) be named vice-chairman of the Committee.

II. It was voted that

1. Staff

- a) Authorization be given to seek another Orthodox staff member.
- b) Authority be given to the Officers to explore and nominate to the Central Committee the appointment of a person, preferably an African, as DWME Secretary, providing this appointment remains within the approved budget.
- c) Authority be given to the Officers, in full consultation with DICARWS, to explore and nominate to the Central Committee a Secretary for the Ecumenical Exchange of Personnel.
- d) Appreciation be expressed for the service that Setareki Tuilovoni has rendered as Secretary of the Pacific Conference of Churches.
- e) The question be raised with the Pacific Conference of Churches as to whether following their next Assembly it is desirable that the Secretary of the PCC be a staff member of DWME.

2. Divisional Committee

The Officers be authorized to make nominations to the Central Committee to fill vacancies on the Divisional Committee.

3. Executive Committee

- a) The resignation of Aharon Sapsezian, Nicholas Maro and David Stowe from the Executive Committee be accepted.
- b) Randolph Nugent be named to the Executive Committee.
- c) The Officers be authorized to appoint persons to the Executive Committee to fill vacancies.

4. Consultants

- a) The resignation of Alford Carleton as Consultant be regretfully accepted.
- b) David Stowe be named as Consultant.

5. TEF

The Officers be authorized to nominate to the Central Committee persons to fill vacancies on the TEF Committee.

6. CLD

The Officers be authorized to nominate to the Central Committee persons to fill vacancies on the CLD Committee.

7. CMC

Should the new Mandate of the CMC be approved by all concerned the Officers of DWME together with the Officers of DICARWS be authorized to nominate to the Central Committee persons for membership on the CMC in line with the procedures outlined in the mandate.

III. Staff who have left

1. Anker Gjerding

The Committee put on record its high appreciation of the Rev. Anker Gjerding, Secretary of the Committee on the Church and the Jewish People 1960-1970, who had now returned to parish work in Denmark. He had won friends in both Christian and Jewish circles and both by what he was and what he did in the delicate problems of his field of work, had furthered the best interests of the Committee.

2. James Hopewell

The Committee wishes to record its profound gratitude and appreciation to Dr. James Hopewell for his service with the TEF during the major part of its first mandate and as Director during the second mandate period. As an administrator, advisor, friend and colleague Dr. Hopewell has given outstanding leadership to the TEF and to many theological colleges especially in Latin America.

3. Mary Dewar

The DWME Committee places on record its thanks for the services of Mary Dewar as an Associate Director of the CMC, first in helping to set up the office in 1968 and in the fields within her competence. She also contributed greatly to the community life of the whole Division. The Committee wishes her every blessing as she pursues further study and in her future service.

XXV. FUTURE MEETINGS

I. CWME Assembly

There was discussion of the place and time of the Assembly. On previous occasions it had been agreed that it should be held in Asia with priority to Indonesia and that it should be at the end of 1972. There was a strong invitation from the Council of Churches in Indonesia and an indication that it could be held in a hotel in Jogjakarta. Some hesitation was expressed about meeting in a "luxury hotel" and it was wondered whether a theological seminary or university might be used. It was voted that

1. The CWME Assembly be held between December 29, 1972 and January 12, 1973;

2. The CWME Assembly be held in Indonesia, the exact location to be further explored.

II. DWME Committee in 1971

The idea of having the next meeting in the USA was proposed. Reasons were to meet with some of the Conservative Evangelicals, with mission board leaders in North America and because it is the 50th anniversary of the founding of the IMC at Lake Mohonk. The question of additional costs was raised as well as the question of holding an Executive Committee rather than a full Divisional Committee. After careful discussion, it was voted that:

1. There be a Divisional Committee in 1971.
2. The dates be September 27 - October 2, 1971.
3. Subject to the costs on the Operating Budget being not more than the \$15,000 budgeted, the meeting be held in the Eastern part of the USA.
4. There be held in conjunction with the Divisional Committee a short consultation with Conservative Evangelicals and USA mission board executives.
5. It is not necessary to review all the work of the Division but that the agenda be concentrated on a few main topics and give major time to preparing the CWME Assembly.
6. The Executive Committee try to meet a day ahead to do its business.

XXVI. IN MEMORIAM

Gerrit Paul Hendrik Locher

Having heard with sorrow of the sudden death of Dr. G.P.H. Locher the Divisional Committee expresses its gratitude to God for his collegueship in the work of the DWME. Bringing to the work of the Committee since 1966 a long and wide experience of missionary service and administration, he helped the Committee to see many questions more clearly and to reach decisions with greater understanding. His full readiness for cooperation found expression also in the futherance of many joint enterprises on the mission board of his own church in the Netherlands Missionary Council, and in many regional meetings. In all this service his devotion to the mission of Jesus Christ was manifest. He brought to all that he did an open sense of deep honesty and a basic commitment to work and life in an ecumenical spirit. The Committee expresses its deep sympathy with his family and with the mission board of the Hervormde Kerk in their sudden and heavy loss.

Daniel Thambaiaraj Niles

The Divisional Committee meeting at Geneva from November 9-14, 1970 remembers with profound gratitude to God the late D.T. Niles and the many and various services rendered by him to the cause of the ecumenical movement in general and to the missionary and evangelistic concerns of the Division in particular. What he did for the development of the ecumenical movement in Asia is

written large in the history of the East Asian Christian Conference. His enumerable services to the World Council of Churches were recognized at the Uppsala Assembly in 1968 when he was elected one of the Presidents of the Council.

D.T., as he was familiarly called within the World Council family, made a splendid contribution to this Division, because mission and evangelism, arising out of his personal devotion and obedience to Jesus Christ, were his first love. His early books: "Sir, We Would See Jesus" and "Whose I am and Whom I Serve", as well as his large work "Upon the Earth" which he was commissioned to write, speak eloquently of D.T. as an evangelist and a missionary statesman. He was for some years Secretary of the Department of Studies on Evangelism.

The Committee is thankful to know that even in his last days he was engaged in giving a written witness to his Christian convictions. It is deeply moved to know that his wife, with whom he fully shared his life and faith, followed him so soon into the Saviour's heavenly presence.

Frank C. Laubach

One of the Christian missionary giants of the twentieth century was Dr. Frank C. Laubach. He will be remembered as a man bursting with ideas, enthusiasm, and determination to open the eyes of illiterate men and women in order that they might recognize the printed word of their own language. This overpowering conviction over a period of fifty years took him to more than 100 countries and drove him to help in the conception and production of literacy programmes in 300 languages and dialects. Shortly before his death, at 85 years of age, he wrote: "My soul is a burning fiery furnace, flaming with the certainty that Christians must practise during the week the compassion they sing and profess on Sunday; and that they must reach down to the illiterate half of the world, and help them out of their ignorance and poverty." It is no exaggeration to say that a million men and women living today owe to Dr. Laubach their capacity to read and write. New possibilities for life have been opened up to them, and their families, and this for Dr. Laubach was sufficient reward for all of this hard work.

Daisuke Kitagawa

Dai was the kind of person who was destined to be an ecumenical servant. Born in Taiwan as the son of an overseas Japanese pastor, he studied both in Japan and the USA. In the latter he had direct experience of a minority group in the relocation camp in North America during the second World War. Dai took an active part in the Rapid Social Change studies and was responsible for studies on Racial and Ethnic Tensions as Secretary of the Department of Church and Society of the WCC (1956-62).

He not only extensively promoted these studies but also through his open listening partnership he gained the confidence of friends from Africa, Asia and Latin America. After having worked among students and university teachers in North America, Dai joined the staff of the DWME in 1968 to take up the responsibility of Urban and Industrial Mission, Agricultural Mission, and Mission to

Seafarers.

With his Japanese style, combining steady work and relaxed humour, Dai exemplified a unique feature as an ecumenical partner. By his presence he promoted genuine dialogue among diversified people. Dai reminded us again and again, in the process of the emergence of a pluralistic world community, of the significance of being a member of the Christian community. Dai always worked with patience and a smile. He was unconcerned about his own preferences, and gave himself entirely to the task assigned to him. He was an expert of Japanese massage which he generously performed during the spare time at ecumenical conferences.

Dai passed on very suddenly on Good Friday, March 27, 1970. He shocked us by disclosing the unexpected reality of death. Yet, at the same time, he reminded us through his life of the faith and hope in the resurrection in Jesus Christ.

We sincerely wish comfort and blessing on his family, especially Fujiko-san, Dai's wife who stood behind him constantly in supporting his ecumenical endeavours.

We express our profound appreciation for the flourishing gifts of God endowed in the life and service of Dai to the ecumenical movement.

William Henry Crane

Hank Crane was born, lived and died in mission. From the time of his birth in a missionary family in the Congo in 1921 until his death in Geneva at the time of the 1970 meeting of the Division of World Mission and Evangelism, there was a unity of purpose about his life which came from his sense of mission. While the forms it took differed, the places it was pursued changed, and the intensity with which it was carried out varied, there was never any doubt in Hank's mind, nor in those of his colleagues, as to whom it was he served and why.

Hank grew up in the Congo, the son of missionaries of the Presbyterian Church in the US. This gave him two insights which lasted throughout his life: an understanding of the strengths and faults of the organized missionary movement and a passionate desire to correct the faults; a knowledge of and identification with Africans which drove him to a life long struggle for justice to the exploited.

Following his college education in the United States Hank saw service in the US army in Europe during World War II where he was wounded and captured. Experiences of that period also marked him deeply and helped him to understand the reconciling power of Christ especially in times of tension. After theological studies he served in the Congo as a Presbyterian missionary for ten years and then became Africa Secretary of the World Student Christian Federation with his headquarters in Zambia. His wide travels in Africa made him known to all and helped him know a whole generation of African leaders. Contact with youth kept him always on the cutting edge of confrontation.

In 1968 Hank joined the staff of the Division of World Mission and Evangelism. His official responsibility was liaison with the Division of Inter-Church Aid, Refugees and World Service, but his far-reaching knowledge of Africa meant that he was consulted by all aspects of the World Council. His visit to the Kinbanguist Church in the Congo, his sensitivity to its spiritual power, his ability to see behind the facades of traditional history and his persuasive advocacy and statesmanship played a major role in that Church's joining the World Council. So too has his thinking on questions of mission and development, and mission and racism left an impact on the DWME which will not soon be forgotten.

Hank died of cancer. For at least six months before his death Hank and his family knew that, medically speaking his illness was terminal. For months he literally lived on "borrowed" time. Although infrequently able to "go to the office" his ministry to colleagues and friends around the world was one of strength and vision, of faith and courage. He never let "it" get him down, but grew in power and trust. During all this period his wife Anne, and their children Caroline, Charlotte, Ann and Billy shared with him in sorrow and in joy, making that most powerful of witnesses - that of a truly Christian family.

XXVII. CLOSING OF THE MEETING

In his closing remarks, the Director said that he had, after much consideration, agreed to continue as Director through the meeting of the CWME. "We have had a meeting of varied tempo and temper," he said. "You have also had an evaluation of the concerns that this Division carried with a relatively small staff. You have also felt something of our being caught in the contemporary millstream of our time. I had a design," he continued, "in giving my opening address in the way that I did. In the twenties the brethren were faced with very difficult problems but they were faced with problems in which the world was still divided in two, in which one did all the talking and the deciding, in which, however much they fought each other, they talked with each other because they were concentrated in the North Atlantic. In 1970 the WCC, and especially the Commission on World Mission and Evangelism, are caught in the very deepest human problems of our time and we are caught where we ought to be at the point of real suffering and real conflict. As a student of the history of the missionary movement and the IMC/DWME I am well aware that the situation in which we are does not correspond too well to the style in which the IMC/DWME has carried out its work. We have stood for a form of trying to understand what is happening, trying to be reconciling, trying to speak with those who had authority and could help to change things, trying to write and produce the best thinking and so on. But the pressures which God is placing upon us today and the issues which we have to face are forcing us to adopt a less levelling, middling style, and the conflict and controversy, the pain which we often forget is in the whole Gospel message, are forced upon us today. Therefore I hope that as we reflect on some of the rather heated moments of this Committee meeting we realize that the troubadour songs are not only in the style that Walter Hollenweger so beautifully

described this morning but also of a rougher kind too, and that we are all involved in this not only from here but in our own situations, I plead that you and we together can continue in this fellowship of real joyful suffering, mutual correction and human openness with each other, and never close the doors of this openness and candour and conflict and controversy to the mildness and politeness which might leave us being disloyal to our Lord at this time."

The Chairman having had to leave earlier, the Vice-Chairman thanked the Director, members of the Committee, Consultants and guests, Directors of other divisions who had taken part and especially the General Secretary, Dr. Blake, and Mr. Northam, and also members of staff and interpreters. He expressed gratitude especially to those who helped in the experience of new kinds of worship, and to Canon J. V. Taylor for his presentation. The Director expressed his thanks to the Chairman and the Vice-Chairman.

The meeting was closed with a communion service conducted by Bishop John Sadiq, Chairman of the CWME.

Timetable and Agenda

Normal Daily Schedule

9.00 - 10.30	Worship, Plenary: Can Churches be Compared?"
10.30 - 11.00	Coffee Break
11.00 - 12.30	Session
12.30 - 14.00	Lunch
14.15 - 16.00	Session
16.00 - 16.30	Tea Break
16.30 - 18.00	Session

Monday, November 9

16.30 - 18.00	Opening Worship Introductory Session, including Director's Report
19.00	Dinner in the Cafeteria
20.00 -	Canon J. V. Taylor: "IMC/DWME policy, past and present, in the light of evidence of the church studies" Reactions: Metropolitan Hazim and Father Stransky, C.S.P.

Tuesday, November 10

9.00 - 10.30	Worship and Plenary: "Church and Culture"
11.00 - 12.30	Plenary 1 Dialogue with Men of Living Faiths
14.15 - 16.00	Joint DWME/DICARWS Groups
16.30 - 18.00	Joint DWME/DICARWS Groups (continued)
20.00 -	IRM Advisory Board ECLOF Council

Wednesday, November 11

9.00 - 10.30	Worship and Plenary: "Mission in an Urban Industrial Society"
11.00 - 12.30	Plenary 2 Urban Industrial Mission Rural Mission Mission with Seafarers
14.15 - 16.00	Joint DICARWS/DWME Plenary
16.30 - 17.30	Joint DICARWS/DWME Plenary (continued)
17.30	Joint DICARWS/DWME Worship
18.15	Joint DICARWS/DWME Reception
19.00	Joint DICARWS/DWME Dinner in the Cafeteria

Thursday, November 12

9.00 - 10.30	Worship, Bible Study and Plenary: "Role of Christians in Changing Institutions"
11.00 - 12.30	Plenary 3 Studies "Salvation Today"

14.15 - 16.00	Plenary 4 WCC Structure CCJP CWME Meeting
16.30 - 18.00	Plenary 5 (continued)
20.00 -	Executive Committee

Friday, November 13

9.00 - 10.30	Worship and Plenary: "Theological Education"
11.00 - 12.30	Plenary 6
	TEF
	Evangelism
	CLD
	Publications
14.15 - 16.00	Plenary 7
	Role of Mission Agencies
	Racism
	Development
16.30 - 18.00	Plenary 8
	Finances
	Staffing
20.00 -	Executive Committee

Saturday, November 14

9.00 - 10.30	Plenary 9 Finances
11.00 - 12.30	Plenary 10 Unfinished Business Closing Worship - Bishop Sadiq

DICARWS/DWME Joint Groups

1. Ecumenical Sharing of Personnel
2. Project System
3. Christian Medical Commission
4. Southern Africa

The Sessions take place in Salles II and III combined, except on Monday, November 9, when in the Chapel and the main Conference Hall.

Director's Report.

Last year I attempted to give a fairly full report of the work of the Division in terms of some of the major issues facing the Christian mission today. I will not this time attempt such a full statement, particularly as the main points made on that occasion still apply today. However, I will try to place our work and this meeting in the framework of an anniversary which we celebrate this year. I refer to the meeting at the family home of our colleague, Valdo Galland, at Crans, near Geneva, on June 22 - 28, 1920, when it was agreed to set up the International Missionary Council. It is therefore fifty years since this decision was taken, an important event in ecumenical history. There were two major issues discussed there: (a) The Missionary Situation after the War; and (b) The Structure of international missionary cooperation. It is possible to compare what was said and done on both of these issues with our own situation and task today fifty years after. There are some surprising coincidences and developments.

1) Missionary situation around the world.

A series of papers and surveys were prepared by J.H. Oldham and others giving general trends and also detailed information about the state of missionary work and of the churches. Certain emphases can be discerned throughout these surveys:

a. World War I brought the world into one suffering community.

As one writer put it: "The story of the war is the story of a vast hand, slowly but inevitably stretched out till it covered all the earth, and from its sweep no country could be delivered." African forces and peoples were caught up in the conflict in Tanzania, South West Africa, Cameroun and Togo. Asians, especially Indians, were in the battle in the Middle East, Africa and Europe. German colonies were taken over in the Pacific. Japan had emerged since its war in 1905 with Russia as a mighty power. All peoples were seen to be engaged in the same destiny. Already there was the admission that the mission was to the whole world. This was to become more central in missionary discussion, especially at the Jerusalem Conference in 1928 when "Secular Civilization and the Christian Task" was a major theme. Mission in six continents was implicit in the minds of the founders of the IMC from the very start by the logic of the world situation. It is a pity that, apart from the noble effort of the Jerusalem Conference, this conception of mission took so long to find expression in action. We are still struggling to get this conception across. There are not a few critics of this.

Certainly the programme of the DWME does at least try to keep this perspective in the forefront of our work.

The study on "Salvation Today" is being undertaken in every continent and the issues being discussed are of common concern. The study on Dialogue with Men of other Faiths is conducted in terms of peoples all over the world and not only in Asia and Africa, and the additional factor of "ideologies" affects peoples of all faiths and of none. The World Studies of Churches in Mission, which are now complete, include studies in Europe and North America, as well as in Asia, Africa, Latin America and the Pacific.

Walter Hollenweger has concentrated his activities on Evangelism in Europe and Latin America with very striking results. The Urban and Industrial Mission programme is the most successful effort undertaken by the Division to demonstrate in practice mission in six continents.

b. Another issue which dominated the meeting was the relation of mission to politics. This took two forms: (i) There was the fact that German missionaries and agencies were debarred from serving in the areas where they had worked before the war. This called for representations to governments on the subject of religious liberty, and for generous cooperation on the part of missionary societies of other nations. Governments were also putting restrictions on missionary work in several places. A need was felt which eventually went into the formation with the WCC of the CCIA in 1946. (ii) The other question was even more important: What should be the role of missions and missionaries in the liberation of peoples from colonial rule and for human dignity, racial equality and social justice? Many articles in the International Review of Missions in 1919 and 1920 drew attention to the doubtful record of missionaries in this matter, though of course applauding the contribution of missions to general human welfare. Asians were particularly outspoken in those days. The observations of the great scholar, Edwyn Bevan, after a visit to Asia in 1919-20, are representative of many:

"... if there is one thing fundamental to the Christian view it is an insistence upon the worth of human personality even in the most insignificant individual. Nor does it seem possible that those who present Christianity to the Indians can do so truly unless they frankly admit that the racial pride shown by many Europeans in the East is essentially anti-Christian.... 'In Christ' race barriers are done away, and if Christianity ceases to stand for universal human brotherhood it may as well give up any claim to be taken seriously." - These sentiments were echoed by President Kaunda the other day in an interview in London: "The credibility of Christianity is at stake", he said.

The debate about the proclamation of the Gospel and the struggle for social and racial justice was already joined in 1920, and was taken up in a big way at Jerusalem in 1928 when such questions as industrialization and urbanization, rural problems, education, the race problem and secularization were discussed.

Today the debate is no longer a matter of producing statements -- we have done plenty of that in the past -- but in being involved in concrete action as an integral part of our missionary calling. In an epoch making paper which Rufus M. Jones wrote for the Jerusalem Conference, he says: "'The Making of Man' is the very task to which Christ has put his hand." Humanization and mission were very much on the minds of those who agreed to propose the formation of the IMC.

The debate at Uppsala sharpened the issue for many. It would have greatly helped the Assembly if the history of this debate in the missionary movement had been more widely known. Its most recent form has come from Germany in the publications of Prof. Peter Beyerhaus and his friends and particularly in the Frankfurt Declaration, which, we gather, has been

translated into various languages and has received ready response in many circles in Northern Europe, Britain and North America.

We are certainly very deeply involved in the debate through the Salvation Today studies and discussions; Studies on the Role of Christians in Changing Institutions; Humanization and Mission; UIM/Rural Mission; participation in the programmes on Development and for Combatting Racism. The Montreux Consultation in January on Development defined the ingredients of development as social justice, self-reliance and economic growth in that order - an order which our missionary statesmen of forty years ago fully appreciated.

At the Jerusalem Conference many spoke strongly on these issues, not least a renowned economist and historian, R.H. Tawney:

Answering the question why the great mass of mankind is alienated from Christianity, he said that it is not because of materialism in any dogmatic sense. It is due in part to the breaking down of old moral standards, and in addition, to the fact that the Christian churches have left untouched much territory which should be occupied. They tolerate too much that they should attack. Christianity must either command the whole of life or none.

Mission is precisely concerned with claiming for Christ the whole of life. We can no longer tolerate what we should attack. Nor can we fail to show signs of hope and new life through our priorities for mission. Theological reflection and mutual correction on the basis of the Gospel must be carried on, but this can only be relevantly done in the context of obedience in action in concrete situations around the world. I hope we will bear this in mind when we discuss the various programmes and emphases in the course of this meeting.

I have only mentioned an important theological and missionary concern which has received considerable attention this year -- Dialogue with men of living faiths. There have been the consultations at Ajaltoun and Zürich, the IRM issue on Faithful Dialogue and the draft statement to go to Central Committee for adoption. This has certainly been the most significant work associated with the Division this year. At Crans little was said about this, though it was part of the future task of the IMC. However, in reading the various contributions made to the IRM in 1919-20 preparatory to and following the Crans meeting, one thing became clear: The war had provoked a crisis of credibility about Christianity. Non-Christians were involved in that war of so-called Christian nations and had seen much barbarism in Europe. The cultural and racial superiority of Westerners, including missionaries, was regarded as a bar to really reaching the non-Christians with a meaningful presentation in word and deed of the Gospel. The lack of appreciation of the living springs of the other religions was seen to be a deep hindrance. Already, people were calling for what we now describe as faithful dialogue. The challenge long made has now become a reality in Asia, particularly in the Study Centres, though it has caused a great deal of alarm elsewhere among those who are jealous for the ark of the covenant and too quickly cry, "Syncretism". I hope we will give this matter very close attention when it comes up.

c. A third issue under the heading of the missionary situation which received a lot of attention in those days was the relation of church and mission, and particularly of indigenous Christians and missionaries. A Conference of missionaries and Indians in Allahabad in April 1919 had many pertinent things to say: "The missionary is almost exclusively associated with the dominant and too often dominating race, and shares many of its characteristics." It went on to say:

As soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign missionary and of the system for which he stands, that Church or community has reached the limits of healthy development under the existing conditions....

The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man-power wherever needed being subordinated to the Indian organization that may be evolved for this purpose.

It has taken fifty years for us really to hear these words -- the results of the World Studies of Churches in Mission and the Ecumenical Sharing of Personnel statement have made these critiques in a sharp way. This is also taken up in the relation of Mission and Development and other projects, and in our discussion on the Project List in which this Division cooperates with DICARWS. The emphases of the Division on the Role of Mission Agencies and Joint Action for Mission are intended to come to terms with these concerns. Of course, it ought to be easier to cope with these questions now than it was in 1920, with national independence and church autonomy almost everywhere; the development of NCCs and other ecumenical agencies of regional conferences; and of the WCC itself. And yet, it is still very difficult to advance in actual Joint Action for Mission. We in the DWME are much exercised about our role in this regard. A particularly stubborn and difficult problem for our consideration this week is that of Southern Africa.

2) Structure.

This leads us naturally to the second preoccupation of the meeting in Crans -- the structures of cooperation, and more particularly the formation of the IMC. The need had been felt since Edinburgh 1910 for an organization to enable mission to take common counsel and common action, and "to provide for the interchange of ideas and the co-relation of activities" and a means of sharing between national bodies. Oldham himself had said: "If the peoples of the world are drawing together in a League of Nations, Christian missions must come together to take counsel about their common tasks." He also envisaged that before long we should consider having "a league of churches", thus foreshadowing the formation of the WCC and the integration of the IMC into it.

It is interesting to recall the functions and tasks which the IMC was asked to fulfil.

21. I. (3) The functions of the Committee shall be the following:

- (a) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make the results available for all missionary societies and missions.
- (b) To help to co-ordinate the activities of the national missionary organizations in the different countries and of the societies they represent and to bring about united action where necessary in missionary questions.
- (c) Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
- (d) To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations, especially where politically weaker people are involved.
- (e) To be responsible for the publication of the INTERNATIONAL REVIEW OF MISSIONS and such other publications as in the judgment of the Committee may contribute to the study of missionary questions.
- (f) To call another world missionary conference if and when this should be desirable.

21. IX. That the national missionary organizations be asked to approve of entrusting the following tasks to the International Missionary Committee:

- (a) Further consideration of present restrictions on missionary work with a view to taking such steps in co-operation with the national missionary organizations in the countries concerned as may lead to their removal or alleviation.
- (b) The thorough study of the present position of Christian education throughout the world in view of the rapid extension of state systems of education as set forth in the statement, "The Missionary Situation after the War."
- (c) Consideration of the steps necessary to bring about international co-operation in the provision of adequate Christian literature for the mission fields.
- (d) A study of the problems involved in the relations of missionaries to political questions as outlined in the statement, "The Missionary Situation after the War."

(e) A study of the attitude and policy of the missionary movement in relation to the growth of industrialism in Asia and other mission fields, and the social problems arising therefrom.

It is understood that these investigations will be carried out in co-operation with the national missionary organizations in the different countries.

(Minute of International Missionary Meeting,
Crans, near Geneva, June 22-28, 1920)

We are now, fifty years after, fully engaged in these tasks.

The matters on the agenda for this meeting are well within the vision of the fathers who proposed the formation of the IMC in 1920. We shall be considering the Structure proposals of the WCC in which it is envisaged that the DWME be placed in the same Unit as Faith and Order and Church and Society - the three main streams which went into the formation of the World Council. These three streams have been converging in the last few years in a common concern for understanding and communicating the Faith as the one people of God in a world which is being made one by the accelerating dynamic of science and technology and yet which leaves men bewildered, lonely and at odds with themselves and with each other. We shall hear from Victor Hayward about developments in national and regional councils, and from David Chaplin about the possibility of the formation of a Regional Conference in the Caribbean next year. During this year the Malawi Christian Council has become an affiliated Council. The staff have travelled extensively this year visiting member and associated councils. Relations with Roman Catholics have further increased, particularly through the Christian Medical Commission. We shall be considering some proposals for closer cooperation. The staff of the Division have had several consultations with their colleagues in the Lutheran World Federation, and two of them participated in the recent meeting of its Commission on World Mission and in its Assembly at Evian in July.

50 years after the Crans meeting, we too meet here in Switzerland. I have made many comparisons between then and now, and shown how the issues outlined at that time are with us now and in very painfully existential ways. But our world has changed very radically since then. The context of mission today is dominated by concerns which are very urgent, dangerous and exciting -- the gap between the rich and poor nations grows alarmingly wider. Liberation movements pose the issues of revolution, violence and non-violence. Secularization goes on apace with the rapid dominance of science and technology, and yet there is a longing among men for the renewal of culture and a transcendent understanding of life. Dialogue with men of living faiths is one response to this. How can we get an overall vision of our task in the light of the Gospel? How can we deploy our forces together in the cause of the Gospel which is for the whole man? How can we join with our Lord, the man for others, in "the making of man" today? Or, to put it in the words of the West Indian writer, Frantz Fanon, How can man be released to be himself according to his destiny? "Man", says Fanon, "is a Yes - yes to life; yes to love; yes to generosity. But man is also a No - no to the despising of man; no to indignity; no to exploitation by man;"

no to the murder of that which is the most human in man: Freedom." How can we be the sign of the new humanity in Christ through communities which are truly catholic and universal? These are some of the issues which we shall have to face this week, as part of our total commitment to the mission of God.

Philip Potter

9th November, 1970.

APPENDIX C

DIVERSITY AND INDIGENIZATION

The Enlarged Committee in November 1969 suggested that DWME should consider seriously the implications for its policy and practice of Research Pamphlet No. 17 Can Churches be Compared? (together with the whole series of Church Studies on which it comments), in spite of the obvious limitations of the Studies, their methodological diversity, and the tentative nature of the conclusions drawn from them.

These conclusions can be spelt out in somewhat more detail to furnish us with a number of clues which may help us to reflect about the policy and programme of DWME, past and present as follows (cp. p. 88 ff)(1):

1. At whatever level we seek to compare different churches (whether at the congregational, the denominational or at or at an intermediate level) we find a basic diversity which outweighs superficial resemblances. Each church is the Church of the Lord Jesus Christ in its own individual way (cf. pp. 88-90, and the evidence of the Tokyo, Solomon Islands, and Medak studies).
2. This individuality is particularly evident in a church's inter-action with its surrounding culture. A church's awareness of its self is inevitably in terms of that culture and may change considerably with changes in the environment (cf. pp. 91-93, Buganda, Togo, Delhi).
3. External criteria such as the traditional signs of Word, Sacraments and Discipline only define a church imperfectly.

(1) The page-references in brackets are to Research Pamphlet No. 17, Can Churches be Compared?; the place-names refer to the short titles of the Church Studies (see list on pp. 25-26).

It is the evidence of God at work within a particular community (the work of grace in the hearts of sinful men, of love in their actions towards their neighbours, and of fellowship binding them together) that authenticates a church as the Church of the Lord Jesus Christ (cf. pp. 99-101; Brazzaville, Kond Hills and Chile).

4. This authentication may be present even where there are errors of doctrine and irregularities of order, judged by Western theological concepts, and a failure in standards, judged by Western moral codes. The response and faithfulness of a particular church can only be assessed in terms of a theology and a Christian ethic sensitive to the norms and aspirations of the surrounding culture (cf. pp. 96-98, Copperbelt, Medak, Hamburg).
5. Foreign missionaries have played different roles in church history. They have not been the only bringers of the Gospel. In general, the first interpreters of the Gospel message in terms of a particular culture have belonged to that culture itself. The majority of Christians have heard of Jesus Christ from their own countrymen. But the foreign missionary will remain alien even when the Gospel has been assimilated (cf. pp. 94-95, 42, Buganda, East Java, Punjab).
6. For most Christians the Church is an immediate rather than a universal reality; international and ecumenical links are regarded as secondary. The significance of the link between a church and a foreign mission agency will be understood differently in the two countries concerned. The limiting aspect of such historic links may well bulk larger than their potentiality as signs of the Catholicity of the Church (cf. Buganda, Hillsdale, Solomon Islands).
7. To talk of mission in terms of strategy, even a strategy with a diversified six-continent approach, is to forget that the primary strategy of mission is with God himself and that, through the Holy Spirit, he retains the initiative even when we forget to leave room for it. The details of his strategy, when he chooses to reveal them to us, may surprise and humble us (cf. pp. 88-95, East Java, Solomon Islands).

III. Presentations to the Divisional Committee

In order to help the Divisional Committee use these clues as a background to the decisions which must be taken at this meeting, the programme of the November meeting allows (1) for a major presentation on the past and present policy of IMC and of DWME as a whole, and (2) for a series of reflections and discussions on different aspects of current programme in the light of these clues.

The major presentation will be made on Monday 9th November at 20hrs by Canon John V. Taylor and will be followed by a first comment from Metropolitan Ignatios Hazim.

The first session each morning from Tuesday 10th to Friday 13th November inclusive, from 9.00 to 10.30 hrs, will be devoted to reflection and discussion on four selected aspects of our work as indicated below. This reflection will be set in the framework of Worship and on one of the days will take the form of a Bible Study.

1. On Tuesday, 10th November, the theme will be Church and Culture. Following the line of thought of the first two "clues" (I, 1 and 2 above), we shall ask:

- How can a particular church be fully sensitive to its surrounding culture and at the same time remain faithful to one Gospel?
- What implications does this have for our current programme, e.g. in our concern for Dialogue with Men of Other Faiths? (see also the Zürich Memorandum).

background material: IRM, Oct. 1970 - "Salvation Today". Report on the Development of the Study (Document No. 9) - Ecumenical Sharing of Personnel. Report of the DICARWS/DWME Joint Committee meeting (Document No. 11) (also available in German, French and Spanish) - Dialogue Between Men of Living Faiths - The Ajaltoun Memorandum - S.J. Samartha, The WCC and Men of Other Faiths and Ideologies

coordinator: S.J. Samartha

2. On Wednesday 11th November, the theme will be Mission in an Urban Industrial Society. In our concern for Urban and Industrial Mission, and for Mission to changing rural areas, we must pay particular attention to the last of the "clues" (I, 7 above), and ask:

- How can we develop a "strategy of mission" with a "six-continent approach" without forgetting that the Mission is God's and that he retains the initiative?
- What implications does this have for the programme of UIM etc.

background material: The Advisory Group on Urban and Industrial Mission. Thrusts, Policy Priorities and Structures, as re-formulated at its meeting Kyoto, Japan, 13.8-19.8.1970

coordinator: M. Takenaka

3. On Thursday, 12th November, the theme will be The Role of Christians within Changing Institutions. This concern is raised in one form in the sixth "clue" (I,6 above) in relation to mission agencies. Changing Institutions form, however, an important aspect of the diversity of situations referred to in the other clues as well. Our questions here will be:

- How can Christians in a particular institutional situation make effective the reconciling and humanizing power of the Gospel?
- What implications does this have for mission agencies and for DWME itself?

background material: S.G. Mackie (ed), Can Churches Be Compared? (also available in German: Die Entdeckung der jungen Kirchen, Weltmission 39/40, Stuttgart 1970) - The Role of Christians Within Changing Institutions (Studies in Humanization and Mission) Document No. 8

4. On Friday 13th November, the theme will be Theological Education. Following the lines of "clues" four and five, (I, 4 and 5 above), we shall ask:

- How can Theological Education be adapted to particular situations so that theological thinking can be fostered which is "sensitive to the norms and aspirations of the

surrounding culture" and the Gospel interpreted in terms of that culture by those who belong to it?

- What implications does this have for the work of the Theological Education Fund under its new mandate?
- The meeting will start with a film on the Pentecostals in Chile (ZDF: Die Pfingstkirchen in Chile", Fritz Puhl) and initially focus on the question: Who teaches them, who have no other teachers than themselves?

coordinator: A. Sapsezian

background material: A. Sapsezian, An Other "Theology of Hope", Monthly Letter on Evangelism, Oct./Nov. 1968 (also available in German, French and Portuguese) - W.J. Hollenweger, "Flowers and Songs". A Mexican Contribution to Theological Hermeneutics, IRM, Spring 1971 (also available in Spanish, German and French) - Christian Lalive d'Epinay, Haven of the Masses. A Study of the Pentecostal Churches in Chile, 1969 (also available in Spanish and French)

Christians in Dialogue with Men of Other Faiths

In March 1970 a Consultation under the auspices of the World Council of Churches was held at Ajaltoun, Lebanon, in which a group of Hindus, Buddhists, Christians and Muslims met to consider the theme: "Dialogue between Men of Living Faiths - Present Discussions and Future Possibilities". Following this, a group of Christian theologians met at Zürich in May 1970 to consider and evaluate the earlier meeting. This document is the aide-mémoire resulting from the Zürich Consultation and is presented as a basis for further reflection and action. Comments are invited.

Editor

1. We are at a time when dialogue is inevitable, urgent, and full of opportunity. It is inevitable because everywhere in the world Christians are now living in a pluralistic society. It is urgent because all men are under common pressures in the search for justice, peace and a hopeful future and all are faced with the challenge to live together as human beings. It is full of opportunity because Christians can now, as never before, discover the meaning of the Lordship of Christ and the implications for the mission of the Church in a truly universal context of common living and common urgency. Men, whether Christian or not, must live together and do live together. Dialogues, designed to get to the deepest levels of commitment and directed to the most serious explorations of common action are, therefore, a clear human demand at this hour of human history.

2. For Christians, our understanding of Jesus Christ, the Son of God who has assumed humanity on behalf of all men of all ages and all cultures, confirms and authenticates this basic human demand. Christ releases us to be free to enter into loving, respectful relationships, including proclamation of the Gospel, service to mankind, and the struggle for justice. It is the grace of God that draws us out of our isolation into genuine dialogue with other men.

3. In the context of dialogue with men of other faiths, which demands genuine openness on both sides, the Christian is free to bear witness to the risen Christ, just as his partner of another faith is free to witness to what is most important in his own existence. It thus repudiates not mission as such, but merely certain one-way patterns of mission in which those who spoke and acted in the name of Christ have failed to listen to and learn from those to whom they were sent, about the latter's approach to and apprehension of reality. Peter's words to Cornelius are significant: "Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (Acts 10:34-35). God is at work among all men and he speaks to a Cyrus or a Cornelius and bids them to do his will. By opening ourselves to other men we may be enabled better to understand what God is saying to us in Christ.

4. We believe in the power of the Holy Spirit to lead men into all

truth. This faith enables us to enter into dialogue with full openness to the truth. There is no guarantee about the outcome of dialogue, just as there is no guarantee about the outcome of proclamation. Like proclamation, dialogue is a means of communication. Both are open to abuse and ineffectiveness. Dialogue may degenerate into sophistic intellectualism or the dilution of all conviction for the sake of a false harmony. It may result in the enrichment of all, in the discovery of new dimensions of truth, or merely lead to sterile confusion and unresolved conflicts. At any rate the objective of dialogue is not a superficial consensus or the finding of the greatest common factor. It aims at the expression of love which alone makes truth creative. Love is always vulnerable. But in love there is no room for fear. Genuine love is mutually transforming. Dialogue thus involves the risk of one partner being changed by the other. the desire for false security in ghetto communities or for continuing in one-way patterns of mission betrays both fear and arrogance and therefore the absence of love.

5. Christians can initiate dialogue and facilitate it, or may respond to the initiative of others. In no case should Christians seek to control dialogue, so long as it remains authentic.

6. Dialogue occurs at many levels and in varied forms. There is the ordinary dialogue of men of different faiths confronted by similar problems as in a trade union or in a political conflict. Structural dialogue between competent and representative people from different communities may lead to those communities living together in dialogue. Dialogue may begin among specially delegated people within a limited compass and later spread into wider circles involving more people and greater diversity of position. True dialogue is a progressive and cumulative process, in which communities shed their fear and distrust of each other, enter into a living together in dialogue. It is thus a dynamic contact of life with life, transforming each other and growing together.

7. The churches find themselves within history in a diversity of situations. This diversity makes for a diversity of dialogues, defined not only by political, social and geographical circumstances, but by the diversity of partners. The dialogue with Hindus is different from that with Buddhists, with Muslims, with Jews, etc. - and different too from that with Marxists. Each Christian community involved in dialogue is thus in a particular situation and has a specific partner or partners. Since however, at the same time, it is part of the universal Church, it is involved in the calling of the whole Church to work for the unity of mankind. For this reason, Christians have a responsibility to seek dialogue at the world level, as well as in regional groups and in particular localities.

8. The basis of the quality of dialogue being discussed here is the commitment of all the parties involved to their own faith, their own understanding of that faith and their own living out of that faith. For the Christian, faith involves both relationship to God through Jesus Christ and a way of understanding God, man and the world. The Christian understanding and working out of dialogue will therefore be on the basis of that relationship and

that understanding. Hence dialogue with men of other faiths will be understood and practised by Christians as part of the experiment of faith and as a living out of faith. It is because of faith in God through Jesus Christ and because of our belief in the reality of Creation, the offer of Redemption, and the love of God shown in the Incarnation that we seek a positive relationship with men of other faiths. We seek to place the faith of Christians and the mission of the Church in a positive relationship to the faiths of other men and the commitment to mission which they may draw from their respective faiths.

9. In seeking this positive relationship the fact has to be faced that there are those Christians who fear that dialogue with men of other faiths is a betrayal of mission. Conversely, there are men of other faiths who suspect that dialogue is simply a new tool for mission. If the fears of such Christians are to be allayed it would seem that the suspicions of men of other faiths are to be justified. We suggest, however, that there is an understanding of mission which neither betrays the commitment of the Christian nor exploits the confidence and the reality of men of other faiths.

10. The mission of the Church stems from and is concerned with the activity of God for the salvation of the whole world. This Christians understand to be an activity of the love of God which they see particularly embodied in Christ. It is in Christ that all things hold together (now - cf. Colossians) and it is in Christ that all things will be summed up (in the End - cf. Ephesians). Hence the mission of the Church, which particular Christian men have to live and to be part of in their various situations, stems from and is a response to the mission of God (who sent the Son of His love). This mission, therefore, is concerned with discovering Christ where he already is holding all things together, with making Christ known so that men may consciously receive and share in his work of moving all things to their fulfilment in his Kingdom, the Kingdom of love, and with receiving Christ as he makes himself known to us through his activity in, and through followers of, other faiths and commitments.

11. A main topic for further and urgent theological consideration with regard to the proper connection between Mission and Dialogue may be stated as follows:

What is the relation of God's economy of salvation in Jesus Christ to the economy of his presence and activity in the whole world, and in particular in the lives and traditions of men of other living faiths? It would seem likely that previous answers (sometimes explicitly given, sometimes simply implied in the practice of mission) to this question have been limited or even distorted by particular patterns of cultural or historical dominance which are now passing away. We now have an opportunity for a renewed understanding of the universality of God's work and the particular task and mission of the Church of Christ in this work.

12. Clearly, at present Christians have many different views about the significance of other religions (and, indeed, about the status of Christianity as a religion!) in relation to the whole

economy of God in Jesus Christ. One thing, however, is clear. All Christians believe that God is at work in the world and have expectations about the signs and effects of His work. The investigation, in dialogue with men of other faiths, into how we are to understand this economy can therefore be undertaken in faith and hope. We cannot hope to be shown how we are to see men of other faiths in relation to our Christian faith, and how our Christian faith is to approach men of other faiths unless we are in human and personal contact with these men. We may be sure that Christians cannot be called to any weakening in their sense and practice of mission. The question at issue is the method, spirit and expectation of this mission.

13. Here Christians have to be very fully aware of the way in which certain aspects of the past exercise of "mission" have made the very word and notion a threat and an offence to men of other faiths and cultures. The word carried no connotation of a human sharing in our understanding of love and a responding to truth but suggests rather dominance, arrogance and insensitivity. It is by deep and patient dialogue that we can learn what our "mission" has in practice stood for and thus have renewed in us the possibility of standing for Christ in a Christian way under the new conditions of today.

14. We have also to take seriously the fact that many men of other faiths understand their faith as giving them a mission. True dialogue must accept this fact and will be the means of learning what is the true bearing and implication of this fact with regard to the leading into all truth and the serving of all men which is the concern of the Holy Spirit of Christ. It is at any rate clear that the relation of the Christian faith to other faiths of men, and the continuing of the Christian mission to and among men who also believe they have a mission will require much sensitivity, exploration and reflection.

15. But any difficulties that arise and which have to be resolved in practice in no way detract from the urgency of every task validly associated with the Christian faith, the Christian Church and the Christian mission. For example, the onward sweep of secularization, far from rendering obsolete the dialogue between men of living faiths, has, on the contrary, reached the point at which the fundamental question about the ultimate meaning of human existence is being raised in a new way. Dissatisfaction with the way the Church has so far responded to the conditions of secularity has led many in the Christian west who have moved away from the Church to seek new meaning in other religious traditions. In this context dialogue between men of living faiths is central to the quest for a renewal of that true religious quest which Christians believe to be fulfilled by the purposes of God in Christ. Dialogue has to be carried out in the context of the pressures of secularization, and of the common quest for the future of man that history forces upon all of us. It should deal with both the quest for true interiority and personal fulfilment as well as with the struggle for a peaceful society with justice and dignity for all.

16. Dialogue, therefore, is clearly part of mission and is to be undertaken within the context of God's Mission. All mission in

fact requires this approach of openness to and respect for the other. This respect must involve our openness to the other, including our being open to the realities and possibilities of his mission to us. Hence dialogue cannot either be a new tool for old forms of mission which involve dominance, nor a dishonest means of getting into contact with a view to a conversion which does not take the other partner seriously. Nor can it be a betrayal of the Christian mission. For dialogue between Christians and men of other living faiths, being understood within the context of God's mission to all men, stems from love and is seeking the fruit of love. True love never only gives. It is also concerned always to receive. For love is a relationship and a power of mutual respect. Love therefore is concerned always with the reality, the freedom and the fulfilment of the other.

17. On the other hand, in working further with our understanding of dialogue we must be ready to take account of the element of the sinful and the demonic which is present in all human living. As we survey the way men actually behave, and as we reflect on this behaviour in the light of the biblical understanding of man we receive no encouragement to be too optimistic about the possibilities of "openness" between men. But we know from the Gospel that sin need not have dominion over us and that we are called to take part in the struggle of love against all that thwarts and distorts true humanity. Love does not advance without cost and the dialogue of love cannot be conducted without struggle. The sending of God's Son involved the Cross. The fulfilment of love involves the working out of the judgement of love. Hence no true dialogue which is part of the true mission can be free from suffering and judgement. Nor will dialogue ever be automatically "successful". Sometimes living in dialogue with other men will not even be possible or advisable and contestation or refusal of dialogue may in some instances be the only means for initiating communication at a deeper level. Whatever the costliness, however, there can be no valid approach to mission which ignores the need to be in truly loving and human communication with our fellows who do not share our Christian faith.

18. Again, many sincere and informed Christians are genuinely apprehensive that dialogue between men of living faiths may lead to syncretism. This apprehension should be taken seriously and the issue of syncretism studied at some depth. But the cry of syncretism should not be raised too lightly. Christian communities in Asia and Africa have often been thrown into such a state of alarm by Western missionaries and theologians about the all-pervasive dangers of "syncretism" that they have been cut off from living and human relationships within their community and culture. Hence they have been prevented from working at any creative relationship between their Christian commitment and their non-Christian environments which are, strictly, their own environments. When the Christian Church becomes organized, it has always to incarnate the Gospel through certain cultural and intellectual forms. In this creative interplay between the elements of revelation and certain select aspects of a given culture, there is the danger that the revelation may be submerged and compromised by these cultural elements. But nothing is to be

gained by seeking to avoid this danger. It is, presumably, as un-Christian to be trapped in a particular form of a "Western" culture as it is to succumb overmuch to an "Eastern" or an "African" one. We have to discover how to make sure that the revelatory element lives creatively with and transforms the cultural elements while taking from them all that truly enriches. How do we account for the large crop of syncretistic religious sects rising up all over the world? What is the dynamic behind them? And how far are they symptomatic of the churches having failed to take seriously legitimate local aspirations and cultural forms? We have to develop new criteria for judging what are responsible ways of incarnating the Christian faith in different cultures. We should also inquire whether there is any light to be thrown on this question from the new developments in cultural anthropology and the history of religions. The really serious question of syncretism arises at the level of religious commitment and concerns the content of faith. Everything here must ultimately be judged by the Gospel. But we need dialogue to enable us to find out both what are the authentic changes which the Gospel demands and the authentic embodiment which the Gospel offers.

19. An area in which it is difficult to draw the fine line between creative and faithful living together and confusing and unhealthy syncretism is the very important one of devotion and worship. Dialogue must mean more than verbal communication. We may discover each other in significant silence, in the experience of living together, in the experiences of sharing some aspects of our devotion. Respectful attendance at and participation in one another's worship may thus open up new levels of communication and dialogue. On the other hand, such participation has certain limits. At the present stage, and in particular circumstances, worship organized and conducted by different faiths together may not serve the cause of true dialogue, because it leads to confusion of the basic issues. But closing ourselves to the worship dimension of each other's life clearly will impoverish dialogue. Perhaps a clear distinction should be drawn between attending acts of worship and devotion of one faith where people of that faith are wholly responsible for the conduct of the worship, and any form of so-called "common worship". At this stage we can urge only that the place of worship in dialogue calls for deeper study.

20. For the Christian, worship is, characteristically, the common action of the community coming together as the Body of Christ to acknowledge the Glory of God the Father through the Son in the Holy Spirit. Hence the question of the relation of worship to dialogue particularly and acutely touches on those fundamental questions about the Church's understanding of her identity and therefore of her mission which both underlie and surround the whole matter and practice of dialogue. We therefore conclude this report of our discussion of the implications of the Ajaltoun Consultation with some very preliminary remarks about the practice of dialogue and our understanding of the Church. The report will show how inadequate and preliminary was this part of our discussion. It is given simply as an indication of questions which must be urgently pursued.

21. Christians believe that what God has done in Jesus Christ, what God is in Jesus Christ and what God promises in Jesus Christ are of universal significance. Hence any valid concern of the Church must have, at least potentially, universal implications and the Church must at all times be concerned with the building up of the truly universal community of mankind. But how is this "universality" to be understood in practice?

22. In the past the Church has sometimes been regarded by its members as "the centre of history" because of that limited partial history of which, as an institution, it was indeed a centre. No such historical illusions can now be entertained and the Church is free to face the creative question of her universal role in a pluralistic world where many significant developments are emerging outside any "Christian" tradition, culturally or historically so called. In so far as the Church is the Body of Christ she is essentially related to the centre of that sacred history in which we are to see God moving all things through Christ to their salvation. But in the light of this basic understanding and faith the question still is: what role can and should the churches play, how will they be understood, how will they understand themselves, set as they are alongside other religious ideologies?

23. Christian communities are confronted by these questions at a particular hour of history - the hour when men of different living faiths have begun to see the urgency of dialogue and have entered that dialogue. It is an hour when different streams of history are being drawn into one world history, an hour of widespread contacts between peoples of different lands and continents, an hour of rapid social change. In such an hour the question of the self-identity of the Christian community is inevitably raised in a new way. To be involved in dialogue with men of other living faiths of course poses the question more acutely than ever. For example, if we consider the Church as the community called to be the Body of Christ which has, through its local communities and congregations, to bear witness to Jesus Christ and in His name to serve the building up of the community and body of mankind, then questions arise like the following:

(a) What are the consequences of dialogue for baptism, where such baptism might prevent persons from continuing in dialogue with those of their own community and culture?

(b) What is the relationship of dialogue to questions of the indigenization of the Church? Surely the Church must, in some real sense, belong to its environment so that there may be a truly indigenous witness to and service of the universality of Christ? True indigenization involves the Church in finding forms of existence which bring together and incorporate three factors:

- (i) the effects of the development of a universal technological civilization;
- (ii) the cultural heritage of the particular areas in which the Church is living;
- (iii) the transcendent demand and offer of God to find new ways forward to the new man in Jesus Christ.

For this we need dialogue which plunges the Church fully into the first two factors in the name and for the sake of the third.

(c) What are the implications of dialogue for the unity of the Church? Some indication of the wide-ranging scope of this question can be given by the following subsidiary questions:

- (i) If dialogue implies a readiness to receive an enrichment and enlargement which produces change in the direction of an extended understanding of the universality and fulness of Christ, then what does this mean for the corporate formulations of the Church - formulations which often have hitherto played an important part with regard to criteria for unity?
- (ii) If dialogue leads to the discovery of different forms for the authentic indigenization of the Church, then how are we to understand and preserve the catholicity of the Church in relation to the reality of the Church in each place? These and many other questions are, of course, already raised by other aspects of the Church's search for obedience in today's world, but they are sharpened by the experiences and possibilities of dialogue.

24. Clearly we are only at the beginning of exploring a new dimension and possibility in the Church's life and mission in the world. We must seek to be as realistic about the dangers as about the promises. Nothing in the Christian faith suggests that there is creativity without risk or newness without suffering. Our hope lies in the continuing work of the Holy Spirit in judgement, mercy and new creation. Christians must surely show great boldness in exploring ways forward to community, communication and communion between men at both the local and the world level. All the circumstances of human life on the globe at this present stage force upon us the search for a world community in which men can share and act together. Dialogue between Christians and men of other commitments, in the sense of a talking together, which is a sharing together concerned with finding a way forward to living together, is an inevitable, urgent and promising manner of discovering how to bring together God's offer of communion in Christ and our diverse ways of common human living.

(International Review of Mission
October 1970)

New Structures For Mission

In recent years the Paris Mission Society has been revising its structures with two main motives in mind: a) to become more international; and b) to find a closer relationship with the churches in France. Proposed statutes for a new structure were presented to the General Assembly of the Paris Mission Society at its meeting, October 30 - November 1, 1970, and adopted at the meeting of its Committee on November 2, 1970. These statutes have now gone to the various churches involved for their ratification. The statutes of this Evangelical Community for Apostolic Action are given below.

In addition, statutes for a French Evangelical Department for Apostolic Action (Département Evangélique Français d'Action Apostolique) have been drawn up. These describe the French organism that will be taking part in the Evangelical Community (see Article 3 below). It groups not only churches in France, but also has working relationships with several continuing mission societies such as Action Chrétienne en Orient, the Basel Mission, etc. (themselves international bodies), with CIMADE and the French Protestant Federation, and assumes responsibility for some of the tasks done in France that have not previously been the responsibility of the Paris Mission, i.e. "Service des laïcs", "Amitié-Tiers-Monde", etc. It is expected that other churches and organizations will draw up their own statutes. The relation between "mission" abroad and "evangelization" in each place has to be worked out.

Evangelical Community for Apostolic Action

(Communauté évangélique d'action apostolique)

Article 1 The evangelical churches of different continents, named in Article 2,

Thankful to God who has revealed to them in Jesus Christ his love for the whole world, and aware of their responsibilities to witness to this love for the salvation and renewal of every man,

United in faith in Jesus Christ, Saviour and Lord, and in obedience to him who has come as a servant, know that they are called to announce the good news across every frontier,

Convinced that beyond the historic links forged by the activity of different missionary societies, the Lord is calling them to enter into new relationships,

Decide to form the Evangelical Community for Apostolic Action (C.E.V.A.A.) in order to undertake together certain responsibilities to carry out the mission to which Jesus Christ assigns them.

Article 2 The Churches which have formed the C.E.V.A.A. are (1):-

- The Evangelical Church of Cameroun
- The Union of Baptist Churches of the Cameroun
- The Protestant Methodist Church of Dahomey
- The Protestant Church^{es} of France (Evangelical Church of the Augsbourg Confession in Alsace and Lorraine, The Evangelical Lutheran Church of France, the Reformed Church of Alsace and Lorraine, the Reformed Church of France, the Federation of Evangelical Baptist Churches, The National Union of Reformed Evangelical Independent Churches)
- Evangelical Church of Gabon
- Lesotho Evangelical Church
- Church of Jesus Christ in Madagascar
- Evangelical Church in New Caledonia and the Loyalty Isles
- Evangelical Church in French Polynesia
- The Churches of French-speaking Switzerland which have formed the Département Missionnaire Romande
- The Evangelical Church of Togo
- United Church of Zambia

Article 3 The Churches of the same region can form among themselves an organism to represent them in the C.E.V.A.A.

Article 4 Other Churches or organisms can join the Churches mentioned in Article 2 if they accept these statutes and are admitted by the Council (Art. 7).

Article 5 Every Church or organism is free to take on its own responsibilities or to carry on those that it does with other churches or organisms that are not part of the C.E.V.A.A.

The responsibility of the C.E.V.A.A. includes any task that any of the Churches wants to have included among the tasks that are agreed to together (i.e. evangelism, training, service, inter-church aid).

Article 6 The C.E.V.A.A. has a triple responsibility:-

- a) to reflect continuously on the meaning of the Gospel and the mission of the Church, to establish general policy for apostolic action, and to ensure unity of action;

(1) Tentative and Provisional list. Discussions are planned with other Churches in Mozambique, Transvaal, Rwanda, Near East, The Maghreb, etc.

- b) to establish a list of the tasks to be done, taking into account the requests and needs expressed by each church and organism and the available resources of personnel and money;
- c) to decide the ways and means of carrying out these tasks, either by entrusting them to a church or organism, or by doing them itself, and to see that they are carried out.

Article 7 The Council is made up by representatives of the churches or organisms with one representative for every participating church and one for any other organism.

Article 8 The Council meets once a year. It can also be called at the request of one-third of its members or of its Executive.

Article 9 The Council appoints its own Executive for a period of three years. It shall include a president, two vice-presidents, a secretary and a treasurer.

Article 10 The Council shall appoint a Secretary General and associate Secretaries who will work collegially under the responsibility of the Secretary General and under the authority of the Council. The Secretaries will take part in the meetings of the Council and the Executive.

Article 11 The Council lays down lines for general policy and makes decisions leading to united action.

Article 12 The Council will draw up a budget to which each church and organism will contribute according to its possibilities.

Article 13 The Council decides the programme of action; it reviews tasks that have been done and plans for new ones; it decides on priorities and how the budget is to be divided.

Article 14 The representatives of the churches and organisms divide among themselves the tasks that need to be done; the Council can also decide to carry out some of them itself through specialized Commissions.

Article 15 The Council watches over the tasks agreed on and sees that they are carried out.

Article 16 The headquarters of the Council shall be in -----.

Article 17 The statutes shall be revised after three years. They can also be revised at the request of two-thirds of the members of the Council.

"SALVATION TODAY"

Report on the Development of the Study

"Salvation Today" was announced in 1968 as the theme of the next CWME Meeting, and the discussion paper (DWME 56/68) was sent to interested groups and individuals with the request for study and comments. In some parts of the world groups were especially formed for the purpose of study, while elsewhere the theme was considered as part of the on-going work of a group.

In 1969 a small consultation was held by the DWME at Canterbury to consider issues for further study (see the report in Study-Encounter, Vol V, No. 4, 1969). Later in 1969 the enlarged meeting of the DWME Executive Committee gave special attention to the theme. (For a report on that discussion see "Seven Words on Salvation Today", by W.J. Hollenweger, Study-Encounter, Vol. VI, No. 1, 1970).

The following paper does not attempt to give a complete summary of the various studies undertaken so far. It focusses on those issues which seem to have elicited the widest discussion, trying to show how the issues have changed as a result of the discussions and what further questions might be raised.

A. The General Meaning of the Theme

Before discussing the issues it might be useful to mention some views which have been expressed on the general meaning of the theme.

It has been observed that none of the major meetings of the IMC or the DWME has centred on topics concerning the very nature and content of the Gospel. Their main purpose was to reflect on the state of the world, the nature of mission, and the ways to engage in mission in the contemporary world. What does this observation imply for the decision to choose "Salvation Today" as the theme?

The choice of the theme can be understood as the logical next step in the ecumenical discussion on mission and evangelism. The DWME staff paper gives some clues for the direction in which this next step ought to lead: How to express the message of the Gospel in the context of the experience of secular man, and in dialogue with other faiths.

Others see in the choice of the theme a reflection and acknowledgement of the crisis of mission and of faith, that it is no longer a question of the clarity of the message but of its very

credibility, even for many Christians. It is, therefore, no longer sufficient to continue with reflections on the nature and ways of mission. We must, first of all, have again firm ground under our feet in terms of the salvation we proclaim today.

Each of these views contains the tension which is inherent in the formulation of the theme "Salvation Today", and it is important to keep this tension alive in the course of the study. For there is always the temptation to dissolve the tension either by concentrating on the "eternal" truth of the Gospel which must not be diluted by the changing times, or by the attempt to "fit in" the notion of salvation into the givens of the contemporary situation without due regard of the radical challenge which it might offer to the situation. The issues which have been discussed in connection with the theme reflect this tension in one way or another.

B. Issues

The staff paper suggested two kinds of issues: first, five issues of a general nature which are reflected either by the work of the DWME and the Department on Studies in Mission and Evangelism or in other ecumenical discussions. More specific issues were suggested in the context of the plan for the CWME meeting. Since the persons and groups which were asked to study the theme were encouraged to focus on the issues listed under the sections for the meeting, there are few reactions to the general issues among the comments. Nevertheless, many comments are of a general nature and can be used as indicators for a modification of the issues. In the following, no distinction is made between the two kinds of issues, since the summary is made in view of the study process which might best be developed during the next year and a half.

1) Person and Society in the context of Salvation

The staff paper lists a number of issues in this area, most directly under Section I (Personal Salvation and Social Justice). But two general issues also fall into this area (3) "Outside the Church there is no Salvation" and (5) "Development and Social Justice". The numerous comments in this area indicate that this is indeed a key issue in the debate. What, then, is the direction in which the debate should most usefully be pursued?

One tendency is to advocate a complementary approach. Here it is argued that the realization of personal salvation and the achievement of social justice are not mutually exclusive but complement each other; that there is, therefore, no fundamental justification for opposing the emphasis on the proclamation of salvation to the emphasis on practical Christian involvement in social issues (Comments from the German Missionary Council on Section I of the staff paper). The question remains, however, why in spite of this insight, which is widely acknowledged, there is in fact very little sense of complementarity among the groups engaged in mission along these two different lines.

A second approach centres around the relationship between mission and humanization. If salvation can properly be

understood in terms of the new humanity in Christ, there is no need for a sharp distinction between person and society. Such an understanding was advocated in the Uppsala report on "Renewal in Mission". Reactions to the report indicate that this approach may well overcome the dichotomy between the personal and the social dimension of mission. But its practical use depends on a better understanding of the relationship between the contemporary struggles for a more humane society and the new humanity revealed in Christ.

In this connection some contributions examine the relationship between salvation and social transformation. Both are understood as historical processes. But a polarity exists here, too. The process of salvation is initiated and carried through by God, and its consummation in the new creation lies outside the human possibilities. The transformation of the world, on the other hand, appeals to man's initiative and sense of responsibility (Cf. H. Zeddies, "Heilsgeschehen und Weltveränderung", Das Missionarische Wort, Vol. 23, Jan./Feb. 1970)

Questions for further study

- a) How important is the debate of personal salvation vs. social justice for a better understanding of salvation? Sociologists might contend that the debate is merely reflecting the modern conflict between the individual and society and that nothing is gained by introducing theological values into the conflict. Would it be more useful to accept provisionally the separation of two areas of life and to see how salvation manifests itself in each of them? Perhaps such manifestations might later give clues for overcoming the separation.
- b) What are the implications of understanding salvation as occurrence, as happening? Usually salvation is seen as having happened in the past (cross and resurrection) or as happening again in the future (the return of Christ). But how should and could we affirm salvation as happening today? Can we "locate" salvation today? The various attempts to "locate" salvation today (although they do not agree among themselves) all have in common the assumption that salvation has meaning only when it provides illumination of historical events. For instance, salvation today can mean for Black people in the United States that they "are saved from the White way of life and its dehumanizing effects on the Black community and saved into the Black way of life, i.e. the freedom to be what we are and to do what we must so that black liberation will become a reality in this land" (J. Cone, "Black Power, Black Theology, and the Study of Theology and Ethics", Theological Education, spring 1970).

Similarly, salvation today is being related in Latin America, Africa and elsewhere to the liberation from oppressive cultural, economic and political conditions. Extensive discussion on Salvation as Liberation was also carried on in the study group in Holland and is reflected in the forthcoming book (in English) by J. Verkuyl, The Message of Liberation in Our Time.

Opposition to these attempts maintains that such "location" of salvation in historical events elevates these events to a

normative and almost sacred status. Historical events are always ambiguous; only God knows their ultimate meaning and he will judge them accordingly. Of course, salvation in the present must be found somewhere, but it is best to limit the "location" to the realm of personal and inter-personal experiences. Such a separation between historical events and personal experiences renders the latter unhistorical. It means that personal salvation happens outside history. Therefore, the issue may not be whether salvation is personal or social, but whether or not it is historical, whether or not it leads us to affirm that "the present historical situation has spiritual relevance, because the Christ-event gives all history that relevance, and affirms history as God's act, in and for Jesus Christ" (M.M. Thomas in Secular Man and Christian Mission, CWME Research Pamphlet, No. 3). In this connection one commentator states that "When we study 'Salvation Today', it must be simply imperative for us to pay attention to the history of Singapore, or Thailand, or Indonesia, even to the totality of South-East Asia history ... What are peoples' 'raw experiences' of 'condemnation and salvation' in their respective history in the last five centuries? What kind of historical salvation (such as the exodus of the Hebrews) have they experienced? And how do these experiences stand in relation to salvation today in Christ?" (report from a group in Singapore.)

c) The phrase "No salvation outside the church" suggests another way of locating salvation. Is it actually opposed to the previously mentioned attempt to "locate" salvation within history? How, in this view, does the church as "the realm of redemption" relate to history? Originally, salvation was the event which constituted the church. Has the order subsequently been reversed? Are we witnessing today another shift, a reversal of the reversal?

2) Dialogue

The staff paper stresses the importance of the dialogue with men of other faiths. The consultation of the Department on Studies in Mission and Evangelism in March 1970 provided an occasion for such a dialogue and it is significant that in the course of the consultation salvation became one of the crucial foci of the conversation (see the Memorandum printed in Study-Encounter, Vol. VII, No. 2). In addition, a series of contributions from Japan represent studies of the concept of salvation in the "New Religions" in Japan as well as in Buddhism and Humanism (published in Japanese Religions Vol. 6 no. 1 and 2). This material demonstrates the value of the continual up-dating of the study of different religions since they are in a constant process of evolution.

On the other hand, the comparative study of concepts is never more than the preliminary step toward the actual dialogue, the encounter between men of different faiths. What is the nature and purpose of this encounter, especially in the context of "Salvation Today"? Further study in this area might consider the following issues:

a) Different levels of dialogue. For most people the word dialogue suggests a group of people sitting around a table and discussing a topic. This formal type of dialogue, however, leads

by nature to distinctions, compartmentalizations and isolation. On the other hand, there are many different types and levels of dialogue, some of which are not recognized under that name, and which lead to encounter. These should be explored.

b) The question of what constitutes a "faith": Traditionally, the answer has been that the major religions are the partners in the dialogue. But the inclusion of Marxism and Humanism already indicates that the partners can no longer be defined along traditional religious lines. Something similar to the evolution of the ecumenical conversation may take place here, too, where the well-defined lines between the con-fessional partners were blurred. What are the "sides" in the dialogue, especially with regard to the question of "Salvation Today"?

c) Differences in modes of thought. Often, the crucial differences between faiths are not conceptual but in terms of modes of thought which are intimately connected with a way of life. Insistence on a predominantly conceptual grasp of a faith, especially on the part of western-trained partners, often distorts the dialogue and prevents real encounter. Valuable insights into this problem are provided in several volumes of the Series of Church Studies published by the DWME. They should be developed within the context of the study.

d) Dialogue and proclamation: This question was raised in the staff paper and has received some attention by the study groups. A contribution from Australia suggests that "in meeting the other at the highest point of my self-identity I proclaim Jesus Christ to him. He proclaims his basic conviction to me. I must be open to what God is saying to me through the other man about his ways with men. My hope and confidence is that Jesus Christ will open our lives to the grace and salvation he offers. In dialogue and proclamation I bear witness to Jesus Christ: Jesus Christ will do what he will with the other man's religious self-identity". It would be valuable to find out in the course of study whether in the actual experience of missionary engagement there is such a congruence of dialogue and proclamation.

e) Dialogue in the context of "Salvation Today". In the last analysis the consideration of dialogue in the context of this study must ask whether dialogue is not a dimension of salvation. The biblical studies which were thus far offered as contributions, especially those on the Old Testament, show clearly that the Old Testament only speaks of salvation in the context of the encounter between God and his people, God addressing his people and the people either listening or hardening their heart. Salvation actually depends on the outcome of this encounter. What is the context for salvation happening today? What does it mean to assert "that what the Gospel has to say to people today at the deepest level is ... evident before its encounter with them" (Frankfurt declaration, p.2)?

3) The Need for Salvation, and Human Needs:

The staff paper mentions the question of "Universal Salvation and Damnation" as one of the issues, and in particular the criticism that the missionary movement has lost its sense of urgency

in proclaiming the Gospel. Such a loss would indeed constitute a major "Predicament of the Saving Community", but the issue is not mentioned in the section bearing this title and perhaps for this reason it was not taken up by many of the groups. Nevertheless, at least one group in India touches on the issue when it criticizes section II of the staff paper by asserting that - at least in India - the "predicament" does not consist in a failure of communication but that the problem is that of "experience". The urgency for proclaiming the Gospel issues from an authentic experience of salvation. This criticism turns the question of urgency around somewhat: there is need for a sense of urgency to proclaim salvation in the church rather than by the church to the world.

But another dimension of the problem is also revealed here. Do people, inside and outside the church, experience at least the need for salvation? The emphasis on an understanding of mission which is directed at the real needs of people must be brought to bear at this point on the theme of "Salvation Today". This poses some further questions which should be pursued in the course of the study:

a) The setting of priorities in missionary activity. One of the points at which understanding of mission in terms of needs relates to an understanding of salvation is the question of urgency: What kind of urgency is expressed on this or that need? Mission in terms of meeting needs, often proceeds on the basis of what is possible (What can we do - and succeed), rather than on the basis of what is urgent (what must we do - or else). Salvation introduces this notion of "or else" into the choice.

b) Urgency in a given situation: Urgency as a criterion does not imply that a universally acceptable consensus about either salvation or mission can be reached. For instance, the issues listed in the staff paper were judged urgent by some, but not by others. The different views should not be evaluated in terms of right and wrong, for they reflect different situations with different kinds of urgencies. In order to elicit an increased awareness of the need for salvation in this study, it is necessary to probe a variety of experiences at the point where they demonstrate a sense of urgency, even ultimate urgency. For it is most likely that at those points an understanding of salvation emerges today.

4) Salvation and Healing:

The relationship between health and salvation has been a constant focus of the work of the Christian Medical Commission. In its studies it emphasizes that both health and salvation concern the life of persons in community, cannot be properly understood only as states of individuals, and that neither health nor salvation can be defined independently one of the other.

This emphasis has created some tensions in the discussion. The stress of community health may not adequately safeguard that view of the supreme value of the one person which is embodied in the best traditional medical practice or show that concern of God for each person which Medical Mission seeks to foster. It is on the other hand unrealistic to pretend that traditional curative

and institutional care is always personal and concerned.

The emphasis on a close relation of health to salvation logically leads to the postulate of a congregation of healing and salvation "the healing community". But it is difficult to work out this logic on the practical level, because the technological requirements of modern medicine dominate health care and are such that they constantly transcend the boundaries and resources of a particular community of care. Here it is important to remember the wide field of simple matters related to the promotion of a healthy life, i.e. neighbourly assistance in cases of illness or family or community support during rehabilitation periods. This leads to several further issues and questions:

- a) Different notions of health. Do we have to distinguish between different understandings of health, e.g. an understanding which is meaningful within the context of a particular cultural tradition, or in relation to certain medical techniques or systems of delivering health care, as well as the biblical understanding of health?
- b) The relationship of health and salvation. Do all the notions of health have to have the same direct relation to salvation in order to be valid? Is it not possible for health to be valid apart from a relation to salvation?
- c) Mission, Health and Salvation. How important a criterion should the relationship between health and salvation be for setting priorities for missionary practice in the area of health? Medical mission has many aspects at present and making explicit the relation between health and salvation should be one of them. But should it be more, should it become the centre?

C. Furthering the Work of Study Groups

It will be important for a much larger number of groups to be involved in the study. For some of these the above summary and the questions may be helpful in getting started or in continuing their work. For other groups the issues may first have to be more closely related to their situation and their particular concerns before they can participate. Still others may not be used to approach the theme by way of defining issues, preferring an approach which relies more on images and stories.

In the further development of the study during the next two years we hope, therefore, to work with widely different groups in assisting them to develop their most congenial approach to the theme.

September, 1970

Thomas Wieser

THE ADVISORY GROUP ON URBAN AND INDUSTRIAL MISSION
THRUSTS, POLICY PRIORITIES AND STRUCTURE

as reformulated at its meeting in

Kyoto, Japan
August 13-19, 1970

PREAMBLE

The Advisory Group on Urban and Industrial Mission has paused during its meeting in Kyoto to assess its past six years of action and project itself anew into a changing future. This statement is based on reflections and recommendations submitted from each of the five regional groups and seeks first of all to give expression to those concerns which arise out of local involvements.

From its inception this Group has sought to serve the churches through encouraging and enabling local initiatives, providing ways to exchange ideas and experiences, and advising the DWME on matters related to our mission to men in an urbanizing, industrializing world. Some of our early experiences were reflected in "On Becoming Operational in a World of Cities", a document received and commented upon by the Committee on DWME at the Uppsala Assembly. We have continued to be involved in the chaotically expanding urban centers described there, places where technology, industry and decision-making are concentrated, where the present and future dimensions of human life are being determined. Many of the recommendations made in the 1968 document have been applied at local levels by UIM teams who, in the process, have had new experiences and gained new understanding. As we move forward we must bring our thrusts, policy priorities and structure into line with these new insights, and in so doing we strongly reaffirm our commitment to grassroots involvement which makes authentic response to real needs possible.

This affirmation is rooted in our theological understanding of mission, a central concern in each of our meetings, which has expressed itself in various ways through our action. We have felt that the Gospel message has demanded that we be actively present among those sectors of our societies which have been isolated from or corrupted by the advantages of technology and wealth, a necessary response to God's perfect expression of man's humanity in Jesus Christ. It is this Christ who is active in history even today, who we experience in our fellow man and to whom we are called to give living expression through our daily actions. This is our proclamation of the resurrected Christ, a word which is meaningless unless it finds expression in actions which contribute to the creation of a just, human society.

Our concrete involvements have taken many forms, a summary and evaluation of which was given in one of the documents presented during the recent Asian Ecumenical Conference for Development. Three are mentioned there: direct service programs to immediate needs enabling individuals to survive the pressures of urban and industrial development:

development; programs of education and awakening a new consciousness in people within various urban and industrial structures; and programs enabling participation of the people in the formation and development of a power capacity to act on behalf of their own interests. That document says that each approach has made its significant contribution, but that in a time of evaluation we must be aware too that each has its limitations. Three are mentioned. Direct service programs tend to reinforce patterns which keep men as recipients, objects of action. Programs directed mainly to those who hold power in society frequently leave aside the necessary participation of the people in voicing their own concerns and demands. And organizational programs carried out within the limits of oppressive political and economic structures reinforce the exclusion of people from power.

This Asian suggestion corresponds, we feel, to our experiences in other regions as well. It is now necessary to question ministries which are exclusively devoted to social service. We should emphasize ministries which enable groups and communities to organize themselves for action, avoiding paternalistic approaches, so that they might become aware of their oppression and voice their own challenges to the existing structures. Thus our mission is best defined as participation, enabling the movement of the people and assisting the poor to become their own best advocates.

Such an approach requires openness to creative conflict and avoids easy compromise, the acceptance of palliatives which do not remove the causes of oppression throughout the world. This spirit of creative interchange of experiences and positions has prevailed among us, and we feel it must continue.

Though we recognize growth and progress in our understanding and realization of mission, we are aware that history is a dynamic process with which we must move. Therefore, as we plan for our future action, we seek to respond more fully to the needs of the peoples who are lifting their eyes to a vision of a new society. In order to insure a faithful response to them we must hold to the experimental, dynamic nature of our involvement, avoiding bureaucracies, insuring that our structures are open-ended and our actions flexible and future oriented.

THRUSTS

Across barriers. We reject the present dehumanizing structures of the world which divide the poor and oppressed along national, racial or geographical lines. We emphasize, rather, the common aspirations of oppressed peoples regardless of their race or where they live. Ours is a "mission in six continents" and we have been providing channels through which the clear international dimensions of issues could be seen and experienced in each regional context. UIM projects have in fact acted concretely in the light of that knowledge and interacted with people on other continents in a joint effort to bring about world-wide human justice.

Each of our societies are examples of dynamic processes in which wealth, human beings, technology and cultural influences travel back and forth across traditional geographical barriers. Thus the northern and southern hemispheres, developed and underdeveloped nations, rich and poor, urban and rural are inextricably linked up. We must continue to relate to this dynamic

avoiding geographical limitations to our mission, and continuing to respond as we have sought to do in the past to the most pressing problems of men wherever they live. This is, we feel, a direct consequence of our original involvements in the urban-industrial centers, identified as our priority because of the glaring social contradictions which had become so apparent there.

Rural-urban nexus. These days our reflections have often turned to the rural areas. In the city we have long worked among the rural poor who have come in search of storied economic, social and cultural advantages. Most often that search is in vain, and they end up, their money gone and with only sporadic employment, in urban slums or shanty town areas. Now we have come to see how city-concentrated economic and political power, mass communications media and transportation networks all join forces to dominate and exploit rural areas. Rural development is impeded, creating an economic, political and cultural vacuum from which many persons are forced to flee. Consequently, traditional barriers between urban and rural mission are falling as we study more seriously the root causes of our social problems, and our search for solutions to those problems now lends us into local action involvements which would once have been considered strictly rural concerns, but which are now understood to be a part of a single social dynamic.

UIM and development. Our action tends insistently toward the development of the poor peoples of the whole world, be they whole nations, as in the Third World, or important minorities within the developed nations. But we are intensely interested not only in quantitative improvement, but in qualitative ones as well. Industrialization and modernization in Third World and other poor societies is increasing, yet technology and industrial development, potentially beneficial to poor peoples, is often distorted and contributes little to authentic, autonomous development. At times it even impedes it. UIM teams have helped to call this to the attention of those involved in development planning, and through their work in industry and communities have shown how popular participation in planning is not only viable but absolutely essential at all levels. Our discussions have led us to recognize that the route to development need not necessarily lead through the errors committed by the rich nations, nor need it end up in the contemporary problems being experienced by many developed countries. Therefore we resist imposed development schemes designed to make some quantitative improvements, but which leave the present system of international economic exploitation untouched. This means that we are open to and frequently called to promote revolutionary change (i.e., basic changes of the power structures of society) in which we participate along with the people with whom we live and work.

POLICY PRIORITIES

1. Our top priority is the enabling of local initiatives and concrete involvements. Therefore we deemphasize large international consultations and conferences and emphasize local and regional coordination efforts. As we become more aware of the rural challenge involved in the global social dynamic, for example, we recognize that it is only at local levels that intensive study and action planning can take place effectively. In this way the lessons we have learned in our urban involvements can have a direct bearing on the action criteria which we establish for other geographic areas, allowing us to avoid reproducing such programs as direct social

service projects, now being seriously questioned, in non-urban areas.

2. We must strengthen our communications network in each of the areas, always keeping in mind that the primary direction of communication is from the grassroots upwards. At the international level these improved communication links should serve as channels by which the experiences in the various regions can be exchanged, alerting us to new danger areas and providing us with new methods of investigation and action which may be applicable to our own local situation.

3. We must promote further critical evaluation both of our action at the local level and of our present efforts in the Advisory Group itself. A priority task is to create tools and processes with which to further evaluation of local projects, which in turn makes innovation possible. We consider mutual challenge and constructive critique are among our most important contributions to one another and to our common task.

4. UIM has been an important influence on the life of our churches. This has been so because in many senses churchmen involved in UIM have been sensitive to the moment of history, a fact acknowledged by many of our secular contemporaries, and willing to commit themselves to the most crucial areas of modern society. We are eager to improve our communications with congregations, denominations, NCC's and other sectors of the church, many of whom look to us for challenges and guidance with regard to their own restructuring for more effective mission. We are conscious of the fact that our responsibility to the churches is to remain at the critical limits of the present and moving into the future. We realize, as well, that we must frequently take positions which are subject to criticism. But we are encouraged to continue this by the response of many denominational and ecumenical bodies to our initiatives.

5. We are conscious that insufficient emphasis has been given in our structures and discussions to the churches' involvement in societies constructed on a marxist model. We must now bring our organizational structures into line with this reality by insuring that representatives from these societies and ideological viewpoints are constantly present with us both in our action and in our reflection and self critique. This we see as a priority in order to be in touch with the global realities of our world, and not merely as a formal "ecumenical" rationale for our work. Our concern at this point is heightened by the fact that we are now meeting in the Asian context where socialism has been one of the most important forces for the rapid economic, political and humanizing development of vast sectors of the Asian population.

6. We must devote more attention to how international exploitation, most clearly expressed in the urban-industrial centers where we have been involved operates in our world. It is urgent that we join in study of the specific involvements of North America, Europe, and Japan in the Third World in order that more effective actions and pressures may be brought to bear both within those nations and in the Third World to break the ties of dependence and oppression.

7. We have a responsibility to encourage and promote training in the regions. A variety of training now exists; training for action in the local context; training of trainers for local involvement; and training of project team members. It is important to evaluate what is currently being

done, and to develop new methodologies for training which should preferably be performed in the local or regional context. We are aware that training experiences are not usually directly applicable to regions other than those for which they were developed, but we encourage the sharing of such experiences as a contribution to the elaboration of effective training methods in every region.

8. The Advisory Group should serve as liaison between local experimental involvements in mission and the funding sources. Here we recognize the necessity to become increasingly effective in the interpretation of local needs to the donor agencies and in acting as spokesman for projects. This is often essential both to Third World and other projects, for whom bilateral funding creates frequent and severe problems, and to the donor agencies themselves, who are seeking to internationalize their involvements in project funding in favor of local determination of the use of funds for the humanization and development of the world's poor peoples.

STRUCTURES

The Advisory Group must be structured in such a way that its primary tasks may be most effectively performed. They are the encouragement and enabling of local initiatives and the facilitation of communication and coordination at regional, and world levels and with other ecclesiastical and secular agencies.

The participation of at least two members from each region in each of the meetings of the Advisory Group should be assured. Additionally, consultants to counsel the Group on specific issues may be invited. Invitations are made by the DWME with appropriate regional consultation, and it is expected that the regional secretaries or contact persons will be among the members.

A core group composed of the regional secretaries or contact persons and the DWME UIM secretary should be established within the Advisory Group in order that the liaison function be handled more effectively in the future. This group will contribute to more efficacious communications both among the regions and with the UIM secretary. We recommend that it meet more frequently than the Advisory Group.

DWME's CONCERNS FOR RURAL MISSION

I. Brief Retrospections

Uppsala Assembly

The Uppsala Assembly referred the matter concerning "Agricultural Development and Changing Rural Areas" to the Division of World Mission and Evangelism, saying that DWME considers ways in which the member churches and councils can be assisted in mission to the world's rapidly changing rural societies (Uppsala Report p. 237).

Canterbury

The DWME Executive Committee approved in principle that an advisory group be appointed for a term of three years - 1970-73 - to advise the DWME in formulating the programmes if deemed appropriate.

Enlarged Committee Meeting 1969

This Committee agreed that an international consultation be held during 1970 to prepare terms of reference for the proposed advisory group and to suggest lines of action for the staff. Collaboration with appropriate units in the W.C.C. and the Roman Catholic Church was urged in preparing for the said consultation.

At this meeting a Progress Report was presented by the staff (see Document No. 12 of the Enlarged Committee Meeting) and provided a basis of discussion.

Ad Hoc Consultation January 24-26, 1970

The Ad Hoc Consultation was attended by 10 people from different parts of the world and staff members of Youth Department, Church and Society, ACTS and DWME.

It endorsed three underlying concerns as the basis of DWME's action with reference to the rural and agricultural mission of the church.

1. Disintegration and crisis in the rural/agricultural sector of a society under the impact of urbanisation. In this instance the most important matter is Community Development. Past failures of rural cooperative were mentioned.
2. Two-fold role of the church:
To include sound philosophy for rural life and to develop sound leadership from within the indigenous population.
3. DWME should be more a catalyst than a programme operator.

II. Issues

The Ad Hoc Consultation summarized eight basic issues:

- a) Issues related to agriculture
- b) Issues related to the rural community

- c) Issues related to leadership
- d) Issues related to rural people
- e) Issues related to the church, mission and the missionary
- f) Issues related to land, soil and natural resources
- g) Issues requiring a political solution
- h) Theological issues.

However, the difficulties seem to lie in the confusion of our demographic conception of urban/rural distinction. At some points, the rural/urban nexus has been emphasized, but in the process of identifying the issues the traditional demographic conception of rural/agriculture seems to override the feeble attempt of the rural/urban nexus.

III. Rural-Urban Nexus

The following quotes may indicate the varieties of approaches in understanding the rural-urban nexus.

... In the city we have long worked among the rural poor who have come in search of storied economic, social cultural advantages ... Now we have come to see how city-controlled economic and political power, mass communication media and transportation networks all join forces to dominate and exploit rural areas ... Traditional barriers between urban and rural mission are falling as we study more seriously the root causes of our social problems

(UIM Thrust Paper)

... find this idea useful in describing the basic connection between the modern situation of urban and rural people, between the powerless of the world (sometimes called the "third world"). The repressive forces of the world make no mistake in seeing these as a common threat ... The problem of underdevelopment and of powerlessness is one whether it takes the form of unemployment or landlessness, new urban slums or old rural isolation, revolution or alienation. To see the problem whole is the first step, I believe, toward useful participation in change ... (J. B. Rhoades, The Rural-Urban Nexus and The Mission of Christians).

... There is evidence in many countries that agriculture cannot absorb the new labour force. Landholdings are either sub-divided, or people become landless labourers, or try to move away ... Unfortunately, the cities do not offer sufficient industrial jobs. Statistics from India are revealing. Perhaps 200 - 300 million people live in urban or semi-urban areas, in a shadowland between urban and rural life, between agriculture and non-agriculture. They live at sub-subsistence level, often of crime or prostitution, more often still, idle and parasitic on more lucky relatives or friends, or on meagre social welfare. Their presence is a drag on urban wage and income levels. Thus, urban and rural people are tied together. (E. de Vries, Rural People in Changing Society)

... The pattern of economic dependency of rural to the urban is often described in terms of metropole-satellite relationship, the former dictating the latter. It is similar to the relationship between the North and South. This also raises a question as to how we should view the urban-rural nexus in the light of our concern and involvement for Development.

It is rather clear that the rural-urban nexus is a very necessary concept to help clarifying the mission of the church in the rural/agriculture situation. However, emphasis is still laid on the irreversible social reality of urbanisation and its impact upon the changing rural situation. Is this a satisfactory approach? Is it possible to take the changing rural situation as something "given" in the context of which the church is called upon to carry out its missionary, evangelistic and pastoral ministries? How do we understand the future shape of the community of God's people in the rural-urban nexus?

In terms of our future policy, can we see that certain action-reflection models and other lessons learnt through our urban involvement will be useful for the rural ministry? In this connection, how can we critically evaluate the following policy-suggestions coming out of the UIM meeting?

Our top priority is the enabling of local initiatives and concrete involvements. Therefore, we de-emphasize large international consultations and conferences and emphasize local and regional coordination efforts. As we become more aware of the rural challenge involved in the global social dynamic, for example, we recognize that it is only at local levels that intensive study and action planning can take place effectively. In this way, the lessons we have learnt in our urban involvements can have a direct bearing on the action criteria which we establish for other geographic areas, allowing us to avoid reproducing such programmes as direct social service projects, now being seriously questioned, in non-urban areas. (UIM Thrust Paper)

Christian Medical Commission

CO-OPERATION IN CHRISTIAN MEDICAL WORK

Introduction

Since Vatican II close relations have been established between the Catholic Church and the World Council of Churches. In 1965 the Joint Working Group of the Catholic Church and the WCC was formed to examine mutual relationships and to explore possibilities for closer collaboration in various fields. In the course of these years it has proved possible to develop common study and action in many areas. In particular the question has been raised whether medical work should be more effectively co-ordinated.

The following document represents the work of a jointly appointed Exploratory Committee. The document aims at setting out the reasons for the need for closer co-operation; the present structure of co-operation within the Christian Medical Commission; and a proposal for a revised constitution and mandate of the CMC which would enable the desired closer co-operation to be more effectively carried out.

A. The need for co-operation

Surveys of church-related medical institutions in eighteen developing countries have revealed some interesting and disturbing facts:

1. 95 per cent of the churches' medical activities are focused around curative services in hospitals and clinics. Very little is done to promote health or prevent disease.
2. This type of curative activity is becoming increasingly the acknowledged responsibility of governments. Nevertheless, the activities of both churches and governments in this type of institutionalized system is rarely available to more than 15 per cent of the population in these developing countries. Thus 85 per cent are deprived of health care or have to use the traditional practitioners.
3. In the eighteen countries surveyed the cost of operating the churches' hospitals has increased from between 11 to 14 per cent per annum in the past four years -- about four times the rate of increase per capita income. Since these institutions must recover their costs chiefly through the levy of patient fees this has necessitated a shift in the clientele they serve. The very poor can no longer afford to go to them and the hospitals find it increasingly difficult to admit them.
4. The location of the institutions was frequently determined more by ecclesiastical considerations and historical circumstances than by an analysis of health needs. Thus there is frequent overlapping and duplication.

5. There is a widespread shortage of trained personnel. The recruitment of expatriate personnel has fallen drastically and nationals to replace them are not sufficiently available or are not attracted by the remuneration offered.

6. Government development plans for health care usually ignore the contribution of the churches and explain this by pointing to the fact that these churches usually tend to ignore each other and tend to ignore the results of government planning. Therefore, it is impossible to involve them in the planning process. It is obviously very difficult for a government to deal with a large number of unrelated church institutions.

All these conclusions point to the very urgent need for closer co-operation among the churches involved in medical care so that they can more wisely use their limited resources by co-ordinating their activities and engaging in collective planning with governments. The desperate need for this is underlined by two observers in India who have had the opportunity to take an over-all view of church-related medical work in that country. One, a Protestant, had this to say: "The medical work of the churches in India is an unplanned, unco-ordinated operation without clear objectives, trying unrealistically to meet needs which have not been properly assessed in the face of a severe limitation of resources". The other, a Catholic, said: "Our Sisters start health services not as a result of the study of needs, but because they may have a trained person (nurse -- not doctor), or they may have a property or convent in the particular place".

These considerations highlighted the particular contribution of Christians in medical work in terms of motivation, the criteria for establishing priorities for planning and promoting programmes of health care, and the necessity of the closest co-operation in reflecting on and carrying out these tasks.

B. Establishment of the CMC

It was in response to this situation that the World Council of Churches created a Christian Medical Commission, beginning in June 1968, and charged it with responsibility to promote the national co-ordination of church-related programmes and to engage in study and research into the most appropriate ways by which the churches might express their concern for total health care. Its members were chosen 'ad personam' in order to secure the competence necessary for this task, but with the understanding that the membership would be acceptable to the churches. It has functioned as an 'enabling' organization to encourage those now involved in medical programmes and those who sponsor them to join in the planning and co-ordination of their present activities and has sought to commend the results of its own studies on their merit. This is its only authority since it does not possess medical programmes of its own and has no administrative relationship to the programmes of others. Thus it respects the integrity of relationship between the churches and missionary agencies and the institutions related to them.

C. Co-operation of CMC with non-member churches of the WCC

While it began as an activity of the member churches of the WCC, it was made clear from the very start that the services of the CMC were available to non-member churches of the WCC. In fact its services were soon sought by non-member churches some of which support it financially. Its relationship with medical institutions of the Catholic Church was prompted at first by requests for assistance from two sources. Some National Episcopal Conferences, observing the Commission's catalytic role in their countries, requested it to include Catholic institutions in the development of joint planning, and this has resulted in the formation of co-ordinating agencies in India, Malawi, Zambia and Ghana which have the full approval of the Episcopal Conference and the National Council of Churches within those countries. Similar co-operation in varying stages of fulfilment are to be found in Taiwan, Tanzania, Uganda, Kenya and Congo-Kinshasa. The Commission has also responded to requests for closer co-operation with Catholic missionary institutes which are involved in medical programmes and are seeking to determine programme priorities. It became apparent that the competent international Catholic organizations in the medical field have only recently become involved in health problems of the developing countries. They are still engaged in the creation of adequate structures and a more effective co-ordination with all Catholic bodies concerned.

The co-operation with Catholics has already developed to such an extent that the Commission sought the good offices of the Secretariat for Promoting Christian Unity (SPCU) in nominating seven Catholic 'consultant members' who were then appointed as such by the Commission and attended its meeting in August 1969. It was here that the Commission as a whole expressed its hope that the Catholic Church might consider participating more fully in its activities. This led to an invitation to the Secretariat for Promoting Christian Unity to join with the World Council of Churches in forming a joint Exploratory Committee to consider the possibility and forms of closer co-operation. This was endorsed by the Joint Working Group of the Catholic Church and the World Council of Churches.

D. Possible forms of co-operation

The Exploratory Committee started its work on the assumption that the need for the closest possible co-operation was beyond question. There was ample evidence that it was occurring at the national level. Therefore, the Committee had to consider various patterns of co-operation after the Catholic members had explored the issues thoroughly with representatives of several international Catholic organizations involved in medical and developmental services.

In two meetings, 23 March and 9 June 1970, the Exploratory Committee considered the following five forms of collaboration as being possible at the present time and reacted to them as indicated:

I. In fact the CMC made a formal approach to the Catholic Church through its official structures, as represented by the Secretariat for Promoting Christian Unity. This negotiation could now be concluded. The CMC could make direct approaches to Catholic medical, missionary and developmental agencies on both a national and international level, working out with them different ways of co-operation.

Reaction: This option was unanimously termed undesirable. It would terminate present relationships and the current negotiations. It would also be a step back from the actual co-operation that does presently exist in the field. It would go against the strong desire expressed in a number of places in Africa and India that a closer collaboration be worked out with the CMC as soon as possible. It would entail the inequity of coupling an already existing organization with an as yet uncoordinated form of Catholic collaboration. Moreover, this option would not clearly provide that full official approval of the Catholic Church at the highest level which is deemed necessary if co-operation is to have credibility in the field.

II. A variant of the above proposal would be to suggest collaboration at the service level of the CMC programme without relating it at the Commission level or devising a common structure.

Reaction: This proposal is little different from Number I and in the main is subject to the same objections.

III. There could be Catholic membership in the existing CMC, which would remain unchanged. This would allow for Catholic staff members and would entail financial support from Catholic sources.

Reaction: This option fails to take account of the fact that Catholics have not been involved in drawing up the mandate of the present Commission; nor would it give adequate representation at executive and secretariat levels commensurate with the large Catholic involvement in medical work. In two preparatory meetings the Catholic participants in the Exploratory Committee had stressed that in any form of collaboration there should be balance in Catholic representation.

IV. There could be a new CMC which would be an agency sponsored jointly by both the World Council and the Catholic Church. The mandate would be given from both sides. There would be balance in representation as regards the two bodies in geographical distribution and professional and occupational involvements in medical work at the Commission level. At the executive and secretariat levels there would also be balance in representation.

Reaction: While there is much merit in this option it became evident to the Exploratory Committee after careful consideration

that it raises fundamental structural problems on both sides which do not make it viable. Among these problems are the relation of the CMC to the WCC and to its member churches as well as the structural situation in the medical field in the Catholic Church.

V. The CMC could be reconstituted and its mandate revised through negotiations between the WCC and the Catholic Church. This mandate would be subject to periodic reassessment under the same conditions. However, the CMC would continue to be a sponsored agency of the WCC and get this negotiated mandate through the appropriate organs in the World Council, as is the case at present.

In this formula the CMC membership would include persons appointed by the Catholic Church, so that Catholics would be partners in the CMC rather than absorbed by it.

Reaction: Benefiting from the experience of the existing CMC and taking into account what it sees as the factors in the present situation, yet respecting whatever reservations or difficulties there are on either side, the Exploratory Committee was of the opinion that this option should be recommended. It would make possible the collaboration that is being so earnestly requested by many in the field. It would allow the CMC to serve those increasing local situations where collaboration already exists, or is being sought, and to do so in a way that would be credible to both sides since it would come with the full sanction of the authorities on both sides.

Moreover, Catholic participants and staff members would remain entirely free, as are others, to meet for consultation. The CMC would remain in its present relationship to the WCC. No structural changes would be entailed nor would possible closer relations of the Catholic Church to the WCC in the future be in any way prejudiced.

For clarity in presentation and in order to facilitate a decision by the appropriate authorities on both sides the Exploratory Committee has worked out a draft for a revised mandate which would embody the proposals of this option.

PROPOSED MANDATE OF THE CHRISTIAN MEDICAL COMMISSION

Purpose: To create an 'enabling' organization to encourage those now involved in medical programmes and those who sponsor them to join in the planning and co-ordination of their activities and to promote study and action in innovative approaches in Christian medical work. It will commend the results of its activities on their merit which is

its only authority. It will respect the integrity and autonomy of relationship between the churches and missionary agencies and the institutions related to them.

Functions

- (1) It shall promote the more effective use of resources for Christian medical work through the establishment of national and regional structures for joint planning and action
 - a) between the churches themselves, of whatever confession and whether WCC members or not, and
 - b) between the churches collectively, other voluntary agencies and governments.

Such planning shall have the following objectives:

- i) the establishment of priorities in medical and health care programmes which will reflect a multi-disciplinary approach to health care within the over-all context of development for individuals in community;
- ii) the development of common strategy in joint planning with governmental and voluntary health agencies;
- iii) the realignment of personnel and material resources to promote complementary services and avoid overlapping;
- iv) the establishment of joint training programmes and uniform systems of internal administration;
- v) to provide a forum for collective review of project suggestions and to initiate experimental and ecumenical projects in the furtherance of its priority objectives.

Where necessary, the Commission may provide some financial support initially to these national or regional structures.

- (2) It shall continue the studies already begun of the nature of the Christian ministry of healing and new attitudes called for by the problems which confront it in a changing world. To this end its activities shall embrace all six continents. In the light of these studies it shall promote the development and support of selected experimental programmes appropriate for Christian action, particularly those which intend to demonstrate more effective systems for the delivery of health care and the training of personnel to conduct them.
- (3) In order to further its effectiveness as an advisory and consultative agency to the churches and their appropriate bodies (these would include units of the WCC, NCCs, the appropriate organs of the Holy See, National Episcopal Conferences, mission and developmental agencies, etc.), it shall undertake the following activities:

- a) continue to collect and channel information concerning the availability of expert resources and to stimulate action in

the planning and operation of medical and health programmes, their internal administration and external administrative relationships;

- b) offer advice with regard to specific projects and the strategic needs and relative priorities in particular situations; it being understood that requests for resources to initiate or extend medical programmes will continue to be directed towards agencies established for such purposes.
- c) It shall continue its existing functional relationship with appropriate agencies of the U.N. and establish additional relationships with foundations and other organizations engaged in international health activities. In this activity it will seek for full co-operation of other international Christian bodies related to health care.
- d) On initiation it shall engage in such consultations as will enable the Christian community in the world to understand and foster the Christian responsibility for healing in all countries, including those in which organized Christian medical work does not exist.

Organization

Section I: Membership

The Commission shall be composed of thirty members appointed ad personam. The total membership shall be selected from men and women of professional competence in health, its planning and administration, particularly as related to national and community development; provision also being made for the representation of interests in disciplines related to medicine, and in theology and strategy in mission and service. Approximately half of the membership should be from Africa, Asia, Latin America and the Pacific Islands. Membership can be drawn both from member and non-member churches of the World Council of Churches. Negotiated agreements on the participation of non-member churches may be established.

The chairmen of DWME and DICARWS will be ex-officio members of the Commission in addition to the thirty. The General Secretary of the World Council of Churches and the directors of DWME and DICARWS shall be staff consultants. Eighteen members shall be nominated by the Divisional Committees of DWME and DICARWS for appointment by the Central Committee of the WCC.

The following is proposed with regard to Catholic membership in the Commission:

Twelve members shall be appointed by the authorities of the Catholic Church through the Secretariat for Promoting Christian Unity, in

collaboration with the Congregation for the Evangelization of Peoples, in full consultation with religious congregations, funding agencies and international professional organizations of Catholics. A representative each from the Secretariat for Promoting Christian Unity and the Congregation for the Evangelization of Peoples shall be ex-officio members in addition to the thirty who are appointed as above. Two representatives chosen by the Congregation for the Evangelization of Peoples and the Secretariat for Promoting Christian Unity shall also be staff consultants.

The procedures for arriving at these appointments shall be as follows:

Representatives of DWME/DICARWS and the SPCU in consultation with the Congregation for the Evangelization of Peoples shall jointly make a list of candidates for appointment to the Commission in excess of the required number and subject to the qualifications set forth above and from these select a balanced slate of thirty to be sent to the appropriate bodies for nomination and appointment.

Committees: The Commission may appoint an Executive Committee and such other committees as it requires and may define their responsibilities and term of office.

Officers: The Chairman shall be appointed by the Central Committee of the WCC upon nomination by the Divisional Committees of DWME/DICARWS and the SPCU in consultation with the Congregation for the Evangelization of Peoples, using the same procedures established for the nomination of the membership. The Vice-Chairman shall be elected by the Commission itself, giving due consideration to a balance of interests.

Reporting: The Commission shall report to DWME and DICARWS and to the Central Committee of the WCC through DWME. It shall also report to the authorities of the Catholic Church through the SPCU and the Congregation for the Evangelization of Peoples. Copies of its reports shall be made available to supporting agencies and, on request, to other organizations with similar activities.

Finances: The Commission shall be responsible for the administration of funds granted to it within the terms of its mandate and approved method of operation.

The administrative expenses of the Commission and its staff shall be a charge on the assets of the Commission.

Section II: Staffing

There shall be an executive staff of not more than five, one of whom shall be the Director. At least two of the staff shall be Catholics. The Director of the Commission shall be appointed by the Central or Executive Committee of the WCC on joint nomination of DWME and DICARWS Divisional Committees and the SPCU in collaboration with the Congregation for the Evangelization of Peoples. Other staff appointments

shall be made by the Commission subject to confirmation by the Divisional Committees and the SPCU and the Congregation for the Evangelization of Peoples and the Central or Executive Committee of the WCC.

If it is found necessary to appoint regional staff, these may be selected by the Commission within its budgetary resources.

Section III: Location

The location of the principal office of the Commission shall be in Geneva.

Operation

The operation of the Commission shall be seen initially in one stage of five years beginning in 1971. An evaluation of the operation and mandate will be made after three years unless urgent necessity requires it sooner.

In order to fulfil the financial obligations inherent in the mandate and to cover the Commission's administrative costs, resources up to a maximum of US dollars 2,000,000 should be sought for this five-year operational period.

REPORT FROM JOINT DICARWS/DWME WORKING GROUP ON ECUMENICAL
SHARING OF PERSONNEL

BACKGROUND PAPERS

1. Cartigny Consultation, June 1970
2. Comments on Ecumenical Sharing of Personnel
3. Post-Cartigny Report
4. Involvement of DICARWS in Personnel Recruitment and Engagement

The Joint DICARWS/DWME working group on Ecumenical Sharing of Personnel discussed the content and implications of the papers, and of the present practices regarding personnel recruitment in the Division of Inter-Church Aid. The recommendations of the Post-Cartigny Report were considered in some detail, and an attempt was made to discover what the churches really want with regard to Ecumenical Sharing of Personnel, and what policies and structure would be viable.

The Joint DICARWS/DWME working group came to general agreement on the following points, which are recommended to the two Divisions:

1. The working group agrees that the response to the Cartigny Report shows that the Ecumenical Sharing of Personnel is highly important in the life and thinking of most churches, councils, mission boards and service agencies co-operating in the World Council of Churches. The Divisional Committees must decide what place the Ecumenical Sharing of Personnel has in the list of priorities.
2. The Joint working group agreed that the Joint Committee on Ecumenical Sharing of Personnel appointed by the Executive Committee of the World Council of Churches should be confirmed as a body to continue to give leadership in this area. It was agreed that the Committee should be strengthened in membership so that it may be more representative, and therefore requests that the membership be reviewed. It was likewise agreed that this Committee should be responsible for bringing into being the new Secretariat which is recommended and for advising the Divisional Committees on the future of the personnel secretariat of DICARWS.
3. The working group recommends that procedures presently followed by the personnel secretariat of DICARWS should continue for the time being.

The Joint working group noted that if the Secretariat is to function effectively, further development would need to take place, including greater ecumenical co-operation at regional

and national levels, a more flexible procedure of making funds available to churches so that they may pay basic salaries and ways of developing real internationalisation in such service, without making the service a vehicle for contributing to the "brain-drain". It was noted that the major task of this secretariat is really one of co-ordination in the handling of specific requests.

4. The Joint working group recommends that a new joint DICARWS/DWME secretariat be established in accordance with the recommendations of the Cartigny Report and that the primary term of reference for this new office should be to assist the churches and agencies to evaluate their present experience and to draw the consequences for their practices with regard to personnel, practically, sociologically and theologically. The terms of reference for the new appointee should be prepared by the Joint Committee and should emphasise interpretation, experimentation and consultation concerning the strategy, policies and priorities in the sharing of personnel. The working group therefore urges the Divisional Committees to instruct the Joint Committee on Ecumenical Sharing of Personnel to take up its work by helping people already engaged at any level in sharing of personnel to evaluate their experience in varying situations, arranging small local consultations, and drawing out the consequences for the policies and practices of the churches, boards and agencies.

It therefore recommends the appointment of one executive secretary for an initial period of three years with a budget which would enable the Joint Committee to meet once a year and the secretary to undertake the necessary travel and to call local consultations. It is recommended that either the chairman or the secretary shall be sought from Asia, Africa or Latin America.

5. The Joint working group recommends

- a) that the new secretariat be provided with a minimal budget which would include \$25,000 per annum for the Joint DICARWS/DWME Secretariat, \$10,000 for the annual meeting of the Joint DICARWS/DWME Committee and an appropriate sum for such consultations as are necessary for the evaluation and experimentation envisaged.

The Joint working group

- b) requests the Directors of the two Divisions to seek the necessary budget.

The Project System

(An ongoing discussion)

I. Introduction

At the Divisional Committee held in June 1970 a paper entitled "The Project System" was presented for preliminary discussion by the Committee.

In July, the paper was circulated widely to NCCs and donor agencies around the world, for comments.

Substantial comments on this document have been received from three donor agencies. The majority of NCCs in the regions have either failed to react or have had no comments to make. Two Asian NCCs indicated basic approval. Among the shorter critical comments received one may list the following:

- a) The project method uses Western procedures inappropriate in a developing country;
- b) It involves the setting up of an administrative structure insensitive to the need of developing countries and too costly to maintain;
- c) It is too inflexible;
- d) There is too long a time between the filling out of the first form to the receipt of the first grant;
- e) It does not allow for support for the running costs of programmes;
- f) It is too ecclesiastical, and
- g) It is too impersonal.

Relevant comments have also been made by two consultations, one in Asia and the other in Latin America.

II. Some of the major problems

1. The need for separate regional approaches. The "project system" is being operated in the WCC as a world system. Yet the various areas of the world which are being served are so different and their needs and possibilities so varied, that nowhere is the system adequate. Asia, Africa, Latin America, Europe and the Orthodox regions have all evolved their peculiar emphases.

This seems to call for greater recognition of the regions, with possible different criteria, priorities and structures for the selection of projects (e.g. in Europe - minority churches and churches in socialist countries) for the types of projects will differ so greatly.

2. The need for flexibility. It is recognized that the project system provides a way by which the needs of the churches, as they see them, are presented to those in a position to help. For many churches, the project list operation is a way to get in touch with the wider ecumenical fellowship.

It is also recognized that the system is not perfect. In some countries it is pointed out that the detailed planning of a programme and the use of resources necessary to the project system requires a level of sophistication in what is essentially a Western methodology that may not be available in the local situation. Is it not possible to share resources in such a way that churches in Asia, Africa and Latin America can use them more creatively than under the present system?

Most of the comments received so far seem to point to the fact that the project system should allow for flexibility that is almost impossible to reconcile with the need for basic guide-lines.

Flexibility is required with regard to the period of listing of projects, to the listing of recurrent costs, to the type of projects to be listed (whether ICA or World Service type), to the initiator groups (church groups, Christian group not necessarily related to the church institutions).

Flexibility is also required so as to make it possible for projects to be adopted throughout the year and not only once or twice each year (a system of consultation of nucleus project sub-committee members already exists).

How is such flexibility to be achieved?

3. The need for a strategy. The general flow of resources is not usually determined by any guiding principles or overall or regional planning. It is shaped by special donor interests, by organizational competence, by personal persuasiveness, to name but a few factors. Moreover, many large projects are normally supported by one or maximum three donor agencies.

An analysis shows that Germany and Great Britain together have supported roughly 70% of the Latin American projects. It is difficult to see how the present situation makes it possible for churches in Germany and Great Britain, for instance, to be in a greater fellowship and to have a better understanding of the Latin American situation.

4. The role of DICARWS in multilateral and bilateral relationships. Many churches regard WCC and DICARWS particularly, simply as one among other sources of money. Many requests are forwarded for listing because they are left over after bilateral conversation with mission boards and/or donor agencies. Recently, some countries have established their own Five-Year Plans (Tanzania, Congo) and produced their own project lists with total askings far beyond the resources usually available through DICARWS. What is the role and responsibility of WCC in such cases?

5. The role of WCC in screening projects. Questions are being raised which affect not only DICARWS but also other units of WCC, e.g. the role of ACTS and of local technical assistance in the regions (see in particular consultation reports Latin America and Hong Kong). Questions are also raised by agencies about WCC's role in evaluating and screening projects with a limited staff whereas they have larger and more specialized staff.
6. The impact of Montreux. Finally, we have to ask ourselves how far the project system has to recognize the points so forcefully made by Montreux regarding development activities, namely that decisions, planning, mobilization of resources must rest with those directly affected in a particular area. The fullest possible share of responsibility has to remain at the initiation point for projects, which should also come out of some kind of an overall strategy for a given country or region (to some extent the Five-Year Plan is responding to this).

III. Proposals

The problem therefore seems to be a rather complex one: given the great variety of situations DICARWS/DWME have to respond to through the project system, given the dynamics in the recent past, both in the "donor" countries and in the "receiving" countries, the contribution of Montreux in terms of self-reliance and sharing of power... what is the role of DICARWS in the next five years and what sort of a project list should it produce each year (if at all) through what system, so as to satisfy all its customers?

1. Goal for 1976. It is impossible at this stage of our study clearly to define the kind of project system we require, taking in account all the questions now being raised. Much more reflection and consultation is required, taking into account such factors as the new WCC structure, the existence of CCPD, the growing cooperation with the Roman Catholic Church and its agencies (CIDSE, Caritas) and the question of relationship between DICARWS/DWME donor and mission agencies.

We propose therefore that DICARWS should undertake a progressive transformation of the project system over the next few years. This will be based on on-going study and close consultation with all partners. The aim will be to find a way better to express in practical and flexible procedures the sharing of resources within the world-wide Christian community in a spirit of true partnership.

2. Changes proposed for 1972 List. It would be irresponsible in view of the many partners involved in the project system to propose immediately the radical changes which are called for. Nevertheless, the following changes are proposed for the 1972 List:

- a) Increased regional responsibility. In June 1971 DICARWS project sub-committee would again meet in regional working groups with the following membership:

- i. DICARWS committee members from the area
- ii. Three or four additional consultants from the area (people involved in project work)
- iii. Three or four consultants from the donor agencies.

The groups will work for three days.

They will do three things:

- i. Review radically listed projects and screen new projects in terms of the new classification proposed (see below).
- ii. Review in a general way area strategy, e.g.
 - Particular issues in the region or sub-region.
 - How churches have responded to these issues in project submissions.
 - The question of ceilings (see below).
 - Review results of project analysis.
- iii. Study how DICARWS project sub-committee and the regional bodies can jointly cooperate in project work with a view to possible further changes in 1973.

b) The shape of the 1972 Project List. It is proposed that the 1972 List consist of three sections:

Section I - Priority projects for which 90-100% coverage is sought by the Division.

Section II - Projects for which the Division undertakes a liaison task on behalf of donors and recipients.

Section III - Projects which are received not from national groups but from regional or international ecumenical bodies (e.g. ACTS budget, EACC Programme askings, etc.).

Notes:

Section I

- a) Projects in this Section can be of any kind without restriction as to their nature.
- b) It is hoped that this will encourage churches to submit relatively small but significant projects which can easily be financed by corporate contribution.
- c) National ceilings will apply to projects in this Section. They may average \$50,000 per country and vary from say \$10,000 to exceptionally \$200,000 for individual countries.
- d) Special Development Projects will be listed outside the ceiling in this Section.

Section II

- a) This will include projects, small and large, which would be listed for the record. The Division would satisfy itself that these projects were of real significance and had priority in the local context. The Division would undertake to bring these projects to the attention of the donor agencies.
- b) In this Section, Five-Year Plans would also be listed for the record, including any kind of ecumenical agreement reached about them (this implies that DICARWS would be willing to assist countries to establish Five-Year Plans and to arrange for joint meetings between donors and NCCs).
- c) The role of DICARWS regarding this Section of the List would therefore mainly be of liaison. But at the same time, it will

attempt to provide an overall ecumenical perspective for a just and equitable distribution of resources both between and within regions.

It will be the responsibility of the national bodies to decide in which Section (I or II) their projects should be listed.

- 1 -

REPORT OF THE JOINT DICARWS/DWME WORKING GROUP
ON THE PROJECT SYSTEM

- I. Appendix Ka was the basis of discussion, introduced by Hans Florin and Jean Fischer. The suggestion of this document found general acceptance.
- II. Major general issues that were raised in the course of the discussion were:
 - A. That due to a considerable change in donor-receiver relations and due to increased donor agency services in project planning and administration, the project system needs to be continuously reconsidered and, therefore, what follow are more immediate suggestions for 1972 and that it is hoped that further thought will be given in the period that lies ahead.
 - B. That decision relating to priorities should be made at the national level. To this end there is need for information on not only monies that go through the WCC project list but also details of bilateral operations which, it is reckoned, very often amount to ten times as much as what passes through the WCC project list.
 - C. That the consequences from decision made locally concerning project priorities include the commitment on the part of donor agencies and the Divisions of DICARWS and DWME to honour such decisions.
 - D. That while it is recognised that priorities in relation to developing nations be also a matter for discussion between donor and receiving agencies, it was stressed that the mandate under which the donor agencies work should be a matter for debate between donor and receiving agencies.
 - E. It was also pointed out that at present the DICARWS project approach tends to be coincidental. Hope was expressed that within the wider flow of aid the WCC coordinated projects and programmes should be oriented toward the expectations of all who seek dignity, freedom, justice and a fulfillment of faith and life, as was discovered at Montreux, so that we become a movement of the people.
- III. In the light of the above, the following proposals are being made:

...../

1972 Project List

A. Increased regional responsibility. In June 1971 DICARWS project sub-committee will meet in regional working groups with the following membership:

- i. DICARWS committee members from the area
- ii. DWME related personnel from the area
- iii. Regional ecumenical conference personnel
- iv. 3 or 4 additional consultants from the area (people involved in project work)
- v. 3 or 4 consultants from the donor agencies.

These regional groups will meet for three days to:

- i. Review area strategy
- ii. Review projects listed
- iii. Challenge a reconsideration of mandates of donor agencies.
- iv. Plan such local and/or other structure as would enable the churches to initiate, control and evaluate projects, and formulate requests in support of the formation of such structures.

B. Shape of the 1972 project list

Section I - a) National projects within the national ceilings allocated (as suggested in document 22)

b) Projects which are not received from national groups but from regional international ecumenical bodies, e.g. ACTS budget, World Youth Projects, Scholarships, UIM projects, Society-related programmes and EACC & AAC

c) Special Development Projects

It is understood that 90-100% coverage will be sought by the Division for projects listed in Section I.

Section II - a) This would include projects, small and large, which would be listed for the record.

...../

The Division would satisfy itself that these projects were of real significance and had priority in the local context. The Division would undertake to bring these projects to the attention of the donor agencies.

- b) In this section, Five-Year Plans would also be listed for the record, including any kind of ecumenical agreement reached about them (this implies that DICARWS would be willing to assist countries to establish Five-Year Plans and to arrange for joint meetings between donors and NCCs).

Section III - Projects which by their nature require international planning and implementation.

Joint DICARWS/DWME

SOUTHERN AFRICA WORKING GROUP

RECOMMENDATIONS

I. That this Joint Meeting of DICARWS and DWME recommends to the staffs of the two Divisions that, in co-operation, they take the following actions:

A. That they explore ways in which adequate and appropriate discussion may take place with and among mission and service funding and sending agencies. Special attention should be given to the following topics:

1. The urgency and importance of mission and service agencies, and DICARWS and DWME, looking critically at the material they produce to interpret and promote their work so as to ensure that it conveys clearly and honestly: a) the situation in Southern Africa in terms of the dignity and aspirations of black Africans and other oppressed groups there, and their efforts for self-determination and development; b) the fact that the Church of Jesus Christ exists as truly in Africa as in Europe and North America and that therefore mission and service agencies are enabling one part of the Church to help another part which is a lively, witnessing people of God; c) that the Church is the community of Jesus Christ in whom all are made one, and that therefore notions of white superiority are sinful, and that the sending churches and agencies must struggle to discern the extent and depth of racism in themselves, and of repressive and exploiting policies in their own country and government as well as in those of Southern Africa.
2. The ways in which the investment policies of mission and service agencies affect Southern Africa, and other areas of the world, including the racial and deprived minorities within their own countries.
3. The questions as to who receives the money and the personnel, who decides their allocation and use, who administers the money and who directs and supervises the personnel sent.
4. The recruitment policies and selection procedures of sending agencies and the training of personnel to ensure that they provide the kind of people suited to work in Southern Africa today. Similarly, policies about placement, relationship and decisions about withdrawal need constant review in consultation with African church leadership.
5. How are the funds provided used? Is the response to this question "the churches ask for it" the only criterion?

6. Are the involvements of the agency primarily in terms of historical commitments? Has there been a recent review designed to relate them to the realities and problems of today? Are there plans to change the nature of the involvement in the light of the changing situation?

7. What action has been taken recently to reconsider the role of the foreign missionary in Africa, and to find ways of internationalizing the missionary force?

8. Has any approach, or offer, been made to provide missionaries or funds to serve the people of the liberated areas of Southern Africa? Will such action be considered and undertaken?

9. What steps are being taken to carry on an effective search, in partnership with African leadership, for patterns of relationships which beget self-reliance and justice and do not unconsciously perpetuate dependency and injustice?

B. That the staffs of DICARWS and DWME seek ways by which discussion of the following matters might be entered into with the churches in Southern Africa. In doing so, they should recognize that the responsibility for witness and service in the area belongs to the churches that are there, but should seek to help the churches to see their responsibilities in the context of the wider perspectives provided by ecumenical discussion and fellowship.

1. The role of the church, as an institution and as a community of people, in bringing about political and social change; ways in which action might be taken by them; and projects which might be assisted from abroad.

2. Are requests submitted, made primarily out of a sense of obligation to carry on and strengthen traditional patterns of work, or are they creative attempts to respond to the present situation?

3. What is a vital church? What factors contribute to the vitality of a church? What factors inhibit it? What kind and amounts of outside support, if any, is needed for the sake of vitality of a church in mission and service? How can the whole of a church be involved in discovering the answers to these questions? How can the whole of it be helped to become more fully involved with the people of Southern Africa?

4. Whether the church is primarily concerned about its credibility with the powers "that be" or its credibility with its Lord.

5. Constant awareness of and assessment of the places at which the church says "no" to unjust policies and the eventual implications of saying "yes" at any particular point.

6. Self-examination of all their work in light of whether they follow the principles of JAM and ecumenical trust or whether there is not a concern for denominational self-interest.

7. The adequacy of the criteria for the selection of WCC projects as stated in section II below.

C. That the staff of DICARWS and DWME seek ways in which there might be adequate sharing of the fruits of the discussions mentioned in A and B above, and to find ways in which the different groups can be brought into creative and faithful encounter.

II. Criteria for the WCC Project Policy in Southern Africa

A. This joint meeting of DICARWS and DWME recommends that the following criteria be used for the listing of projects from Southern Africa in the next few years.

1. Priority should be given to those projects which are likely to promote the freedom, dignity and quality of life of black Africans and other oppressed groups. Steps should, therefore, be taken to explain this priority to the project-selectors in Southern Africa and the project-supporters outside the area to obtain their commitment to it. Effective use should be made of the growing material and discussion on World Development with a view to defining this priority further and with the possibility of establishing an over-all strategic view in line with expert thought on human development.

2. Priority should be given to projects which are investments in the development of human resources and leadership. This involves an emphasis on scholarships both within the countries concerned and for study abroad. It also involves a careful examination of the problems of scholarship holders who study abroad including those of re-entry and future employment.

3. Any help for institutions (particularly their buildings) should be to strengthen existing institutions to enable them to diversify their programmes along the lines mentioned in 1 and 2. Technical and vocational training should be given priority attention in this.

4. There should be great hesitation about projects involving new buildings. Where such help is given, it should be in terms of institutions that are flexible and effective and simple and in line with 1 and 2 above. In liberated areas, there may well be need for buildings.

5. Requests from non-church organizations, including liberation movements, which aim at 1 and 2, should be sought and assisted.

6. Help should be given to projects which aim at the relief of human suffering especially when it is due to the policies of the régime - i.e. detainees, their families, refugees, displaced persons, etc.

7. Special attention should be given to projects which are ecumenical in nature or ethos, and which might help in the development of an over-all strategy for a particular area, region or country.

B. This joint meeting of the two Divisions recommends that the above criteria shall be reconsidered in due course in the light of discussion with African church leadership in Southern Africa, as suggested in I B above.

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Report to the Divisional Committee
from the
Theological Education Fund

The new mandate period began on August 1st and after three months it is not easy to report very much and yet be fairly honest!

The first three months have to a large extent been occupied with a number of practical matters, such as moving the office (to 13 London Road, Bromley, Kent BR1 1DE), changes in staff, etc. Of the two new directors, Mr. Sapsezian has already started his work and Dr. Bergquist is expected to begin in January.

Concerning the general financial situation for the third mandate, assured pledges so far total \$497,406.

The new mandate stipulates a two-year study and planning process starting in August 1970. It is understood that during this period the T.E.F. will not normally be able to make grants - apart from certain ongoing responsibilities such as support for Associations of Theological Schools, textbook programmes, etc. The T.E.F. Committee at its meeting in Assisi, July 1970, set aside a total sum of \$236,500 to cover such ongoing responsibilities during the two-year study period. There is thus quite a substantial amount of "normal" T.E.F. activity going on during the next two years.

However, our most important immediate task is to get into the substance of the two-year study and planning. We are at present in consultation with various areas and situations, trying to see what - in the light of the new mandate - the major issues are felt to be in the particular areas and how these can be approached. At the same time, we as staff are beginning a study of our own material. We hope there will be more to report at the next meeting of the DWME!

One point seems uncomfortably clear; namely, that we are being urged from various sides to initiate a study of the financial aspects and implications of theological education; this is obviously an almost hopeless jungle to get into, but it is increasingly felt that we simply cannot avoid it. At present we are in consultation with the various theological school associations and a number of individuals about the best way of approaching this matter - and we are trying to find a "special consultant" who (perhaps on a part time basis) could be in charge of this for a two-year period.

Staff travels between now and the TEF Committee meeting in 1971 will be mainly devoted to discussions on these matters; this will also involve a series of meetings with mission board representatives in Europe and America.

Finally let me mention that we are planning (for the first time) to have a three day meeting in April 1971 for TEF scholarship holders studying in Europe (about 30 people), and that we hope to be able to have the 1971 TEF Committee meeting in East Africa.

Erik W. Nielsen

THE CHRISTIAN LITERATURE FUND

a Preliminary Task
1965 - 1970

by

Charles Granston Richards, Director of the Fund

At its six meetings, from 1965 to 1970, the Committee of the Christian Literature Fund has made grants totalling over $2\frac{1}{4}$ million dollars for the growth of Christian literature in Africa, Asia, Latin America, the Caribbean and the Pacific Islands. This money has been used in 141 main schemes. Of these three failed to mature because of changed circumstances. Some others, as a result of annual evaluation during the life of the schemes, were revised, usually enabling funds granted to be returned to the Committee for re-use.

The intention was to raise three million dollars. The actual sum received was \$2,635,147, including interest on deposits, but economy in administration, reducing the staff from eight to two, resulted in approximately the estimated amount being available for the literature work of the churches.

Purpose

It will be recalled that the major aim of the Fund was to help to establish, where it did not exist, a "thriving, autonomous, indigenous, Christian literature activity, largely self-sustaining and capable of spontaneous growth". Christian literature was defined as "literature addressed with Christian concern to man in his total situation and speaking the idiom of contemporary society".

Operating literature agencies in the countries for which the Fund was specially established saw in the plans for the Fund new hope for finance to realize their dreams of new buildings, new staff appointments, new publishing programmes, new mobility in book distribution. The planners of the Fund, however, were careful to include in the plans a number of checks. Projects to be assisted were to be only those of significant character; the actual number of projects was limited to fifteen major and thirty minor; relationships to the supporting literature agencies and to the local church were outlined, to ensure that projects requiring ongoing support were agreed upon by those bodies likely to be asked to assume responsibility for it.

When the work began it soon became clear that if the Fund was a part of the strategic use of the Church's resources for communication, a new attitude to literature production and distribution was needed: a movement from "literature work" to publishing - the process which unifies and directs the multiple activities of writing, printing, promoting and selling printed books and periodicals. Publishing, it began to be seen, was not simply getting books printed, but the whole process in which books are planned, written, produced and sold, with a definite readership in mind.

A continuing problem has been to balance the various elements in the "major aim"; particularly that directed towards self-support. The early stages of training national personnel; building up literature programmes in which indigenous authorship has to be sought and trained; experimenting with new types of literature; all these are investment of a kind but it may take some time before they bear fruit in revenues of self-financing dimensions. The Churches wish to become less dependent or even independent of funds from other countries; how can this be achieved if the work to be done is not, overall, financially self-supporting and the shortfall between expenditure and revenue not available from the national churches, because of lack of funds or of interest in this medium of communication?

Results

Because this approach was touching some of the realities of development the results have justified the faith of the planners and the work of those who have carried out the plans. The 141 schemes supported cover the whole range of activity involved in publishing: study, research and consultation; writing; book design; printing; promotion and distribution. A priority was to be training of national personnel; the mandatory percentage, 25% of grants, was in fact exceeded and reached 29%.

Probably the most valuable contribution of all has been in the new people who have been drawn into Christian literature by the new horizons they have seen, and in the new skills acquired by many others.

'Behind these schemes lies the work of local planning groups on whom the primary decision rests for the adoption of new proposals and the placing of priorities on them. Sometimes these decisions have been helped by studies financed by the Fund. Study and research have been made available to the churches and their literature agencies in several areas in Africa, the Pacific, the Near East, Latin America and among the Chinese in South East Asia.'

The Agency for Christian Literature Development (CLD)

The Uppsala 1968 Report lists seven points, describing what was hoped from a Sponsored Agency. The CLF Committee completed its Sixth Meeting in the belief that the hopes there described, and the responsibilities placed upon them by the Mandate, had been fulfilled and discharged. The question at once follows - if the foregoing claim is correct, why CLD? The reasons were fully given by the Review Committee for the CLF (July 1969)...

"The churches in the countries where the mission is being fulfilled must know themselves to be responsible for policy making and planning, whatever aid they receive from outside sources. This is the reason why we have been led to picture a world group for research and strategy responsible to the churches, and integrated with it a tactical arm in which churches and literature agencies, both operating and supporting, meet as common and equal partners."

The plans for CLD were passed only after much hard study and questioning. The most difficult part of this was to get church leaders to see that this Agency would give them a new opportunity of taking decisions for the use of funds donated for Christian literature: decisions that were to be based on their own strategic review of the Church's needs for literature in Christian communication; decisions that would be tested against the experience of professional literature workers, whose responsibility it would be to carry out the strategic plans in the actual operations. CLD is a bold experiment. It will succeed according to the extent that people make use of it, as a channel for the use of resources for the growth of Christian literature and as a means for planning and executing new developments in the production, distribution and use of the printed medium in Christian communication.

The World Association for Christian Communication (WACC)

Regret has often been expressed that WACC did not provide for strategic planning for the use of funds for literature development to be included in its own Central Committee. This Committee was chosen when WACC was preoccupied with broadcasting, television and audio-visual development. Some of its members have relations with print, but only as an adjunct to the other media.

Integration was looked at by the Review Committee and decided to be premature. But CLD and WACC are to live and work "under the same roof" and in three years are to produce plans for further integration.

Other Literature Activities

CLF was brought into existence largely by the Church's literature agencies. CLD has been asked for and supported both by "supporting" and "operating" agencies and they have shared in the planning. An important point in CLD plans is that they are helping to develop the co-ordination between supporting agencies, and the sharing of planning between supporting and operating agencies, which, as was hoped, has been one of the results of the CLF experiment.

A Preliminary Task

The experience of the years 1965 - 1970 has confirmed that the idea of a CLF was right. But the reality of the situation is that it takes some years for businesses to grow; for authors to be found and helped till saleable new books appear; to turn Christians' thinking out from themselves to the world that is waiting for the Christian word; to develop a Christian periodical both in its editorial policy and its distribution network. Development towards self-support if Christian literature organizations are to go outside the Church for customers requires much more business skill than is often realized.

Those who have given themselves to this work are undoubtedly part of the Church's life and mission. New methods of work have to be discovered, experiments have to be made. This has been what many organizations have been doing during the five years of the CLF, often enabled to do so by the resources provided from

the Fund. The CLD/WACC relationship, intended to bring under constant review all the media available to the Christian Church, and itself only a reflection in a headquarters office of the increasingly close integration among the workers in the national organizations, should be another means for ensuring the fullest deployment of the Church's resources. The hope of us all is that in CLD the work of CLF will be most truly tested and we hope proved.

REPORT ON THE WORK OF THE
COMMITTEE ON THE CHURCH AND THE JEWISH PEOPLE

At the meeting of the D.W.M.E. in December 1969, the functions of the Committee on the Church and the Jewish People (C.C.J.P.) were re-formulated. The following report is based on those functions:

- (1) To help the churches to a better understanding of Jews and Judaism and to stimulate discussion on issues which are fundamental to the relationship and witness between Christians and Jews;

A better understanding of Jews and Judaism is basically provided through the Newsletter in which is given information about current issues in Jewish Christian relations and within Jewry, and about recent publications of importance.

In order to further a better understanding special attention must be given to education.

This is sought through contact with the various educational departments within the churches and National Councils and with close co-operation with the International Consultative Committee on Christian-Jewish co-operation where this is a major concern. It is also seeking to raise the issues within the W.C.C. Department on Education.

The purpose to stimulate discussion on fundamental issues is carried out through participation in study-groups and conferences in a number of countries, where this is the concern of the churches or has developed as a joint Jewish-Christian concern.

- (2) To assist the churches, mission agencies and councils to consult with one another and to clarify their understanding of the nature and content of their witness to Jesus Christ in relation to the Jewish people;

The Committee encourages the setting up of regional councils or groups in which churches and agencies meet and discuss these questions. One of the items which for a long period has been on the agenda is the relationship between mission and dialogue. This question still needs to be discussed within the churches by those who represent different views. With the increasing awareness of the fact that churches in most parts of the world find themselves in a situation of religious pluralism and have to relate to men of other faiths, not only in terms of 'foreign mission' but also as neighbours, the question of how one shall relate to men of other faiths is becoming a vital issue. The secretariat encourages and participates in tripartite conversations between Christians, Jews and Muslims wherever possible and works in close co-operation with the Department on Studies in Mission and Evangelism with its programme of 'Dialogue with Men of Living Faiths'.

(3) To foster reconciliation between Christians and Jews and to further co-operation with them in the prevention of any form of racial or religious discrimination, and in the promotion of social justice and peace;

As reconciliation is only possible when Christians and Jews meet and talk to each other, the secretariat participates in the organisation of the W.C.C. meetings with representatives from Jewish organisations. These meetings originally started as ad hoc meetings and conferences but have now developed into something of a permanent and more official character. It has led to bringing a number of Jewish organisations together and has constantly made it possible to make Jewish leaders aware of the activities and concerns of the churches and to listen to what especially occupies world Jewry. It is to be explored in which way co-operation can be developed between Christians and Jews on international, national and local levels.

Of course, one of our concerns is the situation in the Middle East. We may be able, in close co-operation with other units within the World Council of Churches, to make some contribution to promoting mutual understanding between Jews, Christians and Muslims in the Middle East and to creating a climate in which a dialogue between them can develop. More particulars could be given, but we refrain from this as the matter is of such a delicate and confidential nature.

(4) To encourage the production and circulation of appropriate literature on Christian-Jewish relationships;

The secretariat itself rarely produces literature apart from its quarterly Newsletter; articles appear in other W.C.C. publications from time to time and also in Christian periodicals in a number of countries. The secretariat also helps as a consultant by providing material and information where publications are produced locally.

(5) To urge the churches to study the theological implications of the continued existence of the Jewish people;

In co-operation with the Department on Faith and Order, a study was produced and published in connection with the meeting in Bristol in 1967. The paper tries to deal with vital issues such as election and the understanding of the newness which has come in Christ and the Christian hope in relation to the Jewish people. As a number of questions remained unsolved, and the paper reflects various views on a number of questions, the secretariat works further on this by collecting study material with the intention of developing an international study on three major questions:

- a. The Problem of the Interpretation of Biblical Prophecy as it affects Middle Eastern Issues.
- b. The Image of the Jew in the New Testament.
- c. The People of God and the Body of Christ.

(6) To co-operate with other units of the W.C.C. in carrying out these functions.

In the previous functions reference has already been made to some of these other units. With the special character of Jewish-Christian relations, it is felt that the encounter with Jewry is of vital importance both for the self-understanding of the church and facing issues in the world today. The secretariat therefore seeks to explore where it would be natural to seek Jewish co-operation and contribution in the work of the W.C.C. and its member churches.

Anker Gjerding

John M. Snoek

Geneva, October 1970.

CARIBBEAN ECUMENISM

September 1970

The sixties brought the West Indies at long last out of the colonial era into the modern world of independent nations and raised the inevitable problem of the search for identity. This artificial society, the creation of slavery and indentured labour and composed of the descendants of men and women of every continent, has now been set free to find its own destiny. The first attempt, promoted by the British Government, was abortive and the four year old Federation of the West Indies broke up in 1962. In that year Jamaica and Trinidad became independent nations within the Commonwealth. Guyana and Barbados followed in 1966. Most of the smaller islands are now Associated States, i.e. states with internal self-government but with defence and external affairs still the responsibility of Great Britain. One or two colonies remain, but with internal self-government. The political picture is varied - a half-way house perhaps to some future West Indian alliance.

But if the last decade saw the transformation of the West Indies from colonialism to political independence or statehood, the 70's see the beginning of the revolutionary ferment - the Black Power movement, which is a movement to give economic, social and cultural content to political independence. In February this year the population of Trinidad had hardly recovered from Carnival when the "February Revolution" began. Its immediate origin was the trial in Montreal of Trinidad students involved in the destruction last year of the computer centre at Sir George Williams University. But it was soon clear that the whole structure of West Indian society was being called into question and radical change was being demanded. The end of colonialism had not in fact brought about any significant change in the structure of society. For eight weeks Trinidad was given over to Black Power demonstrations and marches, violence increased, until at last on April 20th a state of emergency was declared. But dissident elements in the Regiment took control of the arsenal and the U.S.A. and Venezuela appeared to be poised to intervene. The Government eventually succeeded in restoring law and order. Other West Indian governments took note and measures to secure their positions. Now the Trinidad government proposes to introduce a Public Order Act, which is being severely criticized as making the state of emergency permanent and setting up a police state.

One Trinidad newspaper identified nine causes of the "February Revolution": (1) Unemployment and underemployment. (2) An educational system which has turned out young men and women totally unsuited to the country's needs. (3) Too high a degree of foreign domination particularly in certain vital areas of the economy. (4) A historical racial problem aggravated by continuing colonial attitudes. (5) Unsatisfactory functioning of Parliament. (6) Over-centralisation of decision making. (7) A small white minority which controls the private economic power of the country; too few of the large black majority identified with positions of business leadership. (8) The loss of moral authority. (9) The generation gap.

Whether or not other elements in Trinidad were planning to make use of the Black Power anarchy for their own ends, the "February Revolution" was a challenge to all West Indian governments to start

or speed up radical change. The Westminster type constitution does not appear to fit. The traditional labour-management conflict is intensified by the colour question, because labour in the past was always black and management white and by and large this still remains so today. To quote the Trinidad Attorney-General: "The sometimes unfortunate Caribbean trait of imitation and mimicry has brought to the region not only bee-bop, soul, and poodles, but also extreme racial slogans and attitudes. The fact of course is that the unemployed, the underprivileged and the worker are still black, and the privileged and the employer classes white. Black Power in its more rabid form has and will continue to have a popular appeal so long as this particular status quo remains." Stokeley Carmichael's slogan is: "There shall be no remission of sins without the shedding of blood". It remains to be seen whether the radical changes now demanded can be made within the framework of the inherited system of law and order or whether the Carmichaels of this age are right.

Eric Williams in "From Columbus to Castro" claims that the Federation of the West Indies broke up because of "a combination of centuries-old inter-island jealousies, inept Federal leadership and the desire of the units to continue pursuing competitive rather than complementary strategies of economic development". The search for unity has begun again - this time at the economic level. A Caribbean Free Trade Association (CARIFTA) has been formed and a Caribbean Development Bank. "The principal legacy which history seems to have bequeathed in common to all the countries of the region", said the Secretary-General of CARIFTA, "is the curse of fragmentation". And he emphasised the need for the region, now politically independent, to organise its own development independently - "If in the past the economic development of the Caribbean has been done for the Caribbean peoples, today we must increasingly have the development of the Caribbean done by the Caribbean peoples themselves - with friendly help from our friends outside the region". Caribbean fragmentation does not seem of course to outside business interests to be a "curse" but rather a heaven or perhaps hell-sent opportunity. But today the question is not only the integration of the English-speaking Caribbean but of the whole region, an integration of the West Indies with the rest of the islands which are the logical neighbours. "The whole history of the Caribbean so far", writes Williams (and he is describing not the West Indies but the entire region), "can be viewed as a conspiracy to block the emergence of a Caribbean identity - in politics, in institutions, in economics, in culture and in values. Viewed in historical perspective, the future way forward for the peoples of the Caribbean must be one which would impel them to start making their own history, to be the subjects rather than the objects of history, to stop being the playthings of other people ... Once there is true integration among all the units of the Caribbean, and once all the vestiges of political, economic, cultural and psychological dependence and of racism have been removed from the Caribbean, then and only then can the Caribbean take its true place in Latin America and the New World".

But the immediate future in the West Indies can only be a hard struggle against poverty and unemployment, which are the depressing picture everywhere in the region. With half the population at school and few jobs to offer when they leave school, it is not surprising that there is instability and unrest. Jamaica has its bauxite and Trinidad its oil, but the islands are predominantly agricultural and the labourer's reward very small. The newest industry is tourism but its psychological effects can be disastrous. The islands in the sun

are beginning to show that they will not settle for earning a few dollars as the winter playground for North America. They too want their place in the sun.

A journey round the West Indies is a study of unity in diversity. The pattern of society has a sameness about it in each place and yet each place is so different. The ecclesiastical pattern too is diverse. One island may be predominantly Anglican, another almost entirely Roman Catholic. The Methodists in one island may be one of the strongest Churches, in another only a small minority. Not until last year was the Anglican Church in Barbados disestablished, after being the State-supported Church for several centuries. And the religious pattern is still further diversified by the large Hindu and Muslim communities in Trinidad and Guyana. Both countries since independence have introduced Hindu and Muslim public holidays and the Trinidad national anthem contains the line "Here every creed and race find an equal place".

The visitor from Europe, and possibly even from North America, would be struck by the fact that churches are so well attended and so little has changed. The full gospel in its Victorian version seems to have survived in colonial isolation. It has been said that the West Indian does not resist change - he does not believe in it! But the isolation is now fast disappearing and the Churches, which have been described by one West Indian politician as "the last relics of colonialism" are having to change in a changing society. This is not popular with those schooled in traditional Anglo-Catholicism, or authentic Wesleyanism, or the once rigid rules of Rome. And there is a long history of rivalry and antagonism between the denominations to live down - all that should not have been done has been done. Vatican II was the turning point, because it affected the attitude of West Indian Anglicanism as well as Roman Catholicism to ecumenical co-operation, and these are the two largest Christian bodies in the region. When those who had attacked each other from their pulpits appeared together at united services for the first time only a few years ago, the shock was considerable. But West Indian Christianity then began to take on a new look and its former divisive influence in West Indian society began to be seen.

Today the centuries-old barriers are beginning to break down as Christians of all kinds learn to know one another, to trust one another and even to like one another. The West Indian Churches are not "younger Churches", which may appear as alien elements in society. They are as indigenous as the society in which they stand and which they have done much to mould, but they are a generation behind the changes which have already taken place in that society. So it is a welcome sign that almost everywhere in the region now there are small Councils of Churches, which usually include in their membership both Anglicans and Roman Catholics. They have set themselves the task of working together for the unity and development of their countries. They are weak as yet, because joint action still has only a limited appeal to church leaders. They can hardly be strong until denominational finance committees have been converted to the principle of joint action.

But although the churches are well filled, it would be interesting to know what proportion of the multitude of youth are really touched by the Churches. One of the significant events in the Trinidad "February Revolution" was the occupation by militant students of the Roman Catholic Cathedral in Port-of-Spain - an unbelievable outrage

to many. This was claimed as a protest against the institutional church - there is nothing official in the world today which commands respect because "all office is corrupted, all power exploitation, all sanctity fraud. The true and universal meaning of 'black power' is the power of the dispossessed to break through this conspiracy of fraud and deceit". And one radical publication justified the protest on the grounds that "the Church is the most guilty of destroying black consciousness in the Caribbean. By preaching submission to inhuman conditions, it killed the spirit of rebellion in the majority of black people and taught them to accept and rationalize their slavery - at times even to idealize it. Blacks surrendered their manhood, dignity and character ... Not only did the established Churches in Trinidad prop up the capitalist structure, but they joined with the Law and the emerging white-black middle classes in campaigning against all that was African in the Creole consciousness ... When the Black Power demonstrators invaded the Cathedral, they had symbolically begun the reversal in consciousness which our society, including the Church itself sorely needs. The desire to humiliate, mock and reduce, was the most lucid expression of a sense of inner value that this society has ever had. It showed the black man's need to liberate himself from white values, which the Church, in contradiction to the example of Christ, propounded in black worlds of exploitation".

The fact that the Churches of the West Indies are so old established and so traditional in their thinking means that they have become essentially part of the society which they helped to create - the society which now by the very logic of events is in the process of change. This is their problem and unfortunately they continue to bear true witness in so many ways to their metropolitan origins. At a conference of Anglican youth recently in Guyana they were asked the question: If the Church has in fact worked itself into a cul-de-sac in the history of the West Indies because of the role it has played over the centuries, can young people in the Church reverse the process at this late stage? It is a good question but it would be foolish to try to answer it at this stage; and it is perhaps only the West Indian version of a question which applies to the Church at large. The Church as an institution in society can hardly fail to be uncomfortable in a time when the society in which it has institutionalised itself is in the process of radical change. Most pay lip service to the idea of the renewal of the Church, but for some it means a real revolution in the Church's understanding of the Gospel, for others a simple re-organization of the old institution. Renewal is eagerly awaited by those who look for better days to come, and anxiously avoided by those who feel the better days have passed. It would be sad if the institutional Church should end up as a refuge for those who have a private war with history.

We have today a great gulf fixed between those who say the Gospel is chiefly concerned with personal salvation and those who act as though it were chiefly a matter of social service. But the Servant Church is also divided, because it is not quite clear about its terms of service. There is the inherited way of thinking of the Church as helping to alleviate the evils of society by dispensing charity to the poor and underprivileged - this makes it possible to remain a part of any sort of society. But there is a growing insistence that the Church must not just treat the symptoms but attack the diseases of society as well, and this involves revolutionary action - it must also mean forfeiting a place in "the establishment".

And two ways of social thinking lead to two approaches in ecumenism. The first starts with an institution and a place in society and thinks (long-term) of organic union and a new institution with a new place in society. The second sees no point in discussing outworn denominational divisions and dying institutions in a changing society, and ends up in social action. This "ecumenical gap" is only just appearing in the West Indian setting but it seems to be inescapable in the end.

For the Caribbean ecumenism had its official opening only in 1957, when a Caribbean consultation was held in Puerto Rico under the auspices of the International Missionary Council. The purpose of the consultation was "to make a beginning in contacts, fellowship and mutual exchange of experience and insights between the Christian forces in the Caribbean". The consultation succeeded in its purpose and ecumenical co-operation was set in motion. The firstfruits was the Caribbean Committee on Joint Christian Action (CCJCA), founded in 1959 with the immediate objective of drawing up an indigenous curriculum for Sunday Schools in the English-speaking Caribbean. Although the first task to be undertaken was in the field of Christian education, CCJCA deliberately avoided calling itself a Christian Education Committee, because it hoped to be the means of extending ecumenical co-operation into other fields of Christian action as well. This has worked out only to a very limited degree, but it must be acknowledged that the existence of CCJCA has had considerable influence on the broader development of ecumenism in the region. It has a membership of ten denominations in eleven countries, but this does not include the Anglican or Roman Catholic Churches. However, during the past ten years CCJCA has proceeded steadily with the production of Christian education material which is widely used throughout the Caribbean.

The Puerto Rico consultation recognised the many and apparently intractable problems of family life in the Caribbean, where the illegitimacy rate is very high, and recommended an intensive effort to build a ministry to families. From 1960 to 1963 the International Missionary Council sent their Family Life consultants on several visits to the Caribbean, which culminated in the holding of a Seminar on Christian Home and Family Life in Antigua in 1964. The Report of this Seminar, published under the title "Sex, Love and Marriage in the Caribbean", says "We had no difficulty in reaching agreement that the roots of the problem we were studying lie in slavery", and maintains that, while Christian marriage is generally accepted as the desirable ideal, "as a result of certain deeply ingrained attitudes and practices, continuing from the days of slavery, the people have been unable to respond to Christian teaching and to put their ideals into practice". The Antigua Seminar appealed to the National Council of Churches in the USA for help to carry out a five-year programme of seminars which would train leaders to work in their local communities. This programme has now been completed and a large number of leaders has been trained. The question now is how that leadership can be most profitably used, because many have experienced a good deal of frustration when they returned home from the seminars. An Anglican priest from the Diocese of Antigua and his wife have been trained in the USA as Pastoral and Marriage Counsellors and arrived in Jamaica early this year to set up a Family Guidance Centre in Kingston and to act as Christian Home and Family Life consultants and co-ordinators for the whole region. The first task is to win the Churches to a fuller commitment to future programmes and to encourage and stimulate those already trained to lead these programmes. It has been noted

that in the past, where there has also been some measure of government support, programmes have been more successful.

The most impressive example of ecumenical co-operation in the Caribbean is the United Theological College of the West Indies (UTCWI) in Jamaica. It is the result of a union between three colleges, Calabar College (Baptist, founded in 1843), St. Peter's College (Anglican Diocese of Jamaica) and the Union Theological Seminary, Kingston (Congregationalist, Disciples of Christ, Methodist, Moravian, Presbyterian). A Survey ("The Christian Ministry in Latin America and the Caribbean") conducted by the International Missionary Council in 1961 had recommended the establishment of a faculty of theology and the relocation of the three colleges on a common site near the University campus. In 1964 this recommendation became a reality when an Instrument of Agreement was signed to establish the UTCWI on a site next to the University. The Evangelical Lutheran Church in Guyana also signed the Instrument with those Churches represented in the three colleges. With generous assistance from the Theological Education Fund of the WCC the new United College was built and has the distinction of being representative of more Christian communions than any other known colleges of its kind. The Roman Catholic Seminary in Jamaica has decided to rebuild next door to the UTCWI, so that ministerial training in Jamaica will benefit from an even wider ecumenism.

St. Peter's College, Jamaica, has now become part of UTCWI, but Codrington College, Barbados, which serves the other seven dioceses of the Province, has now become a problem child. On the grounds of expense, isolation and lack of ecumenical contact, the Provincial Commission on Theological Education recommended that Codrington College should be closed. This recommendation was accepted at a special meeting of Provincial Synod in May this year and a decision was taken to close the College by 1972. The future of the College buildings and the future training of ordinands from the Southern and Eastern Caribbean is now under discussion. Two ecumenical centres for ministerial training in the Caribbean would be the ideal, the second located in Trinidad, where the Roman Catholics have their main centre not far from the St. Augustine campus of the University. But this could hardly be justified at present owing to the small number of candidates for the ministry, all of whom could be accommodated at UTCWI, and owing to the fact that all the other non-Roman Catholic Churches except the Anglican are fully committed to sending all their students to UTCWI.

A very fruitful consultation on Theological Education was held in Jamaica last November which brought together representatives of eight seminaries, including those in Puerto Rico. The widest possible collaboration was agreed upon for the future through the setting up of an Association of Theological Colleges. It was also agreed, among other things, that UTCWI, Codrington College and the two Roman Catholic seminaries should work out a joint approach to the University on the introduction of a degree in theology. This has now been introduced.

"The average priest or minister", says the Report of a Conference on New Forms of Ministry held at UTCWI in 1967, "is expected to be an 'omnicompetent general practitioner' combining the functions of pastor, preacher, teacher, administrator, evangelist and community worker, often over a wide geographical area". And he has a large congregation to minister to - statistics prepared for the last Lambeth

Conference revealed that the number of lay people served by one Anglican priest in the Province of the West Indies is 3,885, which is 1,000 or so more than in any other part of the Anglican Communion. The biggest problem today for the ordained ministry is "role uncertainty" - what precisely they are there to do - but it is hardly felt in a situation like the West Indies where churches are full and ministers few. But the inherited Victorian superstructure cannot be maintained indefinitely, because it depends upon sufficient manpower in the form of priests and ministers being available. It is held up precariously at the moment with the help of a very considerable percentage of expatriates, but the changing attitudes in society and the small number of West Indians offering themselves for the ministry means that the superstructure will collapse in the end under its own weight and a new pattern is inevitable. The basic problem is of course not peculiar to the West Indies but the solution has to be found locally. There is every hope that all the West Indian Churches will work together now to discover the new role of the Christian ministry in West Indian society.

Both the Anglican and Methodist Churches in the West Indies have been built up from England with men and money. It is not surprising therefore that the two Churches should explore the possibility of reunion in line with the negotiations in England. A first step was taken in 1965 and conversations began. But it would be optimistic to think that reunion is any nearer as a result of them. A Report was published in 1967 containing a scheme for reunion similar to that proposed in England and it was hoped that this would be fully discussed at all levels throughout the area of the Anglican Province and the Methodist Conference. The hopes have not been fulfilled and the response has hardly been encouraging. Perhaps this was just another example of trying to apply the metropolitan pattern to an entirely different situation and it was doomed from the beginning. Nevertheless there has been one extremely important by-product of these conversations - the full participation of West Indian Anglicanism in ecumenical efforts. In this respect the conversations have played a significant role in the developing ecumenical life of the region.

In Jamaica last December members of the Anglican-Methodist Consultation met again but this time with representatives of the Moravian, Presbyterian and Roman Catholic Churches. The theme was covenanting for unity but the possibility emerged of definite steps being taken to bring the Caribbean Churches together in some form of regional association. The fragmentation of the region, a political and economic problem, is also a Church problem. It means for example that the Anglican Province appears as a number of dioceses trying to be self-sufficient rather than working as part of a whole region. Poverty of communications between the islands has in the past been the great hindrance to a regional outlook and to any effective regional organisation. But the situation today is rather different. Air communications are now extremely good, but they are also very expensive, so that a large meeting is quite possible but costs a small fortune - Trinidad is after all 1,000 miles from Jamaica. Nevertheless, the major denominations are all now organised on a regional basis, even though in some cases this may be only a loose association, and therefore to create some suitable regional structure for ecumenical co-operation between them should not be too difficult. In fact there is an inevitability about it if we consider the present political and economic developments.

This regional ecumenical structure would be for the English-speaking and probably Dutch-speaking areas. What of the rest of the

Caribbean, or rather where does the Caribbean fit? The Latin American regional organisation UNELAM (Provisional Commission for Evangelical Unity in Latin America) makes the Caribbean one of its regions, and when CCJCA was formed it became an autonomous section of the Latin American organisation for Christian Education (CELADEC). It was perhaps assumed then that regional ecumenical developments in the English-speaking Caribbean would automatically become part of the greater Latin American whole. The Roman Catholic Antilles Episcopal Conference, which is made up of the English- and Dutch-speaking dioceses, is part of the Latin American Episcopal Conference (CELAM). Anglicans have divided the Caribbean between a regional Council of North America and one of Latin America. The typical Anglican compromise is understandable, because the Caribbean does not really belong to either - with all its diversity it has a unity of its own which is only now beginning to appear. At a Caribbean consultation sponsored by UNELAM in Puerto Rico in June, at which there were English-, French- and Spanish-speaking representatives present, a recommendation was made to seek closer links between the Caribbean peoples and to explore the possibility of an all-inclusive Caribbean structure for ecumenical co-operation. It became clear in fact at this consultation that there is a Caribbean identity. Beneath the super-imposed Spanish, French, Dutch and English cultures, all European, is something else, something which is recognised immediately by the peoples of this region, whatever language they happen to speak. It is this identity which is now seeking self-expression. The way forward ecumenically therefore seems to be not the forming of a structural link between a regional English-speaking organisation and UNELAM, but for the ~~Churches~~ of the whole Caribbean to come together to assist this multi-racial, multi-lingual region to uncover its own culture and express its own identity.

The Jamaica Inter-Church meeting last December requested the Churches there represented to form an ecumenical Steering Committee, consisting of two members from each Church appointed on a regional basis, to work toward a regional Conference of Churches. This Steering Committee was set up this year and will meet in Jamaica in October with those working on ecumenical programmes in the region to plan the way to a regional structure. The latter could become a reality by the end of next year. The agenda will also include the planning of a SODEPAX consultation for the region in the near future.

The water that separates the islands and continental areas of the English-speaking Caribbean will presumably always make communication a major problem. Future progress towards the formation of a regional Conference of Churches, and indeed its continuing operation, depend very largely on the existence of a well organised communications network. There is still almost complete ignorance in the Churches of one island of what those in the next island are doing. Ecumenical meetings when they take place lose much of their impact, because there has been no organised means of disseminating news among the Churches. Plans have therefore been going ahead for a Caribbean Christian Communications Network, which will include an ecumenical newspaper for the whole area and a training, production and recording centre for radio and television. A first step was taken three months ago with the production of a monthly news service which is going out to all clergy and ministers and to newspapers and radio and television companies throughout the region. It has received a warm welcome. A complete feasibility study on the proposed Communications Network is at the moment being undertaken in Barbados, which has been selected as a suitable location for a regional communications centre. The

project has the blessing of WACC and it is hoped that financial assistance will be forthcoming from outside agencies when final plans are drawn up. Radio and television time for the Churches in the Caribbean is to be had for the asking and there is in fact a tremendous opportunity to assist secular development in the mass media.

The Report of the 1967 Conference on New Forms of Ministry says, "In the struggle for economic security and better living the Churches are popularly regarded as harmless relics of the past. Many individuals who have moved up in society through education and sound employment may retain their Church connexions, but are at heart agnostics. Such are to be found among the leaders of the West Indian nations, although their attitude to the Church may be one of politeness or even mild support in view of the part the Churches played in earlier days in the struggle for freedom, education and social justice. To be sure there are still committed Christian laymen who recognise what the Gospel can offer in nation building, but these are becoming an increasing minority and they lack Christian direction." The Caribbean Churches therefore face the challenge of a new society which may well write them off in their disunity as hindrances rather than helps in nation building. But they are moving towards a common purpose, and their contribution together to the new society could be considerable if they would face up to a real sociological understanding of the world they live in.

For some the old denominational dogmas are still not obsolete and so they find the new ecumenism difficult. They hold fast to the "letter that killeth". The Spirit must always be conceptualized in the letter but the letter is always human and fallible. It can become incredible and die of old age, and then the truth is not in it and the Spirit must find new forms. So it seems today. For others the old denominational dogmas are already incredible and so ecumenism comes easily. Love needs no theological definition and so we must work together for society and become a really caring Church. But to respond to every swing of the secular pendulum and to make social and political involvement the criterion of true faith is only to conceptualize another spirit. Does not the humanist the same? The old theology glorified God and made man a lot lower than the angels. The new theologies glorify man and make God and the angels irrelevant. And so it may be, as Jacques Ellul says, "that Christianity does not offer (and is not made to offer) a solution for social, political, economic problems (or even for moral or spiritual problems). God in Jesus Christ puts questions to us - questions about ourselves, our politics, our economy - and does not supply the answers; it is the Christian himself who must make answer." "Christ is the answer!" - but the answer is a question.

F.D. Chaplin
WCC Secretary for Inter-Church Relations
in the English-speaking Caribbean.

DIVISION OF WORLD MISSION AND EVANGELISM

Receipts and Payments for Operating Fund

Year ended December 31, 1969

(US Dollars)

Receipts

	<u>Total</u>
Contr. from Constituent Bodies (See PAGE 2)	254,108.95
Contr. from Special Sources	3,353.50
Miscellaneous and Interest	20,719.51
Allocation from DICARWS against expenses of DWME NY Office	12,500.00
	<u> </u>
Total Receipts	US \$ 290,681.96

Payments

	<u>New York</u>	<u>Geneva</u>	
Salaries, allowances, welfare	38,176.61	107,330.67	145,507.28
Rent and Housekeeping	9,431.67	5,429.91	14,861.58
Office expenses	3,594.80	13,736.36	17,331.16
Office equipment		2,683.18	2,683.18
Travel - staff		25,514.12	25,514.12
Committee Meeting Expenses		24,112.77	24,112.77
Printing, publications, promotion,			
Books	1,500.00	191.51	1,691.51
Translations		1,062.18	1,062.18
Audit	500.00		500.00
Miscellaneous and Unforseen	276.70	4,584.64	4,861.34
	<u> </u>	<u> </u>	<u> </u>
53,479.78	184,645.34	238,125.12	<u> </u>

Allocations

Ecumenical Press Service	1,000.00
C.C.I.A.	15,000.00
Dept of Finance and Administration	10,000.00
Reserve for Commission Meeting	10,000.00
	<u> </u>
Total Payments	274,125.12

Working Capital Fund

Balance as at January 1, 1969	89,371.78
Receipts in 1969 (as above)	290,681.96
Payments in 1969 (as above)	274,125.12
	<u> </u>
	16,556.84
Transfer to Special Fund to Combat Racism	105,928.62
	12,158.00
	<u> </u>
Balance as at December 31	93,770.62

(US \$)

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- 2 -

Contributions from Constituent Bodies for Operating Fund
as at 31st December, 1969

Argentina	-	Japan	775. --
Australia	1,115.55	Korea	-
Austria	100.93	Madagascar	303.03
Belgium	70.10	Malaysia	-
Brazil	-	Mexico	78.25
Burma	200. --	Near East	250. --
Canada	4,962. --	Netherlands	3,646.49
Ceylon	120. --	New Zealand	369.90
Chile	-	Pakistan, East	84. --
China	-	Pakistan, West	125. --
Cuba	-	Philippines	-
Denmark	2,493.80	Puerto Rico	-
Finland	215.12	Rhodesia	-
France	799.37	Sierra Leone	-
Germany	22,854.02	South Africa	209.74
Ghana	180. --	Sweden	8,299. --
Great Britain	24,037.87	Switzerland	4,672.90
Hong Kong	100. --	Thailand	180. --
India	1,000. --	U.S.A. *	176,346.35
Indonesia	200. --	Uruguay	110. --
Jamaica	70. --	Zambia	140.53
			<hr/>
			\$ 254,108.95
			<hr/>

* Breakdown of the U.S.A. Contributions:

AME Women's miss. soc.	50. --	Luth. Ch. America	14,013. --
AME Zion DHM	500. --	Mennonite Board	75. --
AME Zion Chr. Ed. Dept.	25. --	Methodist Ch.	53,000. --
American Baptists	8,600. --	Presb. Ch. US	23,164.35
Amer. Luth. Ch.	3,000. --	PECUSA	7,225. --
Ass. Bd. Madras	50. --	Ref. Ch. America	5,000. --
Amer. Leprosy miss.	500. --	7th Day Baptists	130. --
Ch. of the Brethren	1,000. --	Schwenkfelder Ch.	200. --
Chr. Ch. Disc. (UCMS)	4,102. --	UCBWM	12,000. --
Church of God	200. --	UPCUSA/COEMAR	42,112. --
Cumberland Presb.	230. --	UBHEA	25. --
Comm. on Chr. Lit.	25. --	Vellore CMCB	100. --
Friends Utd. Meetg.	250. --	YMCA	650. --
Japan ICU Found.	20. --	YWCA	100. --
			<hr/>
			\$ 176,346.35
			<hr/>

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WORLD COUNCIL OF CHURCHES

APPENDIX Q2

DWME Programme Accounts and Funds at 31st December 1969

(US Dollars)

	1969 Asking s	Opening Balance 1.1.69	Income	Transfers	Expenditure	Closing Balance 31.12.69
<u>Geneva Funds:</u>						
CLF Reviewing Cttee	5,000	-	-	7,212.36	7,212.36	-
Discretionary Fund	20,000	6,378.56	9,500.--	-	3,089.41	12,789.15
Exchange of Personnel	5,000	-	-	3,665.70	3,665.70	-
Study Centres	13,000	724.79	16,392.37	-	17,079.82	37.34
Study Centres Cons. Subs.	-	Dr. 48.09	820.46	-	795.86	23.49 Dr.
Urban Africa	15,000	-	10,428.38	10,301.75	20,537.48	192.65
Urban and Industrial Mission	37,000	-	43,403.--	10,862.75	48,765.75	5,500.--
Laymen Abroad in Mission	3,000	-	250.--	-	-	250.--
Church Studies	-	-	691.99	6,244.81	6,936.80	-
Res. Comm. Meetings	-	48,267.31	10,000.--	23,364.49	-	81,631.80
Healing Ministry Miss. of Church	-	1,401.86	-	-	1,401.86	-
Healing Ministry Consultation	-	2,138.62	-	-	2,138.62	-
Research Fund	-	3,656.53	-	-	-	3,656.53
RC Consultations) 5,000	750.--	-	-	-	750.--
Consult. Mission in 6 continents) 5,000	400.--	-	-	52.65	347.35
WSCF Training Conferences	5,000	-	-	5,000.--	5,000.--	-
Contin. Cttee Pacific Con. Ch.	6,500	-	2,565.26	3,146.51	5,711.77	-
Res. Travel 5th Assembly	3,000	-	67.78	3,000.--	-	3,067.78
Documentation Centre, Louvain	10,000	6,729.--	-	-	-	6,729.--
Islam in Africa	9,000	2,737.21	2,250.--	-	3,929.98	1,057.23
Diakonia Secretariat	3,000	-	462.21	2,537.79	3,000.--	-
Joint Action for Mission	5,000	3,536.84	2,500.--	-	3,555.42	2,481.42
Evangelism	12,500	1,937.--	5,944.05	-	1,392.06	6,488.99
AACC	30,000	125.--	53,501.96	1,884.71	55,511.67	-
CH & FL Africa	10,000	11,514.49	11,547.80	-	8,294.82	14,767.47
CCJP	-	-	-	2,458.02	2,458.02	-
EACC	36,500	-	22,278.40	13,000.--	35,278.40	-
Publications & Research Pamphlets	-	7,571.80	-	-	480.--	7,091.80
Carnahan Fund	-	7,679.50	2,476.28	-	1,127.24	9,028.54
Undesignated Fund	-	113,942.33	135,246.92	Dr.102,013.17	260.--	146,916.08

BALANCE IN FANGELLS INCIDES SW. FR. 7,864.83 FROM FLINT LEGACY.

Balance in Urban Africa is earmarked Egypt - Middle East.

\$3,500 COEMAR Latin America
\$1,000 COEMAR Bangalore

Notes: Ballistic in Uzban and Industrial Missions is earmarked \$ 500 contributed

(Fr. 1,346,285.40)

241, 131.48 352, 729.13 279, 307.95 \$ 314, 552.66 Hotel Alli Programme Funds at 31.12.69

Christian Home & Fan. Life

total Geneva, Tufts 264,740.88 236,150.45 343,143.09 314,552.66

6,300 6,600.--- 2,412.50 - - 2,682.36 6,330.14
Orthodox Staff Member

Assumptions 1.1.69 Income Transfers Expenditure 31.12.69

SARASWATI

2. DWMF/24

APPENDIX Q3

(US DOLLARS)

CONTRIBUTIONS TO DWME 1969 WORK

<u>Country</u>	<u>Operating</u>	<u>Programme</u>	<u>TEF</u>	<u>CLF</u>	<u>CMC</u>	<u>CCJP</u>	<u>Other</u>	<u>Totals</u>
Argentina								
Australia	1,116	4,009	2,790	2,618				10,533
Austria	101							101
Belgium	70	49						119
Brazil								
Burma	200		200	100				500
Canada	4,962	27,916	10,000	24,552	7,418	1,508	6,750	83,106
Ceylon	120							120
Chile								
Cuba								
Denmark	2,494		3,395	1,340	3,017	401		10,647
EACC		8,500						8,500
Finland	215		1,000	1,000				2,215
France	799							871
Germany	22,854	98,589	154,645		34,068	2,067		312,223
Ghana	180							180
Great Britain	24,038	2,738	21,630	60,886	3,770	1,504		114,566
Flint Legacy		419						419
Hong Kong	100							100
India	1,000							1,000
Indonesia	200							200
Jamaica	70							70
Japan	775			1,090				1,865
Korea								
Madagascar	303							303
Malaysia								
Mexico	78							78
Near East	250							250
Netherlands	3,646	21,618	19,000	55,540		1,112		100,916
New Zealand	370	5,574	2,233	2,233	2,233			12,643
East Pakistan	84							84
West Pakistan	125							125
Philippines		5,000						5,000
Puerto Rico								
Rhodesia								
Sierra Leone								

Robbins Strong
2nd November, 1970
DWME 70/74

* TEF Africa Fund

1911

Country	Operating	Programme	TEF	CIF	CMC	COJP	Other	Totals
South Africa	210	8,299	4,825	12,000	6,577	5,000	641	210
Switzerland	37,342	4,673	2,449	12,000	6,577	7,009	117	37,342
Thailand	142	180	176,346	147,701	420,553	179,500	91,053	10,700
U.S.A.	110	110	176,346	147,701	420,553	179,500	91,053	10,700
Trinidad	110	110	176,346	147,701	420,553	179,500	91,053	10,700
Zambia	141	141	110	110	110	110	110	110
Individual	3,930	3,930	3,930	3,930	3,930	3,930	3,930	3,930
Totals	US \$ 254,109	329,387	648,456	338,356	153,568	18,122	46,700*	1,788,698

OPERATING BUDGET

Actual Expenditure for the nine months ending 30th September 1970
 (proportionate Budget figures in brackets)

	<u>US Dollars</u>		
	<u>Geneva</u>	<u>New York</u>	<u>Total</u>
Salaries and allowances	89,352	31,564	120,916
	(89,466)	(29,034)	(118,500)
Travel, staff	26,327		26,327
	(21,750)		(21,750)
Travel, committee members	3,240		3,240
	(7,500)		(7,500)
Printing, promotion & publications	110	1,125	1,235
	(1,219)	(1,181)	(2,400)
Office Expenses (PTT/Cyclostyle)	5,355	2,198	7,553
	(6,716)	(2,284)	(9,000)
Office supplies & equipment	1,952		1,952
	(1,725)		(1,725)
Translations	1,021		1,021
	(1,500)		(1,500)
Rent and Upkeep	3,936	5,321	9,257
	(4,856)	(8,269)	(13,125)
General Services, Geneva	4,656		4,656
	(4,500)		(4,500)
Accounting Services, Geneva	7,500		7,500
	(7,500)		(7,500)
Audit			
Contingencies & Miscellaneous	(394)		(394)
	5,142	270	5,412
	(5,766)	(590)	(6,356)
	148,591	40,478	189,069
Allocations to:	(152,498)	(41,752)	(194,250)
EPS	1,125		1,125
	(1,125)		(1,125)
CCIA	11,250		11,250
	(11,250)		(11,250)
Reserve for CWME Meeting	7,500		7,500
	(7,500)		(7,500)
	168,466	40,478	208,944
	(172,373)	(41,752)	(214,125)
<u>Less Allocation from DICARWS</u>			
	11,250		11,250
	(11,250)		(11,250)
	168,466	29,228	197,694
	(172,373)	(30,502)	(202,875)

1970 Contributions to the Operating Fund

<u>Country</u>	<u>1969</u>	<u>Received</u>	<u>Expected</u>	<u>Total 1970</u>
		<u>Oct 1 1970</u>		
		<u>\$</u>	<u>SFr</u>	<u>SFr</u>
Argentina				
Australia	1,115.55	19,106.15		19,106.15
Austria	100.93			
Belgium	70.10			
Brazil				
Burma	200.--			
Canada	4,962.--	13,723.73	9,895.73	23,619.46
Ceylon	120.--		5,136.--	5,136.--
Chile				
China				
Cuba				
Denmark	2,493.80		10,673.47	10,673.47
Finland	215.12		920.71	920.71
France	799.37		3,424.--	3,424.--
Germany	22,854.02	107,686.--		107,686.--
Ghana	180.--		770.--	770.--
Great Britain	24,037.87	51,360.--	51,360.--	102,720.--
Greece		1,420.15		1,420.15
Hong Kong	100.--		428.--	428.--
India	1,000.--		4,280.--	4,280.--
Indonesia	200.--	428.--		428.--
Jamaica	70.--		299.60	299.60
Japan	775.--		3,317.--	3,317.--
Korea				
Madagascar	303.03			
*Malaysia				
Mexico	78.25			
Near East	250.--		1,070.--	1,070.--
Netherlands	3,646.49	17,196.66		17,196.66
New Zealand	369.90	19,117.75		19,117.75
Pakistan E.	84.--	359.52		359.52
*Pakistan W.	125.--			
Philippines			877.40	877.40
Puerto Rico				
Rhodesia				
Sierra Leone				
South Africa	209.74	1,799.55		1,799.55
Sweden	8,299.--	35,519.72		35,519.72
Switzerland	4,672.90	20,000.--		20,000.--
Thailand	180.--			
U.S.A.	176,346.35	393,325.50	331,040.10	724,365.60
Uruguay	110.--			
Zambia	140.53	601.45		601.45
S. Francs	(1,087,586.30)	682,521.58	422,614.61	1,105,136.19
US \$	254,108.95	(159,467.--)	(98,742.--)	(258,209.--)

*Contributions now confirmed

1970 USA Contributions to the Operating Fund

in U.S. \$

<u>Board</u>	<u>1969</u>	<u>Received Oct 1 1970</u>	<u>Expected</u>	<u>Total 1970</u>
AME Wom.Mis.	50.--			
AME Zion DHM	500.--			
AME Zion Ch.Ed.	25.--			
American Baptists	8,600.--	6,450.--	2,150.--	8,600.--
American Luth. Ch.	3,000.--	3,000.--		3,000.--
Ass. Bd. Madras	50.--	50.--		50.--
Am. Leprosy Mis.	500.--	500.--		500.--
Church of Brethren	1,000.--	1,000.--		1,000.--
Disciples	4,102.--		4,102.--	4,102.--
Church of God	200.--		200.--	200.--
Cumb. Presb.	230.--		230.--	230.--
Comm. Xn. Lit.	25.--	50.--		50.--
Friends Utd. Meeting	250.--	125.--	150.--	275.--
Japan ICU	20.--	20.--		20.--
Luth. Ch. America	14,013.--		14,013.--	14,013.--
Mennonite Board	75.--			
Utd. Methodist	53,000.--	26,540.--	26,540.--	53,080.--
Presb. Ch. US	23,164.35	15,259.30	8,000.--	23,259.30
PECUSA	7,225.--	2,625.--	875.--	3,500.--
Ref. Ch. America	5,000.--		5,000.--	5,000.--
7th Day Baptist	130.--		140.--	140.--
Schwenkfelder	200.--			
UCBWM	12,000.--	6,000.--	6,000.--	12,000.--
UPUSA	42,112.--	30,166.68	9,833.32	40,000.--
UBHEA	25.--	12.50	12.50	25.--
Vellore	100.--	100.--		100.--
YMCA	650.--			
YWCA	100.--		100.--	100.--
US \$	<u>176,346.35</u>	<u>91,898.48</u>	<u>77,345.82</u>	<u>169,244.30</u>
S.Francs	754,762.38	393,325.50	331.040.10	724,365.69

APPENDIX Q6

1970 DWME PROGRAMME ASKINGS AS OF SEPTEMBER 30, in Swiss Francs

	<u>Opening Balance</u>	<u>Contributions</u>	<u>Expenditure</u>	<u>debit</u>	<u>Balance</u>
					<u>credit</u>
1	Church Studies (\$1,250)		3,478.81	18,335.52	14,857.52
2	Study Centres, gen (\$4,500)	159.81	191,316.12	141,325.80	50,150.13
3	Consultations (\$10,000)	4,696.67	3,518.23	9,427.94	1,213.04
4	JAM (\$5,000)	10,620.46	9,095.88	6,420.43	13,295.46
5	Evangelism (\$10,000)	27,772.88	8,367.64	14,940.43	21,200.09
6	UIM (\$52,000)	24,364.55	570,655.74	493,823.75	101,196.54
7	Discretionary Fd. (\$20,000)	54,737.57	20,907.80	3,973.98	71,671.39
8	Exch. of Personnel (\$5,000)			2,140.88	6,420.88
9	Ec. Sh. Personnel (\$10,000)		6,420.88		
10	Rural Mission (\$7,500)			7,233.90	7,233.90
11	Caribbean Sec. (\$12,000)	23,381.13	14,023.63	29,183.36	8,221.40
12	Orthodox (\$7,000)	27,093.88		27,847.55	754.55
13	CCJP (\$24,300)		60,093.37	74,286.33	14,192.96
14	CH & FL (\$10,000)	63,204.78	13,696.88	48,841.45	31,059.33
15	Laymen Abroad (\$2,000)	1,070.88	1,070.88		2,140.88
16	WACC (\$2,500)			1,070.88	
17	Islam in Africa (\$3,500)	4,524.95	12,840.88	9,320.36	8,044.59
18	Diakoria (\$5,000)		2,077.25	12,936.88	9,858.75
19	Racism (\$25,000)		18,350.50	107,000.88	88,649.50
20	AACC (\$25,000)		65,554.02	65,554.02	
21	EACC (\$36,000)		77,896.88	77,896.88	
22	PCC (\$6,500)		2,354.88	25,158.91	22,804.91
23	UNELAM (\$5,500)		4,280.88	17,120.88	12,840.88
24	Reserve 5th Assembly (\$3,000)	13,130.09			13,130.09
25	Research Fund	15,649.97			13,937.97
26	Res. Commission Meeting	349,384.08	32,100.88	1,712.88	381,484.08
27	Doc. Centre, Louvain	28,800.12		21,400.88	7,400.12
28	Research Pamphlets	30,352.90	15.14		30,368.04
29	Carnahan Fund	38,642.15	10,559.44	4,280.88	44,921.59
30	Undesignated	628,800.12	325,762.41	29,250.88	925,313.23

OPERATING BUDGET 1971

US \$

1971

	<u>1969 actual</u>	<u>1970 forcast</u>	<u>Geneva</u>	<u>New York ($\frac{1}{2}$ year)</u>	<u>Total</u>
Salaries & Allowances	145,507.28	164,712*	164,000*	17,072	181,072*
Gen. Services, Rent, House- keeping	14,861.58	16,425	16,100+	750	16,850
Office Expenses	17,331.16	16,850	16,800x	1,575	18,375
Office Equipment	2,683.18	2,600	3,000		3,000
Travel, staff	25,514.12	32,700	32,000		32,000
Committee Meeting	24,112.77	14,000	15,000		15,000
Printing, Publ. Promotion	1,691.51	1,700	250	750	1,000
Translation	1,062.18	1,600	1,500		1,500
Audit	500.--	525		262	262
Miscellaneous	4,861.34	10,000	8,291	250	8,541
	<u>238,125.12</u>	<u>261,112</u>	<u>256,941</u>	<u>20,659</u>	<u>277,600</u>
EPS	1,000.--	1,500			1,500
CCIA	15,000.--	15,000			15,000
Department of F. and A.	10,000.--	10,000			10,000
Reserve Commission Meetings	10,000.--	10,000			10,000
	<u>274,125.12</u>	<u>297,612</u>			<u>314,100</u>
<u>Less:</u> DICARWS Contribution NY Office	<u>12,500.--</u>	<u>15,000</u>			<u>10,000</u>
	<u>260,625.12</u>	<u>282,612</u>			<u>304,100</u>

* This includes expenses of Thomas Wieser to be offset by a special contribution from NCCC/USA.

+ General Services:

Upkeep (17 rooms \times Fr 160 \times 12)	32,600
Translators (10 persons \times Fr 1,500) new	15,000
Library (10 persons \times Fr 1,500) new	15,000
Economat (17 rooms \times Fr 360) new	6,200
	<u>Fr 68,800 = US \$16,100</u>

x Office Expenses:

Cyclostyle	4,000
PTT	4,000
Mail and Telephone office (17 \times Fr 60 \times 12)	2,900
Personnel office (19 \times Fr 110 \times 12)	5,900
	<u>\$16,800</u>

1971 PROGRAMME ASKINGS

US\$

I PROGRAMMES OPERATED BY DWME STAFF:

Church Studies	1,000
Study Centres, General	4,000
Study Centres, Consultation	7,500
Consultations	10,000
Joint Action for Mission	4,000
Evangelism Activities	5,000
Urban/Industrial Mission	60,000
Rural/Agricultural Mission	5,000
Discretionary Fund	15,000
Exchange of Personnel	5,000
Ecumenical Sharing of Personnel	17,000
Institution Studies	12,000
	146,000

II PROGRAMMES INVOLVING SALARIES:

Caribbean Secretariat	12,000
Caribbean Assembly	5,000
Orthodox Staff Member	7,000
Committee on the Church and the Jewish People	25,700
	49,700

III PROGRAMMES OPERATED BY OTHER WCC DIVISIONS AND BODIES:

Islam in Africa	3,500
Diakonia	5,000
Racism	25,000
WACC	2,500
	36,000

IV ALLOCATIONS AND RESERVES:

Reserve 5th Assembly	3,000
	3,000

V REGIONAL SECRETARIATS:

AACC	25,000
EACC	30,000
Pacific Conference of Churches	6,500
PCC Assembly	2,500
UNELAM/ULAJE	9,000
	73,000

\$ 307,700

Deutscher Evangelischer
Missions-Rat

Eingegangen
24. MRZ. 1970
Erledigt:

2 Hamburg 13
Mittelweg 143

23. März 1970
Ho/mm

An die
Mitglieder des
Deutschen Ev. Missions-Rates

*P. Feuer
z. Post S. St. f. ypl.
verbütt. J. 1. als im upa
26. 3.*

Betr.: Protokoll der Sitzung des erweiterten Abteilungsausschusses der Abteilung für Weltmission und Evangelisation im Dezember 1969 in Genf

=====

Sehr verehrte Frau Ottmüller,
verehrte, liebe Brüder!

7. 1. 1970

Anbei erhalten Sie das Protokoll der letzten Sitzung des (erweiterten) Abteilungsausschusses der Abteilung für Weltmission und Evangelisation des Ökumenischen Rates der Kirchen, die im Dezember 1969 in Genf stattfand.

Der Ausschuß war "erweitert", weil ursprünglich eine Konferenz der vollen Kommission für Weltmission geplant war, die aber dann verschoben werden mußte; immerhin unterstreicht die Erweiterung des Ausschusses die Wichtigkeit gerade dieser Sitzung.

Sie werden in dem Protokoll vielleicht eine Reihe von Themen finden, die Sie besonders interessieren werden. Dariüber hinaus empfehle ich Ihnen die sorgfältige Lektüre des ganzen Protokolls, denn angesichts mancher Pauschalverurteilungen "Genfs" (wie sie in letzter Zeit vor allem durch Prof. Peter Beyerhaus erfolgt sind) scheint mir eine eigenständige Urteilsbildung aufgrund von Information aus erster Hand im DEMR besonders dringlich und nötig zu sein.

Mit herzlichen Grüßen

Ihr

Gerhard Jürgen am

Anlage

World Council of Churches

DIVISION OF WORLD MISSION AND EVANGELISM

Minutes of the

ENLARGED DIVISIONAL COMMITTEE MEETING

GENEVA

DECEMBER 8 - 16, 1969

CONFIDENTIAL

DWME/70/5

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- S Diakonia Desk

ATTENDANCE

Members of the Committee

Dr. Tracey K. Jones, jr. (Chairman)
Dr. Soritua A.E. Nababan (vice-Chairman)

Prof. Mikre Selassie G. Amanuel
Archbishop Antony of Minsk
Rev. Roelof Bakker
Rev. Holger Benettsson
Rt. Rev. Ban It Chiu
Dr. Gerhard Hoffman
Dr. T.E. Floyd Honey
Rev. Albert Isteero
Dr. Bernhard Krüger
Rev. James S. Lawson
Prof. H. Margull
Mr. Nicholas J. Maro
Rev. Jacques Maury
Dr. Patrocinio S. Ocampo
Dr. Jon L. Regier
Dr. Jacques Rossel
Rt. Rev. John W. Sadiq
Rev. Aharon Sapsezian
Dr. Arne Sovik
Dr. David M. Stowe
Rev. Edwin L. Taylor

Consultants

Dr. Donald Black
Dr. Alford Carleton
Rev. Frank Engel
Dr. Hans W. Florin
Dr. Charles Forman
Dr. G.P.H. Locher
Father Basil Meeking
Father Joseph Metzler
Dr. T. Watson Street
Father Benjamin Tonna

Specially Invited

Mrs. Anne-Marie Aagaard - Denmark
Rev. John Hurst Adams - USA
Miss Renée Béguin - United Bible Societies
Dr. Christian Berg - Germany
Dr. Plutarco Bonilla - Costa Rica
Rev. W.G.M. Brandful - Ghana
Rev. Jean-René Brutsch - Switzerland

Miss Julia Campos - Uruguay
Rev. Emilio Castro - Uruguay
Rt. Rev. David M. Goto - Japan
Rev. Richard Haller - Switzerland
Miss Maria Antonieta Hernandez - Mexico
Rev. Lale Ieremia - South Pacific
Rev. R. Jeffery - Britain
Dr. Philip A. Johnson - Britain
Rev. R. Elliott Kendall - Britain
Rev. Gerson Meyer - World Council of Christian Education
Dr. Herbert T. Neve - Lutheran World Federation
Archimandrite Antonios Romeos - Greece
Mr. McDonald September - Lutheran World Federation
Rev. John M. Snoek - Holland
Rt. Rev. A. Stanway - Tanzania
Rev. James Sutton - Britain
Rev. Rodger Talbot - Canada
Dr. W.A. Visser't Hooft - Honorary President of WCC
Dr. Thomas Wieser - USA
Dr. Glen Garfield Williams - General Secretary, Conference of European Churches

W.C.C. Staff

Dr. Eugene Carson Blake - General Secretary of WCC
Rev. Philip Potter - Director of DWME
Dr. Walter Cason - T.E.F.
Miss Inga-Brita Castrén - DWME
Rev. Hank Crane - DWME
Rev. David Chaplin - DWME, Caribbean
Dr. Shoki Coe - T.E.F.
Miss Mary Dewar - C.M.C.
Rev. Valdo Galland - DWME/DICARWS, New York
Rev. Anker Gjerding - DWME
Rev. Victor Hayward - Relationships with Christian Councils
Dr. Hakan Hellberg - C.M.C.
Rev. Dr. Albert H. van den Heuvel - Department of Communication
Dr. Walter Hollenweger - DWME
Dr. James F. Hopewell - Director, T.E.F.
Mr. Robert Huddleson - DICARWS
Rev. Graeme Jackson - DICARWS
Dr. Daisuke Kitagawa - DWME
Rev. Ernst Lange - Director, D.E.A.
Rev. Steven Mackie - DWME
Mr. James McGilvray - Director, C.M.C.
Rev. Bengt-Thure Molander - Diakonia Desk
Rev. Erik W. Nielson - T.E.F.
Dr. Leopoldo J. Niilus - Director, Commission of the Churches
on International Affairs
Mr. Frank Northam - Director, Finance
Mr. Sang J. Park - D.E.A./Y.D.
Mr. Charles G. Richards - Director, C.L.F.

Dr. Stanley Samartha - DWME

Rev. Werner Simpfendörfer - D.E.A./Education

Miss Frances Smith - Department of Communication

Rev. Robbins Strong - Associate Director, DWME

Dr. Lukas Vischer - Faith and Order

Father Anastasios Yannoulatos - DWME

(Some of the abovementioned staff members from other
WCC units that the DWME attended the meeting only for
some sessions)

I. OPENING

The Chairman opened the meeting with a short period of worship. The roll was called and apologies were noted. The General Secretary of the World Council of Churches welcomed the Committee.

The Chairman noted that in addition to members and Consultants of the Committee there were also specially invited persons. All were expected to participate fully in the meeting and its discussions. Only on occasions of formal voting would the vote be limited to the members of the Divisional Committee.

The timetable and agenda for the meeting were presented and accepted.

The minutes of the Divisional Committee in Odense, Denmark, November 26-30, 1968, and of the Executive Committee in Canterbury, England, August 4-9, 1969 were approved as an accurate report of the proceedings.

Rev. Philip Potter then presented his Director's Report (Appendix A). This was received with deep appreciation and after being discussed at several sessions was adopted and the Division encouraged to pursue its work along the lines outlined in the Report.

As the opening day of the meeting coincided with the 60th birthday of Bishop Lesslie Newbigin, the former Director of the Division, it was agreed to send him the following telegram:

"Enlarged Divisional Committee at first session wishes you happy birthday and many more years of mission - Jones, Potter."

The following cable from Bishop Newbigin was received in reply:

"Much gratitude every blessing enlarged meeting Philippians one three five - Newbigin."

II. ELEMENTS OF ENLARGED MEETING PROGRAMME

1. Morning Sessions on "Salvation Today"

Every morning the first period of $1\frac{1}{2}$ hours was spent on the subject "Salvation Today", the theme of the next CWME Commission meeting; in these sessions worship, presentation and general discussion were combined with music and slides. The plan was as follows:

Tuesday,
December 9 - Bible Study on Naaman by Dr. Walter Hollenweger.

Wednesday,
December 10 - Morning prayers by Rev. W. Simpfendorfer,

followed by discussion of the tape on "Salvation Today", prepared at the Consultation on the theme held at Canterbury. (The tape is available for use by local groups.)

Thursday,

December 11 - Morning prayers by Rev. B. Jeffery, followed by a panel on "Dialogue between Men of Living Faiths". The members of the panel were Kusho Lodioe (Buddhist), Prof. Ch. Tripathi (Hindu), Dr. Said Ramadan (Muslim) and Dr. W. Hollenweger (Christian) with Dr. S.J. Samartha as moderator.

Friday,

December 12 - Panel on "Salvation and Liberation in Latin America". Members of the panel were Miss H. Hernandez (Mexico), Rev. D. Chaplin (Caribbean), Dr. P. Bonilla (Costa Rica), Rev. A. Sapsezian (Brazil), Rev. E. Castro (Uruguay) and Miss J. Campos (Uruguay).

Saturday,

December 13 - "Salvation and Healing". Reading from the report of the first Tübingen Conference, The Healing Church was followed by a panel consisting of Mr. J. McGilvray, Miss M. Dewar and Dr. H. Hellberg, presenting the work of the Christian Medical Commission in the context of worship.

Monday,

December 15 - "Salvation in Orthodox Perspective", introduced through a meditation and slides by Professor N. Nissiotis.

These sessions provided a real encounter among participants and opened up many aspects of "Salvation Today". A special summary report, the "story" of these morning sessions is being published in "Study Encounter". It will be available for groups and provide the basis for further discussion.

2. Worship

In addition to morning worship and evening prayers, the Committee participated on Sunday, December 14, in a specially planned ecumenical service, led in several languages, with the parish of Montbrillant of the Church of Geneva. The Committee meeting was closed by a Communion Service, led by Bishop Sadiq.

3. Ways of Work

Much of the work of the Enlarged Meeting was done in five Working Groups. Each had seven sessions, after which their reports were dealt with in plenary session. These Working Groups were:

- A. Structure and Relationships, Committee on the Church and the Jewish People, Director's Report.
- B. Sponsored Agencies (Theological Education Fund, Christian Literature Fund, Christian Medical Commission).
- C. Mission and Development, Urban and Industrial Mission,

Mission in Changing Rural Areas, Racism.

- D. Role of Mission Agencies, Joint Action for Mission, Ecumenical Sharing of Personnel.
- E. Studies, Research Programme, Study Centres, Publications, Evangelism.

There were also five Regional Groups (Asia, Africa, Europe, North America, Latin America and the Caribbean) having two meetings each and reporting to the plenary.

III. ROLE OF MISSION AGENCIES

The question of the "Role of Mission Agencies" was introduced in plenary session by brief statements by Tracey Jones and Soritua Nababan. They spoke out of their own situation and against the background of preparatory documents: "The Role of Missionary Agencies", "Responses to the Questionnaire about the Role of Missionary Agencies" and the July 1969 issue of the International Review of Mission ("The Role of the Mission Agency").

In the presentations and the ensuing discussion in plenary the following points were made:

- (a) It is important that we take seriously the statements that we make in meetings such as this. Why is it so difficult to put our theory into practice? Is it necessary to have a rebellion before we move?
- (b) For every church the presence of Christians from another land, whether missionaries or laymen abroad is essential to the truth of the church.
- (c) It is important to find ways in which there can be a mature and mutual church to church relationship, not just of a church to a mission society of a church.
- (d) Mission agencies need to work to become dispensable and not indispensable. This is not just a matter of self-support.
- (e) The function of a mission agency today is to meet the human needs of the poor and the powerless. It must come to grips with the crisis in its own land. This may have priority for if we do not face it we may have nothing to share.
- (f) We need to be aware that Christianity and mission is not just wealth. We need to realize that we don't export something but that all of us are trying to find ways to let the total Body of Christ help us.
- (g) We have learned that churches will not die if missionaries are withdrawn. We need to be concerned about what happens to a church that cannot send missionaries.

At a later session, the Report of Working Group D on the "Role of Mission Agencies" (Appendix B) was discussed and after some suggested changes and corrections it was voted to receive sections I, II, and III and to adopt section IV.

IV. MMS AND USPG LETTER

The report on the discussion of the letter (Appendix C) from the Methodist Missionary Society and the United Society for the Propagation of the Gospel was read. After discussion in which it was indicated that this report plus the discussion in the Working Group and that in the Latin American Regional Group would be brought together, it was voted to receive the Report as follows:

The Committee welcomed the request from the Methodist Missionary Society and the United Society for the Propagation of the Gospel, asking for advice. This is one evidence that JAM (Joint Action for Mission) is being taken seriously, and that mission agencies are seeking help and counsel from the total world community. The Committee expressed its gratefulness that the MMS and USPG are planning this new step together. It was noted that this would also be discussed in the Latin American Regional Group. This proposal was most helpful as a concrete illustration in discussions on the Role of a Mission Agency.

The Committee suggests that in carrying on consultation with the MMS and USPG the points made in the statement on "Role of Mission Agencies", certain concrete suggestions made in the discussion, as well as the comments of the Latin American Regional Group be used.

V. MISSION AND DEVELOPMENT

The question of mission and development was treated in Working Group C. Its report was discussed in several plenaries, and after redrafting, the amended statement was adopted (Appendix D).

It was agreed that the statement should be transmitted to the General Secretary of the WCC and to the WCC World Consultation on Development to be held in January 1970, and be made available to member churches and to the press, with the understanding that it represents the consensus of the thinking of the DWME on Mission and Development at the time of the Enlarged Committee Meeting.

In discussing the subject, information was given on the perennial concern for development in the missionary movement. It is unfaithful to the history of the missionary movement to make sharp distinctions between mission and development as missions have played a vital role in the development of education, medical work and service institutions wherever they have gone. It was stressed that development always must be

seen in the light of the "six continents" approach, that is, in the context of one pluralistic world community. It was emphasized too, that underdevelopment is also a state of mind. It was suggested that in many cases it would perhaps be more appropriate to use the word "transformation" instead of the word development.

We are pressing beyond simple national and economic and political development, towards the realization of the new humanity in Jesus Christ.

Mr. C.I. Itty and some other members of the staff working group on Development and of Sodepax participated in the discussion.

VI. WCC PROGRAMME FOR THE COMBATTING OF RACISM

The report of the WCC Central Committee and its actions for the initiation of a programme for combatting racism was received and the Committee would like to make the following observations and recommendations in respect to the involvement of DWME in the implementation of this programme:

1. The Committee agrees that institutional racism is one of the most critical issues confronting Christians in this age. At the same time it is recognized that the strategies for dealing with the evil of white racism in particular, and of other forms of racism in general will need to vary from region to region. The current debate over strategies for the combatting of racism gives clear evidence that to be effective the WCC will have to concern itself with multiple strategies as it seeks to relate its programme to the situation of various continents and nations, as well as to the situation of any particular nation.
2. The Committee notes that the primary role of DWME in combatting the evil of racism is to give leadership to its constituency. Inasmuch as DWME is not a funding agency, the Committee notes with approval the request for contributions through its Programme Askings for the support of the WCC Secretariat on Racism as well as the decision to give from DWME reserve funds to the WCC Special Fund for Combatting Racism.

Since the principle role of DWME in this programme is the leadership it can give to its constituency, the Committee recommends that its Director:

- a) give high priority to this programme in staff planning.
- b) establish guide-lines for the use of staff time and energies, as well as budget resources, to indicate the importance DWME attaches to the programme.
- c) make progress reports regularly to the Executive Committee of DWME and a substantial report to the next meeting of the Divisional Committee.
- d) urge affiliated Councils to respond to the Programme

Asking for the support of the Racism Secretariat.

3. The Committee recommends that the Division call on its constituency to seriously examine their own life and work to the end of eliminating racism wherever it exists. Further the Committee urges the Division to accept the following guide-lines for itself and for its constituency:

A. Racism and Development Projects

- a) examine the policy governing the investment of funds of the churches and mission agencies to see:
 - whether their invested funds are in any way supporting power-structures (e.g. industries, business, nations, institutions, etc.) which discriminate against racial and ethnic groups;
 - whether their funds might possibly be invested so as to help correct the present economic imbalance between the dominant and oppressed groups.
- b) encourage churches and mission agencies throughout the world to undertake projects, experimental or otherwise, that provide opportunities for people of different ethnic or racial backgrounds to engage together in the task of community development, community organization, nation building, or development of a healthy society. Special attention should be given to the context of the rural mission, urban industrial mission, the training of the laity for Christian mission and service in and through their occupations, and the study of "Christians' Role in Changing Institutions".

B. Strategies of Education and Interpretation

- a) Scrutinize all missionary literature, audio-visual materials used to promote missionary causes, including missionaries' oral descriptions of the people and their cultures among whom they are serving (especially when they are on deputation while on furlough) to remove elements that perpetuate latent or overt racism.
- b) Include in the training and orientation of missionaries, domestic, or overseas, an intensive training for dealing with their own largely unconscious racial prejudices on the one hand, and those of otherwise decent-appearing Christians who are deeply prejudiced against people of other racial or ethnic background on the other hand. The training should also include an all-out effort to help the missionaries gain insight into the reality of structural and (1) institutional racism wherever it exists. Encourage similar orientation for Christian

(1) Structural racism refers to racism which is part of the operation and practice of the institutions of society, but is not part of its law or rules (industries, banks, schools, churches, and other institutions which give verbal assent to equality and justice, but whose performance is exclusive). Institutional racism refers to racism which is part of the policy, law, or rules of a nation or institution in a society deliberately designed to exclude certain groups on the basis of race.

laymen going overseas.

C. Strategies for Personnel

- a) Examine employment and placement policy of all personnel both at home and overseas to discover:
 - whether the present practices in any way foster, however unwittingly, structural racism;
 - whether missionary policy and practice might give substance to the widely held image of "foreign missionary" as a rich white man, mostly benevolent but not infrequently authoritarian and autocratic.
- b) Explore ways and means whereby Christians from among heretofore excluded racial groups, at home and overseas, be included in the policy-making bodies of mission (and ecumenical) agencies in sufficient numbers so as not to cause them to be inhibited or overwhelmed in the presence of their traditional benefactors who are in the numerical majority.

D. The Committee strongly urges the International Advisory Committee on Racism and the Executive Committee of the WCC to interpret the mandate of the WCC Special Fund Programme for Combating Racism as broadly as possible, giving particular attention to funding organizations of oppressed racial groups committed to radical social change. The Committee further urges that the Executive Committee include in the International Advisory Committee a majority of persons who are themselves victims of racism.

The Committee felt that the above is not meant for general publicity at the moment, but rather for self-examination, study and research, for instance among seminary and other students. We have to wait for deeds before publishing our words.

VII. URBAN AND INDUSTRIAL MISSION

The Committee discussed the paper prepared by Daisuke Kitagawa, "Where are we at?" - DWME/UIM 1969-1970 (Appendix E). Working Group C also studied other preparatory papers "Grant Application Form for UIM Experimental Project", and "Roles and Functions of the DWME/UIM Advisory Group and Secretariat". These can be obtained from the DWME.

In discussion, some constructive and some critical remarks were made:

- a) UIM is too far from the existing state of the local churches and at the same time not radical enough for the challenge facing the churches.
- b) UIM is creating para-church institutions with foreign money, foreign personnel, and uses disciplines and concepts that are too sophisticated for local congregations.

- c) The general philosophy of UIM presupposes existence of Christian communities that are committed to evangelism.
- d) UIM desk should review its experiments, examining how far the on-going programmes influence the local churches.
- e) How can the UIM programme be developed to further Joint Action for Mission and strengthen the local churches?

Strong appreciation was also expressed for what has come from the UIM desk and what it has meant for the thinking and action of the churches.

Staff gave assurance of its continuous struggle with the points mentioned above. The intention of the UIM Desk as contained in documents presented to the Committee is to encourage local groups to stand as far as possible on their own feet and to encourage local initiative for every project they undertake.

UIM has been seriously trying to regionalize its operations. After discussion, the Committee voted to:

- 1) Approve of the direction in which the UIM Desk is moving as indicated in the documents, more especially the regionalization of its operation.
- 2) Urge that until such time as the AACC has determined how it staffs its Urban Africa Programme, the DWME/UIM Desk should find the best possible means for close co-operation with UIM operations at local, national and regional levels in Africa.

VIII. RURAL AND AGRICULTURAL MISSION

Working Group C had as a background document the paper "Towards New Forms of Mission in Changing Rural Areas", Progress Report since Canterbury 1969. (Appendix F). It was agreed that:

- a) An International consultation be held during 1970 to prepare terms of reference for the proposed advisory group (as approved by the Executive Committee at Canterbury) and to suggest lines of action for the staff. The Committee urges that the DWME staff collaborate with other relevant units of the WCC (e.g. Acts, DICARWS, Laity, Youth, Church and Society) and of the Roman Catholic Church in preparing for the said consultation.
- b) The officers of the Divisional Committee be authorized to appoint the Advisory Group from among those people whom the said consultation will nominate. The Advisory Group should include an adequate number of persons who are actually working at the grass root level.

IX. MISSION AND SERVICE AMONG SEAFARERS

At the recommendation of Working Group C, the DWME received the staff report on the International Consultation on Services to Seafarers, Rotterdam, August 24-28, 1969. ("Mission and Service Among Seafarers", Involvement of DWME 1969, Appendix G), and approved the following recommendations:

1. That an international and ecumenical association of Christian voluntary organizations specializing in services to seafarers be established.
2. That DWME participate in the process of formation of said organization, including a financial participation.
3. The proposal that, should such an organization be established, it be called "The International Christian Maritime Association".

In so doing the Committee noted the importance of the following:

- a) that seafarers themselves be adequately represented in the proposed ICMA;
- b) that there should be much closer co-operation than heretofore between agencies specializing in mission and ministry among seafarers and local churches situated in port cities; and
- c) that the ICMA and its constituent agencies address themselves to the issue of racism within the maritime industry, and instruct DWME staff that these concerns be effectively communicated to the Working Committee of the ICMA-in-formation.

X. ECUMENICAL SHARING OF PERSONNEL

The Committee received the following report of Working Group D on "Ecumenical Sharing of Personnel":

The group discussed the plan approved by the DWME Executive Committee, DICARWS and the Central Committee at Canterbury for the establishment of a joint DWME/DICARWS Committee on Ecumenical Sharing of Personnel (Appendix A of Canterbury Minutes).

A vital aspect of the total mission enterprise is the sharing of personnel between the church in one land and that in another. It was emphasized that:

- a) The whole programme should be in the closest co-operation with the Regional Conferences.
- b) Care should be taken not to duplicate what is being done in other places and by other bodies.
- c) The new Committee should not become primarily a central

operating body. It should seek to open new direct channels of relationships, bring to bear the thinking and advice of the world Christian community on existing channels, and provide a forum on the many questions involved in the sharing of personnel.

d) The new Committee should be constantly alert that the work does not get out of hand and grow to unmanageable proportions. It should concentrate on those things which are appropriate for a world body.

There was also discussion about the composition of the new Committee, giving guidance for the officers of the two divisions who will make proposals to the WCC Executive Committee.

XI. STUDIES

1. Research Programme

Father Anastasios Yannoulatos outlined the plans for his research programme which were discussed with interest (Appendix H). It was agreed that there was need for a pamphlet in English of approximately 100 pages surveying Orthodox Missions in the past and at present, although care should be taken that it does not duplicate existing materials.

2. Research Project of WCCE

The Working Group was asked to consider the research project of the World Council of Christian Education on "Christian Education Among People with an Animistic Background" (Appendix I). On the recommendation of the Working Group the Divisional Committee noted this initiative with interest and resolved:

- a) that the WCCE compile a survey of studies already done in the area of communicating the Gospel to people with an animistic background;
- b) that it consider whether the time is really ready for a consultation on this subject either on a regional or world basis;
- c) that the staff of DWME and of WCCE discuss the research project further.

3. Institution Studies

A brief presentation on the Institution Studies was given in relation to the paragraph in the Director's Report outlining the function of the Department on Studies in Mission and Evangelism. The lines on which task forces were developing in a number of areas were indicated.

A discussion then took place regarding the objectives of the study as given in the statement drawn up at Canterbury, viz.

"(a) to discover whether there are any general principles for determining how human institutions and institutional change are related to God's action in the world;

(b) to lay down directives, where feasible, for Christian participation in human institutions."

It was agreed that each of the task forces should be asked to clarify the specific objectives of their work. It was also agreed that further clarification was required on whether (a) or (b) above should be the primary emphasis in theological reflection on the empirical studies of specific institutions.

On the recommendation of the Working Group the Divisional Committee resolved:

- that the title of the study should be changed to "The Role of Christians within Changing Institutions (Studies on Humanization and Mission)".
- "Die Rolle der Christen im Wandel der Institutionen (Studien über Humanisierung und Mission)".
- "Le rôle des chrétiens dans l'évolution des institutions (Etudes sur humanisation et mission)".

4. Study on Dialogue between Men of Living Faiths

A. Ajaltoun Consultation on Dialogue

The plans for the Consultation on Dialogue between Men of living Faiths, March 16-25, 1970, to be held at Ajaltoun near Beirut were presented by Stanley Samartha (Appendix J). Attention was drawn to the elements of dialogue and devotion in the consultation programme, and also to the publication of Research Pamphlet No. 18, New Approaches to Men of Other Faiths, A Theological Discussion 1938-1968 by Carl E. Hallencreuz. An outline was given of the plan for a "post-Beirut Consultation" to be held in Switzerland from May 20-22, 1970, the main purpose being to reflect on the implications of the Ajaltoun Consultation for our confession of faith in Jesus Christ and for the content and practice of mission in a religiously pluralistic world.

The Divisional Committee warmly commended these plans, and also noted with great interest that, for the first time members had had an opportunity during the session on December 11 to have a brief experience of dialogue with men of other living faiths, when a Hindu, a Buddhist, a Christian and a Muslim scholar took part in a panel discussion.

B. Christian Study Centres

The question of the Christian Study Centres (Appendix K) was presented and a plan was outlined for a meeting of Study Centre Directors in 1971.

Working Group E noted that in addition to the plans for the three meetings mentioned above the concern for dialogue between men of living faiths was prominent in the plans for

the next meeting of the WCC Central Committee in January 1971 and in current thinking about future WCC structure.

The recommendation of the Working Committee of the Department on Studies in Mission and Evangelism, meeting in Canterbury August 1969, was noted, namely that "DWME be requested to explore the possibility of setting up one or two nuclei for advanced studies and research in the context of dialogue with men of other faiths".

On the recommendation of the Working Group that this earlier recommendation should be made specific and brought up to date, the Divisional Committee resolved:

- a) that, in order to communicate to the churches the results of such dialogue, divisional staff should consult with TEF - in the context of their new mandate, regarding the linking of the work of the Study Centres to theological institutions and other educational centres, and regarding the training and support of national personnel for the work of Study Centres;
- b) that TEF should also be reminded of the necessity of setting aside scholars at theological institutions and other academic centres for advanced study in the realm of living faiths (more theological scholars in India should know Sanskrit and more Japanese theologians should be experts in new Japanese religions);
- c) that a Team for Advanced Study in the field of dialogue between men of living faiths should be set up to begin its work in mid-1971 and to consist of up to 12 scholars of whom half would be related to Study Centres. The main purpose of this team (for which detailed proposals will be submitted to the next meeting of the Divisional Committee) will be to reflect critically on the practice and implications of dialogue between men of living faiths for the Church's task in a religiously and ideologically pluralist world.

In the discussion the question of dialogue with certain ideologies (e.g. atheism) was also raised. It was pointed out, that they were not excluded when thinking of work in this field, even if not included in this specific report.

5. World Studies of Churches in Mission

The members of the Working Group were able to read the galley proofs of Research Pamphlet No. 17 Can Churches be Compared?, which forms the report of the Panel which met in Selly Oak, Birmingham in April 1969 to study the complete series of World Studies of Churches in Mission. The Working Group welcomed the forthcoming publication of this pamphlet and made suggestions regarding the ways in which it might be used. On the recommendation of the Working Group which wished to draw attention to the theological implications of a pamphlet which they believe to be of considerable significance and notably in the area of pneumatology, the Divisional Committee resolved:

- a) that the pamphlet should be commended for study to the Faith and Order Commission;
- b) that the Theological Education Fund should be asked to commend the pamphlet to theological seminaries in different parts of the world and to include it together with the series of World Studies in their library programme;
- c) that the members of the Divisional Committee should be asked to commend the pamphlet to theological faculties with which they are in contact and to issue reviews of it in theological journals in their area;
- d) that in order to encourage debate on these issues critical comments on the pamphlet from different points of view should be sought for publication in IRM;
- e) that DWME seriously consider the implications of this pamphlet for its policy and practice, and that it urge mission agencies through the world to study the implications of the pamphlet and of the whole series of World Studies on Churches in Mission as they determine their policies and practices.

XII. EVANGELISM

The report on Evangelism from Working Group E was discussed in the Plenary, and some Comments were made.

This report closed with the following sentence "The question must also be faced (with its theological implications) that if it is only possible for Christians to witness and not for churches to evangelize, then no universal "strategy of evangelism can be devised".

An interesting discussion turned around this sentence. It was felt that it gave a one-sided impression that the WCC was not interested in evangelism. While "strategy" may not be the right word, the universal obligation to evangelize is upon all of us. We need to pay more attention to the fact that evangelization is going on and that people are seeking help. We should not seem to be ashamed of speaking to others and conveying the good news. We believe in both the obligation and the privilege of evangelism. Our problem is how to prepare churches and Christians to evangelize joyfully. After discussion it was decided to amend the report by deleting the closing sentence and adding a passage from the Canterbury "letter to the Churches" on the proclamation of the Gospel. Thus, the finally approved report reads:

Following a brief report by Walter Hollenweger, a discussion took place on the practical implications of the paragraph in the Director's report on "Helping the Churches in Evangelism". This discussion underlined the necessity of avoiding any static definition of evangelism. It stressed that widely differentiated ways and means must be used to point to Jesus Christ in different situations. The needs of a "post-literary" age must be met, as also the needs of those to whom the experience of

salvation cannot be conveyed in words. Means of communicating the Gospel are required which involve more than intellect, and are appropriate for churches working among illiterate peoples as well as for those in which oral tradition is predominant.

The Divisional Committee reaffirms the following affirmation in the Letter to Member Churches issued by the WCC Central Committee at Canterbury (Canterbury Central Committee Minutes pp 20-21).

"The proclamation of the Gospel is always the calling of the Church. But before Uppsala our perspectives had already been widened; mission, we had discovered, is not directed to a few continents only, it is God's mission to all six continents. It involves the whole life of all the churches in the whole world. It reminds of that they exist for others. The call to conversion remains central to the mission, enabling us to participate joyfully in God's purpose as He revealed it in Jesus Christ. At Uppsala we agreed that the frontiers of mission run through every area of society. We shall have to continue to struggle with the priorities in our missionary task as we seek to help men discover their true humanity as it is revealed in Christ. How is the biblical message of salvation to be understood and proclaimed in our day? How do we witness to men of other faiths and ideologies with respect and in humility and yet with firmness and clarity? Our ways of thinking may change; Christ our Saviour remains the same, the only way to the Father."

XIII. THEOLOGICAL EDUCATION FUND

The Report from Working Group B (Appendix L) on the report of Advisory Group on the future of the Theological Education Fund was presented. Some changes were approved. In the discussion it was noted that in the operations of the TEF due attention should be given to theological schools that are within a university structure. Care should also be taken to strengthen the interdependency of theological education and the churches in their daily life.

It was voted:

1. to thank the Advisory Group, and especially its chairman, Dr. W.A. Visser't Hooft for the creative and forward looking work that was done.
2. to thank Dr. James F. Hopewell, who will finish his work with the TEF at the end of its second Mandate, for the outstanding leadership he has given as Director and wish him well in his future work.
3. to approve the proposed mandate of the Theological Education Fund and the proposals for carrying it out (Appendix L) as embodying the principles and rationale for the operation of the TEF during a third phase and to recommend

to the Executive Committee of the WCC that it be adopted.

XIV. CHRISTIAN LITERATURE FUND

The Report from Working Group B on the "Christian Literature Fund" was discussed at length in a plenary, sent back for revision to the Working Group and again discussed in another plenary and approved (Appendix M). The following resolutions were passed:

1. That the DWME receive the Report of the Review Committee of the Christian Literature Fund and note the answers of the Working Group on Sponsored Agencies to the questions put at the Canterbury meeting of the DWME Executive Committee.
2. That the DWME express its thanks to the CLF Review Committee for the work done in its study of the operation of the Fund and in the preparation of the proposals for an Agency for Christian Literature Development (CLD);
3. That the DWME recommend to the Executive Committee of WCC that on behalf of the Central Committee it approve an agency for Christian Literature Development according to the Mandate.

Special appreciation was expressed to Bishop Stanway as chairman of the Review Committee and to Mr. Richards for his devotion and expertness in the field.

XV. CHRISTIAN MEDICAL COMMISSION

The presentation of the report from Working Group B on the Christian Medical Commission was preceded by worship prepared by the CMC staff in which they presented the issues the churches face in the field of health.

The report of the CMC was then discussed and received (Appendix N). It dealt with the prolonging of Stage One of the CMC's mandate for one additional year before making definitive proposals for Stage Two of the mandate. This has been proposed because of the discussion about Roman Catholic co-operation and because of rethinking about the implications of funding in Stage Two.

The Committee recommended that the operation of Stage One of the Christian Medical Commission's mandate be extended for one additional year (June 1971-72) and that DWME seek financial support for this at the present rate, namely \$165,000, with the understanding that the Christian Medical Commission will, at its next annual meeting in 1970, define its proposals and programme requests for Stage Two of the mandate.

The Committee welcomed the expressed desire of the Roman Catholic representatives that immediate steps be taken to explore the possibility of full Roman Catholic participation in the Commission to become effective in 1971.

To further this possibility, it is recommended that, concurrently with DICARWS, the Rev. Alan A. Brash, Rev. Philip A. Potter, Dr. Martin Scheel and Mr. James C. McGilvray be appointed members of the Exploratory Committee with the expectation that the Secretariat for Promoting Christian Unity will appoint a similar number of members.

The Committee also agreed, that in the event that action is required prior to the next meeting of the CWME that the Executive Committee of DWME be empowered to act.

XVI. STRUCTURES (CWME-DWME)

The Committee discussed the place of the CWME and DWME within the structure of the WCC based on the Director's Statement and on a progress report of the work of the WCC Structure Committee. The question of National Councils and their "double relationship", in some cases, to the WCC (both as Councils in association with the WCC and, as affiliated Councils of CWME) was considered. The function of the CWME was seen primarily as a consultative body; it is important however, to recognize that it provides an ecumenical contact for groups which could not otherwise be related directly to the WCC.

After a thorough discussion the Divisional Committee approved the following statement on the CWME and DWME:

1. Commission on World Mission and Evangelism

- A. We support the continuation of plans currently being prepared for the third meeting of the Commission, sometime in 1972, and we agree that the main subject material should be the results of the Salvation Today studies.
- B. a) We believe that the Commission should continue in existence and should meet with regularity.
b) We envisage it to be a consultative rather than an executive body, its administrative needs being taken care of by the DWME.
- C. We believe that the Commission should continue for the following reasons:
 - a) It provides the opportunity for churches, Mission Agencies and Councils concerned with Christian mission to meet together for prolonged reflection and consultation, freed entirely from executive and administrative consideration. A Commission meeting may be far more representative than a Divisional meeting and thus express the universal nature of Christian mission. A global gathering concentrating on mission and evangelism is of significance for the whole Church.
 - b) It makes possible the bringing together of individuals and groups which for a variety of reasons do not find it easy to be in direct association with or have membership in the World Council.

c) It provides the opportunity for representatives appointed by National Christian Councils and Councils of Churches to consult together on the missionary task.

2. Division of World Mission and Evangelism

On the role and place of the DWME within the WCC, the Committee approved the following:

We believe that the raison d'être of the DWME lies in the basis of the World Council itself which "is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit". As long as the World Council has as its basis the confession of Jesus Christ as God and Saviour, there must be a unit which keeps before and assists the churches in their God-given missionary and evangelistic task. That means it should help the churches and agencies in the understanding and communication of the Christian faith today to men of other faiths and ideologies and of none. This would involve the following tasks:

(a) The task of reflection on God's action in the world today and on the ways in which this action is hindered, hidden or made manifest in the life and outreach of the churches, in the witness and service of Christians, in their involvement in the life of society and in their encounter with men of other faiths and ideologies and of none.
(Studies in Mission and Evangelism).

(b) Helping the churches to understand and communicate the Gospel in critical interpretation of what happens using the results of studies and other activities in the life of the World Council, and inspiring the churches to discern and attempt new forms of mission
(Helping the Churches in Evangelism).

(c) Urging the churches in given areas to plan together and share their resources, giving constant attention to the net-work of co-operation through which churches and mission agencies in all parts of the world share their resources in money and personnel, seeking ways in which this can be done without any damage to the integrity of all concerned, and raising questions with churches and mission agencies about their participation in mission with the whole people of God in every place
(Joint Action for Mission).

(d) Initiating experimental programmes of a temporary character (e.g. Urban and Industrial Mission), or sponsored agencies on clearly defined concerns for limited periods (e.g. TEF, CLF and CMC).

It is recognized that these tasks would also be the concern of other units within the World Council. The closest co-operation should therefore be encouraged with these units. It is, however, our conviction that just as other units of the World Council would be principally

concerned with major emphases such as unity, renewal, social responsibility and service, so one unit should concentrate on mission and evangelism. It should also be the task of this unit to deepen the concern of all the other units of the WCC for mission and evangelism.

3. Relation of DWME to CWME

It was recommended that the present ambiguous constitutional relationship of the DWME to the CWME and to the Central Committee be clarified. The judgement of the Committee was that the DWME should be directly responsible to the Central Committee. This would include its programme, staffing and finance.

XVII. COMMITTEE ON THE CHURCH AND THE JEWISH PEOPLE

The Report of Working Group A on the "Committee on the Church and the Jewish People" was presented to the plenary.

Having considered the proposals of CCJP the Divisional Committee agreed to replace the existing functions by the following ones:

New Functions

1. To help the churches to a better understanding of Jews and Judaism and to stimulate discussion on issues which are fundamental to the relationship and witness between Christians and Jews;
2. to assist the churches, mission agencies and councils to consult with one another and to clarify their understanding of the nature and content of their witness to Jesus Christ in relation to the Jewish people;
3. to foster reconciliation between Christians and Jews and to further co-operation with them in the prevention of any form of racial or religious discrimination, and in the promotion of social justice and peace;
4. to encourage the production and circulation of appropriate literature on Christian-Jewish relationships;

Old Functions

1. To study the Jewish world in its various aspects in order to develop an effective programme to combat anti-Semitism and arouse Christian responsibility towards the Jews.
2. To carry on a discussion on those theological issues which are fundamental to the relationship between the Church and the Jews.
3. To further the Church's witness to the Jewish people by study and other appropriate means.
4. To stimulate actions with the purpose of enlisting local congregations in a ministry to the Jews in their parishes.
5. To foster the production and circulation of Christian literature for Jews appropriate for present-day needs, as well as literature for Christians to emphasize Christian responsibility towards the Jews.

New Functions

5. to urge the churches to study the theological implications of the continued existence of the Jewish people;
6. to co-operate with other units of the WCC in carrying out these functions.

Old Functions

6. To co-ordinate the Christian witness to the Jewish people so as to prevent overlapping of effort, provide for the effective occupation of neglected areas, and be a means of communication for the sharing of knowledge, experience and methods. For that purpose the Committee shall try to stimulate the creation of area committees (national or regional) and to co-operate with such committees already existing in different parts of the world.
7. To enlist the co-operation of missionary societies, of churches not affiliated to the World Council of Churches, and of other Christian agencies interested in service for the Jews.

As to the place of CCJP in the WCC structures, it was recognized that there are those who object to the CCJP being located in DWME, while others feel that this is precisely the right location. It was, however, considered that of the Functions now proposed Nos. 1 and 2 are clearly the concerns of DWME, Nos. 4, 5 and 6 are matters related also to other World Council units, while No. 3 is principally the concern of the General Secretariat and of units dealing with social justice, peace, the combatting of anti-semitism and racial discrimination.

When it came to more specific suggestions as to the location of CCJP in World Council structures, four possibilities were discussed:

- (1) An independent CCJP under the General Secretariat.
- (2) A department within some new division as yet undefined by the Structure Committee.
- (3) A department within the DWME.
- (4) An inter-divisional committee or secretariat, related both to DWME and to a new Division with some broader mandate; the staff executive to be related to the DWME.

As between these four, the Working Group was disposed to favour the fourth alternative.

Another possibility discussed was that in the course of deliberations on this problem it may emerge that rather than there being one entity, now the CCJP, there could be a Secretariat within DWME concerning itself solely with those aspects of the functions of CCJP which are clearly related

to DWME.

Other concerns such as development, race, justice etc. would be taken up by other units normally dealing with them.

As to finances, regret was expressed that the financial support of the CCJP has been so inadequate. Adequate support is urged and it is pointed out that the matter of financing must be considered along with the location of the Committee within the structure of the Council. (See Chapter XIX Finances, for action relating to the CCJP).

XVIII. PUBLICATIONS

The Plenary discussed the section on publications in the Report of Working Group E and received it as follows:

A. International Review of Mission

Mrs. Aagaard, as a member of the Editorial Board, presented a report on the IRM. The ensuing discussion focussed on the policy of the IRM as a non-official publication of the World Council of Churches. The Working Group took note of the proposal to set up a joint Editorial Office with the Ecumenical Review as a more practical way of handling the editing of the IRM, but wished to underline the need for the distinctive character of the IRM to be kept as a periodical serving mission in six continents.

B. Other Publications

Mr. Mackie reported on the publications of World Studies of Churches in Mission, of which the three final volumes would appear in 1970, and on the Research Pamphlets of which No. 17 and No. 18 will appear shortly. A general discussion followed on the publications of the Division and of the WCC as a whole. On the recommendation of the Working Group, the Divisional Committee resolved:

- a) that efforts should be made to issue publications in all the official languages and
- b) that the WCC Department on Communication be asked to explore what can be done (in co-operation with the NCC's) to make books or articles published in other language areas available in one of the official languages.

Discussion followed about the ways in which the recommendations might be implemented. They were addressed to the WCC as a whole, as it reconsidered its publications policy. They have budgetary implications. Dr. Blake indicated that the proper course would be for the Director to make suggestions regarding this to the Staff Executive Group which after discussion would pass them on to the Central Committee for action. It was pointed out that DWME already published some documents in several languages, including Spanish and Portuguese, but funds did not exist for the translation of books into these or other languages. Dr. Johnson, Executive Director

of the World Association for Christian Communication, suggested that WACC might be in a position to help DWME to make a survey of existing means of communication in different languages. It was also noted that the question of distribution was as important as that of translation. Referring to the paragraph in the Director's Report on Communication (Appendix I, page 14), it was stressed that it would be most helpful to have an extended letter from the Director giving the gist of discussion and decisions at the present Committee meeting, and that this would be more useful for purposes of communication than would the Minutes.

XIX. FINANCES

The Committee discussed the Report prepared by the Executive Committee acting as Finance Committee. In the discussion the question of the costs and role of the New York Office, was raised. It was pointed out, that the New York Office must be seen partly in a historical context and partly in terms of keeping in touch with the large North American constituency. The future of the New York Office will also have to be decided in the larger context of WCC structures. The question should be re-examined at the next Divisional meeting.

After discussion, the Divisional Committee took the following action:

1. 1969 Operating Budget (Appendices 0 and 0(a))

The Divisional Committee receives the report on the anticipated 1969 contributions from affiliated councils. notes that anticipated contribution income will probably reach at least US \$251,000; notes also that on the basis of 1968 experience, income from interest and special contributions will probably add about US \$20,000 on to this. expresses its satisfaction that income is thus expected to reach the budgeted amount of US \$271,000.

The Divisional Committee wishes to express its deep thanks to all those Councils and Societies who in response to the Odense Divisional Committee request have substantially increased their 1969 contribution to the Operating budget.

The Divisional Committee receives the October 31, 1969 statement of expenses, notes that expenses are within budget and that there are very good prospects that the 1969 Operating Budget will be closed without a deficit. further notes that in light of the additional expenses of the Enlarged Divisional Committee Meeting, the item in the budget for Committee Travel will be considerably overspent.

Recalling that the Odense Divisional Committee had authorized drawing up to \$10,000 from the Reserve for Commission Meetings for the Enlarged Meeting, it now agrees

that the expenses of the Enlarged Divisional Committee Meeting be charged to the Operating budget. It further agrees that when the 1969 Operating budget is finally closed, any surplus or deficit be added to or taken from the CWME Working Capital Fund.

2. 1969 Programme Funds (Appendix P)

The Divisional Committee receives the interim 1969 report on Programme Funds as of October 31, 1969 and recommends that when the 1969 accounts are closed the staff be authorized to transfer from "Undesignated" those funds necessary to cover the expenditure of any particular Programme Asking where the designated income falls short, with the understanding that this will not reduce the amount in "Undesignated" to below the previously agreed figure of US \$75,000, reporting the amounts transferred to the Executive Committee by mail.

3. 1970 Operating Budget (Appendix Q)

The Canterbury Executive Committee approved a 1970 Operating Budget, totalling US \$263,500 with the understanding that this could be revised upwards to US \$271,000 if necessary. Such action was also authorized by the Central Committee of the WCC.

It was agreed that a 1970 Operating Budget totalling US \$270,500 be adopted and that all Councils and Societies be urged to at least maintain their 1970 contribution at the 1969 level.

4. 1970 Programme Askings (Appendix R)

The Divisional Committee received the 1970 Programme Askings totalling US \$283,750 and agreed that this be adopted and recommended to Affiliated Councils and Societies for their support.

5. 1971 Budgets

In the event there should not be a meeting of the Divisional Committee in 1970, the Divisional Committee agreed to authorize the Executive Committee to approve a 1971 Operating Budget and 1971 Programme Askings.

6. Overall presentation 1969 Givings to DWME Work

The Divisional Committee welcomed the presentation of the total giving to DWME work in 1968 (Canterbury Minutes Appendix K) showing a total of \$1,747,265.61, and agreed that a similar report should be prepared for 1969.

7. CCJP Budget

The Divisional Committee noted that there was a deficit in the CCJP account for 1968 of SF 14,014.-- and that although

there has been additional income in 1969, there will be an anticipated 1969 deficit of approximately SFr 5,000---. It was recommended that at the end of 1969 funds be transferred from the Undesignated account in Programme Askings to cover the accumulated deficit.

The Divisional Committee recommended that beginning in 1970, and until there is further decision about the place of the CCJP in the WCC structure, the budget of the CCJP (\$24,300 in 1970) be included in the Programme Askings.

XX. STAFFING AND NOMINATIONS

It was voted to recommend to the Executive Committee of the WCC:

1. that subject to the approval of a new mandate for the Theological Education Fund, the Rev. Erik Nielsen be reappointed as from July 1, 1970 and nominated as Director for a period of five years.
2. That the Rev. Thomas Wieser be appointed for three years as from April 1, 1970 to co-ordinate the study on Salvation Today in preparation for the CWME assembly.
3. That Miss Jean Fraser be appointed as Editorial Assistant for IRM probably beginning April 1, 1970 for a period of one year, subject to renewal on a yearly basis.
4. That the appointment of the Rev. Hendrik van Andel by DICARWS for one year from January 1, 1970 to December 31, 1970 for assignment to work with the Committee on the Ecumenical Sharing of Personnel be recognized.
5. That one-half of the time of Miss Inga-Brita Castrén be assigned to work with the Committee on the Ecumenical Sharing of Personnel.
6. That Prof. Mikre Selassie Amanuel (Ethiopia) be appointed a member of the Committee of DWME.
7. That the Rev. Lale Ieremia (Western Samoa) be appointed a member of the Committee of DWME.
8. That the resignation of Mrs. Muriel Webb (USA) as a member of the Committee of DWME be regretfully accepted.
9. That Fr. Basil Meeking, Fr. Johannes Metzler and Fr. Benjamin Tonna be appointed Consultants to the Committee of DWME for one year.
10. That the Very Rev. Martin Sullivan be appointed to the Committee on the Church and the Jewish People.
11. That the Rev. W.R.Y. Marshall be appointed to the Committee on the Church and the Jewish People to take the place of J.E. Brown who has resigned.

12. That in agreement with DICARWS the Rev. Hans-Otto Hahn be appointed to the Christian Medical Commission to fill the place made vacant by the resignation of the Rev. Heinrich Diehl.
13. That the WCC Executive Committee authorize its officers to act on staffing nominations coming from the DWME Executive of officers following meetings of the TEF and the CMC.
14. That the WCC Executive Committee be asked to authorize its officers to make appointments to the Christian Medical Commission when these have been proposed by the CMC and the officers of DWME.
15. It was also voted that the Executive Committee be authorized to make nominations for the new Committee of the TEF (by mail vote if necessary).
16. That the Executive Committee be authorized, after appropriate consultation to nominate the members of the Christian Literature Development Committee (by mail vote if necessary).

XXI. DIAKONIA DESK

The Committee heard a short report about the Diakonia Desk, by the Rev. B.-T. Molander (Appendix S). There was a suggestion that a Committee might be appointed to help him in his work.

XXII. ECUMENICAL CHURCH LOAN FUND (ECLOF)

Mr. B. Fitzsimons gave a brief report on the work of ECLOF. It was noted that at present there are about 20 committees related to ECLOF in different parts of the world with four more in the process of formation. It was pointed out that the Fund finances projects taking into account the needs of people in particular cultural situations, and that it is exploring the possibilities of loans for development purposes.

XXIII. REGIONAL GROUPS' REPORTS

The Regional Groups on Africa, Asia, Europe, Latin America and North America had two sessions allocated for their discussion and work.

In a plenary session, each group presented a report of the main issues of its discussions; these reports were discussed and received for further consideration and guide-lines for the staff in its work.

In the plenary discussion the following points were stressed by the different regional groups:

1. AFRICA

The discussion had been limited to two major concerns for

the churches in Africa today as they seek to find the meaning of their life together and the nature of their common mission:

A. The African Independent Church Movements and the relationships between these movements and the traditional churches in Africa and beyond Africa.

The admission of the Kimbanguist Church into the fellowship of the World Council of Churches has raised a whole series of pressing questions as these churches and movements seek to establish fruitful relationships with churches representing older historical traditions:

1. How does the ecumenical movement develop a style of life and communication which really reflects the diversity of life styles of all those who want to participate in it, including such churches as the Kimbanguist Church?
2. How can a church such as this participate in the ecumenical movement, without having the integrity of its own experience, forms of ministry, etc. corrupted by the development of a wrong kind of dependence on resources from outside its own circle, whether these be material resources or the resources of imported models and personnel?
3. How can the traditional churches become more sensitive to the spiritual gifts and charisma which are being developed in the independent church movements?
4. How can the traditional churches and these new churches and movements be encouraged to look together at those weaknesses within their own life which encourage continuing schism and frustrate renewal?
5. How can the independent churches in Africa be encouraged to participate fully in local, national and regional conciliar expressions of the ecumenical movement?

Some specific recommendations were made in respect to these questions:

1. The hope is expressed that the new AACC General Committee will vigorously press for the implementation of the recommendations approved by the AACC Assembly at Abidjan in respect to the criteria to be considered for the admission of member churches, as well as in respect to the establishment of a secretariat within the AACC for relationships with the independent churches and movements. We would further urge mission and service agencies outside of Africa to give careful study to the report of the section of the Abidjan Assembly which deals with relationships with these movements.
2. To strengthen relationships with the Kimbanguist Church we would urge the staff of DWME and its sponsored agencies to discuss with the leadership of the Kimbanguist Church in consultation with the general secretary of the Congo Protestant Council, those areas in which the life and mission

of this church can be strengthened, relationships with other Christians developed, and the contribution of this church to the whole ecumenical movement encouraged. Particular attention should be given to co-operation in the field of leadership training, and particularly theological education.

B. The relations between churches in Africa and Mission agencies with which they have been historically associated.

In the general discussion it was noted that there is still in many churches in Africa some confusion as to what their autonomy means in relation to the churches and mission agencies to whom they are historically related. A truly autonomous church should be one that is enabled to face in full freedom its own problems and establish its own priorities for mission, as well as its own relationships with other churches. Relations that remain narrowly bilateral, dependent upon the traditional flow of money and personnel from one mission agency, often create such a degree of dependence in the receiving church that it can not manifest its own freedom, or find its own identity, as a church within a certain country and for a particular people. Some churches in Africa are seeking to assert their freedom from bilateral relationships by establishing new relationships with other churches and mission agencies abroad. There is the real danger that the quality and fruits of such relationships would be no different from the traditional bilateral ones, if the same sense of dependence is maintained, and the traditional inherited identities not challenged.

The churches in Africa must find their own vital life and their common mission in relation to each other, as well as in relation to churches in other continents. No one church or tradition can be the unique bearer of the mission of Christ, even within the geographical area for which it has traditionally accepted responsibility.

For many of the churches in Africa to find their own integrity and freedom as churches they must:

1. Be willing to press the mission (and service) agencies to whom they have been historically related, in any one region or nation, to consult together with them ecumenically in order to take the decisions together by which the churches in that region or nation can manifest their unity in mission, establish the common priorities for that mission, and elaborate their own structures for the carrying out of these priorities.
2. Recognize the power that is inherent in their own situation as churches, and act ecumenically on the consciousness of this power - whether it be the power of their own experience of salvation, the gifts of the Spirit which are latent or actively at work in the life of the churches, or the power of the Holy Spirit who alone can lead the churches to the acceptance of new risks in the search for an authentic identity as churches in and for the people of that nation.

DWME is urged to act in close co-operation with the AACC

and national councils in Africa in promoting such consultations, and sharing their results with the total constituency of DWME.

In the plenary discussion, it was said that under some circumstances bilateral relationships may have value and be one way to implement the Mexico City resolution. It is, however, of greatest importance to recognize and follow the desire of the African churches in general to be freed from bi-lateral relationships. The comment also was made, that there exist two Africas today: the old and the new. Mission Agencies and missionaries often find themselves in the old Africa, to which young Africans, belonging to the new Africa, object.

2. ASIA:

The following were the main concerns which had been discussed in the Group:

A. Opportunity for Pacific Ministers to Serve Overseas (Referred to DWME by South Pacific Association of Theological Schools and the Pacific Conference of Churches): It was recommended that the question be referred to the Joint Committee on the Ecumenical Sharing of Personnel.

B. Asian Missionaries: The experimental pre-service orientation course planned by EACC and the proposed in-service orientation course under the auspices of the Council of Churches in Indonesia were noted with interest.

C. Theological Education: The need for continuing radical re-thinking of theological education was noted. A shift is taking place from the traditional patterns of theological education for the professional ministry to one which is faithful to the Gospel and more relevant to Asia today in relation to the total mission and ministry of the Church. In this connection it was noted that various Associations of Theological Schools, both national and regional, are now in existence both in Asia and the South Pacific thanks largely to the help of the TEF.

D. Role of DWME and its constituency in post-war reconstruction in Vietnam: The WCC sponsored a special consultation on Vietnam, in Paris, October 6 - 11, 1969, in which several persons representing the DWME participated. The consultation referred an important matter to DWME for further consideration. The pertinent part of the consultation report reads as follows:

- a) We must be concerned about the Vietnamese people both as people who have suffered under 25 years of war, and also as members of a community which has been fashioned by social, religious, and historical forces of which most of us have very little understanding and many of which are quite different from those many of us have known.
- b) We must be willing to work with all those with whom we share a common humanitarian concern.

- c) As we meet and work with members of the Buddhist and other religious communities, we shall find opportunities for an inter-faith dialogue based on mutual respect.
- d) As we have faced the question of working ecumenically in Vietnam, we have encountered a problem on which we would welcome the thinking and guidance especially of DWME, and which should be seriously considered by any Christian group undertaking work in Vietnam. We recognize that there exists in Vietnam a Christian community and are sorry that its representatives were unable to be with us. Our oneness with all those who confess the name of Christ demands that we seek seriously to work in love and respect with the churches that are there.

We do not want to see the proliferation of denominational patterns in Vietnam and regard it as imperative that outside denominational concerns should not impede the expression of the Gospel in Vietnamese forms. We are deeply aware that there are differing interpretations of the meaning of the Gospel affecting Christian approaches to witness and service, and that these differing approaches have both a disruptive and renewing effect on the life and structures of all our churches. We seek the guidance of the Holy Spirit in keeping together our concerns for the unity of Christ's Church and our faithfulness to the truth as God gives us to see it.

The group recommended, besides on-going staff discussion and study, involving Stanley Samartha within the Ecumenical Centre and on-going correspondence with EACC leadership, that,

1. DWME bring the above concerns to the attention of Christian groups outside Vietnam (e.g. North America, Europe, Japan) who are currently making plans for work in Vietnam after the cessation of hostilities and if possible to keep in constant touch with such groups.
2. DWME request EACC to seek the counsel of Christian groups in Vietnam for answers to the said question and advise on possible lines of action.
3. DWME seek to ensure, in consultation with the EACC, that any major discussion on the future of Vietnam take place in that country in full consultation with the churches and people of Vietnam, or that, if that be impracticable, it be preceded by adequate consultation with the churches and people of Vietnam.

E. Youth and Students' Revolt in Japan: There is a growing restlessness among the young generation, especially among those in the university world in Asia today. This situation has now become so critical in Japan that it is threatening not only the very existence of the university, but also the life and unity of the churches, notably the Kyodan and their related seminaries.

Issues are raised on the immediate context of 1970,

a special year for Japan vis-à-vis the mutual security pact between the USA and Japan and EXPO '70 which exhibits the tremendous economic prosperity of post-war Japan.

The churches in Japan are profoundly involved in these issues, because both the political stance and economic prosperity raise theological and moral issues of the highest order. The present critical confusion came about, not because of the lack of concern but because of the differences in method, the radical one being advocated by the radical students, both in the universities and seminaries, supported by the young pastors.

The issue posed is similar to those being raised by radical students and youth the world over. The Group urges that DWME convey to its constituency the urgency as well as the legitimacy of the moral and theological issues now being raised by youth, to take seriously what they are saying, and to make every effort to engage them in honest and open conversation on matters of common concern. It is of utmost importance that in developing strategy for the mission of the Church in the contemporary world there should be much more serious and responsible participation of Christian youth at all levels of the churches' corporate deliberation, planning and decision-making.

3. EUROPE

The European Group met only once. The following are the points discussed in that meeting:

A. The presence of many from the "third world" in Europe presents the churches with many opportunities. The following were noted:

Christians

- i. Through discussion with Christians from the "third world", Europeans can have a wider knowledge of the meaning of mission and learn what European churches look like to others.
- ii. Clergy from the third world can minister to the congregations and to immigrant churches in Europe. This may also help in the understanding of mission.
- iii. Immigrant Christian communities should be encouraged to develop their own life but also to contribute to the wider Christian community.

People of Other Faiths

- i. Throughout Europe there are now many opportunities for encounter and dialogue with men of other faiths. There is therefore a need for more Christians who are equipped for such dialogue. This is a concern of mission agencies.
- ii. There is a growing interest in Eastern religions (Yoga, Buddhism, Meditation, etc.) among Europeans. The churches need to be equipped to contribute Christian understanding to this interest.

- iii. Similarly there are many opportunities for informal Christian-Marxist dialogue.
- iv. Such forms of dialogue are best conducted not as formally organized dialogue but in an informal way arising out of normal daily encounter.

B. Young People: There is a growing demand for participation by young people. In many ways they are calling the churches back to true Christian discipleship. Their opinions should be listened to and they should be allowed to take a responsible place in the synods of the churches and the councils of the Ecumenical Movement.

C. Challenge to Mission and Unity: Presence of many from the "third world" and the criticisms of young people challenge the churches to be effective in mission and to achieve Christian Unity.

D. Home and Overseas Missions: It was noted that in many countries there is little contact between those agencies in the churches concerned with overseas mission and those concerned with home mission. The need for those concerned with home mission to be related to the DWME was seen as necessary for mission in six continents. In Britain in the new Department of Mission and Unity of the British Council of Churches the Committee on Mission brings together those concerned with various aspects of home mission and therefore makes possible a direct link through the British Council of Churches with the DWME. This may be possible elsewhere in Europe.

E. Development: A growing concern for development issues within the churches is noted. This needs to go further and may well require political action by the churches. It was asked:

1. That Missionary Agencies examine their investments in the light of the imbalance of trade agreements throughout the world.
2. That churches consider investing some of their capital in responsible projects in developing countries.

The Group had also heard a report by J. Rossel, the chairman of a C.E.C. Working Group on "The European churches and the churches in the other continents" and of the C.E.C. Consultation on "Sin, Repentance and Renewal".

4. LATIN AMERICA

The Group had discussed the following questions:

A. MMS and USPG letter (see Appendix C and Chapter IV). The Group welcomed the proposal as a new opportunity. Some questions were raised: a) why is this not planned in places where these two mission societies are already involved? b) Should the team of six be an international one, involving others than Britons? c) How would salaries be set?

B. Relationship of WCC to Latin America: The ecumenical maturity of the churches in Latin America should not be judged by their willingness to become members of the WCC. There is a growing understanding of the ecumenical mission of the church in Latin America.

The Latin American churches complain, that the WCC works with groups which are considered to be clandestine and ignores the church authorities. Many churches would be inclined to revise their policy if visited by WCC emissaries.

The official channels (i.e. Federation of Churches) are not always good means of communication. It is felt that the WCC is too much centred in the River Plata area of Latin America.

5. NORTH AMERICA

The following were the main issues and questions dealt with by the North American Regional Group:

A. Problem of Racism in the USA: At the request of the representatives from Europe and the Canadian churches, reports were made from the Division of Overseas Ministries and the Division of Christian Life and Mission as to what was taking place in the country.

B. The Church and the Jewish People: The question was raised as to how the Committee on the Church and the Jewish People should relate to the National Council of Churches. After some discussion as to the problem of the very delicate relationships among the National Council of Churches, the national Protestant denominations, and the Jewish community, it was agreed that the best contact between the WCC and the NCC would be with the Deputy General Secretary, Dr. David Hunter. It was also agreed that regardless of what the contacts in the United States within the Jewish community are, the General Secretary of the Synagogue Council should be kept informed.

As to the location of the Commission within the WCC, there was general agreement that it should not be located within the DWME.

C. North American-Caribbean Council of Churches: A consultation held with the Latin American Working Group came to the unanimous recommendation that there should not be established a North American-Caribbean Council of Churches.

D. The World Council of Churches New York Office: After substantial discussion there was unanimous agreement that the WCC should take the occasion of its restructuring to give serious consideration to the New York office. Though there were no judgments reached, the European members of the North American Working Group expressed amazement at the size of the office, and also raised a question as to whether the office did not tend to come between the Geneva staff and the United States churches and in so doing deprive the U.S. churches of more intimate contact with the World Council of Churches.

XXIV. WORDS OF APPRECIATION

The Committee records its deep appreciation for the services of Nan Robinson as Editorial Assistant of the International Review of Mission for thirteen months. During this brief period she did much to maintain the quality of the IRM and to continue the traditions of concern of mission for the life of man in society. She helped to sensitize the staff on the issues of development which was crowned by her editing of the last issue of the IRM on Mission and Development. She has been a good friend and colleague to both the executive and secretarial staff. We wish her every blessing as she resumes her academic work.

XXV. IN MEMORIAM

Dr. J.H. Oldham

Dr. Joseph Houldsworth Oldham was the man whose mind more than that of any other person shaped the Edinburgh World Missionary Conference of 1910 and several of the ecumenical movements which had their origin in that Conference. Having prepared the Edinburgh Conference since 1908 he succeeded, together with John R. Mott, in making it the point of departure for on-going co-operation of the missionary forces. When he was appointed as secretary of its Continuation Committee he became one of the first full time servants of an ecumenical body. He was the Dean of the ecumenical civil service which has grown so much in the last sixty years. He founded the International Review of Missions in 1912 and remained its editor until 1927. In 1921, when the International Missionary Council was formed, he became its secretary. His book Christianity and the Race Problem of 1924 opened the eyes of many Christians for the need to combat racism. In those years he also exerted a deep and constructive influence with regard to social justice and education in Africa.

In 1934 he became the spiritual engineer of the Life and Work movement and involved theological and lay thinkers of many churches in the preparation of the Oxford Conference on Church, Community and State in 1937. The plan to create a World Council of Churches was largely due to his initiative. When in 1938 he resigned as secretary of the IMC the ecumenical movement had taken definite shape and this was to a large extent due to his imagination and to his energy. It was fitting that at the very Assembly at which the integration of the IMC and the WCC took place, the Assembly at New Delhi in 1961, he was unanimously elected as Honorary President of the integrated World Council of Churches.

This leader who left such a deep imprint on the organization of the ecumenical movement was, however, in the first place a man of God and an original thinker. His Devotional Diary manifests that the deep source of his life was to be found in prayer and in the constant study of Holy Scripture. It is difficult to over-estimate the stimulus which he has given to men and women in all parts of the world through the

searching questions he raised in private conversation, in his contributions to the Christian News Letter and in other ways.

We thank God that this great leader was given to us at the very time when he was needed and hope to continue to learn from him and to be inspired by his example.

Bishop R.B. Manikam

This Enlarged Meeting of the Divisional Committee puts on record the memorable services rendered by the late Rajah B. Manikam to the course of the Ecumenical Movement, and in the particular, to the cause of the International Missionary Council with which this Division in the World Council of Churches is historically and integrally connected.

For many years he served the National Christian Council of India as one of its secretaries and later guided its affairs as its Executive Secretary. It was when he was serving in this way that he was invited jointly by the International Missionary Council and the World Council of Churches to become their "roving ambassador" in East Asian countries. This work he carried out with great success, and thus prepared the way for the establishment of the East Asia Christian Conference, the first such regional conference. It was during this period too that he edited Christianity and the Asian Revolution, which has remained a useful book of reference for the Christian enterprise in that part of the world.

After the integration of the International Missionary Council and the World Council of Churches in 1961, he was elected chairman of the World Council Committee on Relations with the National Councils.

Although immersed in ecumenical interests, he kept very close to his own Lutheran Church in India of which he became the first Indian bishop.

The Committee gives thanks to God for His choosing and asking Rajah Manikam for such a signal ministry to the Church in India and abroad.

XXVI. FUTURE MEETINGS

A. The next meeting of the Commission on World Mission and Evangelism:

The following proposals concerning the next Commission Meeting were accepted:

The Assembly should take place at the end of 1972, hopefully, and last for 12 days. It should be held in Asia. Places to be explored are Indonesia, Korea, Singapore, India and Australia. The Director reported that the theme of the Commission meeting "Salvation Today" is receiving a great deal

of interest in different parts of the world, and that in order to co-ordinate the thinking that is going on and to plan the meeting a full-time person will be appointed before long.

B. The next meeting of the DWME Committee:

It was agreed that the Executive Committee should meet in Geneva, November 9-14, 1970. By that time, proposals from the Structure Committee should be available for consideration. The DICARWS Committee will meet November 11-14. The Rev. Alan Brash, the new Director of DICARWS, was welcomed at this point to the meeting, and stated that joint discussions by the committees of the two Divisions would be most helpful.

N.B. After the Enlarged Committee Meeting was closed, it was agreed by the Chairman and vice-Chairman, that in light of the important issues it would be preferable that rather than a meeting of the Executive Committee, the full Divisional Committee should meet from November 9-14, 1970. Notice of this has been sent by the Director of the Division to all the members of the Committee.

XXVII. CLOSING ACTS

The Chairman thanked the members of the Committee, the consultants and those specially invited for their contribution to the meeting. The meeting was closed with a communion service, conducted by Bishop Sadiq, the chairman of the CWME.

DIRECTOR'S REPORT

INTRODUCTION

This enlarged meeting of the Divisional Committee is taking place just six years after the last meeting of the Commission in Mexico City. It was originally intended to hold the Commission meeting this year perhaps in Asia. But this proved impracticable because of the closeness to the Uppsala Assembly, the need for the new staff to get on with some of the tasks assigned to them, and the value of meeting at some strategic point between Assemblies when there can be some maximum impact which can contribute to the preparation for the next Assembly. There were also other more substantial reasons: The chosen theme, "Salvation Today", has proved to be so central to our mandate and so well received that time is needed to allow the many groups around the world to grapple with it and make their contribution to a world meeting. Moreover, our major concern, "The Word of God and the Living Faiths of Men" has become a dominant preoccupation of the ecumenical movement, but has not yet reached a point where it can be highlighted in an international assembly. The Commission meeting has, therefore, been postponed to a date and place which this Committee will decide during these days.

For these reasons it was felt that at this juncture we ought to have an enlarged Divisional Committee meeting to discuss the issues which the Division faces after eight years of the integration of the International Missionary Council and the World Council of Churches and six years after the first full meeting of the Commission; to make some important decisions, for example, on the Theological Education Fund, the Christian Literature Fund, and a new programme on the Church's mission in changing rural areas; and to consider urgent questions on the structure of the CWME/DWME in relation to the World Council, the member councils, the regional conferences, member churches of the World Council and non-member churches and groups.

ASPECTS OF THE HUMAN SITUATION

We must, however, see our work during these crowded days in the context of our world today in order to be sensitive to what God is calling us to say and to do in carrying out his mission to men. It is not possible in this report to give a full analysis of our human situation. I shall draw attention to two elements in this situation which are very evident and which have important implications for the Christian message and mission. I refer to the fact that we are living increasingly in one world in which all men are drawn closer together through rapid means of communication, through the mass media and through science and technology and yet a world which is religiously and culturally more pluralistic than ever. I refer also to the phenomenon of urbanisation which is concentrating the peoples of the world in vast numbers in relatively small areas called cities and yet which makes for loneliness

and a loss of social and cultural cohesion and of participation in decision making. These two elements in our human situation need to be described in more detail.

First is the reality of one yet pluralistic world community. There is no doubt that one of the great new facts of our time is the coming into history of millions of hitherto submerged people. These belong to the areas of the world which have usually been called mission lands - Asia, the Pacific, Africa, Latin America. This fact has been celebrated by the enlargement of the United Nations as a world forum. The news of the world can be heard in savannah, bush and jungle and can be seen on the television screen even while it is happening. Men desire and are sharing the same material things, though this varies widely between the rich and the poor within and between nations. Ours is a generation of rising expectations. Man everywhere is struggling to be liberated from all that has held him back from claiming his birthright as the master of creation which must be explored and exploited for his benefit and that of his fellows.

And yet, this very drawing together of men into one world community has also made possible the coming together of very varied conceptions of life and of human destiny, of ways of thinking, feeling and living. Man finds himself in a paradoxical situation. He seeks to free himself from ancient ideas and customs and from limiting natural and supernatural forces in order to take hold of his own destiny. But in the very process of secularisation and liberation he feels lost and without moorings and tends to rush back to embrace and impose old religious, social, political and ideological positions on himself and on others. Sociological studies have amply demonstrated this phenomenon. How else explain the growing nationalism, racism, tribalism and isolationism of our time? How else understand the vicious wars in Vietnam and Nigeria/Biafra, and the enforced one party states and ideological conformity in many countries East and West, North and South?

Moreover, this drawing together of peoples into one world is also bringing together various religious and cultural heritages. In the last two centuries, through the missionary movement, Christianity was planted in the lands of animistic or primal religions, Hinduism, Buddhism, Shintoism, Confucianism, Taoism and Islam. Christians struggled hard for the principle of religious liberty which would enable people to exercise their right as human beings to decide their religious allegiance without coercion of any kind. Of course, it was little realised that Christians had great advantages in this struggle - Western colonial and imperialist power behind them, together with the benefits they brought to those lands of a superior technological culture in education, medicine, agriculture, social services and funds. All these turned religious liberty to the favour of Christians. Thus they talked of "bringing" Christianity to the heathen, of education, medicine and social services as a preparation for the Gospel, of "confronting" peoples with the Gospel, etc. Today the situation has changed dramatically. Religious liberty now demands not confrontation but dialogue between men of different faiths and ideologies. The special privileges which Christians enjoyed have been and are being withdrawn from them. Primal religions, Hinduism, Buddhism, Judaism and Islam are not confined to certain areas of the world but are everywhere - among the immigrants in Europe and North

America, among the intellectuals, pop singers and hippies of the affluent, so-called Christian countries. It must also be noted that since the Communist Revolution in Russia Marxism has played an important role in promoting pluralism in other countries. Ideological orthodoxy is, however, no longer accepted either in communist or capitalist countries, in spite of the coercive power of propaganda and the police. Pluralism has become the hallmark of political, religious and cultural freedom. This pluralism has also become a factor within Christianity itself, though this is reluctantly recognised by many and is regarded with horror by others.

The other element is urbanisation. At the Uppsala Assembly, DWME presented a programme on "Mission in a World of Cities". A leaflet reproduced graphs and some facts and statistics of the situation. It said:

At the present time, mid 1968, the world has approximately 3,500 million people. More than 1,300 million, or about 38 per cent of these, are living in urban places. The urban population, however, has been growing at a rate that is nearly 3½ times the rate for the rural population. Between 1950 and 1968, the urban population nearly doubled in size - going from 694 million to 1,327 million - whereas the rural population increased only from 1,808 to 2,103 million. Thus, the proportion of the world's people who are urban rose from 28 per cent in 1950 to 38 per cent in 1968. If the recent trend continues, half the world's inhabitants will be urban by 1985.

It is interesting to note that of the 36 cities with a population of more than 2 million, 19 are in Asia (5 in China), Africa and Latin America. Urbanisation is stimulated or accompanied by rapid industrialisation which together have transformed the life of individuals and societies.

Urbanisation has opened out great possibilities for people with its concentration of material and cultural amenities, the freedom it fosters and the varied forms of human groupings it creates. Furthermore, it helps to bring about changes in rural areas through improved communication, the opening of markets, cultural facilities, etc.

It must be admitted, however, that urbanisation has in fact put the searchlight on the ideologies and traditional attitudes of our societies. On the one hand, it has provided the arena for the exercise of the Darwinian doctrine of the survival of the fittest. The very freedom it affords to people makes for rampant individualism and the philosophy of each man for himself and the devil take the hindmost (Dr. George Macleod of the Iona Community has remarked that this 18th century saying should be more correctly stated: "Each man for himself and the devil take the lot.") Those who cannot cope with the urban rat race are broken and left to rot, and this is particularly true of those who are excluded by the dominant group for reasons of race, tribe or caste. Urbanisation has created the mass society in which individualism is matched by the loneliness of the self-sufficient and the powerlessness of the excluded and the weak.

A further more menacing result of urbanisation is the growing loss of participation of people in decision making. Power tends to be exercised

by faceless men whose main preoccupations are increasing production, enlarging the boundaries of the city and pursuing wealth. Groups, like trade unions, are formed for protecting their own interests, while the interests of the whole community are hardly paramount.

Indeed, the tragedy is that cities are becoming more and more ungovernable, in spite of the incredible material and human resources available. It is an awesome thought that perhaps by the end of this century some 65 - 70% of the world's population will be urban.

The Church has from the beginning been planted in cities. Paul's missionary strategy was to work from the city centres of the Roman Empire. But very rapidly the parish structure was adopted and has since prevailed with hardly any of the flexible methods which Paul and his associates employed. The parish system has broken down and the Churches have become ghettos, largely bourgeois ghettos in the cities of the world, with little understanding of and less capacity for coping with the exciting but complex situation which is fascinating and baffling concerned minds.

RE-THINKING THE GOAL OF MISSION

I have said enough to indicate that the Christian mission is faced with vast opportunities but also with an excruciating challenge to re-think its whole approach and discover what God is doing in his world. The ecumenical movement has not been insensitive to the challenge. Within the fellowship of the World Council of Churches our studies, conferences, consultations, experiments and observations have led us to adopt certain emphases, such as a many-sided study of Man, the Unity of Mankind and the Unity of the Church, and the Future of Man in a science and technologically based society, as well as programmes on the Development of Peoples and on the eradication of racism. Our own Division has chosen as its main theme, for the next few years, "Salvation Today", understood in its biblical sense as liberation and healing within a dynamic perspective of both now and at the end of history. During these days we shall try each morning to come to grips with various aspects and understandings of this salvation. But my main purpose for describing these phenomena of one, yet pluralistic world, and urbanisation as a means for freer and richer community life, yet creating greater loneliness, helplessness and lack of participation, is that they provide a useful rationale for the work which this Division has been undertaking and which you are invited to review and further by your experience and wisdom.

It is also relevant to remind you of what has happened in the years since Mexico City. The Vatican Council declarations have been published and we would note particularly the Dogmatic Constitution on the Church ("Lumen Gentium", "The Light of the Nations"), the pastoral constitution on the Church in the Modern World ("Gaudium et Spes", "Joy and Hope"), and the Decree on the Missionary Activity of the Church ("Ad Gentes", "To the Nations"), all of which constitute a remarkable statement on mission in six continents. The World Conference on Church and Society dramatically raised far-reaching questions for the Church's witness in today's world. The Wheaton Conference of evangelicals on mission and the conferences on evangelism at Berlin and

in Singapore have reiterated the Edinburgh slogan of "the evangelisation of the world in this generation". The Kandy Consultation on Dialogue with Men of other Faiths has opened up new possibilities for a permanent concern of the missionary movement. The study on the Missionary Structure of the Congregation which produced its report, "The Church for Others", in 1967, has had a profound influence on the churches' attempt at self-understanding and renewal. The Uppsala Assembly was essentially a mission-oriented meeting, i.e. it was less concerned about the internal life and work of the churches and more about society and the Church's task of prophecy and service in the world which God loves. The consultation on Racism in May 1969 and the discussions which followed at the DWME Executive Committee and the World Council's Central Committee constituted a very pointed challenge on the credibility of the Christian faith and the Church as standing for one human family sharing a common life in diversity. The DWME has been deeply influenced by these events and activities.

What does all this mean for the Division which has as its aim "to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in him and be saved"? How is this classically expressed aim to be carried out in the light of our present situation of a secular and religiously pluralistic world? This question was very apparent at the Uppsala Assembly in Section II on "Renewal in Mission". Much has been made of the conflict between those who were jealous for the traditions of the missionary movement and those who were regarded as being seduced by secularisation and issues of social justice. The staff of DWME were accused of belonging to this latter group and of betraying the true heritage of the International Missionary Council.

In fact, the heritage of the IMC has always been to seek to express the Christian Gospel in terms of the missionary approach, i.e. in dialogue with the human situation. It is only right to remind you that at every major meeting from Edinburgh 1910 onwards there have been debates as to how this eternal Gospel can be proclaimed in such ways that men and women at any given time in history can really recognise it as Good News for themselves and for their time. Theological statement is dictated not by historic confessional stances of the churches but by mission. When the Ghana IMC Assembly declared the mission is Christ's and not ours it directed our attention to taking with radical seriousness what God is doing in the world he has created and which he loves. Thus on the analogy of the Word made flesh in Christ for the sake of God's mission we seek to discover how the Word of God can be given the flesh of our time that men may discern the grace and truth of God. And this is a thoroughly missionary task.

It is therefore not surprising that the study of the missionary structure of the congregation which was based on close and sustained observation of the context in which the Church is set became convinced that "today the fundamental question is much more that of true man and the dominant concern of the missionary congregation must therefore be to point to the humanity in Christ as the goal of mission." The goal towards which God is working was stated in another way: "The ultimate end of his mission is the establishment of Shalom (peace) and this involves the realization of all creation and its ultimate reconciliation and unity in Christ" ("The Church for Others", pp. 14, 78). The Uppsala Section II report put all this in words which have since been often quoted: "There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation which is a radical renewal of

the old and the invitation to men to grow up into their full humanity in the new man, Jesus Christ."

In the years 1965-1968 the Division also conducted a study on Conversion which received widespread attention. This study confirmed the indissoluble relationship between the response of faith to God and the turning of the whole self in commitment to God's purpose in the world - and that means turning to the neighbour in love and to creation for its fulfilment according to God's plan in his Kingdom.

THE CHURCH IN THE MISSION OF GOD

These various studies have emphasised the fact that the primary realities are God and His Kingdom and the world to which he sent his Son and the Holy Spirit. Only in this light can we see the place and purpose of the Church as existing like its Lord as the means and sign of God's presence and Kingdom. Therefore the Church must be like Christ himself the Church for others. It should not therefore be surprising if the Division has concentrated a great deal of its energies and thinking on the issue of the renewal of the Church in and for mission. And that includes the mission agencies, both home and overseas, which act on behalf of God's people in being the spearhead for participation in God's mission. During this meeting we shall be giving close attention to the role of mission agencies today and I hope we consider this role in terms of the challenges which God is posing for us today through the world. Of pertinent importance for the churches' missionary stance is the decision by the WCC Central Committee to carry out a programme to combat racism. Churches and mission agencies are committed to transcend racism and to help create communities in which men of all races can be at home, as well as to join in the struggle for justice with and on behalf of all those who are deprived and oppressed in society on account of their race. There are, however, serious questions as to whether the policies and actions of churches and mission agencies help or hinder the eradication of racism. This meeting will, we hope, outline a programme as part of the general World Council programme to combat racism.

For the past nearly fifteen years, the IMC and DWME have conducted a series of World Studies of Churches in Mission. Fifteen of these studies have been completed (three of them in Europe and North America), and by next year all the volumes will have been published. A panel of five persons has reviewed these studies and has come to some very interesting conclusions which are relevant for our understanding of the Church in mission. Each of the churches was quite distinctive and not a copy of other churches. Each was not static but in a dynamic process of change. The churches which showed the most evident signs of growth were those which were most closely related to their environment. I hope that churches and mission agencies will study the Research Pamphlet which will embody the results of these studies, because they pose fundamental questions about the Church as God's missionary instrument in the world with all its strengths and limitations.

I have so far mentioned the debate about the goal of mission and the expression of our evangelistic message, as also the place of the Church not

as the focus of mission but its agent. This debate continues in all our churches. But the debate goes further. I want to mention in particular two - the slogan "mission in six continents", and dialogue with men of other faiths.

MISSION - AND DEVELOPMENT - IN SIX CONTINENTS

It has often been claimed that "mission in six continents" was a conception which took shape as a result of the integration of the IMC and the WCC. I find, however, that J.H. Oldham - whose memory we celebrate during this meeting - in his first editorial in the International Review of Missions in 1912 had this to say:

In the Kingdom of God truth is apprehended, not by those who stand by as spectators, but by those who do and serve. The task of evangelizing the non-Christian world is most intimately related to that of meeting the unbelief and intellectual perplexity so widespread at the present time, and only by attempting both tasks together can the Church hope to accomplish either. The challenge is one that stirs the blood. It is a call to high spiritual adventure. There is force in the criticism often made by Orientals who are familiar with Western thought and life, that the Christian faith which seeks to propagate itself in the East is widely rejected, and is on its defence in the lands from which it comes. In such a situation the most daring course is the wisest. In boldly claiming the allegiance of every race and nation to Christ, in confronting all thought and all life with the Gospel, Christian faith will become aware of the depth and strength of its inner resources, and receive fresh confirmation of its truth. Its most convincing vindication will be its world-conquering power.

Twenty-five years after Edinburgh 1910 he wrote in the IRM:

The dividing-line between Christian and non-Christian countries is tending to disappear, and we have to accustom ourselves more and more to thinking of the one universal (though unhappily divided) Christian Church confronting a world which notwithstanding its differences is at one in the repudiation of the authority of the Christian revelation ...The battle is one and is joined along the whole world front. We are plainly at the opening of a new chapter in international missionary co-operation.

And yet at Uppsala and since there has been a curious battle between those who say mission is addressed to the two billion who have never heard the Gospel and those who claim that mission is to the three billion population of the world. The Division is accused of losing the sharpness of its missionary emphasis by directing its attention to both home and foreign mission. Certainly the programme of Urban and Industrial Mission, which has been going on for the past five years and which takes into its purview work in all six continents, has amply justified this emphasis. The eruption of the Black Power manifestations in the USA, the presence of thousands of people of other religions and cultures in Europe and North America, the

growing minority state of the churches in Europe and North America - all these raise very sharp questions for the churches and the ecumenical movement. Moreover, the experience of the Theological Education Fund is that the issues of theological education for mission in Asia, Africa, Latin America and the Pacific are precisely the issues posed for the theological institutions of the so-called Christian countries - institutions which have been exported to the continents of the modern missionary movement. The insights of the Christian Medical Commission on the healing ministry of the Church and on the necessity to shift the orientation of medical work from hospitals to the community and from healing the sick to the promotion of health apply equally to all continents and pose urgent questions about the Christian mission of health and salvation.

The ecumenical movement has now become seized with the urgency of Development and has launched appeals to the churches of the affluent countries to mobilise concern and resources for the development of the poor countries which constitute the continents of Asia, Africa and Latin America. Of course, the underdeveloped countries of the world are also the ones which have been the sphere of the Christian mission over the past few centuries. It can be rightly said that missions pioneered development in those countries through their preaching and teaching, and through schools, hospitals, agricultural and social work. A paper will be presented on Mission and Development and you will be invited to make some statement on the subject. But I want here to draw attention to a danger. The fact that development is conceived primarily in terms of the rich continents helping the poor might well reinforce and perpetuate the conception of mission in three continents. Unless the ecumenical movement can help the churches to see that development is not just an economic matter but involves the whole man and all men, as the Pope put it in his encyclical, Populorum Progressio (The Development of Peoples), development will be seen by the poor nations not as a new name for peace but as a new form of exploitation and subjection. If my description of the world situation has any validity and if the violent protests of students, workers and minority groups, especially the protest of Blacks against White Racism, are properly assessed, it becomes clear that the rich nations are morally and spiritually underdeveloped. Development, like mission, must be seen to be in six continents.

Last February the Division sponsored with the Divisions of Overseas Ministries and of Christian Life and Mission of the NCCUSA a consultation on mission in six continents. All present were intellectually convinced that this was a correct way of understanding mission. But it was also clear that the Home and Foreign Mission Board leaders found it difficult to understand each other. They talked a different language and had a different ethos from each other. And yet they recognised that they were dealing with common concerns. Not long after the challenge of the Black Manifesto affected both home and foreign missions and the crisis in the cities has drawn them closer together. But the difficulties experienced by our American friends are evident everywhere in Europe, North America and Australasia. How can the Division help most effectively in maintaining this necessary and potentially fruitful relationship between mission in the neighbourhood and to the ends of the earth?

DIALOGUE WITH MEN OF OTHER FAITHS

The other matter for debate is an old one indeed. It concerns the Christian mission among men of other faiths and ideologies. At the Edinburgh, Jerusalem and Tambaram World Missionary Conferences this was a main theme. Since 1955 there has been a special study on "The Word of God and the Living Faiths of Men". Several books and research pamphlets have been produced on the subject. At the Mexico City meeting of the Commission one section dealt with the theme: "Meeting with Men of Other Faiths". Some twenty study centres around the world have been conducting dialogues with men of other faiths and ideologies in the context of the rapid changes taking place in society. I have already mentioned the Kandy Consultation which focused attention on dialogue as the proper mode of the Christian relationship with all men and especially with men of other faiths and ideologies. The relationship of dialogue with proclamation has become a subject of controversy. In some quarters there is the suspicion that the uniqueness of the Christian faith may be sacrificed by this dialogue and that syncretism and humanism may be its result. It is therefore gratifying that we now have someone on the staff, Stanley Samartha, who in the next few years will be exploring the meaning of dialogue in the full integrity of Christian conviction while respecting the integrity of conviction of men of other faiths and ideologies. His plans will be outlined during this meeting and we shall have an opportunity of hearing men of other faiths speak of how they understand and live salvation. I may add here that other units of the World Council have been involved in this dialogue. The Commission on Faith and Order has sponsored with our Committee of the Churches and the Jewish People a study on the theological understanding of the relationship between the Church and the Jewish people, and has also conducted two consultations of Christian and Muslim scholars. The Department of Church and Society has facilitated dialogues between Christians and Marxists. This dialogue is lifting up many issues for the understanding of the Gospel and of the Church which can only contribute to a richer and more relevant witness to God's ultimate purpose for a pluralistic world.

JOINT ACTION FOR MISSION

I turn now to another major emphasis of the Division - Joint Action for Mission. Here again it is often assumed that this is a recent development, particularly since the Whitby meeting when the slogan "Partnership in Obedience" was given currency. In fact, when we re-read the volumes of the Edinburgh Conference sixty years ago we find that the missionary statesmen of the day were thinking not just of comity but of cooperation and unity. J.H. Oldham, as far back as 1935, asked whether the time had come for the mission agencies and the churches to "begin to look together at the total needs of a given area and to make all their work contributory to a common objective approved by all... What is required is a new habit of mind which thinks instinctively in terms not of a particular church or mission, but of the Christian enterprise as a whole in the area in question." You are aware of the three principles of Joint Action for Mission, viz.

- "a) Joint Survey. The churches in the area (together with the related mission agencies, where these are involved) survey the needs and opportunities confronting them and the total resources available.
- b) Joint Planning. The process of survey is followed by a consultation of the churches (and related mission bodies) aimed at securing real and effective redeployment of resources in the light of agreed goals.
- c) Joint Action. The findings of the consultation are implemented in definite action."

(Uppsala Work Book, p. 64)

I want to make a few quick comments on some of the dimensions of JAM and their implications for churches and mission agencies:

1) Joint Action for Mission is not just a device for carrying out mission. It is a call to practical and costly manifestation of the catholicity of the Church - the whole Church in the whole world with the whole Gospel to the whole man. Now missionary thinking has over the past hundred years pressed on the churches of Asia, Africa and Latin America the necessity for them to become self-governing, self-supporting and self-propagating. How is this obvious concern for the self-identity and integrity of the churches to be reconciled with the broader and more theological basis of the catholicity of and mutuality within the Church as the world-wide people of God? And what does this say to the policies and priorities of these churches and of the mission agencies? A test of this particular issue is the present joint action for mission in Dahomey by a team from nine reformed churches in Africa, the South Pacific and Europe working with the Methodist Church which hardly fulfils the criteria of being self-governing, self-supporting and self-propagating.

2) Joint Action for Mission is concerned not only with the catholicity of the Church but also with unity. It is a notorious fact that several schemes for Church Union have tended to be on the level of theological and ecclesiological discussion and little attention has been given to how the churches discussing union can already demonstrate their covenant relationship through joint action in mission and what this means for the structure of a United Church. This issue is being taken up with the Commission on Faith and Order, particularly at the Consultation on Church Union to be held next April at Limuru, Kenya.

3) The sponsored agencies of TEF, CLF and CMC and Urban and Industrial Mission are exercises in Joint Action for Mission. They have received the loyal and hearty support of churches and mission agencies. However, it must be asked whether these specialised activities have enabled the churches and mission agencies to re-think their total involvement in theological education, Christian literature, medical work and the pattern of life of the Church in urban situations? It may be argued that it is too early to expect the churches and agencies to undertake this re-assessment, but it is not too early to raise the question.

4) The study being undertaken by the Department of Studies in Mission and Evangelism on the Role of Christians in Changing Institutions might well include studies on "the structures by which the churches and agencies are at present engaged in mission and the channels of cooperation and communication between them". (Uppsala Report). It is to be hoped that at this meeting some suggestions might be made on how this can be effectively done.

5) At Uppsala it was stated that Joint Action for Mission seemed to take place mainly in a framework of 'newness', "either a new project in a changed social setting, or new in that it was an area in which the Gospel had not been preached." The report goes on to say with regret "that there has been little breakthrough in areas where relations are established, ties fixed." This Committee should give some guidance on how this situation can be challenged.

6) DICARWS and DWME have assumed a joint programme on Ecumenical Sharing of Personnel. This has been an old concern of the DWME both in terms of internationalisation of mission and of the preparation and orientation of missionaries. We shall have to take some action here about a joint Committee in order to spell out more fully than we did at Canterbury the specific functions of such a programme. But it is to be hoped that it will be seen as an important aspect of Joint Action for Mission. Certainly Inga-Brita Castrén, who will carry responsibility in our Division for this programme, will welcome your counsel.

7) Section II on 'Renewal in Mission' outlined some priority situations for mission today, i.e. centres of power, revolutionary movements, university and intellectual centres, rapid urbanisation and industrialisation, suburbia and rural areas, relations between developed and developing countries, and the churches themselves as an arena for mission. It also suggested criteria for evaluating missionary priorities and ways in which the people of God can be mobilised for mission today. How can these suggestions be used for furthering Joint Action for Mission and for enabling mission agencies to re-define their role today?

8) It must not be forgotten that in speaking of joint action for mission we are not referring simply to the churches and agencies as institutions, but to the whole people of God. The real test of our Christian obedience is the variety of ways in which Christians in different walks of life and working through secular institutions are able to act in mutual support towards the humanisation of these institutions and witness to the love and justice of God in prophetic service. The studies on the Role of Christians in Changing Human Institutions, for which Steven Mackie carries responsibility, are of particular relevance here. Further, the close working relationship with the Division of Ecumenical Action can be very fruitful in promoting flexible forms of Joint Action for Mission. The programme of Laymen Abroad in Mission which the DEA, through the Laity Department, took over from the DWME is an example of this.

RELATIONSHIPS

When we speak of Joint Action for Mission we are reminded of the network

of relationships which the Division seeks to maintain. Since Vatican Council II there have been increasing contacts with Roman Catholics, starting with the very useful Consultation of May 1965 which set the pattern for relationships. Since then we have been in touch with the Service of Documentation and Studies (SEDOS), a body which draws together some 29 Roman Catholic missionary orders and institutes. We are delighted that the General Secretary of SEDOS, the Rev. Benjamin Tonna, is taking part in this meeting as a consultant. Contacts have also been made with the Congregation for the Evangelisation of Peoples and especially the General Secretary, Archbishop Pignedoli, who visited us here in March and whom we visited later that same month in Rome. It is very gratifying that one of the secretaries of the Congregation, the Rev. Johannes Metzler, is also present as a consultant. We owe a great deal to the Secretariat for Promoting Christian Unity and particularly to the Rev. Thomas Stransky, who since Mexico City has followed very intimately the work of the Division and has helped to open up many possibilities for cooperation. He too has been a consultant to the Committee. He has recently been made head of his Order in the USA but has expressed the desire to continue as a consultant. We are, however, glad to have with us the Rev. Basil Meeking as consultant nominated by the Secretariat for Promoting Christian Unity. Walter Hollenweger and myself participated in an important Symposium on the Theology of Mission last March in Rome. Cooperation is perhaps most advanced in medical work and recommendations will be made in this regard by the Christian Medical Commission. In many places Roman Catholics are members of Christian Councils three of which are affiliated councils of the CWME. This trend is likely to continue in the next few years. We have been involved in producing, on behalf of the RC/WCC Joint Working Group, a working paper on "Proselytism and a Common Witness" which will, we hope, make a significant contribution to joint action in the future.

Our relations with conservative evangelicals (as they are called in ecumenical circles) have not been as open and cordial. There have been private meetings with evangelical leaders. They have made helpful contributions to special issues of the International Review of Mission and the Ecumenical Review on Church Growth, Conversion and Evangelism. The Division helped to get many invited to Uppsala as advisers and guests, and they played their full part in Section II on 'Renewal in Mission'. But it is still difficult to surmount mistrust especially about theological positions. There are signs of a hardening of positions which might have an adverse effect on our common task of witness in today's world. We therefore hope that it will be possible to encourage their participation in the theological discussion on 'Salvation Today' around the world so that there can be a real and fruitful dialogue on the faith we confess. The plans of the EACC to hold a conference next year on Hope and Judgment with conservative evangelicals will certainly further more creative relations.

Relations with Independent Churches in Africa and with Pentecostalists in Latin America present a happier picture, thanks to the untiring efforts of Hank Crane and Walter Hollenweger respectively. They played a major role in the Kimbanguist Church of Congo-Kinshasa and a large Pentecostalist Church in Brazil being accepted as members of the World Council at Central Committee last August. The Division carries a special responsibility for helping these indigenous churches to be related to other churches in their

countries and to make their contribution to the total mission of God in an ecumenical perspective.

Our staff are now carrying regional as well as functional responsibilities, and two regional secretaries are members of our staff - Setareki Tuilovoni of the Pacific Conference of Churches and David Chaplin in the English-speaking Caribbean. Of course, we work closely with the area secretaries of DICARWS, but there are specific tasks which our Division needs to carry out with Regional Conferences and National Councils. We have provided for two regional sessions during this meeting so that matters of common concern may be discussed and suggestions made for more effective common action.

Special mention must be made here of our developing relations with the Orthodox Churches which are in fact members of the World Council and therefore involved in the work of the DWME. As we are aware, there has been an unhappy history especially in the last century of Protestant missions in lands where the Orthodox Churches were dominant. This situation has happily changed largely through the churches being together in the ecumenical movement. This Committee has been enriched in its deliberations by the active presence of Orthodox leaders. However, the fact that Archimandrite Anastasios Yannoulatos is on the staff, working on research in the contribution of Orthodox churches both in the understanding and practice of mission and evangelism and encouraging closer relations between the Orthodox and Protestants in mission today, is a big step forward.

The staff has been trying to follow the activities of the World Confessional Families. In particular, there have been joint staff meetings with the Department on World Mission of the Lutheran World Federation on a number of issues of mutual concern. Plans are being developed for closer working relations.

The Division has participated in other enterprises. It has helped to set up the World Association for Christian Broadcasting and the Coordinating Committee on Church-related Broadcasting and to bring about the merger of the two in the World Association for Christian Communication, whose Director, Philip Johnson, is present at this meeting. It is anticipated that the Christian Literature Fund in its new mandate (if agreed upon by this meeting) will develop active working relationships towards a possible merger in the future. DWME is a corporate member of the WACC and the Director is Chairman of its Department on Church-Related Communication. The Division also co-sponsored, on behalf of the World Council, a world consultation on mission to seamen last August out of which has emerged a plan for an "International Christian Maritime Association" with Dai Kitagawa as treasurer and corresponding secretary of its Working Committee. The Division has further played some part in promoting the production of a fully ecumenical World Christian Handbook with Roman Catholic and conservative evangelical participation. This Handbook will be produced in its new form in 1970-71. The project for Regional Handbooks which the Division has encouraged will have to await implementation until after the World Christian Handbook is launched.

COMMUNICATION

One of the major problems facing the Division is that of communication with the member councils and churches. There are at present several ways in which this communication is affected. The International Review of Mission has for some time now been concentrating each issue on a particular subject in the hope that this would stimulate thinking and action. The last two issues, for example, have been on two special subjects to be discussed at this meeting: The Role of Mission Agencies and Mission and Development. But the number of subscribers to the IRM has continued to be the same for the past ten years or so. Research Pamphlets have been produced, a recent one being the last work of Paul Löffler before leaving our staff. He edited a discussion by M.M. Thomas and Henrikus Berkhof on "Secular Man and Christian Mission". Walter Hollenweger whose portfolio is to help the churches in evangelism sends out a Monthly Letter about Evangelism which is widely distributed. The Department on Studies produces Concept which gives information on the state of studies. The Ecumenical Press Service gives occasional feature stories on experiments in mission. Nevertheless, there is still a general feeling that the work of the Division is not sufficiently known and the Division has not done what was long expected of it - to provide "informative material in suitable form for use in religious periodicals to help in spreading a more up-to-date and comprehensive understanding of the Christian mission as it is carried on today". We welcome the advice of the Committee on how this can best be done, if there is indeed a felt need for it.

STAFF

It is gratifying to report that the Division is now adequately staffed, though it must be admitted that we are all carrying rather heavy responsibilities not only in terms of our functional and regional portfolios but also in our participation in the various concerns of the World Council, like Development, the joint RC/WCC Committee on Society, Development and Peace (SODEPAX), a staff working group on Racism. We also have reciprocal liaison relationships with the various Divisions. Special thanks must be extended to Robbins Strong who in addition to his special functions has been Associate Director and has cared expertly for the finances of the Division. Nan Robinson who served creatively and actively as Editorial Assistant has left us in order to complete her studies. We are now discussing a plan for setting up an editorial office for the major periodicals of the World Council. I only want to express my own deep gratitude for the excellent staff we have and for their unfailing cooperation and collegialship.

FINANCE

A word needs to be said about finance. Our appeal to the member councils to increase their contributions towards both the Operating Fund and the Programme Fund has met with splendid response. The Central Committee meeting at Heraklion in 1967 expressed the hope that by 1970 the Division would meet its Operating Budget. There is every hope that this will be accomplished. We are extremely thankful for this loyal support of the Division and we trust that this support will continue. There are of course

questions about the Budget which will be discussed at this meeting, and for which we will have the wise guidance of our indefatigable and revered treasurer, Frank Northam.

STRUCTURE OF CWME/DWME

I have left for the end the major question of the structure of the CWME and the DWME, particularly in the context of the current discussions on the restructuring of the World Council. I will not burden you with all the issues involved and to which a Working Group will be giving special attention. There are, however, two questions which must be faced: Is there a distinctive place in the structure and function of the World Council for a unit on mission and evangelism? If so, is a Commission necessary in addition to a Division? On the first question I would argue that as long as the World Council has as its basis the confession of Jesus Christ as God and Saviour, there must be a unit which keeps before and assists the churches in their God-given missionary and evangelistic task. That means it should help the churches and agencies in the understanding and communication of the Christian faith today to men of other faiths and ideologies and of none. This would involve the following tasks:

- (a) The task of reflection on God's action in the world today and on the ways in which this action is hindered, hidden or made manifest in the life and outreach of the churches, in the witness and service of Christians, in their involvement in the life of society and in their encounter with men of other faiths and ideologies and of none (Studies in Mission and Evangelism);
- (b) Helping the churches to understand and communicate the Gospel in critical interpretation of what is happening and on the results of studies and other activities in the life of the World Council, and inspiring the churches to discern and attempt new forms of mission (Helping the Churches in Evangelism);
- (c) Urging the churches in given areas to plan together and share their resources, giving constant attention to the network of cooperation through which churches in all parts of the world share their resources in money and personnel, seeking ways in which this can be done without damage to the integrity of all concerned, and raising questions with churches about their participation in mission with the whole people of God in every place (Joint Action for Mission);
- (d) Initiating experimental programmes of a temporary character (e.g. Urban and Industrial Mission), or sponsored agencies on clearly defined concerns for limited periods (e.g. TEF, CLF and CMC).

Obviously, these tasks would also be the concern of other units within the World Council and the closest cooperation would be encouraged with these units. However, just as other units would be principally concerned with Unity, Education and Renewal, Christian Thought and Action, and Service, so one unit should carry major responsibility for Mission and Evangelism.

The question of the continuation or otherwise of the Commission is a

great deal more difficult to assess. The over-riding issue is the character of mission which is essentially an activity of the churches in each place. If the DWME is to be of help to the churches and agencies it must be directly related to the churches and their agencies and the councils in carrying out its tasks. The accountability of the Division to these local or national bodies may well be an important factor in the effectiveness of its work. This argues for the continuation of a Commission made up of a large percentage of members appointed by councils. The problem arises with the Councils themselves. The Commission is committed to mission in six continents, but the affiliated members in Europe are foreign missionary councils. The Councils of Asia, Africa, the Near East, Latin America, and the Caribbean do not maintain any regular contacts with the Division as a whole, though special committees are related, for example, to the sponsored agencies. It has been thought that Councils should be precisely the focus for promoting joint action for mission. But it may be more realistic to encourage the formation of special committees or departments on mission and evangelism. The Commission as the representative body meets infrequently, while the Divisional Committee appointed by the Central Committee of the World Council meets regularly and is accountable to Central Committee. Evidently, the existing anomalies must be given careful scrutiny and suggestions made for clearing them up.

* * *

This report has proved to be formidably long, but I trust that it conveys some impression of the fact that the Division is attempting to grapple with some of the central issues involved in God's mission today. It is written in the conviction which was expressed by the Uppsala Report on Renewal in Mission:

Called as we are to take up our responsibility for mission in the future which God opens up before us, we do so in the firm and certain hope that the new humanity revealed in our risen Lord and Saviour will surely come to its glorious fulfilment in him. So we humbly serve, in patience and in joy, confidently expecting his final victory.

Philip Potter

Geneva, December 1969.

APPENDIX B.

ROLE OF MISSION AGENCIES

Introduction

The Working Group feels that a general statement on the role of mission agencies will not provide definitive guidance today, but a process can be undertaken which will help the churches and the agencies discover the role the agencies should play in particular situations. This report shares some of the Group's discussion as a background to its recommendations.

I CONTEXT

Two major elements in the context must be held in tension:

1. The churches are God's instruments for mission, and churches now exist in almost every nation. The churches must be in mission where they are, strategies and decisions must be developed in each place.
2. "Mission in six continents" is a concept which provides a perspective for the churches. The resources of the churches must be directed in mission with the needs of every society in mind. Efforts must be made to share resources from every part of the Christian fellowship to fulfil mission in all six continents. This effort may require new structures by which world resources can be directed to the former giving areas of the West, it may require revised mandates for some mission agencies in regard to their own national life.

II ROLE OF SPECIALIZED AGENCIES

Within the above context the role of specialized mission agencies must be worked out - the role of those assigned tasks within a nation (agencies for national or domestic mission), and the role of those who channel resources outside a nation (foreign or world mission agencies). A Division of World Mission and Evangelism can help both groups and also help develop a proper relationship between the two.

Specialized mission agencies arose from two streams of experience:

1. Some were seen as the expression of a denomination's understanding of mission (denominational mission boards);
2. Some were seen as a challenge to the Church's understanding of mission (the mission societies).

These two aspects have begun to merge as mission societies "integrate" into their supporting churches, but the history still shapes the general attitude of these groups concerning the role they play in their churches.

As churches develop structures they assign various functions to particular groups. One activity expected of a mission agency is that it raise the question of whether the Gospel is being communicated and believed. It may do other things, but it must never forget that it is charged with making visible the God-given missionary and evangelistic task.

III CHALLENGES TO MISSION AGENCIES

While the challenges mentioned in this section focus specially on mission agencies in the West, they are pertinent for churches in all parts of the world.

1. Structures and practices of mission agencies and churches have often become rigid, caught in their history, and thus unable or unwilling to take the risk of breaking from the security of an established pattern of relationships. They are challenged to be open, flexible and constantly responsive to a contemporary obedience to the Gospel rather than to the procedures of their own history.
2. Mission agencies and churches are regarded as being a part of the establishment, often linked to the past. They are being challenged by the oppressed and the exploited as well as by youth, to find a new identity, and new style of life in which those affected by their action can be involved in decision making.
3. Mission is primarily a matter of sharing, not of giving and receiving. Mission is learning to be among men, sharing in the Gospel. This is a challenge to a new style of life for churches and mission agencies.
4. Although denominational and confessional loyalties may be deep and real, the unity which Christ demands challenges us not to let these loyalties become barriers to one-ness in mission.
5. Specialization is a mark of our age. This entails an increasing departmentalization of functions within a church, and some functions are assigned to mission agencies. Catholicity challenges mission agencies, and other functional agencies, not to become possessive of their identity, nor on the other hand, to assume that they embrace the whole life of the church.

6. Foreign mission agencies no longer have a monopoly on church involvement, since we live in an ecumenical age in which all aspects of a church's life are involved with churches in other nations. There is a real desire to have a church to church relationship and not just one with a mission agency, or a group of them. Mission agencies are challenged to learn from other agencies now involved on the world scene and to communicate to them their own experience.
7. The increasing gap between the rich and the poor parts of the world is a basic challenge to the assumptions and practices of mission agencies with related churches. They need to review the concept of self-support in the light of economic differences. The challenge is to find structures by which resources can be shared so that all churches are free, self-governing and responsible stewards.
8. The work of many mission agencies has become mainly one of church to church assistance. Mission agencies are challenged, in partnership with churches to recapture a role of mission to all of society.
9. In accepting seriously the reality of churches in all parts of the world as the basis of mission and of the imperative to mission on all six continents, mission agencies and churches are challenged to find new structures for, and ways of, decision-making in real mutuality which respects the integrity of all concerned.

IV WAYS TO MOVE AHEAD

Mexico City and Uppsala have outlined what needs to be done. The answers to the questionnaire on "the Role of the Missionary Agency" reveal that we have good theory, but that we do not practise it. Mission agencies and churches cannot change alone. Both feel caught in their old relationships and do not have structures which permit new patterns. Thus, it is not easy to carry out what we profess. What follows should not be regarded as a master plan, but as a series of steps to enable us to walk together.

We have attempted to pinpoint responsibility, in many cases on the DWME. We are asking it to become more active. We do not expect that all these things will be done by the staff - for the DWME is not a Geneva-based staff. It involves, at the very least, all of the councils affiliated to the CWME and their member agencies. But it does mean that the DWME staff should take initiative and in full consultation with member councils, act when the "Kairos" is there. These are, therefore, directions laid upon the DWME.

1. The DWME shall seek to have CWME affiliated councils become a forum where all their members share information about the total resources available to them, both in their own area and coming from or going abroad. This requires mutual trust and should be the first step in Joint Action for Mission, leading to common planning and action.

2. The DWME shall enquire of mission agencies and churches whether they are prepared to scrutinize their bi-lateral relationships on the thesis that there is no legitimate bi-lateral relationship unless it is seen in an ecumenical fellowship. Where responses are favourable, the relevant national or regional bodies should, with any assistance needed from the DWME, establish the necessary framework within which this scrutiny can take place.
3. The DWME shall ask through its affiliated councils that mission agencies review their mandates and relationships in terms of a six continent concept. This review requires not only looking at their relationships abroad but also at their responsibilities in the area where they are based. It means reviewing their interpretative material. The DWME should provide guidelines on the meaning of a six continent concept.
4. The DWME shall be especially alert to places where church union negotiations are in process. It should raise with union negotiation committees whether their union is being planned in the light of mission. Where union negotiations involve churches that have relationships with churches and mission agencies in other lands, an effort should be made before union takes place to face required adjustments so that past administrative channels will not hinder the development of real union. (e.g. North India, Ghana, Congo, USA)
5. The DWME shall, in consultation with those concerned, seek to provide a framework in which the experience and counsel of the wider Christian community can be brought to bear on those involved in new ventures and experiments in mission. (e.g. Action Apostolique Commune, the restructuring of the Paris Mission Society, the joint plans of the Methodist Missionary Society and the United Society for the Propagation of the Gospel.) It shall encourage and spread information about such experiments in finding new ways to be in mission.
6. In light of its responsibility to stimulate a theological and ideological critique of the total missionary enterprise and of particular aspects of it, the DWME shall provide ways in which the discussions taking place in one part of the world can be brought to bear on other parts. The implications of increasing dialogues between men of living faiths and ideologies should be taken into account in the church's witness and in understanding the content and practice of mission in six continents.
7. In view of the concept of mission in six continents, the DWME should seek to establish patterns by which there can be a fruitful two-way traffic so that the insights and contributions of each area can find fruitful expression in others. This may be particularly important when there is a great imbalance of resources or where secular tensions hinder real conversations. An example might be North Americans and Latin Americans together considering and planning for the requirements of mission in light of the interrelationship of the two continents.

8. The DWME shall keep before world-wide functional groupings such as TEF, CLD, CMC, UIM Advisory Group and organizations like WACC, their responsibility to challenge the old patterns and experiment with new relationships. This concern should influence the total flow of assistance in the field of their interest. (e.g. CMC in India.)
9. The DWME staff is asked to prepare a brochure or pamphlet for general use which puts flesh and bones on the slogans "Mission on Six Continents" and "Joint Action for Mission".

Geneva, January 1970.

APPENDIX C

METHODIST MISSIONARY SOCIETY

25 Marylebone Road,
London, N.W.1.

UNITED SOCIETY FOR THE PROPAGATION
OF THE GOSPEL

15 Tufton Street,
London, S.W.1.

To the Director,
Division of World Mission and Evangelism,
World Council of Churches,
150 route de Ferney,
Geneva 20.

18th November, 1969.

Dear Mr. Potter,

Two Missionary Societies, the United Society for the Propagation of the Gospel and the Methodist Missionary Society, recognising a mutual relationship within the approach of the Church of England and the Methodist Church to union, desire to explore the possibility of undertaking some new work in mission together.

We wish to do so in a geographical area where neither Society, nor (so far as may be possible) its related Church, is at work, so as to avoid being drawn into traditional patterns.

Our aim is to look for a way of contributing to the total mission of the Church which will mark a fresh approach for both Societies. Neither now, nor in relation to any future Church in which our respective Churches may unite, is it our intention to introduce our denominational forms into a situation in which they are not now found; rather we seek to co-operate with any denominations already at work in the chosen field, so as if possible to contribute to the Church's understanding of and resource for its task there, and also to be the means through which insights gained may enrich the sending churches.

These considerations among others have led us to think of an initiative in Latin America. Possibilities that have been discussed are:-

- some attempt to relate to new forces at work in the Roman Catholic Church in that Continent; or to the Pentecostal Churches there; or even to both!
- some contribution to life in the secular universities;
- some enterprise related to the social ferment.

At this very tentative stage of our inquiry, we have provisionally envisaged a team of perhaps six people, supported jointly by the two societies.

We desire to take the earliest possible opportunity to consult with representatives of the World Council of Churches (D.W.M.E.), if possible when informed persons from Latin America would be available for consultation; and we write to invite your comment, and suggestions for dates as early as possible in 1970 when our representatives might meet you for this purpose.

Sincerely yours,

signed:

The Rt Revd E. J. Trapp
General Secretary USPG.

The Revd G. T. Eddy,
General Secretary, MMS.

SOME COMMENTS ON MISSION AND DEVELOPMENT

At the time of the fluid discussion of the Church's role in development the DWME of the WCC wishes to state its belief that God's salvation of mankind in Christ encompasses the development of all of man's faith, institutions and structures. The committee in beginning its work felt that its contribution would be in the general area of defining the relationship of mission to development. Coming together from many nations - each involved in mission, all related to development - agreement on a single philosophy of development was impossible. However, all agreed that we had some urgent comment to add to the rich literature in the field including that of Uppsala and post-Uppsala consultations. We are especially grateful for document No. 8 produced for this meeting ("Mission and Development", document appended) and commend it as most helpful in the discussion regarding mission and development. We hope our comments will be helpful not only in the January consultation on development but for the constituency of the DWME.

The call to development is in the challenge of the Gospel of the Kingdom of God and his righteousness. God's purpose for mankind is that his justice shall be manifest among men in peace, mutual well-being, and self-giving love. It is his will that man should come to his full maturity in the Man for others, Christ, sharing a common life in all its richness and diversity. It is this purpose which constitutes the Christian mission and therefore demands from us critical and costly participation in the process of development. The calling is ours, but the issues are in the hands of God whose is the mission and in whom alone is fulness of life and the fulfilment of all things.

Economists have differing views regarding the root causes of underdevelopment. Some believe that they lie in the inherent structures of underdeveloped regions. Others believe that the root cause of underdevelopment is the exploitation of those materially less developed by the materially more developed.

We believe that the unconscious and conscious exploitation of the materially weak by the materially strong is at all levels of world society responsible for the growing gap between the rich and the poor, nationally and internationally. This fact has profound meaning for the mission of the Church.

The issues of development involve men and nations in all continents. It cannot be conceived as simply the ordering of relationships in a traditional way between Europe, North America, Australasia on the one hand, and Asia, Africa, and Latin America on the other. Often the national goals of the richer nations are expressed in projects that deter the development of minorities within the nation and hinder the development of other nations.

Development is not only a matter of economics and technology, but also of attitudes and relationships between groups of people within a nation and between nations. True development is the battle for the wholeness of Man both individual and incorporate. Where there is no willingness to risk one's security in the search for a new identity, there is no development. The quality of the process of development can be judged by the quality of the identities formed.

Development involves power. Whether it be the struggle for nationhood, for self-identity, or for the creation and development of groups and resources, power is involved. At times it is the dispossessed seizing power; at times it is the mobilization of the power latent in the population, and at times it is the sheer force of man freeing himself from the oppressor. In all this the issue of power is involved. What is the nature of the power? Who has it? The Christian's primary task in the area of development is to identify where in the human struggle God is at work, and to become a participant. Mission agencies who justify their existence on the basis of the mandate to proclaim the Gospel to all men cannot afford to be blind to the effects that the irresponsible use of their nation's capital and power is having upon the destinies of the very people to whom they go with the Gospel of freedom.

The time has come for mission and service agencies to be much more realistic and discerning in their planning and interpretation of development. There can be common norms for development, but there cannot be a common strategy applicable to all situations.

It belongs to the mission of the Church to take prophetic initiatives in order to lift the hearts of those oppressed by showing them that their salvation is near because their Saviour has come. Churches and missions have failed in not leading those stirred by the message of the Gospel and willing to participate in the transformation of their total life, both personal and social, from one concrete development step to another.

Though the resources of the churches may be impressive, in the context of the total development needs they are extremely limited. Therefore, when the churches become directly involved (i.e. by funding projects) it is essential that such involvements have strategic importance to the total development process of the peoples involved. Traditional programs of education, medical work, and social services may or may not promote development. Much depends upon the particular relationships that have been established as well as the goals being pursued. Without a strong indigenous church that is free to make decisions and priorities, in consultation with other movements, the role of the mission and service agencies in development may be only a cover for a new form of colonialism. Beyond this, mission and service agencies must ask themselves whether development is not ultimately being frustrated by the captivity of the churches which they represent to institutions and policies which are covertly racist or

exploitative. They should also consider whether the investment of resources in programs designed to educate people in the affluent countries as to the facts of international development and exploitation and to create a climate favourable to changes in international political and economic structures does not constitute a valid contribution to development.

Structures for development in WCC

The Committee feels that the role of DWME is to work for both a deeper understanding of Development and for a growing understanding of the relationship between Mission and Development, and to sensitize its constituency to the concerns outlined in this paper. It takes note of the fact that the greatest technical and financial development effort will take place in the economic and political world. Nevertheless, it must be recognized that churches and their agencies can substantially expand their efforts in the field of development. (This will often require a radical re-ordering of priorities and redeployment of resources.)

However, for DWME to exercise the role of leadership which it needs to play it should not be burdened with the operational responsibilities connected with the process for funding development programs. The committee feels that the location of the structure for development within the WCC should be such as to make possible the role of leadership that DWME can and must play in the development effort.

Regardless of where the development effort is located within the structures of the WCC, the committee strongly urges that the voice of those who are most vitally affected by development processes must be preponderant in the decision-making as to what strategies are evolved and structures elaborated for their implementation. For this to be effective, development activities in any particular situation must be enacted through self-determination.

APPENDIX E.

WHERE ARE WE AT ?

- DWME/UIM 1969-70 -

Since the Urban and Industrial Mission Desk was established within the Division of World Mission & Evangelism barely five years ago, much has happened. What the DWME is seeking to accomplish through its UIM Desk is two-fold:

1. To help the Churches and Christians to come positively to terms with the reality of urbanization, industrialization, and increasingly, technologization of man's environment, his mode of existence and his way of life;
2. To bring the saving influence of the Gospel of Jesus Christ to bear upon an increasingly secularized urban-industrial society, and to this end to re-interpret the eternal truth of the Christian Gospel in such terms as can be better understood by modern man who to a greater or lesser extent has been alienated from the institutional churches.

Urban and industrial society is still, to a majority of the churches, a "strange new world", a heretofore scarcely traversed virgin territory, and decidedly a new frontier of Christian Mission. There is much for policy-makers and strategists for mission and evangelism to learn before most of the churches, both in the West and in the former mission fields, become effective agents of Christ in relation to the ever-increasing urban population in general and those engaged in modern industry in particular.

At the moment we are mainly concerned about three questions:

1. What are the major issues that challenge the Church as the Church moves into the urban-industrial realm of human life with the intention to be an instrument of God's saving/redemptive grace?
2. Suppose the issues were identified, how can/should the Church deal with them? Is her traditional structure adequate? Is the church leadership, clerical and lay alike, equal to the task? If not, how can they be re-trained to be more adequately equipped for the task?
3. How best can we find answers to these two fundamental questions? Academic theology provides no answer to these questions, nor do the experiences of distinguished church leaders of past generations suggest any answer. Hence we are encouraging those interested in and committed to the

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task to run bold and imaginative experiments wherever such are deemed possible.

In terms of program, then, we stress the kind of experimental project that lends itself to action-research through the method of participant-observation, locally initiated, ecumenically conceived and regionally supervised. To formulate one of these projects is a highly disciplined exercise involving a number of people. It is intended that through this process of corporate planning, those in charge of the project may be trained in the art of planning and learn to articulate criteria by which to determine priorities and to evaluate what the project achieves or fails to achieve. In other words, we are attempting to experiment on new forms of mission and ministry while at the same time to train new breeds of missionary and minister.

In all this, local initiative and participation are of crucial importance - which means that our operation has to be decentralized, while each and every project though locally initiated and rooted must be ecumenical in its stance and scope if it were to be truly meaningful as an experiment. For this reason, the DWME/UIM Advisory Group meets once a year to review the preceding year's "performance" and to plan for the following year's activities for all of the six continents. Throughout the year, a regional secretary attached to regional ecumenical bodies assists national and local groups to formulate and run a variety of experimental projects, acting as a vital link between their respective continents and the Geneva secretariat.

The All Africa Conference of Churches (AACC) has within its structure a secretariat for Urban Africa Program, which recently ran an experimental five-month training course for ministry in the city. The East Asia Christian Conference (EACC) has within its secretariat a full-time secretary for Urban & Industrial Mission backed up by a regional UIM Committee. They are running in 1970 a month-long intensive leadership training course for those who have been engaged in urban-industrial mission for more than five consecutive years. In Latin America, Church & Society in Latin America (ISAL) has a Misión Urbana (MISUR) Secretariat, which is operating a community self-survey type of program in several countries. In both Africa and Asia, besides the continent-wide training program, there are a good number of experimental projects going on in almost every country. In Europe there is a European Contact Group for Church and Industry. In North America in the absence of a similar group the Secretariat of the Division of Christian Life and Mission (formerly Division of Home Missions) of the NCCC/USA has been acting as a coordinating agency, in so far as the urban and industrial mission is concerned, for all of North America. Through these agencies what is going on in Africa, Asia and Latin America is to be fed back to churches and especially /3.

to their mission agencies in Europe and North America; in addition new models for UIM work experimented and proved in Europe and North America are introduced to Africa, Asia and Latin America.

The DWME/UIM Desk itself is not a program-operating agency nor is it simply a clearing house, switch-board, or post office between mission agencies in Europe and North America and the churches or regional bodies in Africa, Asia and Latin America. Its function is to provide an ecumenical perspective and world-wide frame of reference within which the churches in the six continents may collaborate one with another in carrying out the urban and industrial mission of the Church at various spots on the face of the globe. Experiments, when people are involved, are both risky and costly. They require responsible planning, execution and evaluation, each of which requires participation of people competent in several professional disciplines. It is to help finance a good many experimental projects scattered throughout the world, especially in the Third World, so-called, that funds are needed, over and beyond keeping the traditional missionary enterprises going.

Daisuke Kitagawa

October 1969.
DK/mvv

DWME 69/99.

APPENDIX F.

TOWARD NEW FORMS OF MISSION IN CHANGING RURAL AREAS

Progress Report since Canterbury 1969

At its meeting at Canterbury the DWME Executive Committee approved in principle of the staff recommendation to the effect that an advisory group be appointed for the term of three years 1970 - 1973 to advise the DWME secretariat in defining the role of DWME and in formulating its programmes if deemed appropriate. The Executive Committee also encouraged the staff to consult on an ad hoc basis with several persons known for their competence in the field of rural mission to prepare terms of reference for the proposed advisory group.

Subsequently, the staff conferred with Prof. Egbert de Vries, formerly Rector of the Institute of Social Studies, the Hague, Holland, and world-renowned authority in agricultural economics and rural sociology, Dr. Benton Rhoades, Director of Agricultural Missions, Inc., and Monsignor Luigi Ligutti, Representative of the Holy See to F. A. O. The following points have been stressed in and through these conversations as basic in our exploration:

1. The rural can no longer be treated separately from the urban, nor the agricultural from the industrial. Urbanization and industrialization are both world-wide trends inexplicably inter-related one with the other. Human life and existence in today's rural area must therefore be seen in the context of "rural-urban nexus".
2. To improve the quality of rural life and especially agricultural method and technique, many significant programmes are being run by international agencies, national governments, universities, and technical colleges, and voluntary organizations church-related or otherwise. There is no need for the Church or its mission agency to duplicate in any of these activities.
3. When the traditional rural village is faced with the crisis of disintegration under the impact of urbanization, the most important matter is community development. In the past, many rural co-operatives have failed to renew the old village community chiefly because of the lack of dedicated as well as skilled leadership indigenous to the local population.
4. From the above it is suggested that the Church's role in bringing "abundant life" to the rapidly changing rural area is two-fold: To inculcate a sound philosophy for rural life and to develop sound leadership from within the indigenous population.
5. All the three men consulted are in full agreement that whatever DWME may undertake should be planned together with relevant groups within the Roman Catholic Church. They also are in agreement that DWME should be more of a catalyst than a programme operator.

6. The three consultants are in agreement that an international consultation with 25 to 30 "experts" of various kinds would be very much in order to advise DWME with regard to its specific roles and functions vis-à-vis the Church's mission in the contemporary rural area.