

<u>Project Number and Title</u>	<u>1981 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>LATIN AMERICA (cont'd)</u>					
8101 Mexico, Leadership Training in Rural Mexico	12,000	12,000	---	12,000	
7602 Puerto Rico, Puerto Rico Industrial Mission	15,000	---	15,000	15,000	
8102 Puerto Rico, PRISA Documentation Center	17,500	---	17,500	17,500	
7601 Uruguay, Evangelism and Extension North	2,500	---	2,500	2,500	
LATIN AMERICA TOTAL	272,100	15,000	144,850	159,850	
<u>NORTH AMERICA</u>					
7901 Regional URM Contact and Strategy Group	6,000	---	6,000	6,000	
7401 Canada, URM Information Sharing	5,500	---	5,500	5,500	
7402 Canada, Action Research and Training for Native Canadians	5,000	---	5,000	5,000	
7403 Canada, Exploitation Research	2,000	---	2,000	2,000	
8101 Canada, Work on Labor Issues	5,000	---	5,000	5,000	
8102 Canada, Empowerment of People's Organizations	10,000	---	10,000	10,000	
7801 United States, Work on Labor Issues	20,000	---	16,000	16,000	
8012 United States, Action Research and Training for URM Organizations and Coalitions	10,000	---	9,250	9,250	
8109 United States, Empowerment of People's Organizations	25,000	---	20,000	20,000	
TOTAL NORTH AMERICA	88,500	---	78,750	78,750	

WCC/CWME - URM PROJECT LIST INCOME - 1981Undesignated grants -

US\$ 1,445,968

Contributors: Federal Republic of Germany - KED

Netherlands - ADB  
 - GDR  
 - ICCO

Canada - United Church of Canada  
 - CIDA through UCC

USA - Agricultural Missions, Inc.  
 - United Methodist Church  
 - United Presbyterian Church

Designated grants -

350,046

Contributors: France - Conseil Mission de ECAAL

Netherlands - ADB

New Zealand - Christian World Service

Sweden - Church of Sweden Mission

United Kingdom - Christian Aid

Canada - Anglican Church of Canada  
 - United Church of Canada

USA - Agricultural Missions, Inc.  
 - Disciples of Christ  
 - Local congregation (UPC-USA)  
 - United Methodist Church  
 - United Presbyterian Church

TOTAL - US\$ 1,796,014

Note: The figures on this page indicate receipts of \$126,143 more than the \$1,669,871 reported on page 1 of the Project Finance Report. The Project Finance Report is a record of funds received toward the 1981 listed projects. The \$126,143 additional income shown was used in the following ways: about \$70,000 was applied toward the 1980 deficit; \$30,000 was sent to CWME for URM overhead and expenses (including \$25,000 designated for this purpose by ICCO); and the remainder represents payments for 1980 projects which were not made until 1981, and balances carried over for 1982 projects.



WCC/CWME - URM PROJECT LIST INCOME - 1981

	<u>Undesignated</u>	<u>Designated</u>
Federal Republic of Germany - KED	770,983	
France - Conseil Mission de ECAAL		2,770
Netherlands - ADB	56,000	10,000
- GDR	14,800	
- ICCO	397,539	
- to CWME re URM office administration costs	25,000	
New Zealand - Christian World Service		1,710
Sweden - Church of Sweden Mission		40,000
United Kingdom - Christian Aid		104,022
USA - Agricultural Missions, Inc.	16,000	8,000
- Disciples of Christ		19,500
- Local congregation (UPC-USA)		5,000
- United Methodist Church	1,034	60,100
- United Presbyterian Church	84,932	74,844
Canada - Anglican Church of Canada		21,596
- United Church of Canada	16,631	2,504
- CIDA through UCC	63,049	
 TOTAL	 US\$ 1,445,968	 + 350,046 = US\$1,796,014

Note: The figures on this page indicate receipts of \$126,143 more than the \$1,669,871 reported on page 1 of the Project Finance Report. The Project Finance Report is a record of funds received toward the 1981 listed projects. The \$126,143 additional income shown was used in the following ways: about \$70,000 was applied toward the 1980 deficit; \$30,000 was sent to CWME for URM overhead and expenses (including \$25,000 designated for this purpose by ICCO); and the remainder represents payments for 1980 projects which were not made until 1981, and balances carried over for 1982 projects.

URBAN RURAL MISSION ADVISORY GROUP  
 Commission on World Mission  
 and Evangelism  
 World Council of Churches  
 Washington DC, May 9-14, 1982

Document No. 3

WCC/CWME - URM PROJECT FINANCE REPORT - 1980

<u>Area</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>
Global	413,000	55,375	401,138	456,513
Africa	204,300	10,000	166,094	176,094
Asia	461,500	132,408	201,934	334,342*
Europe	84,500	---	41,000	41,000
Latin America	192,600	---	111,797	111,797
North America	43,000	---	43,352	43,352
Subtotal	1,398,900	197,783	965,315	1,163,098
Additional requests		88,019	76,444	164,463
TOTAL	1,398,900	285,802	1,041,759	1,327,561

\*Note: The figure indicating total receipts for Asia does not include \$78,500 sent directly to CCA-URM through the CCA-Singapore office toward the Asia requests. The actual receipts for Asia thus total \$412,842, of the \$461,500 requested.

1980 CWME-URM PROJECT FINANCE REPORT

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>GLOBAL</u>					
7301 International Documentation, Information and Communication	75,000	17,275	62,518	79,793	
7602 URM Youth and Student Participation and Collaboration	35,000	---	37,166	37,166	
7603 Project Evaluation	6,000	---	9,350	9,350	
7604 Special Welfare Fund	30,000	---	33,562	33,562	
7701 URM Advisory Group and Consultations	50,000	---	61,690	61,690	
7801 Coordination, Training and Support for Community Organization	80,000	33,100	57,076	90,176	
7802 Ministries to Expatriate Workers	12,000	---	16,030	16,030	
7803 Program Contingency Fund	25,000	---	30,823	30,823	
7804 URM Leadership Development	30,000	5,000	26,836	31,836	
7805 Human Settlements Implementation	15,000	---	16,123	16,123	
7806 URM Interregional Visitation	20,000	---	24,624	24,624	
7807 Pacific Asia Resources Center	20,000	---	10,000	10,000	
7901 Church Labor Issues and Liaison	15,000	---	15,340	15,340	
TOTAL GLOBAL	413,000	55,375	401,138	456,513	

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>AFRICA</u>					
7401 Training and Mobilization for URM Work in Africa	25,000	---	26,084	26,084	
7802 Publications, Documentation and Research for Africa URM	15,000	---	12,340	12,340	
7901 Development and Coordination of URM Regional Activities	40,000	10,000	31,653	41,653	
8001 East Africa Transnational Corporations Study	10,000	---	9,951	9,951	
7702 Benin, UIRM	2,800	---	2,800	2,800	
7205 Cameroun, Foyer Social Edéa	5,000	---	5,000	5,000	
7604 Cameroun, Douala Urban Industrial Mission	6,000	---	6,000	6,000	
7701 Cameroun, Joint Action Group, Kumba	1,000	---	1,000	1,000	
7702 Cameroun, Yaoundé Urban Industrial Mission	12,000	---	12,000	12,000	
7805 Cameroun, Ebolowa Itinerating Team	8,000	---	8,032	8,032	
8012 Egypt, Urban Industrial Training Program	15,000	---	---	---	Inactive in 1980
7203 Ivory Coast, Abidjan Urban Industrial Team	4,000	---	4,000	4,000	
8003 Kenya, Kanjalu Youth in Rural Mission Project	3,000	---	3,000	3,000	
8004 Kenya, Youth and Student Participation in URM	12,500	---	12,500	12,500	
8005 Sénégal, Programs for Rural Women and Children	5,000	---	5,000	5,000	
7901 South Africa, Support for RAM/UIM Initiatives	25,000	---	11,734	11,734	



<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>AFRICA (Cont'd)</u>					
7802 Nigeria, Onitsha UIRM	8,000	---	8,000	8,000	
8006 Uganda, Youth and Student Participation in Reconstruction	7,000	---	7,000	7,000	
TOTAL AFRICA	204,300	10,000	166,094	176,094	
<u>ASIA</u>					
7202 Theological Reflection	25,000	---	17,500*	17,500	
7203 CCA-URM Publications	3,000	---	5,826	5,826	'78 deficit covered
7307 Economic Justice	18,000	2,000	7,000*	9,000	
7545 Rural Mission	65,000	2,000	40,500*	42,500	
7546 Project Evaluation	10,000	---	5,000*	5,000	
7602 Race and Minorities Issues	35,000	8,112	14,388*	22,500	
7603 Mobilization and Training	20,000	---	16,000*	16,000	
7604 Communications	20,000	2,000	14,000*	16,000	
7902 Asia Undesignated Fund	20,000	---	9,671*	9,671	
7905 Women Workers Action	15,000	4,000	8,500*	12,500	
7204 Burma, Urban Rural Mission	13,000	10,775	1,122	11,897	'79 balance 1,103+
7203 Hong Kong, Christian Industrial Committee	15,000	14,275	---	14,275	'79 balance 876+

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
ASIA (Cont'd)					
7211 India, NCC Urban Rural Mission	11,000	7,275	3,132	10,407	'79 balance 593+
7806 India, URM Local Support	4,000	3,296	480	3,776	'79 balance 224+
7202 Indonesia, NCC-UIM Programs	10,000	8,275	1,436	9,711	'79 balance 289+
7901 Indonesia, Asahan Dam Area Project	5,000	2,637	2,363	5,000	
7203 Japan, Kansai Industrial Mission	15,000	6,810	8,190	15,000	
7205 Japan, Korean Community Action	12,000	3,000	9,000	12,000	
7808 Korea, Yongdongpo UIM	16,000	8,275	533	8,808	'79 balance 7,192+
7811 Korea, URM National Coordination	7,000	6,610	390	7,000	
7901 Korea, Mission to Labor and Industry, Inchon	9,000	10,145	---	10,145	
7902 Korea, Farmers' Action	8,000	2,110	5,890	8,000	
8001 Korea, Industrial Safety Association	15,000	---	---	---	Inactive in 1980
8003 Malaysia, Centre for Development Training	20,000	---	10,112	10,112	
8004 Malaysia, Klang Valley Project	20,000	5,275	---	5,275	
8005 Malaysia, Penang Group	5,000	---	5,000	5,000	
7206 Pakistan, Karachi: URM Initiatives	5,000	1,000	4,000	5,000	
7204 Philippines, NCC-UIM Committee	2,000	2,055	---	2,055	'79 balance 284+
7205 Philippines, Cultural Minorities	3,000	1,582	---	1,582	'79 balance 1,418+

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ASIA (Cont'd)</u>					
7209 Sri Lanka, Christian Workers' Fellowship	15,000	13,099	1,901	15,000	
8005 Sri Lanka, Minority Actions	3,500	---	---	---	Inactive in 1980
7304 Taiwan, Ecumenical Industrial Ministry	2,000	2,055	---	2,055	
7201 Thailand, Church of Christ in Thailand - UILD	5,000	5,747	---	5,747	'79 balance 451+
7801 Australia, Centre for Urban Research & Action	10,000	---	10,000	10,000	
TOTAL ASIA	461,500	132,408	201,934*	334,342	

*\*Does not include \$78,500 sent to CCA-URM through the CCA office in Singapore for these projects.*

#### EUROPE

7602 URM Exchanges between Eastern and Western Europe	3,500	---	3,000	3,000	
7707 Energy Action Programs	1,000	---	---	---	Inactive in 1980
7708 European Contact Group Secretariat Assistance	7,000	---	7,000	7,000	
7805 International Workers' Conferences	13,500	---	13,500	13,500	
7806 Assistance to Migrant Workers	5,000	---	---	---	Inactive in 1980
7903 European Contact Group Annual Meetings and Conferences	10,000	---	10,000	10,000	
8001 URM Leadership Training and Mobilization	3,000	---	3,000	3,000	

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>EUROPE (Cont'd)</u>					
8004 Programs with Unemployed Workers	7,500	---	---	---	Inactive in 1980
8005 European Urban Industrial Consultation on CWME/Melbourne Assembly	3,000	---	3,000	3,000	
8006 Transnational Information Exchange	3,000	---	---	---	Inactive in 1980
8005 Greece, Young Workers Program	1,000	---	---	---	Inactive in 1980
7903 Italy, Agape-Pinerolo Urban Industrial Work	7,000	---	7,000	7,000	
8002 Norway, Rural Urban Mobility Project	6,000	---	6,000	6,000	
7901 Switzerland, Centre for Women Returning to Work (CORREF), Geneva	3,000	---	3,000	3,000	
7802 United Kingdom, Community Action Support (SCAT)	6,000	---	6,000	6,000	
8007 United Kingdom, Coventry Workshop	5,000	---	5,000	5,000	
TOTAL EUROPE	84,500	---	41,000	41,000	

LATIN AMERICA

7207 Urban Rural Mission Training Activities	25,000	---	8,612	8,612	
7305 Latin America Undesignated Fund	15,000	---	13,000	13,000	
7601 Student Participation in URM in Latin America	7,500	---	5,000	5,000	
7801 Support for National and Local Participation in Programs across Regional & National Lines	25,000	---	26,185	26,185	



<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>LATIN AMERICA (Cont'd)</u>					
7204 Argentina, Urban Industrial Mission	45,000	---	10,000	10,000	
7604 Argentina, Mision al Centro de Buenos Aires	15,000	---	7,500	7,500	
8003 Argentina, Ecumenical Center for the Study and Service of Migrants, Neuquén	7,000	---	7,000	7,000	
7906 Brazil, Barrio Fazenda Grande Team Ministry	2,600	---	---	---	Inactive in 1980
7804 Cuba, Urban Rural Mission Programs	6,000	---	---	---	Inactive in 1980
7603 Mexico, CECOPE	12,000	---	12,000	12,000	
8002 Mexico, Association of Indigenous Groups for Evangelism (AGAPE)	5,000	---	5,000	5,000	
7602 Puerto Rico, Industrial Mission	15,000	---	15,000	15,000	
7601 Uruguay, Evangelism and Extension - North	2,500	---	2,500	2,500	
TOTAL LATIN AMERICA	192,600	---	111,797	111,797	
<u>NORTH AMERICA</u>					
7901 Regional URM Contact & Strategy Group	6,000	---	6,000	6,000	
7401 Canada, URM Staff Servicing	5,500	---	5,500	5,500	
7402 Canada, Action Research and Action Training	5,000	---	5,000	5,000	
7403 Canada, Exploitation Research	2,000	---	2,000	2,000	

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>NORTH AMERICA (Cont'd)</u>					
7801 United States, Work on Labor Issues	15,000	---	14,852	14,852	
8001 United States, Action Research and Training	<u>10,000</u>	<u>---</u>	<u>10,000</u>	<u>10,000</u>	
TOTAL NORTH AMERICA	43,000	---	43,352	43,352	

<u>Project Number and Title</u>	<u>1980 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ADDITIONAL REQUESTS*</u>					
7203 Hong Kong, Christian Industrial Committee	3,000	---	3,000	3,000	
7211 India, NCC-URM and Local Support	15,000	4,957	---	4,957	
8105 India, Joint Program for Social Action (CISRS)	4,000	2,990	1,010	4,000	
7202 Indonesia, NCC-UIM Programs	2,000	---	2,000	2,000	
7808 Korea, Yongdongpo UIM	64,000	9,915	35,085	45,000	
7811 Korea, URM National Coordination	41,000	10,009	2,991	13,000	
7901 Korea, Mission to Labor and Industry, Inchon	23,000	4,957	5,043	10,000	
7902 Korea, Farmers' Action	24,000	4,957	3,043	8,000	
8111 Korea, Gumi UIM	6,250	---	6,250	6,250	
7209 Sri Lanka, Christian Workers' Fellowship	17,800	---	7,500	7,500	
8104 Sri Lanka, Rural Initiatives	10,800	15,278	---	15,278	
India, Special Initiatives		2,478	7,522	10,000	
Philippines, URM Initiatives		2,478	---	2,478	
Hong Kong, Workers' Christian Nurture Writing Project		20,000	---	20,000	
European Regional URM Conference		10,000	---	10,000	
United Kingdom, Community Action Support		---	3,000	3,000	
TOTAL OTHERS	210,850	88,019	76,444	164,463	

\*Note:

During 1980 a number of additional requests beyond the original asking were received for a number of listed projects. Several projects which were not in the original list were also recommended for 1980 funding through CWME-URM.

Special communications to churches and agencies which have supported URM askings brought a response to these special additional askings of \$88,019, as indicated below.

WCC/CWME - URM PROJECT LIST INCOME - 1980Undesignated grants -

US\$ 983,680

Contributors: Federal Republic of Germany - CSRS

Netherlands - ADB  
- ICCOCanada - CIDA  
- United Church of CanadaUSA - United Methodist Church  
- United Presbyterian ChurchDesignated grants -

285,802

Contributors: Fed. Rep. of Germany - Evangelisches  
MissionswerkNetherlands - ADB  
- GDR

Sweden - Church of Sweden Mission

United Kingdom - Christian Aid

New Zealand - Church World Service

Canada - Anglican Church of Canada

USA - Agricultural Missions, Inc.  
- Church World Service  
- Disciples of Christ  
- United Methodist Church

TOTAL

US\$ 1,269,482

- Notes: 1) The total income indicated above is \$58,079 less than the total income shown in the 1979 Project Finance Report (page 1 of this document). This figure represents deficit spending for 1980, due to the large number of validated requests beyond the original 1980 askings list. The deficit has been met in 1981 through special receipts for these additional askings which have been received only in 1981, and through 1981 undesignated grants toward URM programs.
- 2) The total income indicated above does not include \$78,500 sent to CCA-URM through the CCA office in Singapore toward Asia regional askings.



In US\$WCC/CWME - URM PROJECT LIST INCOME - 1980

	<u>Undesignated</u>	<u>Designated</u>
Federal Republic of Germany - CSRS	499,500	
- Evangelisches Missionswerk		30,000
Netherlands - ADB	30,000	10,009
- GDR		21,042
- ICCO	324,218	
Sweden - Church of Sweden Mission		46,000
United Kingdom - Christian Aid		114,971
New Zealand - Church World Service		1,980
Canada - Anglican Church of Canada		5,000
- CIDA	72,865	
- United Church of Canada	21,400	
USA - Agricultural Missions, Inc.		(16,000)
- Church World Service		10,800
- Disciples of Christ		34,000
- United Methodist Church	765	12,000 (+ 20,100)
- United Presbyterian Church	34,932	
TOTAL	983,680	+ 285,802 = 1,269,482

Notes: 1) The total income indicated above does not include \$78,500 sent to CCA-URM through the CCA office in Singapore toward regional askings.

2) The two amounts indicated in brackets above indicate 1980 grants not received until 1981. They are not included in the totals.

THE ROLE OF URM IN RELATION TO THE WCC  
AND ECUMENICAL MOVEMENT

1. Introduction

We affirm that URM is primarily concerned with enabling and facilitating people to participate in the realisation of the kingdom of God. URM therefore encourages and supports those local initiatives which enable people and communities to discover, realise and live their humanity as persons created in the image of God and inheritors with Christ of the kingdom of God. We pledge our obedience to this mission.

2. URM and CWME

Our commitment to mission leads us to reaffirm the continued location of the URM office within CWME because:

- a) URM is deeply and inextricably rooted in missionary calling; URM is not a development agency;
- b) the "relational" rather than "programmatic" style is consistent with partnership in suffering and solidarity; and
- c) struggling with people is living in Christ--this has profound implications for mission and evangelism.

3. The role of the URM office

Faithfulness to mission demands that the URM office continue to perform the role of enablers and facilitators. The URM office, in cooperation with regional and subregional URM contact groups, should:

- a) continue to encourage and support initiatives by Christian churches and groups to involve themselves in the struggles of the poor and oppressed; and
- b) continue to support and strengthen the emerging peoples' movements.

In working towards the fulfilment of these thrusts, the URM office should continue to provide opportunities for:

- a) interaction of people and groups;
- b) training;
- c) flow of information among groups and regions;

- d) mobilising support and expressions of solidarity in times of need; and
- e) channelling resources--financial and personnel.

#### 4. URM office staff

While we continue to emphasize the centrality of people and their struggles for humanity, this Advisory Group recognises the importance of the URM office staff in Geneva. We strongly recommend the appointment of URM Programme Secretaries

- a) committed to mission;
- b) capable of participating in the ongoing theological reflection and articulation by those engaged in local struggles;
- c) sensitive to emerging priorities;
- e) flexible;
- f) who are--and can be--trusted in the region; and
- g) with a history and experience of challenging unjust situations.

#### 5. Funding

- a) The Advisory Group recognises that the implementation of the thrusts mentioned above requires financial support.
- b) We express appreciation at the developing quality and understanding of the relationship with supporting church organisations. Their increased support in the last decade reveals a confidence in URM for which we are grateful. URM is mindful of the responsibilities inherent in this confidence and trust, and will endeavour to justify that confidence.
- c) The Advisory Group views with interest the WCC's attempts to restructure and reorganise its resource sharing system. The URM office has participated in these discussions and wishes to cooperate with and constructively contribute to any future discussions.

As a contribution to the discussion, this Advisory Group affirms that:

- i) Careful consideration should be given to the particular ethos of the URM "operation".
  - ii) URM's persistent focus on local initiatives and people's actions calls for flexibility of funding, and accountability based on mutual trust and confidence between the groups concerned and the URM office and supporting organisations.
- d) The consistently increasing magnitude of URM funding (in 1981 the income was 33 percent more than in 1980; undesignated giving has increased to around 85 percent of the total receipts; the URM askings list could easily total US\$4 million within a few years) is indicative, not of successful fundraising techniques, but of a recognition of the value and integrity of local initiatives which are authenticated by commitment and empowerment of people.



Draft Report - Group III

URM and WCC '83 GENERAL ASSEMBLY

1. During the whole WCC Assembly there should be an Ad Hoc Advisory Group presence, preceded by a two-day meeting of the Advisory Group, July 22-24, 1983.
2. The Advisory Group should be strengthened by up to ten persons representing local URM involvements from the regions plus appropriate local Canadian representation.
3. As necessary and possible to arrange, the Advisory Group would meet for specific sessions during the Assembly.
4. Because of location problems, we anticipate that the URM presence may be in tents located on or near the University campus where the Assembly is being held. Native Canadians may be of assistance in this regard.
5. Requirements include:
  - Telephones,
  - Electrical power connections,
  - Water and toilet facilities,
  - Refreshments,
  - Furnishings for informal meeting spaces,
  - Typing and duplicating,
  - Art work materials,
  - Literature displays,
  - Information networking process,
  - Sleeping arrangements.
6. Additional personnel:
  - Yushi for Art work,
  - Leon for Press work,
  - George Todd as Ad Hoc Consultant,
  - Local arrangements people.



7. We recommend that an on-going task group be authorized to make appropriate preparation arrangements. Members to include:
  - George Todd,
  - Ed File,
  - Local arrangements people.
8. We anticipate participation by Vancouver Area Third World groups including:
  - S.E. Asian farm workers,
  - Filipino Domestic Workers, etc., plus
  - URM contact with them on their turf.
9. Local on site control will be necessary to deal with Anti-WCC Groups, etc., and to enforce criteria for use of URM space.

#### URM AND PRE-ASSEMBLY

1. Bible Study Kit and other Assembly material (eg. Leon's "Acting in Faith" re WCC 1975 to the present).
2. Advisory Group members should seek responses to this material from local involvement groups and from regional URM network (eg. CCA-URM, ECG, etc.).
3. The process of selection of the two additional persons from each region should emerge out of consultation between regions and Geneva staff.
4. Where Pre-Assembly WCC visitations are taking place, attempts should be made to contact local Action Groups.
5. Questions:
  1. Who is making Pre-Assembly visits where?
  2. Is it desirable/necessary for URM presence to require participation of all Advisory Group members for the period July 22 - August 8?
  3. What criteria should be applied to prospective URM participants?  
eg. cost, available for whole time, etc.

11

GOD IS A GOD WHO LISTENS, HEARS AND ACTS. HE HAS CALLED US

A Summary of Regional Reporting, Highlighting Major Issues Raised From the Five Regions, monitored from verbal reports

We are a movement of people, from many lands, separated by great gulfs of culture and geography. We are not a profession of economic, social or political analysts. What unites us is the attempt each one of us is making to be faithful and obedient to what we perceive God to be doing. God calls us. Where is he calling from, and where does he want us to go to?

We believe that in our period of history, as in every other period, there is being waged a struggle between the rich and the poor. The future of mankind, and of each region in the world, will be shaped by the outcome of that struggle. We have to decide where to place our own influence in that struggle. The churches in which we were born, and out of which we come, are not unequivocally on one side in that struggle. Some of them, and some of us, are small, poor, and only surviving with difficulty in an alien culture. Other churches, and others among us, are well-favoured in wealth, power and influence. These things in themselves are neutral. The question is what use we are prepared to make of them.

We are up against great odds. The world which we inherit is rent asunder by military alliances and armed escapades. In the past, conflicts were merely local. To lose in a local conflict used to leave the possibility of exile and refugee status, but also the prospect of settling somewhere new and beginning afresh. Our world displays a great mixture of peoples settled far away from their native lands, partly because of this history of conflicts and exile, and partly also because of an imaginative outreach at some point - the contribution of a rare skill that the host people of the land valued and welcomed. In our time, nationalisms, and wars in the service of nationalisms, have enveloped the whole globe. The navies and marine corps of many nations concertedly invade the fishing grounds and pastures of poor people who were never asked whether they would welcome such an invasion.

Along with military colonialism all over the world, there is now also economic colonization - some of it of long standing and some new, but the greater part of it still increasing. For example, new strains of rice, pineapple, coconut, are driving out old, sometimes through powerful commercial market competition, sometimes through preferential government action on behalf of the new. Peasants are then

ar .ervative evangelists, protected by government-paid police. es are given the freedom, in the cause of distracting the people 11 lems, to offer a salvation which in our view in no way accords with al picture of a God who is biased towards the poor and who wishes to i . Success and happiness is indeed offered, but the price tag is the surrendr of one's mind. The percentage to the evangelist and his shareholders is a fat one; the side-benefit to the governing elite - a quietist populace, its springs of critical tension unbent - is substantial. In the message of these evangelists there are indeed some vestiges, some memories, of the traditional trinity of 'faith, hope and love'; but now the greatest of these three is the status quo. The God who called Moses, Cyrus, Amos and John the Baptist, the God of Magnificat, is not to be encountered in today's stadia. Are there means of resisting such 'Christianity'?

These are the waves which wash with gathering speed and unrelenting force over all the peoples of the world. Should they be resisted, or should everyone learn to ride with them? If they should be resisted, why and how?

In the name of God this movement has to be resisted. With the Cross held in our hands the demons which grip us in their power have to be exorcised. He who 'humbled himself and took the form of a servant' is not to be identified with those who sit in the seats of the mighty and the scornful. Even the humblest forerunner of the Kingdom of God does not wear soft suits, and dwell in executive suite. He is more likely to be found outside the centres of administration, simply dressed and frugally fed. Power and righteousness do not go easily together, because men's greed tends to consume both them and those around them. The mighty must then be humbled: it is the meek whom God would exalt. How then is all this this to be done?

During our meetings, we read again the passage in which Jesus likened the situation of the Kingdom of Heaven to that of a seed, growing secretly (or unobserved and unobservable, giving little indication of its existence) but eventually producing a fine crop. We also developed our own parables about the Kingdoms of this World. They are like robot machines, destroying people in their track, until one person reasoned out their functioning and pressed the one small button, or unslotted the one small circuit which controlled them, thus immobilizing them completely. Or, the Kingdoms of this World are like an elephant, big and powerful, but slow in turning round, and proverbially afraid of a little mouse. Or they are like the dinosaurs, kings of creation in their time, but disappearing from



able to survive only by cooperating with government/agribusiness corporatism. At one time free, they now find that they are wage-slaves to a system which they did not invite, and over which they have no political control. 'Development' of their country is by an alliance between foreign capital and a local political elite. The 'underdevelopment' of the economy of the people on their farms is a product of this new alliance. Popular revolt to replace corrupt, unresponsive and unrepresentative political elites is avoided with the help of foreign capital. In the fields, as in the cities and the workshops of the world, power is centralized into the hands of a few political and economic dictators. Manufacturing and agricultural transnational enterprises rule supreme.

Even more powerful pressures than these enslave the people. Not their bodies only, but also increasingly their minds are bent to the tasks which are defined for them by someone else. Transnational corporations, with control of local press and telecommunication channels, teach a new gospel - unlimited consumption. This is good for the corporations because they sell the goods to be consumed. Local wisdom about what was necessary, useful or desirable to consume, is overruled. In some poor lands, people are persuaded to buy televisions and washing machines, though there is at present no electricity available to make them work. In other places, the celebration of the local culture, through stories and plays, is stamped out by denying access to the media of communication and by banning and imprisoning the playwrights and the producers. The victims are known to us and the banning documents are on file. Cinemas show films made overseas. Simple people are attracted by such technological marvels and the sophisticated packaging with which they are decked out. The 'Puertoriquenizacion' of the whole world is rapidly advancing, and as the media pass increasingly under foreign central, local people are 'hamletised' as a result of losing the means of contacting each other across a few kilometers.

A phenomenon which causes us fresh alarm is the spread of another 'new gospel' - this time one with a more traditional content. It is the product of a hitherto unencountered type of corporation, the RTNC (religious transnational corporation). Without any reference to the people's churches in the villages, or to the national denominations or the national councils of churches, big business evangelism, allied to the media and to industrial or commercial capital and encouraged or facilitated by governments, is taking over the objects of faith and creating God in their own image. We had heard about the 'moral majority's' success in dividing the people of the United States from each other by rewarding competitive success and punishing misfortunes of birth or education or health or age, but we had not anticipated that there was also an 'export model.' Now our stadia



the face of the earth with a rapidity which the palaeontologists cannot yet fully comprehend, although maybe it was a tiny climatic change which destroyed their habitat and left them to starve.

In Europe there has been such a tiny climatic change of thought. Now in the '80s it is clear that development for the Third World, on the models thought out in the '60s, cannot succeed. In Central America the example of Nicaragua in succeeding, against many odds, in throwing off a colonial and dynastic yoke has inspired many people far beyond its borders. The people of Vieques in Puerto Rico continue to alarm the might of the NATO navies. In Latin America the weekly questions of the mothers in the Plaza de Mayo grow more and more embarrassing to the government. In South Africa the government is put to larger and ever more carefully concealed measures to deal with tiny demonstrations, fasts and vigils. In Washington, where we met, we encountered the group which after one man's fast almost to death, not in the public square but in his private home and office, prevailed upon the US government to change the offensive name of its latest nuclear submarine so as to remove its disgusting pose as a weapon of our Lord Jesus Christ. In Europe and North America, TNC executives are just beginning to doubt, in encounter with the churches, whether their overseas investment is in any real sense 'for the good of humanity' outside of their own career plans or the investment plans of their capitalist backers.

None of these tiny actions has yet stopped the moloch which bears down upon the people, but these are now just a few flickers of alarm on the control panels of the robot systems which power the world. With a little more persistence, a little better analysis, a little stronger faith and a little tighter organization, the tide might yet be turned.

In Egypt, the cry of the people came to the ears of God, and he called them out of Egypt into the wilderness. There they wandered for more than a generation. They fed on manna which lasted only for a day at a time. They drank the water stricken from the the rock. They doubted God and they worshipped a golden calf. Many died. But God was faithful, and some of them reached the promised land. Today, many people still live in 'Egypt'. They cry and God hears. Some of them grasp their courage and go out into the desert. It is not clear to them when they will inherit the promises, but their will is firm. One day they will overcome. God has called them.

DRAFT

Document No. 6

THE FUTURE OF URM  
ROLE OF URM IN THE NEXT DECADE

The liberation process continues in the different regions of the world initiated and led by people's movement. URM is called to take part in the process as facilitators and catalyzers. The ten priority recommendations of 1978 strongly support this statement; if one examines it closely, URM facilitates, supports, encourages and assists people's action towards their goal.

Therefore, URM renews its commitment and stands firm on its continued support to people's action and movements. This is rooted in URM's theological base which is total obedience to God's commandment - love for Him and love for neighbor.

Over the past months, there has been a growing concern among the URM members. The increased activities toward conservatism in the government and even Church circles are alarming indications that the process might be stopped and crushed. Furthermore, the profit-making motivation is creating monster multinationals which are instruments of oppression not only in the Third World but also in the First World.

In view of all this, URM's role in the next decade includes:

1. Multiply organizing efforts at the national level.

The immediate task for this role is the training of organizers in the different local situations and regions. The training centers should not only have skills acquisition for organizing, but also have documentation as part of the learning.

Data-gathering and information storage should be used by organizers. It must be rooted in a training center. Its focus should be creative communication from and to popular people's movement. This includes the innovative and popular use of print, music, audio-visual and theater.

Another task is to collect people's stories and transform them into a book, music, drama of any media form so that the "people's language" can become a reality. This can be done at the national or international level.

2. It is part of the mission of URM to influence the church structure to continually be sensitive to the signs of the time, both at the national and international levels (WCC). The Church should be open to listen and be part of a people's theology. It is URM's task to dymythologize religion and bring it close to people's experience.

URM can help in the process of evolving an understanding of the culture and heritage of the people. It is through this evolution that true people's aspirations are made explicit. It does not become then "our theology/ideology accommodating the people's theology/ideology" but the other way around.

One concrete action towards this clarification is bringing together practical experiences from the field/base work in its relationships with other groups/people's movements (Marxists, Muslims, Hindus, Buddhists, socialists, trade unionists).

3. Consolidate the "space" we have gained as URM both in grassroots work and relating to church structures.

URM has made an impact in many different parts of the world by way of its facilitating role. To further URM support to people's movement, it can have a center where organizers and people's movements can go to for spiritual, moral and functional support.

This center can serve as a place for exchange of experience and formulation of new ideas, insights and reflection based on it. This could be the forum for the ideological/theological debate. This could also be the place for the collection of people's stories at the international level. This could be the refuge for the tired organizers/facilitators to get refreshed and be refueled.

Another way to consolidate our gains is to strengthen our solidarity by having exchange of people in the different regions. This can also be facilitated by a newsletter or any form of constant source of communication among the Advisory Group members.

URM can also relate to WCC structures by negotiating its position to the best possible way the situation will allow. However, it will not accept the compromise of its commitment.



Suggested Steps to Facilitate Actualization of Roles/Visions:

1. Make a more concrete program of action with specific mileposts,
2. Have a network/center where people can refer to for the next 10 years. This is similar or close to the CCA-URM experience. This could also be a mobile team traveling in the region and facilitating people to meet, building up contacts.



Struggling with People is Living in Christ

Introduction

In October 1980 CCA-URM organised a major theological consultation with the aim of facilitating interaction between people who are directly involved in the struggle in different parts of Asia for a just and creative society and thereby clarifying the theological basis and ideological perspective of the movement. Such efforts continue as an ongoing process as the groups get deeper and deeper involved in the struggle and encounter forces of oppression in their local situation. The 1981 report of CCA-URM activities is given under the theme "Struggling with People is Living in Christ" which was the affirmation of the 1980 theological consultation. This report is an effort to share with members of the Committee, the groups we are related to, the church in Asia and all our friends the experiences during the year 1981 as we tried to engage in programmes which reflect our theological affirmation.

I. Struggling with People is Living in Christ

We found some hesitancy in many quarters to accept this affirmation. For some it is a basic difference in understanding of the mission of the church. For others it is rooted in their inability to participate in the struggle but yet do not want to be excluded from living in Christ. They are not against the struggle of the people but without participating in it they want to be accommodated in the experience of living in Christ. But for groups who are in the struggle, as it was expressed at the 1980 consultation and in the experiences during the year under review, participating in the struggle is the only way to experience living in Christ. While it is dangerous for the action groups to be self righteous or pretend to be exclusive custodians of the experience of living in Christ, it is important to affirm what they believe and substantiate it with active experience.

- a. Why the struggle: 1981 continued to be another year of authoritarianism and dictatorship throughout Asia. Since CCA-URM has no active contact within the socialist countries in Asia, we confine our comments to countries where there are active groups engaged in struggle against oppression. The disparity between rich and poor, the concentration of political power in a few who are beneficiaries of the present economic and social order, the absence of proper land policies, labour laws, etc, the fast penetration of TNCs, and the support and protection they receive from governments, the militarisation and the subsequent suppression of workers including women workers through National Security Acts, are facts which have been highlighted in URM from time to time during the last several years and these forces have been quite active in 1981 throughout Asia. The people of Asia, before they were able to break the bondage of feudalism and colonialism found themselves bound by chains of neo-colonialism and capitalism.

what is the Christian mission today in this context where human beings created in the image of God and redeemed by the blood of Christ are "sinned against" and their human dignity and rights are violated and crushed. It is our firm belief that Christ wants all those who believe in him to be doing something about it and help the society to move towards the Kingdom of God. The uprising of the oppressed as we see all over the world is a movement of the spirit and if we are not for such a movement, then we are against it. In many parts of Asia both Christians and others are paying the price for such involvements and it is in the midst of such struggles that they experience living in Christ. Let us not fool ourselves by thinking that as middle class Christians our church attendance, giving of alms, good behaviour, etc we are living in Christ. If we are not on the side of the poor and try to lead a life of non-involvement in their issues and concerns, then we are acting against them by perpetuating the status quo of domination and oppression. We are living in sin and not in Christ.

The struggle of the people is for freedom - economic, social, political and cultural. During the colonial period in many parts of Asia, Christians, at least some, participated in the struggle and saw it as a part of their Christian commitment. Today there is no difference of opinion about the righteousness of such struggles. The Asian people are engaged in a bigger and equally righteous struggle now - to affirm their worth as human beings, for a right to live a useful life in God's world, for fuller life and justice for all. The fulfilment of their hopes will not come about by the benevolence of those in positions of power and privilege. It will come about by the struggle of the people and they becoming masters of their own destiny. Such subjecthood of people alone will guarantee authentic change and a progressive movement towards the Kingdom of God. Such struggle is a spiritual exercise, an expression of faith and courage, an affirmation of human dignity and love and an experience of living in Christ.

- b. Participation in people's struggle: Participating in people's struggle is an authentic expression of living in Christ. The main participants from the fold of the church in people's struggle at present generally in Asia are church related action groups. They are directly involved with the people. But not everybody will be called or equipped to join action groups. Church leaders, theologians, teachers, middle class Christians all can contribute to the struggle in different ways provided there is a basic commitment to the poor, in fact a bias for them, and willingness to look at the world through the eyes of the poor. When such a situation arises, the whole orientation and priorities of the church will change. Only in such a situation we will be able to understand the depth of living in Christ. We will be in a mature relationship with Christ and we will live in Him and He is us. Till then our songs and feasts, our sacrifices and offerings will be only an abomination to God (Amos 5:21-24).

Action groups engaged with people need all support and concern. Though not necessarily coming out of the ranks of people, these are people who have seen a vision of a new day and have decided to join



with the people in their struggle. They are not leaders of the people, they are animations and facilitators. As the people's movement emerge, leadership emerges from the people. We are in the threshold of such movements in Asia and action groups instead of making their own net works must play a conscious role of supporting national unity and evolving solidarity of people's movements. More and more supportive function such as training leadership, communication channels, highlighting people's issues, etc will be the role of organisations like CCA-URM. In the pluralistic society in Asia where church is a minority it is called to be salt and leaven and not a visible vanguard of people's struggle. Our authentic mission is to be at the service of people's movements and not to direct it. This again calls for strong commitment to the people and understanding of the dynamics of change. The 1981 programmes of CCA-URM have tried to be faithful to this task.

## II. Report on Major CCA-URM Programmes in 1981

CCA-URM is an expression of Asian churches' concern for supporting and encouraging people's action on the local level which will lead to structural changes on the national scene affirming subjecthood of people in the historical process of the movement of society towards the Kingdom of God. Since the majority of Asian people who will exercise the subjecthood are outside the church, it is important for CCA to support and strengthen social action irrespective of the fact whether such actions are carried on by Christians or not. Theologically, it is sound as it is a recognition of God's action through all movements which work towards the Kingdom of God. It is also in line with our understanding of the mission of the church as we are offering our resources and are willing to serve all those who are engaged in the movement towards the Kingdom. This understanding has one major implication for our work. We will not be engaged in an effort to build up in Asia a net work of Christian action groups but will relate and closely work with a variety of groups and function as salt and leaven. We must, on the other hand, promote net work of industrial workers, women workers, racially and ethnically marginalised groups, traditional fishermen and such other oppressed sections first on the national and then on the regional level. These are the people's movements and their solidarity will be a tremendous force in the course of history. CCA-URM also may develop supportive net work in the area of communication, training, etc.

The 1981 programmes were planned and carried out with this direction in mind and here are some of the high lights:

### 1. People's Forum:

CCA-URM had in the previous years arranged two People's Forums. The third one on the issue of Land was held March 6-14, 1981 in Berastagi, Indonesia. 35 participants from rural, urban and race and minority situation dealing with land issues (landless and marginal farmers, slum dwellers, Maoris Aborigines) attended. Through stories and testimonies, they shared their problems and struggles with each other. The exercise was a worthwhile effort. The full report is published under the title: "Inheritors of the Earth", edited by Alison O'Grady.

2. TNC Regional Consultation - Manila, July 2-7, 1981:

Under our regional programme Economic Justice, Trans National Corporation is a major concern. Since 1974 we have been engaged in supporting struggle against oppression through TNCs in Asia. In May 1981 we brought out a publication "Minangkabau - Stories of People vs TNCs in Asia" making a contribution to the ongoing consciousness building efforts against TNCs. A regional consultation was held in July 2-7, 1981 in Manila in co-operation with the WCC TNC programme. The consultation brought together representatives of TNC workers, documentation and study centres for mutual sharing and planning of strategies. The proceedings of the consultation are brought out in the report published under the title "In Clenched Fists of Struggle".

The CCA-URM Committee at its September 1981 meeting appointed a Task Force which met in March 1982. The report of the meeting is appended for our consideration at this meeting.

3. Rural Programme:

There have been two major programmes this year. The first one was held in June 20-27, Thailand for working out a methodology for rural training. The second one was a workshop in India for South Asian traditional fishermen who are being exploited by national monopolists and TNCs. Bantorn Ondam, in his report, will cover these programmes in details.

We would like to draw your attention to the discussion at the CCA staff meeting because of certain concern raised in the CCA General Committee about CCA's approach to rural programmes. CCA General Committee raised mainly two questions: (1) What is the thrust of CCA rural programme carried out through URM and the Rural Youth Programme? (2) How can duplication be avoided? At the staff meeting the consensus was that CCA should be primarily engaged in organising rural poor rather than going into economic or growth oriented programme. The staff meeting also affirmed the URM priority as training of leadership in addition to giving special attention to issues related to fishermen's struggle and rural women's work.

4. Race and Minority:

Kurata Masahiko will be presenting a detailed programme of the work carried out in this area of concern. Kurata-san has been associated with this programme for a number of years and spent two years in Hong Kong, 1980 & 81, further developing this work. He has now moved to Japan and has joined the NCCJ. Let me record our sincere thanks for his services and express our hope that he will continue to be involved in some way with our future programme. May I at this point draw your attention to the minutes of the Race & Minority Task Force meeting held in January 1982. There are two matters we need to look into carefully: the question of finances as PCR may not be able to support us; the question of appointing a programme staff person to replace Kurata-san. Race & Minority concerns is a major area of our involvement and I hope this meeting of the committee will look into it carefully.



5. Women Workers Issues:

Sr Teresa Dagdag joined us end of 1979 and this made it possible to give the concern at least some attention it deserves. Her report will give you the details of the work. As you are aware, this programme is carried out jointly with the office of human development of the Catholic Church. In February 1982 we have been able to organise (women work and rural concerns together) a rural women workers workshop in Bangladesh. Being rural, women and workers the exploitation and oppression is greatly felt. During the next couple of years we have to find out ways to support emerging action in this area.

Sr Teresa Dagdag has done very good work in the area of women workers Programme. She will be leaving this work in June and the proposal is to have two persons working as a team - one in Manila and the other in Hong Kong. We record our hearty thanks to Sr Teresa Dagdag. I am sure she will keep close touch with this programme as well as CCA-URM in the days to come.

6. Theology and Ideology:

Theological and ideological discussion is an ongoing process in URM. Theological motivation and socio-economic analysis leads to action and the action leads to reflection. So authentic theological and ideological reflection goes on in the local and national scene. CCA-URM tries to highlight emerging concerns and issues and allows discussion and interaction on the regional level. Since the context of action and reflection vary from place to place, it is only nature that groups vary in their levels of understanding.

In 1981 we concentrated in promoting theological and Ideological discussion in national and local areas. The staff visitation, national conferences, exchange visitation etc, were used in this effort. It was also possible to make plans for a consultation on "Evangelisation of the Poor" - (The consultation re-named this meeting to "Proclaiming Jesus in Solidarity with the Poor"). The consultation took place in January 1982. The report of the consultation will be shared with you at this meeting. Plans are being made to have a URM discussion on "spirituality for combat" which is a concern for a number of groups engaged in struggle.

7. Economic Justice:

Following up the report presented to you at the last meeting of the committee in September 1981, the exploitation of Asian people by the Trans-National corporations is the main concern in this area. Our publication Minangkabau brought out in early 1981 was well received. A major regional consultation was held in July 2-7, in Manila. The report of the same is published in "In Clenched Fists of Struggles".

This committee appointed a Task Force to support people's struggle against TNC's at it's meeting in September 1981. The Task Force met in March 1982 and made detailed plans for work this year as well as for coming years. A copy of this report is in your hands. I hope this meeting will be able to give adequate thought to this issue.

## 8. Training and Mobilization:

In all areas of our work Training is seen as a major need. Providing facilitation for local leaders to develop skills and sharpen their understanding of the perspectives and dynamics of social change, is a meaningful way to support people's movements. Hence all our programmes are geared to meet this need at different levels. Our committee meetings, consultation, seminars, peoples forum, etc contribute to this basic need. However, conscious efforts are made to : (1) organise exchange visitation between local groups (2) specific training programmes such as the one held recently in Sri Lanka by the Rural concerns.

During 1982 and 1983, we have to plan definite training programmes. We hope to collaborate with ACPO for a 3-week training programme in 1982. The rural concerns will continue its training programme as outlined in our 1982 programme plans.

## 9. Publications:

We have been able to continue publication of "Voices". This is an ongoing effort to highlight people's cry and anguish at the face of oppression. There are over 500 groups/individuals on our mailing list and the number is growing.

We have been also able to bring out "Urban Rural Action" 3 issues in 1981. This is primarily for our supporters and well wishers and has been well received. We hope to continue these publications more regularly in 1982 and 1983.

A TNC Monitor has been recommended as a quarterly publication to support struggle against TNCs in Asia. We hope to bring out the first issue in June this year.

Other publications:

- a) Struggling with People is Living in Christ, 1981
- b) Minangkabau - Stories of People vs TNCs in Asia, 1981
- c) Inheritors of the Earth, 1981 - Report of the People's Forum on People, Land and Justice
- d) Struggling to Survive - Women Workers in Asia, 1981
- e) In Clenched Fists of Struggles - Report of the Workshop on the Impact of TNCs in Asia
- f) From the Womb of Han - Stories of Korean Women Workers
- g) Minutes of the Twelfth CCA-URM Committee Minutes, 1981

If we have to carry on this supportive action of publication and communication, it is important to have adequate staff support. I hope this committee meeting will consider this aspect and take necessary steps.

## III. Ecomenical Relations

1. We have very close working relationship with WCC-URM. As you know they undertake major fund raising for us. Part of our regional

programme budget as well as total local project list are taken care of by WCC-URM. In addition to this, WCC-URM finances DAGA and provides 50% of the ACPO budget. We are most grateful to WCC-CWME-URM for their strong support during the last several years. Rev George Todd, who is one of the two executive secretaries of WCC-URM, has been mainly responsible for this strong support from WCC-URM. Let us record our deep appreciation to him for his valuable support and solidarity with us. Mr Sam Kobia of WCC-URM is also deeply committed to Asian issues. I hope we will have the benefit of Sam Kobia's closer association with us in the days to come. Our relationship with WCC-PCR is rather nebulous. It seems that WCC-PCR does not fully understand or appreciate the complex nature of Asian race and minority issues and problems. I hope under the leadership of Dr Anwar Barkat we will have closer ties with PCR in the future. We maintain cordial relationship with WCC-CCPD and WCC-CCIA. We have some concerns about WCC-CCPD forming a structured network in Asia. This is a matter which is to be sorted out by CCA and WCC leadership as it relates to the role of WCC in a region where a regional council is active.

2. DAGA - Documentation of Action Groups in Asia is the communication arm of CCA-URM. It is located in the CCA-URM office. Its primary function is to assist and help CCA-URM groups through documentation, action oriented research, information exchange, etc. The entire operation is financed by WCC-URM. During 1981 we had the service of Ms Maggie Burns who in addition to looking after DAGA helped in CCA-URM publication work.

In 1982 we have to strengthen DAGA's operation. I propose: 1) that a Hong Kong based committee be set for DAGA; 2) adequate office space be found; 3) seek additional funds; 4) a competent staff member be appointed.

DAGA will, in addition to its own ongoing work, concentrate on two major areas of concern: (a) TNCs, and (b) support CCA International Affairs. It is also hoped that DAGA will develop contact with similar centers in Latin America and Africa.

3. ACPO - Asian Committee for People's Organisation is a joint committee of Office for Human Development of the Federation of Asian Bishops' Conference and CCA-URM. The present members are: Bishop Labayan (Chairman), Bishop Mansap, Fr Danuwinata, Mr Denis Murphy (Secretary), Fr Bonnie Mendes (5 from the Catholic Church) and Dr Masao Takenaka, Mr Victor Oorjitham, Mr Saral Chatterji, Mr Oh Jae Shik and George Ninan (Treasurer) from CCA-URM.

The main purpose of the Committee is to promote community organisation in Asia through training programmes and initial support for CO efforts. ACPO completed this year 10 years of useful service and in that connection an all Asian Consultation was held in Manila in August. The consultation reaffirmed the need to expand CO training and decided to move in that direction in a systematic way during the 80's.



#### IV. Conclusion

CCA-URM is a supportive body extending help and assistance to local and national initiatives through training, publication, seminars, consultations, workshops, etc. We are living at a curcial period in the history of Asia. While country after country in Asia goes under dictatorship and freedom to act is being curtailed, there is emerging people's resistance and growing struggle to assert their right and human dignity. People are assuming subjecthood of history. How do we participate in it? We are called to be sensitive to this emergence of the oppressed and marginalised and to be catalyst and facilitator in the movement of people. Let us dedicate ourselves in all humility in this task and surrender our resources in the service of people.



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URBAN RURAL MISSION ADVISORY GROUP  
 Commission on World Mission  
 and Evangelism  
 World Council of Churches  
 Gweru, Zimbabwe, 13-19 May 1984

Document No. 8a

WCC/CWME - URM PROJECT FINANCE REPORT: 1982

<u>Area</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>
Global	579,000	9,895	585,906	595,801
Africa	353,000	28,882	243,031	271,913
Asia	763,750	143,115	607,680	750,795
Europe	80,500	---	62,000	62,000
Latin America	260,000	24,650	120,440	145,090
North America	88,500	---	63,661	63,661
	<u>          </u>	<u>          </u>	<u>          </u>	<u>          </u>
TOTAL	2,124,750	206,542	1,682,718	1,889,260

WCC/CWME-URM PROJECT FINANCE REPORT - 1982

<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>Global</u>					
7301 International Documentation, Information and Communication	85,000	4,095	81,644	85,739	'82 balance 1,529+
7602 URM Youth and Student Participation and Collaboration	35,000	---	35,004	35,004	
7603 Project Evaluation	8,000	---	9,842	9,842	'82 balance 2,351+
7604 Special Welfare Fund	40,000	---	40,766	40,766	
7701 URM Advisory Group and Consultations	60,000	---	60,290	60,290	
7801 Coordination and Support for Community Organizing	75,000	---	74,783	74,783	
7802 Ministries to Expatriate Workers	30,000	---	20,791	20,791	
7803 Programme Contingency Fund	45,000	---	82,000	82,000	
7804 URM Leadership Development	35,000	---	37,873	37,873	
7805 Human Settlements Issue Implementation	15,000	---	14,250	14,250	
7806 URM Interregional Visitation	20,000	---	19,554	19,554	
7807 Pacific-Asia Resources Centre	10,000	---	---	---	Inactive in '82
7901 Church Labour Issues and Liaison	30,000	---	30,138	30,138	
8101 Relationships between Christians and Non-Christians in URM	26,000	500	19,271	19,771	
8203 Training for Community Organizing	<u>65,000</u>	<u>5,300</u>	<u>59,700</u>	<u>65,000</u>	
GLOBAL TOTAL	579,000	9,895	585,906	595,801	

<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>AFRICA</u>					
7401 Training and Mobilization for URM	30,000	8,000	21,212	29,212	
7802 Publications, Documentation and Research for URM	17,500	---	14,491	14,491	
7901 Development and Coordination of URM Regional Activities	45,000	---	42,677	42,677	
8001 Africa Transnational Corporations Study	22,000	3,276	17,751	21,027	
8103 Impact of New Religious Movements in Africa	10,000	---	10,000	10,000	
8104 Southern Africa URM	12,000	---	13,914	13,914	
7702 Benin, Urban Industrial Mission	5,000	---	5,000	5,000	
7205 Cameroun, Foyer Social Edéa	5,000	---	5,000	5,000	
7604 Cameroun, Douala Urban Industrial Mission	6,000	---	6,000	6,000	
7701 Cameroun, Joint Action Group, Kumba	6,000	---	6,000	6,000	
7702 Cameroun, Urban and Industrial Ministry of Yaoundé	12,000	---	12,000	12,000	
7805 Cameroun, Ebolowa Itinerating Team	8,000	---	8,000	8,000	
8012 Egypt, Urban Industrial Training Programme	15,000	180	---	180	Inactive in '82
7203 Ivory Coast, Abidjan Urban Industrial Team	4,000	---	4,000	4,000	
8003 Kenya, Tigania Rural Mission	10,000	6,826	3,174	10,000	
8004 Kenya, Youth and Student Participation in URM	17,500	---	17,259	17,259	



<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>AFRICA (cont'd)</u>					
8101 Kenya, Nthangarine Community Action Centre	7,500	5,000	2,500	7,500	
7802 Nigeria, Onitsha Urban Industrial Mission	8,000	---	8,000	8,000	
8101 Nigeria, Urban Community Development Programme, Ibadan	15,000	---	15,000	15,000	
8005 Sénégal, Programmes for Rural Women and Children	5,000	---	5,000	5,000	
7901 South Africa, Support for URM Initiatives	25,000	2,000	3,153	5,153	
8201 Tanzania, Women's Study Action Group	7,500	1,600	5,900	7,500	
8006 Uganda, Youth and Student Participation in Reconstruction	10,000	---	---	---	Inactive in '82
8201 Uganda, Peasants' Community Health Initiative	5,000	---	5,000	5,000	
8103 Zimbabwe, Urban Rural Mission Initiatives	<u>40,000</u>	<u>2,000</u>	<u>12,000</u>	<u>14,000</u>	
AFRICA TOTAL	353,000	28,882	243,031	271,913	

#### ASIA

7202 Theological Reflection	20,000	---	20,000	20,000	
7307 Economic Justice	15,000	---	15,000	15,000	
7545 Rural Mission	65,000	32,421	32,579	65,000	
7546 Project Evaluation	15,000	---	15,000	15,000	

<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ASIA (cont'd)</u>					
7602 Race and Minorities Issues	55,000	---	55,000	55,000	
7603 Mobilization and Training	20,000	---	20,000	20,000	
7604 Communications and Publications	20,000	---	20,000	20,000	
7902 Asia Emerging Priorities	20,000	1,590	18,410	20,000	
7905 Women Workers' Action	15,000	9,345	7,500	16,845	'82 balance 1,845+
8201 Urban Issues	15,000	---	15,000	15,000	
8202 Industrial Concerns	15,000	---	15,000	15,000	
7204 Burma, Urban Rural Mission	20,000	1,060	18,940	20,000	
7203 Hong Kong, Christian Industrial Committee	20,000	2,000	18,000	20,000	
7211 India, National Coordination and Local Support	36,300	10,000	26,300	36,300	
8105 India, Joint Programme for Social Action Reflection	5,000	---	5,000	5,000	
7202 Indonesia, NCC Urban Rural Mission	12,000	---	12,000	12,000	
7901 Indonesia, Rural Community Building	10,000	---	10,000	10,000	
8103 Indonesia, Relocation Sumatra	12,800	---	3,000	3,000	
7203 Japan, Kansai Labour Action	15,000	4,120	10,880	15,000	
7205 Japan, Korean Community Action	12,000	4,120	7,880	12,000	
7808 Korea, Yongdongpo Urban Industrial Mission	80,750	12,000	68,750	80,750	

<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Rearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ASIA (cont'd)</u>					
7811 Korea, Korea Christian Action Organization	45,000	---	45,000	45,000	
7901 Korea, Mission to Labour and Industry, Inchon	32,000	7,114	24,886	32,000	
7902 Korea, Chun Nam Christian Farmers' Association	53,400	41,180	12,220	53,400	
8004 Korea, Industrial Safety Association	15,000	---	15,000	15,000	
8111 Korea, Gumi Urban Industrial Mission	10,000	---	10,000	10,000	
8003 Malaysia, Centre for Development Training	20,000	1,485	18,515	20,000	
8005 Malaysia, Penang Programme	5,000	---	---	---	Suppt'd through Cat. I
7206 Pakistan, Karachi: Urban Industrial Mission Initiatives	10,000	---	10,000	10,000	
7204 Philippines, NCC-Division of Urban Rural Mission	2,000	1,000	1,000	2,000	
8210 Philippines, Urban Rural Mission Programme	10,000	---	10,000	10,000	
7209 Sri Lanka, Christian Workers' Fellowship	38,700	3,180	35,520	38,700	
8104 Sri Lanka, Rural Initiatives	11,800	11,000	800	11,800	
7304 Taiwan, Taiwan Ecumenical Industrial Mission	2,000	---	2,000	2,000	
7201 Thailand, Coalition Initiatives	<u>10,000</u>	<u>1,500</u>	<u>8,500</u>	<u>10,000</u>	
ASIA TOTAL	763,750	143,115	607,680	750,795	



<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>EUROPE</u>					
8006 Transnationals Information Exchange	8,500	---	8,500	8,500	
8204 European Contact Group on Church and Industry	35,000	---	25,000	25,000	
8205 Follow-up on European Regional UIM Conference	7,500	---	---	---	Inactive in '82
8201 Finland, "Sinapinsiemen" Vartsala Project	3,500	---	3,500	3,500	
8005 Greece, Young Workers Programme	1,000	---	---	---	Inactive in '82
7903 Italy, Agape-Pinerolo Urban Industrial Work	8,000	---	8,000	8,000	
8006 Norway, Rural Urban Mobility Project	6,000	---	6,000	6,000	
7802 United Kingdom, Community Action Support	5,000	---	5,000	5,000	
8007 United Kingdom, Coventry Workshop	<u>6,000</u>	<u>---</u>	<u>6,000</u>	<u>6,000</u>	
EUROPE TOTAL	80,500	---	62,000	62,000	
<u>LATIN AMERICA</u>					
7207 Urban Rural Mission Training Activities	25,000	---	20,000	20,000	
7305 Latin America Undesignated Fund	15,000	---	5,000	5,000	
7605 Student Participation in Urban Rural Mission	7,500	---	5,000	5,000	
7801 Support for National and Local Participation in Programmes across Regional & National Lines	25,000	---	10,079	10,079	
8104 Urban Rural Mission Support in Central America	15,000	---	3,912	3,912	
8105 Action Support for Urban and Labour Issues	20,000	---	19,034	19,034	

<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>LATIN AMERICA (cont'd)</u>					
7204 Argentina, Urban Industrial Mission	40,000	---	3,000	3,000	CICARWS Priority Proj.
7604 Argentina, Mision al Centro de Buenos Aires	15,000	---	---	---	CICARWS Priority Proj.
8003 Argentina, Ecumenical Centre for the Study and Service of Migrants, Neuquén	7,000	---	7,000	7,000	
7804 Cuba, Urban Rural Mission Programmes	6,000	3,452	---	3,451	
8201 Dominican Republic, Education and Publications Project	4,000	---	---	---	Inactive in '82
8101 El Salvador, Ecumenical Youth Programme, San Salvador	15,000	3,114	---	3,114	
7603 Mexico, CECOPE	12,000	---	12,000	12,000	
8002 Mexico, Association of Indigenous Groups for Evangelism (AGAPE)	5,000	---	5,000	5,000	
8101 Mexico, Leadership Training in Rural Mexico	12,000	8,000	4,000	12,000	
7602 Puerto Rico, Puerto Rico Industrial Mission	15,000	7,085	7,915	15,000	
8102 Puerto Rico, PRISA Documentation Centre	17,500	3,000	14,500	17,500	
7601 Uruguay, Evangelism and Extension North	<u>4,000</u>	<u>---</u>	<u>4,000</u>	<u>4,000</u>	
LATIN AMERICA TOTAL	260,000	24,650	120,440	145,090	

<u>Project Number and Title</u>	<u>1982 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>NORTH AMERICA</u>					
7901 Regional Urban Rural Mission Contact and Strategy Group	6,000	---	6,000	6,000	
7401 Canada, Urban Rural Mission Information Sharing	5,500	---	5,500	5,500	
7402 Canada, Action Research and Training for Native Canadians	5,000	---	5,000	5,000	
7403 Canada, Exploitation Research	2,000	---	2,000	2,000	
8101 Canada, Work on Labour Issues	5,000	---	5,000	5,000	
8102 Canada, Empowerment of People's Organizations	10,000	---	10,000	10,000	
7801 United States, Work on Labour Issues	20,000	---	18,650	18,650	
8012 United States, Action Research and Training for URM Organizations and Coalitions	10,000	---	6,511	6,511	
8109 United States, Empowerment of People's Organizations	<u>25,000</u>	<u>---</u>	<u>5,000</u>	<u>5,000</u>	
NORTH AMERICA TOTAL	88,500	---	63,661	63,661	



WCC/CWME - URM PROJECT LIST INCOME - 1982

	<u>Undesignated</u>	<u>Designated</u>
Canada - Anglican Church of Canada		US\$ 27,536
- United Church of Canada	US\$ 27,965	8,911
- CIDA through UCC	72,920	
Federal Republic of Germany - KED	469,999	
- Bread for the World	360,000	
France - Conseil Mission de ECAAL		180
Netherlands - ADB	48,306	
- GDR	15,480	
- ICCO	401,826	
- to CWME re URM office administration costs	25,000	
New Zealand - Christian World Service		3,713
United Kingdom - Christian Aid	110,750	
USA - Agricultural Missions, Inc.	5,000	
- Disciples of Christ		29,500
- United Methodist Church	671	55,201
- United Presbyterian Church, USA	34,940	500
- Hunger Fund		86,000
 TOTAL	 US\$ 1,572,857	 + 211,541 = US\$ 1,784,398

Note: The figures on this page indicate receipts of US\$104,862 less than the \$1,889,260 reported on page 1 of the Project Finance Report. This represents a technical deficit for 1982, which has, however, been covered in 1983 by the arrival of additional funds which had been pledged for 1982.

URBAN RURAL MISSION ADVISORY GROUP  
 Commission on World Mission  
 and Evangelism  
 World Council of Churches  
 Gweru, Zimbabwe, 13-19 May 1984

Document No. 8b

WCC/CWME - URM PROJECT FINANCE REPORT: 1983

<u>Area</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>
Global	590,000	29,383	410,974	440,357
Africa	375,000	51,155	197,823	247,113
Asia	905,800	206,283	685,672	891,955
Europe	85,000	---	77,500	77,500
Latin America	265,000	47,754	154,653	202,407
North America	97,500	---	65,500	65,500
	=====	=====	=====	=====
TOTAL	2,318,300	334,575	1,592,122	1,926,697

<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>GLOBAL</u>					
7301 International Documentation, Information and Communication	95,000	9,083	74,358	83,441	
7602 URM Youth and Student Participation and Collaboration	35,000	---	21,134	21,134	
7603 Project Evaluation	8,000	---	1,289	1,289	
7604 Special Welfare Fund	40,000	---	25,323	25,323	
7701 URM Advisory Group and Consultations	60,000	---	27,002	27,002	
7801 Coordination and Support for Community Organizing	75,000	5,000	37,500	42,500	
7802 Ministries to Expatriate Workers	18,000	---	4,500	4,500	
7803 Programme Contingency Fund	65,000	---	79,080	79,080	
7804 URM Leadership Development	35,000	10,000	6,750	16,750	
7805 Human Settlements Issue Implementation	15,000	---	12,890	12,890	
7806 URM Interregional Visitation	25,000	---	15,461	15,461	
7901 Church Labour Issues and Liaison	30,000	---	26,704	26,704	
8101 Relationships between Christians and Non-Christians in URM	24,000	---	19,283	19,283	
8203 Training for Community Organizing	<u>65,000</u>	<u>5,300</u>	<u>59,700</u>	<u>65,000</u>	
GLOBAL TOTAL	590,000	29,383	410,974	440,357	



<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>AFRICA</u>					
7401 Training and Mobilization for URM	30,000	6,500	7,762	14,262	
7802 Publications, Documentation and Research for Africa URM	17,500	---	17,244	17,244	
7901 Development and Coordination of URM Regional Activities	45,000	2,500	25,175	27,675	
8001 Africa Transnational Corporations Study	22,000	9,688	---	9,688	'83 balance 3,926+
8013 Impact of New Religious Movements in Africa	10,000	3,252	4,548	7,800	
8104 Southern Africa URM	12,000	---	11,805	11,805	
8302 West-Central Africa Training Initiatives	15,000	---	14,745	14,745	
7702 Benin, Urban Industrial Rural Mission	6,500	---	6,500	6,500	
7205 Cameroun, Foyer Social Edéa	7,500	---	7,500	7,500	
7604 Cameroun, Douala Urban Industrial Mission	8,000	5,685	4,000	9,865	
7701 Cameroun, Joint Action Group, Kumba	6,000	---	6,000	6,000	
7702 Cameroun, Urban and Industrial Evangelism Ministry of Yaoundé	12,000	---	12,000	12,000	
7805 Cameroun, Ebolowa Itinerating Team	8,000	---	8,000	8,000	
8012 Egypt, Urban Industrial Training Programme	15,000	---	---	---	'82 balance 2,950+
8003 Kenya, Tigania Rural Mission	12,500	6,000	4,500	10,500	
8004 Kenya, Youth and Student Participation in URM	17,500	---	17,294	17,294	

<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>AFRICA</u> (Cont'd)					
8101 Kenya, Nthangarine Community Action Centre	7,500	100	---	100	'83 balance 100+
7802 Nigeria, Onitsha Urban Industrial Mission	8,000	4,000	4,000	8,000	
8101 Nigeria, Urban Community Development Programme, Ibadan	17,500	---	17,500	17,500	
8005 Sénégal, Programmes for Rural Women and Children	5,000	5,000	---	5,000	'83 balance 5,000+
7901 South Africa, Support for URM Initiatives	25,000	---	---	---	Inactive in '83
8201 Tanzania, Women's Study Action Group	7,500	3,250	4,250	7,500	
8006 Uganda, Youth and Student Participation in Reconstruction	10,000	---	10,000	10,000	
8201 Uganda, Peasants' Community Health Initiative	10,000	---	10,000	10,000	
8103 Zimbabwe, Urban Rural Mission Initiatives	<u>40,000</u>	<u>5,000</u>	<u>5,000</u>	<u>10,000</u>	
TOTAL AFRICA	375,000	51,155	197,823	248,978	

ASIA

7202 Theological Reflection	20,000	---	20,000	20,000	
7307 Economic Justice	25,000	---	25,000	25,000	
7545 Rural Concerns	60,000	52,420	7,580	60,000	
7546 Review and Planning	10,000	---	10,000	10,000	
7602 Race and Minorities Issues	55,000	---	55,000	55,000	

<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ASIA (Cont'd)</u>					
7603 Mobilization and Training	20,000	---	20,000	20,000	
7604 Communications and Publications	25,000	---	25,000	25,000	
7902 Asia Emerging Priorities	20,000	1,540	18,460	20,000	
7905 Women Workers' Action	35,000	10,740	22,415	33,155	'82 balance 1,845+
8201 Urban and Industrial Issues	25,000	---	25,000	25,000	
8301 CCA-URM office: Administration and Travel	50,000	5,000	45,000	50,000	
8304 Bangladesh, URM Initiatives	1,000	---	1,000	1,000	
7204 Burma, Urban Rural Mission	23,000	6,060	16,940	23,000	
7203 Hong Kong, Christian Industrial Committee	20,000	10,267	9,733	20,000	
7211 India, National Coordination and Local Support	36,300	18,000	18,300	36,300	
8105 India, Joint Programme for Social Action Reflection	5,000	---	5,000	5,000	
8306 India, Scheduled Caste and Tribal Support for Local Action and Exchange	12,000	2,618	9,382	12,000	
7202 Indonesia, URM Programme	15,000	---	15,000	15,000	
7203 Japan, Kansai Labour Action	10,000	3,620	6,380	10,000	
7205 Japan, Korean Community Action	12,000	4,120	7,880	12,000	
8301 Japan, Forum for Christian Concern for Women Workers in Japan	6,000	2,000	4,000	6,000	



<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ASIA (Cont'd)</u>					
8302 Japan, Koreans in Japan Youth Training	3,000	---	3,000	3,000	
8303 Japan, Burakumin - Church Awareness Raising	5,000	---	5,000	5,000	
8304 Japan, Ainu Initiatives	2,000	---	---	---	Inactive in '83
7808 Korea, Yongdongpo Urban Industrial Mission	79,000	17,720	61,280	79,000	
7811 Korea, Korea Christian Action Organization	65,000	---	65,000	65,000	
7902 Korea, Korea Christian Farmers Federation	60,600	46,180	14,420	60,600	
8111 Korea, Gumi Urban Industrial Mission	10,000	---	10,000	10,000	
8307 Korea, Christian Mission Committee for the Poor	6,000	---	6,000	6,000	
8308 Korea, Kyung-In UIM Committee	13,600	---	13,600	13,600	
8309 Korea, Chungju UIM Project, Daejun	10,000	---	10,000	10,000	
8310 Korea, Kyung-Soo Urban Industrial Mission	11,000	---	11,000	11,000	
8311 Korea, Mask Dance Missionary Committee	18,300	---	18,300	18,300	
8003 Malaysia, Centre for Development Training	20,000	2,618	17,382	20,000	
8301 New Zealand, Maori Land Issue Research and Documentation	5,000	---	5,000	5,000	
7206 Pakistan, Karachi: URM Initiatives	10,000	---	10,000	10,000	
7204 Philippines, NCCP-Division of Urban Rural Mission	2,000	1,000	1,000	2,000	
8210 Philippines, URM Programme	10,000	---	5,000	5,000	

<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>ASIA (Cont'd)</u>					
8303 Philippines, Cultural Minorities Education and Training	10,000	---	5,000	5,000	
8304 Philippines, Cordillera Forum and Clergy Seminar	3,500	---	3,500	3,500	
7209 Sri Lanka, Christian Workers' Fellowship	38,700	5,360	33,340	38,700	
8104 Sri Lanka, Rural Initiatives	11,800	9,020	2,780	11,800	
8303 Sri Lanka, Minority Organizing among Tamil Estate Workers	12,000	6,000	6,000	12,000	
7304 Taiwan, Taiwan Ecumenical Industrial Mission	2,000	---	2,000	2,000	
8303 Taiwan, Mountain People's Initiatives	2,000	---	2,000	2,000	
7201 Thailand, Coalition Initiatives	<u>10,000</u>	<u>2,000</u>	<u>8,000</u>	<u>10,000</u>	
TOTAL ASIA	905,800	206,283	685,672	891,955	
<u>EUROPE</u>					
8006 Transnationals Information Exchange	10,000	---	10,000	10,000	
8204 European Contact Group on Church and Industry	45,000	---	45,000	45,000	
8205 European Regional UIM Conference	7,500	---	---	---	Inactive in '83
8201 Finland, "Sinapinsiemen" Vartsala Project	3,500	---	3,500	3,500	
7903 Italy, Agape - Pinerolo Urban Industrial Work	8,000	---	8,000	8,000	
7802 United Kingdom, Community Action Support (SCAT)	5,000	---	5,000	5,000	

<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>EUROPE (Cont'd)</u>					
8007 United Kingdom, Coventry Workshop	<u>6,000</u>	---	<u>6,000</u>	<u>6,000</u>	
TOTAL EUROPE	85,000	---	77,500	77,500	
<u>LATIN AMERICA</u>					
7202 URM Training Activities	25,000	5,000	16,500	21,500	
7305 Latin America Undesignated Fund	15,000	---	4,500	4,500	
7605 Student Participation in URM	7,500	---	5,500	5,500	
7801 Support for Participation in Programmes across Regional and National Lines	25,000	---	14,990	14,990	
8104 URM Support in Central America	15,000	3,000	---	3,000	'83 balance 3,072+
8105 Action Support for Urban and Labour Issues	20,000	---	20,000	20,000	
7604 Argentina, Mision al Centro de Buenos Aires	15,000	---	---	---	CICARWS Listing Service
8003 Argentina, Ecumenical Centre for the Study and Service of Migrants, Neuquén	7,000	982	---	982	'83 balance 982+
8302 Chile, Mapuche Women Cultural Recovery Project	4,500	1,626	2,874	4,500	
8303 Chile, Women Workers' Centre, Santiago	3,000	---	3,000	3,000	
7804 Cuba, URM Programmes	6,000	2,846	2,703	5,549	'82 balance 451+
8201 Dominican Republic, Education and Publications Project	4,000	---	4,000	4,000	
8101 El Salvador, Ecumenical Youth Programme, San Salvador	18,000	3,000	11,886	14,886	'82 balance 3,114+ ∞

<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>LATIN AMERICA (Cont'd)</u>					
7603 México, CECOPE	15,000	---	15,000	15,000	
8002 México, Association of Indigenous Groups for Evangelization (AGAPE)	5,000	---	5,000	5,000	
8101 México, Leadership Training in Rural México	12,000	6,000	6,000	12,000	
8302 Perú, Centre of Assistance Projects and Rural Studies	33,000	15,800	17,200	33,000	
8303 Perú, La Semilla: An Educational Effort among Children of Lima Slums	3,500	3,500	---	3,500	
8102 Puerto Rico, PRISA Documentation Centre	20,000	3,000	17,000	20,000	
8301 Puerto Rico, Vieques Crusade - Island Residents against Militarism	7,500	3,000	4,500	7,500	
7601 Uruguay, Evangelism and Extension North	<u>4,000</u>	<u>---</u>	<u>4,000</u>	<u>4,000</u>	
TOTAL LATIN AMERICA	265,000	47,754	154,653	202,407	
<u>NORTH AMERICA</u>					
7401 Canada, URM Information Sharing	5,500	---	5,500	5,500	
7402 Canada, Action Research and Training for Native Canadians	5,000	---	5,000	5,000	
7403 Canada, Exploitation Research	2,000	---	2,000	2,000	
8101 Canada, Work on Labour Issues	5,000	---	5,000	5,000	
8102 Canada, Empowerment of People's Organizations	10,000	---	10,000	10,000	



<u>Project Number and Title</u>	<u>1983 Request</u>	<u>Designated Grants</u>	<u>Unearmarked Fund Alloc.</u>	<u>Total Receipts</u>	<u>Remarks</u>
<u>NORTH AMERICA (Cont'd)</u>					
7801 United States, Work on Labour Issues	20,000	---	10,000	10,000	
8012 United States, Action Research and Training for URM Organizations and Coalitions	10,000	---	10,000	10,000	
8109 United States, Empowerment of People's Organizations	25,000	---	3,000	3,000	
7901 Regional URM Contact and Strategy Group	<u>15,000</u>	<u>---</u>	<u>15,000</u>	<u>15,000</u>	
TOTAL NORTH AMERICA	97,500	---	65,500	65,500	

WCC/CWME - URM PROJECT LIST INCOME: 1983

Australia - World Christian Action		US\$ 5,236	
Austria - Evangelische Kirche		3,500	
Canada - Anglican Church of Canada		23,748	
- United Church of Canada	US\$ 40,450	17,814	
- CIDA through UCC	167,862		
- ICFID		16,300	
Denmark - Danchurchaid		11,000	
Federal Republic of Germany - KED	505,349		
- Bread for the World	380,000		
Netherlands - ADB	51,418	1,865	
- GDR	14,400		
- ICCO	386,255		
- to CWME re URM office administration costs	25,000		
- Stichting		1,780	
- Zending	16,375		
New Zealand - Christian World Service		8,592	
Sweden - Church of Sweden Mission		52,975	
United Kingdom - Christian Aid	164,000		
USA - Agricultural Missions Inc.	2,500		
- Disciples of Christ		34,000	
- Local congregation		100	
- Lutheran World Ministries		50,000	
- Presbyterian Hunger Program		87,300	
- Presbyterian Church (USA)	50,000		
- United Methodist Church	810	36,665	
TOTAL	US\$ 1,804,419	+ 350,875	= US\$2,155,294

Prepared by  
Ed File

For WCC/URM  
Harare, Zimbabwe,  
May 13 - 19th, 1984

In 1983 our Canadian URM Advisory Group met six times. Included were: Don Brown, Social Action Ministries and Jim White, Native Consultatnt, of the Anglican Church General Synod; Jim Kirkwood, United Church of Canada, Division of World Outreach (Africa Desk); Larry Peterson, Urban Core Support Network; Wally Brant, Canadian Urban Training and York University; and Ed File. We have met twice in 1984.

Groups supported by WCC/URM funds in Canada were: Canadian Farm Workers Union (whose history film was shown in the URM room at Vancouver WCC Assembly); West Coast Indigenous Resarch Group; Toronto Skid Row Self Help Group (formerly S.O.S. now S.P.A.C.E. - Serving People and Community Efforts) organizing research leading to the organization of skid row residents; Connexions, which is a communications project supporting networks of grassroots organizations and individuals across Canada, who are working to create a just, human and equitable society; Urban Native Action Training and Research Fund supported six Native persons in action training; Teme Augama nishnabai in their land rights struggle; seven Native Canadians funded to participate in the Vancouver WCC Assembly plus two URM members. In 1984, in addition to most of the above, we have also supported Worker Co-ops, a new newsletter dealing with job creation through the development of worker owned, worker controlled co-ops, and Co-op Works, a resource group for worker co-ops; an Ontario Mother's Action Group building a province wide network of low income single parent mothers; and URM networking through U.C.S.N.

We continue active participation in the Bread & Roses Credit Union and are negotiating to help provide letters of credit for Bridgehead Trading which markets in Canada co-op goods which are produced in Sri Lanka, Tanzania and Nicaragua.

Solidarity Visits: Over New Year's 1982/83 there was a C.U.T./URM group of 23 Canadians who visited Cuba and the Cuban Churches. Over New Year's 1983/84 a further group of eight, including three Native persons and one Taiwanese visited Puerto Rico for two weeks spending nine days in solidarity with the fishermen on Vieques Island. In April 1984, following a Hong Kong visit, Ed spent 8 days in the 10th Anniversary celebrations at Social Welfare Guidance Foundation in Solo, Indonesia at the invitation of CCA/URM. David Zuverink from UPC, New York, Bob Ter Haar from Rotterdam and Banton Ondam from Thailand also joined in with the staff of 20 and many Indonesian friends to celebrate along with Josef Widyatmadja. Ed also spent two days in Djakarta with Father John Dykstra, S.J. at the secretariat of the Conference of Religious Superiors in south-east Asia. The last week of April Ed spent in Japan at the Asian Rural Institute with Takami-san and staff. It was great to join trainees in the gardens and rice paddies following the heavy pressures earlier in 1983/84.

Training: After negotiations with CCA/URM, the URM contacts in Taiwan and Taiwanese congregational members in Toronto, Ed spent two months in the Fall of 1983 and the month of March 1984 in Taiwan. This time was made possible through sabbatical study leave from York University in Toronto. During these three months there were 4 four-day action training events involving a total of approximately 65 clergy; a two day lay Theology event with 35 participants; three single day meetings and one 3 day meeting with Taiwan URM group (10 - 15 persons); numerous lectures and dialogue sessions with faculty and students at the three Presbyterian seminaries; a 25 hour lecture course at Tainan Theological College on Social Research and visits with Mountain (tribal) people in their villages and development projects.

This training followed up two training events in Toronto for Taiwanese pastors and Canadian Taiwanese congregation members. A third event is scheduled for July 1984 to include also an Indonesian and Japanese (ARI) participant.



May 1984 Reflections: (See November 1983 Sabbatical reflections and C.U.T. History). My thoughts are quite strong and clear after my second positive visit to Asia, in the context of restructuring and ideological difficulties within the C.U.T. network in Canada. What I observe throughout Asia are two clear streams of life and activity within the churches. One stream seems to be focussed on church growth and those limited social programs which serve that goal, e.g., kindergartens, welfare handouts. The other stream is one of social justice and solidarity actions toward social transformation. There seems to be considerable tension between Christians in the church growth stream and those in the social transformation stream. The Missionary establishment in Taiwan is certainly in the church growth stream, ideologically Capitalist and anti-Communist. This is the same struggle which I see going on in some of the Canadian churches and reflected in the current difficulties C.U.T. is experiencing. C.U.T. has since its inception in 1965 been engaged in training for social ministry, action training for social action toward social transformation. With the growing conservatism of the 80's, new United Church of Canada bureaucrats have somehow slipped their linkage with C.U.T. into a box entitled "Congregational Planning and Growth" and now tell C.U.T. it must satisfy the demands to train more church members or lose their grants. Not respecting the ecumenical integrity of C.U.T. and the social transformation direction of the other member denominations, not respecting the committed ecumenical staff assembled over many years of involvement in social ministry training, these bureaucrats press on self-righteously with the agendas of their bureaucratic boxes. At this same time the C.U.T. network of people is in a frustrating process of restructuring its work into autonomous regional groups under an umbrella Canada Wide Council. Those who were previously working as central staff are now identified within C.U.T. (Ontario) a.k.a. ATNO (Action Training Network of Ontario). Linkages with U.C.C. officials more sensitive to the social transformation struggles will need to be strengthened as C.U.T. continues in its social ministry training. At the same time as this interaction with some denominational bureaucrats is going on there is growing involvement in action training programs across Canada with participants from the two thirds world, Canadian Native people, Canadian clergy and laity and non church based activists.

In my reflections on these Asia/Canada things, I was touched with a letter (Published in Refleski), which Josef Widyatmadja of Indonesia wrote to European brothers (and sisters) after a European visit, entitled "The Resurrection of Crucified Men". In it he says in his fractured English: "We are willing to receive the same portion of bread in the Holy Communion, but refuse to receive the same portion of bread outside the church. Holy Communion should not be sheer ritual ceremony which is mystical and rhetorical, yet it should be our eschatological hope - our new society/fellowship, i.e., a mutual sharing fellowship ..... Only if the church wants to share its body and blood with other people, it will become Jesus' body."

Perhaps the time has come for the Canadian URM and WCC/URM to look more closely at the needs and resources for action training in Canada in relation to the needs and resources of WCC/URM for such types of training throughout the various regions worldwide.

#### Canadian Church and Society.

There is one dominant theme in Canada in 1983/84 and it is the economy/unemployment.

(See Laxer articles)

## Falling behind on employment

TORSTAR APRIL 28/84

In the 15 years to 1981, Canada's unemployment rate averaged only half a percentage point higher than the U.S. rate, and both were around 7 per cent when the recession began that year. But now Canada is falling behind.

Our 11.4 per cent unemployment rate is fully 3.6 percentage points above the 7.8 per cent U.S. rate. That's because the Canadian economy is not performing as well as the U.S. economy and needs a boost through more fiscal stimulus. Otherwise, 1.4 million Canadians without work will stay that way.

Since the beginning of the recovery in late 1982, the number of Americans with jobs has climbed by 4.7 per cent, while the number of Canadians at work has risen by only 3.6 per cent. In the first quarter of 1984 employment growth continued in the U.S. while it suddenly stagnated in Canada.

Canada's recession was also worse and employment fell here by 4.9 per cent, compared to 1.7 per

cent in the U.S., between the second quarter of 1981 and the period 18 months later. Moreover, more Canadians are looking for jobs. During the past 15 months, labor force growth in Canada has been 2 per cent, versus 1.6 per cent in the U.S.

All this helps account for the 3.6 percentage point difference in unemployment rates in the two countries.

Economists also note that our sharper 1981-82 downturn means there is farther to come back up. The Canadian economy is also more heavily dependent on resource industries, which have been slow to recovery. And Washington's defence push, which is stimulating U.S. high-tech producers, has created jobs there.

But whatever the reasons for Canada's higher unemployment, it's clear the Canadian economy needs another boost. And governments at every level have a responsibility to provide the stimulus.



# Moral role sidestepped by business

What kind of country do we want Canada to be? What values do Canadians prize above all others in their economic, social and political systems?

Through all the dizzying options and challenges raised in the recent report of the Macdonald royal commission on Canada's economic future, these questions are the ones that linger in the mind and continue to haunt the debate about our collective future.

"On one hand we have the ringing new year's declaration by the Roman Catholic bishops of Canada that we need a "new economic order," a society where people and moral choices are not subordinate to the impersonal forces of a market economy. In other words, the economy should serve people, not profits.

## Clarion call

In the middle, the Canadian government — like governments everywhere — seems bewildered by the task of making the modern welfare state compatible with an essentially capitalist economy vigorous enough to finance the state.

Now, on the other end of spectrum, William Mulholland, chairman of the Bank of Montreal, has waded into the debate with a clarion call to business to assert itself and assume its rightful place in the body politic.

"In Canada we have a mixed economy, but business is very much a junior partner if its status can even be said to have



**ALAN TOULIN**  
The *TOP STAR*  
MAY 5/84  
**Economy**

attained this minimal dignity," Mulholland said this week at an economic conference.

"Now, for the first time in perhaps 40 years — thanks in large part to the excesses and the misjudgments of governments, in which unhappy characterization our governments have plenty of company the world over, we are presented in this country with an opportunity — rare and perhaps fleeting — to alter the balance of this equation. Indeed, we are being urged by government to seize it."

Beyond improving its balance sheets and increasing its dividends, business has to serve the public interest and it can do this by creating wealth and jobs, Mulholland said.

"The case for business rests on results — satisfaction for investor and shareholder, and contribution to the economy and national life," he said.

In a sense, the private sector — embodying the principles of capitalism and free enterprise — is on trial, Mulholland believes.

"The intellectual underpinnings of popular support for capitalism and free enterprise are not, in my opinion, to be

relied upon. Great numbers of the public, I submit, are quite indifferent to those notions, cherished as they may be to many of us. Our status rests not on entitlement but upon perceived usefulness," Mulholland said.

"If we fail, or are not seen to have done our share, we will be penalized with impunity."

As the bishops insist that moral philosophy has primacy over economic science and that labor, not capital, be given priority in a new economic order, Mulholland counters by asserting the moral imperative of profits.

"They (profits) are a necessary cost of staying in business. We have therefore a moral imperative to be profitable. Otherwise, we ultimately must shut our doors," Mulholland said.

## Common failing

Beyond the virtues of creating jobs and wealth, Mulholland stopped short of probing the larger moral dimensions raised by the bishops of our economic system.

It's a common failing among advocates of business. Their arguments are nearly always grounded in the attributes of efficiency and material abundance provided by capitalism.

Ever since the development of economies based on free exchange and open markets, capitalism has struggled unsuccessfully to articulate a moral justification for its existence.

At the heart of the issue is the

difficulty a commercial civilization has in assigning values other than economic values to important intangibles such as the ideas of meaningful work, human dignity and self worth raised in Pope John Paul's encyclical on labor, *Laborem Exercens*.

If business does aspire to the pre-eminent role in our political economy sought by figures like Mulholland, then it must address these moral issues. It has to show there is another dimension at work other than our commonest, strongest passion — self-interest.



**William Mulholland:** Bank of Montreal chief asks business to assert itself.

The Roman Catholic bishops have taken significant notice of this in their publications on the subject of the economy and Christian moral values. (See pamphlets). Reaganomics and hard line anti-welfare state attitudes wreak havoc on hard won social welfare programs and established labour management practices. The peace and anti-nuclear movements draw significant numbers of supporters but these often come with limited social analysis and global awareness. Committed activists seeking strategic actions, e.g., re cruise missiles in Canada) are few, even though an apparent majority of Canadians oppose cruise missile testing in Canada. Anger over U.S. actions in Central America boils over into authentic witness (see mimeo on Honduras) against devils but ruefully anticipates another Reagan presidency. The world-wide revolution in communications/information is growing in Canadian consciousness. (See UCC/DMC Issue No. 28).

The Canadian Constitutional battle is no longer a public agenda even though Native Aboriginal Rights were left out and Native people continue to hold it high on their agenda. Native leadership is emerging, with the continued strengthening by spiritual elders. The direction these new leaders endeavour to accomplish relates to many fundamental issues and rights, including their culture, customs, and hereditary rights, with the increased opportunity to meet with and exchange information among other aboriginal people world-wide.

The Canadian URM askings for 1985 reflect some of these changing forces in Canadian church and society and our need to be in closer contact with URM network people in North and Latin America and in Europe, Asia and Africa.

Report from the United States to URM Advisory Group  
Harare, Zimbabwe, May 14-19, 1984

The picture of urban-rural mission work in the United States continues to be more diverse and more complicated than can be contained in a summary report. The political context within which people's organizations and the churches are working is the presidential administration of Ronald Reagan, which not only controls the Executive Branch, but the Senate in the national legislature and is gaining control of the Judiciary (especially the Supreme Court, if returned to office). An increasing number of Black and Hispanic officials have been elected at the state, county and local level, and Black mayors sit at the head of several of the major cities, including Los Angeles, Chicago, Detroit, Atlanta and Newark.

The policies of the Reagan administration have not only increased confrontation with the Soviet Union in Europe, but have reinstated the pattern of military intervention in the Caribbean and Central America, while backing the economic hegemony of North American, Western European and Japan-based multinational corporations over the rest of the world. Continued reliance on higher interest rates, rather than increased taxes or reduced military expenditures, to control the US economy has increased economic hardship both in the US itself and for most other nations.

In a consultation of national denominational executives working with both local groups and national strategies that was held recently, the following major areas of activity were highlighted to bring to your attention: (1) "internationalization" of the US population, (2) flight of capital and jobs as policies of multinational and national corporations, (3) local organizing, and (4) support strategies.

(1) "Internationalization" of the US Population: The 1980 Census results have dramatized the fact that, even though longer-established population groups are leaving the older cities for suburban or formerly rural locations, there have been major increases of population by immigration in the cities -- as well as a scattering in other areas as well. In the Southwest (especially Texas and Los Angeles) the Mexican-born population continues to grow apace by legal and illegal immigration, while the Mexican-American population also increases through a higher birth rate in what is a young population. In addition, large numbers of economic and political refugees from Central and South America are also coming to settle in the US. In Miami and other parts of Florida two major groups -- Cubans and Haitians -- have come in beside an older Black native and Caribbean population, and earlier refugees from Cuba and Central American countries. All over the nation there are increasing numbers of people from Southern and Eastern Europe, the Caribbean, Central and South America, Asia and Africa. In the aftermath of the Indo-Chinese conflict many refugees have been resettled from Vietnam, Laos and Cambodia. And the "brain drain" of students who come to the US to study from other continents continues. It is expected that a major new influx of Chinese will occur as the time draws near for a change in the status of Hong Kong, and Koreans are increasingly becoming the wholesalers and small merchants of many cities.

The major Christian bodies are responding to this change in population with their older strategies of new church development and church extension. However, the experience with community organizing in recent years has given something besides community service and language classes for local churches and denominational bodies to do. A great deal of effort has gone into legal assistance and attempts to change immigration laws to make it possible for those who have already established residence in the country to remain and become citizens.



(2) Multinational and National Companies: Although capital and jobs are still moving to "the Sun Belt" in the Southeast, Gulf and Southwest states, more and more domestic markets are being lost to Japanese, Western European and South American-based business and industry. Almost every state has been planning a "new economy" based on high-technology industry, research and development, along with a tremendous increase in service employment. However, there is a limit to the number of computer and microbiology companies that can be attracted to any single location, and the new jobs are often lower paying and unsuited to the limited skills and training of the existing population. In the meantime, large manufacturing industries like steel, automobiles, consumer goods and textiles are declining, and their employees are joining the ranks of the permanently unemployed.

The churches attempted to help mobilize workers and community leaders in the Youngstown area several years ago to take over the steel mills under a pattern of community ownership. Although this did not succeed, the increased sensitivity to the issue has led to formation of the Interreligious Economic Crisis Organizing Network, which brings together representatives of local organizations to share insights, information and resources with each other. The Data Center has sponsored a workshop on "Building a Movement Against Capital Flight: The International Connection," in which US workers and community groups were put in touch with colleagues from Asia (Korea, Japan and Philippines) and Mexico, as they discussed strategies to challenge capital flight and disinvestment. Southerners for Economic Justice concentrates on workplace rights and civil rights in the Southeast.

(3) Local Organizing: Continued organizing on a local level is still the most prevalent strategy all over the country -- with workers, the unemployed, ethnic and nationality groups, the poor in both cities and rural areas. Not much of this organizing is linked with the efforts of others, although there are several states where local groups and organizations come together in a state-wide coalition, either for specific issues or on a regular basis in a state-wide organization of organizations. Although local churches are often the site for meetings of such groups, and local church leadership is often heavily involved in the efforts, it is important to stress that organizing in the US is a minority movement within the mainline churches.

Many stories can be told of what is happening as people come together in local communities. Work on community issues in Hispanic communities in the Southwest is beginning to be translated into the election of Hispanic officials at all levels of government. In Miami the community organizations have been working to deal with basic issues affecting the lives of Black, Hispanic and Haitian residents while resentment builds increasingly against an unresponsive municipal and county government, a repressive police force -- and each other. In Brooklyn a church-community coalition moved from confronting the city government over its housing policies to building low-cost housing that people could afford.

(4) Support Strategies: Although the largest amounts of funds and human effort go to local organizing, the national denominations have placed some of their resources in support strategies that are nation-wide or work with larger networks of organizations and persons. The Interfaith Center for Corporate Responsibility has been the gathering place for church bodies and religious orders to coordinate strategies as stockholders in major corporations. Although it has given attention to a wide variety of civil rights, workers rights, environmental and economic issues in the past, it has now decided to concentrate on disinvestment from South Africa. The Churches' Committee for Voter Registration has enabled low-income and minority citizens in 25 urban areas to register to vote. This has already enhanced the Jackson presidential campaign, but should have even wider results in the Fall elections. The Religious Committee on Labor Relations has taken on the very specific task of challenging the Institute on Religion and Democracy, which has received support from the labor movement to attack religious institutions.

# AGENCY FOR INDUSTRIAL MISSION (AIM)

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P.O. Box 5065,  
HORISON.  
1730.  
Transvaal  
Republic of South Africa

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## INFORMAL SECTOR EDUCATION FOR COMMUNITY SOCIAL DEVELOPMENT

### INTRODUCTION:

The Agency for Industrial Mission (AIM) based at the Wilgespruit Fellowship Centre which is 15 kilometers from Soweto and Johannesburg, has been organising training courses for clergy, theological students and unionists in Industrial Mission.

Looking back over the years and in the light of present circumstances we feel we must supplement our network with training for community organisers. The techniques of Industrial Mission which are long-term and for contact building are not sufficient to handle conflict situations affecting work and worklessness.

The circumstances which compel us to introduce more active techniques of community organising are:-

- the number of black people within the formal and peripheral sectors who do not have jobs is increasing and they are being pressured through influx control to remain in rural or ghetto areas.
- the migrant worker living in hostels is separated from his own family which is kept in the rural area and from the urban black families by this hostel system. He is the link between urban and rural sectors and the most likely to become urbanised in the near future.
- Pace has to be kept with the new developments affecting black Trade Unions if the Church is to retain contact with workers. Migrants who are members of Trade Unions may not have their contracts renewed if they become union "militants".
- Advances on the labour front are capable of producing a rift between the urbanised job-holding blacks and the jobless unurbanised rural poor. The pressures to move to cities are on the increase and churches will have to work hard to heal this developing breach.



2/....

PROPOSAL:

*Specialised training course for  
Community Organisers and their  
support networks.*

As part of the wider proposal to establish a National Centre for field level training in social development, A certificate course in Community Organising, is to be offered during 1985.

There is increasing pressure to urbanise within resettlement communities and there is rapid growth in numbers of people joining black Trade Unions (see Appendix attached), and therefore this produces circumstances which require greater organising capability within deprived communities.

The course would bring together people working in Church, Community and Union organisations, to familiarise participants with the techniques, style and basis for organising. This will also help to identify a network and future candidates for more advanced training.

IMPLEMENTATION:

Certificate Course : Community Organising

COURSE DESCRIPTION:

The course in community organising is designed to equip prospective organisers who are involved in Rural, Urban and Industrial organisations with an understanding of how to identify issues, mobilise support that will achieve goals, generated by the specific constituency directly related to a particular issue or self-interest which enjoys wide community support.

The course will be spread over eight weeks and divided into three parts:-

PART ONE:

This will be a residential four week intensive study with practice component built in.

PART TWO:

This two week component will take the form of supervised activity in the field and context of the candidates responsibilities.

PART THREE:

This component will comprise one week of Consultation regarding impact and practical consequences of field operation. A final week during which to prepare and make a formal presentation for the purpose of the Certificate Award will complete the course.

3/....

COURSE REQUIREMENTS:

The course will be pitched at the level of participants having a working knowledge of English - spoken and written. To qualify the participants should be in an organisation or institution which gives opportunity for building support for taking up community issues and interests.

The participants should have the backing of their agency or association and must undertake to complete all residential and other components of the course.

SPECIFIC LEARNING OBJECTIVES:

The course is specifically designed to assist the participants to:-

- (a) Acquire an understanding of the reasons and procedures for mobilising and organising community-wide activities.
- (b) Improve skills in diagnosing, planning and encouraging people to participate in their own goals. To help people measure achievements and develop new leadership and relevant strategies.
- (c) Practice the application of these skills under supervision and increase capability to develop community organisations with ongoing effectiveness.

4/.....

REQUEST FOR SUBSIDY: R31,000 (Thirty one thousand rand)

The course will be open to 20 participants and because of the specialised content being prepared for the first time round will incur higher tuition costs. Because of the constituency provision to subsidise half of the participants should be made. The implementation of the course will spread over a 20 week period from preparation through residential teaching, fieldwork supervision to completion of assignment.

BUDGETS:

Tuition:

Preparation of material:	R2,520.00	
Training costs	R3,360.00	
Supervisory costs	R840.00	
Consultation costs	<u>R2,520.00</u>	
		<u>R9,240.00</u>

Board/Lodging: (For 10 people plus Training staff)

Preparation:	R308.00	
Training:	R4,312.00	
Consultation	R1,848.00	
Accreditation	<u>R824.00</u>	
		<u>R7,292.00</u>

Administration: R1,700.00

Materials:  
(Resources for reference) R5,600.00

Transporation: R6,000.00

Unforeseen: R1,168.00

R14.468.00

TOTAL REQUEST: R31,000.00

Own contribution: R6,152.00

GRAND TOTAL: R37,152.00



CONCLUSION:

REQUEST SUPPORT OF R93,000 OVER THREE YEARS

The provision of adequate leadership and network support and competence among voluntary and community organisations makes the proposed course imperative.

The size of the budget request for the training has been kept to a minimum of R31,000 per year and it is important for the sake of follow up and increasing the impact that a three year process is initiated.

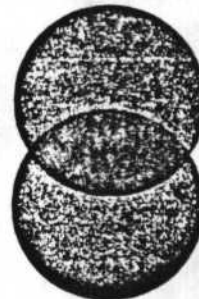
The rapidly rising rates of urbanisation and of joblessness make it imperative to change the approach to RUIM (Rural Urban Industrial Mission) because of the special features of Migrancy and Influx Control and Resettlement endemic to the South African society.

PREPARED BY: Johannes Seoka (Revd)  
in consultation with Dale St John White

May, 1984

# Wilgespruit Fellowship Centre

INFORMAL SECTOR EDUCATION FOR ADVANCEMENT  
PROGRAMME  
(ISEAP)



P.O. Box 81  
Roodepoort  
1725  
Transvaal  
South Africa  
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Godfolk

## EQUIVALENT CERTIFICATION:

The rapid industrialisation of South Africa sucked people from the rural into the rapidly expanding urban areas. In the period between 1921 to 1973 approximately 240,000 whites migrated out of the white agricultural sector into the growing industrial urban complexes. The increase overall being from 848,000 to 3,274,000 - a fourfold rise in urbanisation. This process brought them into competition with blacks who were also streaming into these areas at an annual average compound rate of 4,2% increasing the share in urbanisation by 14% for the period and raised the level from 587,000 to 5,070,000 persons.

To protect non-competitive whites from black encroachment, measures like the Apprenticeship Act (1924) and the Industrial Colour Bar (1952) became the main ways of implementing a "civilised white labour policy". The limitation of Trade Union membership to workers who were not blacks in the 1926 legislation, as well as the subsequent parallel system for blacks in the late 1950's, all served to reinforce this policy of excluding blacks from competition with white workers.

On the other hand this policy has led to a bottleneck at the skilled level of workers and so in a situation of large scale unemployment there are shortages of skilled manpower. Also the need to expand the economy to provide 1,200 new jobs per day for the next 20 years is limited by skill shortages. The shortsightedness of the policy to protect white workers by reserving certain jobs, by preventing blacks from acquiring apprenticeship skills and participation in labour unions for the past sixty years has now become economically obvious. Changes were introduced in the late seventies and early eighties to open up these areas to black worker participation.

### TRADE UNIONS:

The most spectacular increases in participation which overcame these blockages were in the area of registration of black Trade Unions especially between 1980-1982.

By 1982 an improvement over 1980 was noticeable with:-

- (1) The Federation of S.A. Trade Unions (FOSATU) having 10 affiliates and membership increasing from 59,460 to 105,690.
- (2) The Council of Unions of S.A. (CUSA) with 11 affiliates and membership increasing from 29,415 to 88,621
- (3) There were 21 unregistered and unaffiliated Unions and available statistics for the largest 6 show membership in 1980 of 171,434 workers.

The numbers of agreements and negotiations and strikes and work stoppages increased. In the decade 1971 to 1981 the number of strikes and workstoppages involving blacks increased from 69 to 342 involving 4,067 black workers and increasing to 84,706 at a loss of R2,051,285 and 206,230 shifts.

### JOB RESERVATION:

The role of job reservation in most industries, other than the Mines had diminished to a point that in 1979 most reservations were suspended in accordance with the Wiehahn Commission recommendations.

This development outside Mining was continued and in 1982 the final reservation was uplifted.

In the Mining Industry, although strongly recommending the upliftment of job reservations, the Wiehahn Commission indicated that such a process should be left to the Chamber of Mines and the (white) Trade Unions. In 1982 progress was slow although, for the first time in 95 years the Chamber made history by recognising a Union representing employees other than whites. By the end of 1982 three of these Unions had been granted recognition.

### ARTISANS AND APPRENTICES:

When looking at the registration of new apprenticeship contracts, the first fruits of the policy to open up to Blacks in addition to Coloureds and Asians can be seen.

Looking over the decade from 1971 to 1981, the total number of contracts decreased from 36,465 to 31,760 overall, but with 495 African contracts out of the new 11,967 signed in 1982 are an improvement of 1,460 over the 1980 total of 10,507



The Manpower Training Act of (1981) enables people other than minors to be trained so catering for experienced blacks to enter apprenticeship training. In addition the Act also makes provision for issuing trade certificates to persons other than trainees or apprentices who passed this Trade Test mainly as a result of practical experience. In 1981 the number of such equivalent awards was 1,507. Finally, the Act also allows for the issuing of certificates of proficiency to persons on the grounds of their long practical experience in their respective trades and 310 such certificates were awarded in 1981.

#### WORK FORCE:

When we look at the available job opportunities in the non-agricultural sectors of the S.A. economy we gain the following impression from the statistics prepared by the Manpower Commission on jobs in the formal sectors. The total picture between 1975 and 1981 was that the numbers of 4,511,294 in 1975 increased to 4,880,947 by 1981 of which the black worker component was 2,540,843 (1975) and increased to 2,779,728 in 1981.

Looking at the statistics on wages for the Manufacturing and Mining sector, we see that although there were significant percentage increases during 1982 of 23,2% and 18,2% for Blacks, the difference in earnings between blacks and whites remained high. These averaged at R1,283 for Whites compared to R316 for Blacks in Manufacturing and R1,332 and R247 respectively for Whites and Blacks in the Mining Industry. In the manufacturing sector blacks form more than half of the total workforce - 800,500 others being 673,200. In the Mining Industry 619,251 Blacks were employed and other racial groups comprised only 88,301 workers.

#### CONCLUSION:

The disparities indicated demonstrate the cumulative effect of the three factors of Job Reservation, no legal Unionisation of Blacks and lack of access to education and training. The significant rises in wages and improvement of the conditions affecting Black workers can be in many instances directly attributed to the advances made regarding these in the past years.

The Trade Union Movement is developing dramatically and its problems are mainly training a new membership to organise democratic organisations. The process in regard to the advancement of workers which would counteract the disadvantages of exclusion through job reservation and apprenticeship training form the major focus for the Informal Sector Education for Advancement Programme (ISEAP) "Equivalent Certificate" component. This will be undertaken in close collaboration with Trade Unions and the needed consent of employers and authorities will also be obtained.



## THE URBAN INDUSTRIAL AND RURAL MISSION—INDIA

It was in the year 1979 after the National Staff Conference, an annual Event in the life of UIRM, the need was first expressed to have a full time person looking after coordination between the groups relating to the UIRM family and also between UIRM and other National bodies like Human rights and Civil rights movement, etc. Since then the UIRM India has a full time National Co-ordinator.

There are about 55 groups in India which relate to the UIRM. We have grown over the years more as a fraternity than as an institution. There are also about 20 other groups which relate to the fraternity. Each group delegates a person to the National Committee. The National Committee elects a group of 8-10 people who function as the working committee with the National Co-ordinator who is appointed by the National Committee for the term of three years.

The Nature of Activities which the various groups are engaged in can be categorised as :

- i) Groups engaged in labour, Management Training and Counselling.
- ii) Groups engaged in Development tasks eg. Running Balwadis. (pre-school Children's Classes) Training in SKILL eg. sewing and cutting, Engaging in income generating activity eg. Screen printing, Goat rearing, Poultry, Cattle rearing, etc.
- iii) Groups engaged in Community Organisation (Classical Alinskien style)
- iv) Groups engaged in Mass Organising with a definite Political perspective towards Social transformation.

The UIRM task essentially lies in playing a facilitating role through :

- i) Work Shops.
- ii) Consultation on issues of crucial Political/Theological significance eg. Land, Tribal identity, Communalism, Regionalism etc.
- iii) Training programmes at different levels as per the groups' needs.
- iv) Staff exchange programmes.
- v) National Staff conference.

All these activities are aimed at helping groups to move to higher levels of Commitment/understanding/Involvement so that the Expression of the Missional Task of the Church becomes relevant to the times we live in.

At the National level there are some activities which the UIRM supports,

- (A) **Fishermen's Struggle :** Emerging from the struggle of traditional Fishermen in Goa the movement to Conserve marine Ecology, Exclusive fishing rights for the traditional fishermen upto 5 Km from the shore line has gained prominence along the west coast down to Kerala. There is an effort to form a National Union to safeguard their rights. This activity is now also spreading to the East Coast. Vigorous organising and Campaigning activity is taking place in this sector.
- (B) **Construction workers' struggle :** Construction workers all over have the same plight. There is no legislation governing either the rights of the construction workers or their working conditions, wages, etc. Efforts are being made to table a Bill governing the construction workers in the parliament with the assistance of leading Jurist (Retired) and parliamentarians.

- (C) **Harijan Christians Struggle :** The rights and privileges Extended to Harijans are not applicable to the Harijan Christians. Efforts are being made to organise a Mass movement of Harijan Christians to demand for these rights and privileges under the constitution. Also the plight of Harijans within the Church is a major Issue. Efforts are being made to organise and demand for representation on Church bodies so that the Church really becomes a people's movement and not remains an organization of Elite Christians.
- (D) **Independent Trade Union Movement :** Efforts are on to get Independent Trade unions together on a Common platform so that this activity no more remains isolated to certain pockets but emerges as a force on the National working class scene.
- (E) **National Hospital Employees Union :** The primary emphasis at this stage is to organise workers' union in the christian Hospitals but will spread out to Private Hospitals as well in future.
- (F) **Clergy Fellowship:** A fairly strong group has emerged in Tamil Nadu and Karnataka States. Efforts are on in Andhra state. The Northern Churches are slow in responding but we hope to make a breakthrough in this region also.

Other than the above the UIRM plays a supportive role to groups engaging in People's struggle and Mass Organising, along with other organisations like the Programme for Social Action (PSA) and the Forum for Christian Concern for People's struggle.

**1984 is the year of Celebrating :** Celebrating the completion of UIRM'S 25th year in India. During the past years we have grown from Industrial Mission (IM) to Urban Industrial Mission (UIM) to Urban Industrial and Rural Mission (UIRM). We take this occasion to thank God Almighty for his continued guidance in this growth and also all our friends, well wishers and colleagues specially in CCA—URM & WCC—URM, whose questioning and challenging over the years have helped us to grow.

In Nov. 1984 a three day Celebration is being planned more as a time for affirmation than Celebration. At this juncture we are also initiating Canon Subir Biswas Memorial Lectures which will become an Annual feature, in memory of the Late Canon Subir Biswas, a fine Churchman, who was also a very strong protagonist of the UIRM.

RAJAN SUDHEER SINGH  
CO-ORDINATOR  
URBAN INDUSTRIAL & RURAL MISSION  
"MADHU-KUNJ"  
NEW COLONY,  
NAGPUR - 440 001.  
INDIA.

CCA-URM Report to WCC-URM

Advisory Group Meeting

Zimbabwe - May 13-20, 1984

Asian URM has completed 25 years in 1983. There have been celebrations in Korea, and Sri Lanka and the Indian Celebrations are planned for November this year. Started 25 years ago in different parts of Asia as Industrial Mission or Industrial evangelism, the movement has grown tremendously during the last 25 years. Moving forward from the original emphasis on individual worker or relationship between labour and management, the movement has clearly taken the posture of siding with the oppressed, marginalised and exploited. It also recognises that oppression, marginalisation and exploitation take place not only in industry but also in rural as well as in race and minority settings. In fact most of Asian people are living in rural areas and the race and minority groups are the ones who are worst affected by marginalisation. The URM experience also confirms that helping the exploited people organise themselves and struggle for their dignity and rights is the way for authentic transformation of society and participation in such struggles is an expression of Christian Mission.

During the period, since the last meeting of this Advisory Committee in Washington D.C., there has not been any major change or break through in Asia. In fact the situation has become worse, with growing repression, suffering, etc. in most of the national situations. Sri Lanka Government which till last year maintained a facade of democracy, shed its cosmetics and showed its true colours. Racial riots are not uncommon in South Asia. But this is the first time we saw a government actively participating in genocide of a



minority group. The situation remains rather grave even today.

All forces of oppression are rampant in Asia today. The grand alliance of neo-colonial forces with national monopolists and the politicians and rulers who are in their pay roles are squeezing out every drop of blood from the poor in such haste and ruthlessness, in a sense confirming the hope of the poor and oppressed that the oppressors and exploiters have very little time left. The facts and figures may not bear out this hope, yet this has been the hope, the rainbow which has guided the struggle of the oppressed. The Church is a minority in Asia and the action groups (URM) is a minority in the Church. Yet one sees the victory of Justice in the future and there are over 300 groups of men and women in different parts of Asia who are involved in the struggle of the oppressed and share their hope for a better tomorrow.

It is in this struggle that the URM in Asia sees its role and Mission. This mission is indigenous, because it is rooted in the reality of the life of Asia, this mission is God's mission, because the Bible speaks of a God who sided with the oppressed and exploited of the earth. This mission is dangerous because the very author and motivator himself faced suffering and death. Though it is a long and painful journey for the Asian people, it is not a hopeless one. URMers are able to witness to this HOPE as an integral part of their mission and involvement.

With these understanding CCA-URM is working in the following areas:

1. Race and Minority
2. Women Workers Concerns
3. Rural
4. Urban/Industrial

Along with the above, study research, theological reflection, training and Review and Planning form the total programme of CCA-URM. The highlights of the programmes are give below:

1. Staff travel: A considerable time of the staff is spent in travel, visiting local and national groups either in connection with a programme or to meet and discuss in depth programme concerns with local and national leadership. Such visits are used to strengthen solidarity between different national groups by sharing information and experience as well as to interact in depth to understand the challenges, hopes and aspirations of each group. The URM experience of the last several years show that such visits are the most important factor which keeps the movement on the onward march.
2. Rural Concerns: Asia being predominantly rural, this is a major concern for CCA-URM. With the help of a full time programme staff person, during the last few years we have been able to identify and develop a group of rural work resource persons who will be available to continue future training programmes of CCA-URM. We also have been able to work in the sectors of marginalised farmers and landless labourers, fishermen and rural women workers. We continue to work with these sectors and strenthen the local action groups by providing facilities for training, etc. Besides training, we have been able to organise consultations and workshops for fishworkers, landless labours in India,

marginal farmers of South Asia region in Pakistan. The publication: Organising Experience from Thailand has been well received.

3. Race and Minority: One of the major events last year has been the regional consultation, in collaboration with WCC-PCR, on "Struggle for Justice to Women Workers Belonging to Race and Minority Groups in Asia". The area of deep concern past year has been the racial riots in Sri Lanka in which a good many Tamils lost life and property. Many have been made refugees. We have been involved in reaching help to some and in discussions to find a solution to this major problem. (For details, please see CCA-URM 15th Committee Minutes, p. 42-47.)
4. Women Worker's Concern: This programme is carried out under the "Committee for Asian Women" jointly supported by CCA-URM and OHD (Office for Human Development) of the Asian Catholic Bishop's Conference. The programme is headed by Sister Ludy Santos. During a short span of 4 years, this programme has been able to highlight the condition of women industrial workers in Asia and enlist support from many quarters.
5. Urban and industrial concern: Many groups related to CCA-URM are directly working with Urban Poor and industrial workers. Some are involved in direct trade union activities and others are involved in conscientising workers in terms of their rights and privileges and the national and international relationship and influences affecting their daily life. To build solidarity between workers of different countries and to engage in collective analysis of the dynamics of economic and industrial system of the region, CCA-URM arranged an



Industrial Workers' Forum in January 1983 in Durgapur, India. 34 participants from 11 countries gathered together for the same. The detailed report is published under the title "Unity in Struggle".

6. Mobilisation and training: We have been able to arrange three types of training. First effort was to organise training sessions either regionally or sub-regionally. This was mostly done this year for rural workers. The second form of training was to send a small group or one person from one country to the other on exchange team visit pattern. In 1982 a team of Koreans in Japan went to Sri Lanka and in 1983 a team of Tamils from Sri Lanka went to Japan to be with Koreans there. We also facilitated for an Indian pastor from untouchable community to spend two months with Burakumins in Japan at their invitation. The third form of training was to make it possible for several individuals to visit other countries for exposure and training.

Training, in our experience, is the most important support for local action. We receive requests not only from Asian groups, but also from some groups in the Pacific. We have tried to respond to specific requests from Africa. There has been inter regional co-operation (Asia - Canada) in a couple of training events in Taiwan.

We have felt the need for much more systematic training efforts in the region. We are in the process of concretising our ideas on a regional set up for training in Asia.

7. Communication and publication: In addition to periodical publication of VOICES and URBAN RURAL ACTION, we also brought out the following publications:

- a. Minutes of CCA-URM 14th Committee Meeting
- b. The Plight of Asian Workers in Electronics (CAW)
- c. Unity in Struggle - Report of the Industrial Workers' Forum
- d. People's Science Movement (DAGA)
- e. Cost of Charity (ACPO)
- f. Spirituality for Combat
- g. Calendar for 1984 (CAW)
- h. Proclaiming Christ in Solidarity with the Poor
- i. Breaking Through Oppressions
- j. Minutes of CCA-URM 15th Committee Meeting

We are happy to say that some of our publications have been translated into national languages. It is very encouraging to see that our effort is found useful and valued by our constituency.

8. Economic justice: While our main area of concern is TNCs, we have not been able to do much in this except documentation in DAGA. Our earlier two publications on TNC - Minangkabau and In Clenched Fists of Struggle - are being used widely by groups within and outside Asia. Minangkabau has been translated into Korean. We hope to strengthen our study and action on TNCs soon. In the meantime, DAGA undertook a comparative study on labour laws in Asia (as part of CCA-URM economic justice concern).

The study is almost completed and will be published soon. We have also been able to help certain national groups in their study/action on the issue of TNC.

9. Theology and ideology: Faith as expressed in certain theological affirmations and insights undergird URM work. Hence, at all levels of URM, theological discussions are an ongoing process. Following on the two consultations held in 1982 - "Spirituality for Combat" and "Proclaiming Jesus in Solidarity with the Poor", in 1983 a small group of people got together in Chiang Mai, Thailand at a workshop on Theology and Ideology. After a worthwhile discussion on URM understanding of Theology and Ideology, the group set out to write with the intention of producing a booklet on the same lines as the one published in 1980. The manuscript is in the final stage of editing and will be published in early 1984.

We propose to have a major theological consultation by the end of 1984 or early 1985 to put forward URM perspective on the theme of the next CCA Assembly.

10. DAGA: We are happy to report that Mr John Garbutt is appointed DAGA Associate Director from February 1, 1984. John brings to the office wide educational and ecumenical experience. DAGA needs to be strengthened as the research, study and documentation arm of CCA-URM.
11. ACPO: Asian Committee for People's Organisation is a joint venture of OHD and CCA-URM and mainly supported by grants through WCC-URM. The meeting of the Committee was held in September in Bombay. The Committee heard



the preliminary reports on evaluation of the training programmes being held in India, Korea and Indonesia. The Committee is holding a one-month intensive C.O. training programme in the Philippines for about 30 participants from different parts of Asia.

12. Ecumenical relations and finances: We very much value the very close relationship with WCC-URM and through them with URM in other regions. In Asia URM co-ordination is done through CCA-URM which is one of the 9 departments of CCA. Hence, CCA-URM office relates to CCA, WCC-URM and local/national groups. All budgets, financial requests, etc. are to be endorsed by CCA General Committee. Since CCA-URM office has to deal with 3 bodies, there can be tension and conflict of interests. CCA-URM sees its accountability first to local/national contacts and only then to the other two. We are grateful to CWME-URM for bearing the responsibility for all our funding requirements. We do feel guilty that over 50% of total funds of CWME-URM is used by Asia. But we do not find any way to reduce our asking, which as it is, is the very minimum we need. There are more and more groups getting involved in action and need support. We hope some workable arrangements can be arrived at.

URM is an integral part of the total Mission of the Church in Asia. It is not a development agency but a catalyst of the Church to help the process of the movement of the society towards Kingdom of God.

Zimbabwe  
May 1984

Dr Takami Toshihiro  
Moderator

Dr George Ninan  
Executive Secretary

CCA-URM

## W. EUROPE.

### What the Media Says.

Western Europe constantly describes itself, in current reports, as being 'at a crossroads', Times are troubled and economically difficult. These present dangers and also opportunities across a range of security issues, commercial conflicts, economic options and political choices.

The debate over the deployment of nuclear weapons dominates news headlines; the deployment of cruise missiles in Britain has become a reality (in spite of protesting women at Greenham Military Base). The capacity for a nuclear war solely between W. Europe and the Soviet Union has increased; relations between them are at a low ebb. Europeans are searching for joint action to increase their influence on Washington and to have a more distinctive voice in East-West relations. There is conflict with the U.S. over the international impact of American domestic policies and over specific trade issues such as steel and agriculture. Some politicians talk of 'decoupling' the European economy from the U.S.A.

The electorates have seen the difficulties of recent years as a reason for looking for change at the top. Voters have searched around for different leaders, with 'better' solutions. There is however, a remarkable degree of congruence in the way that different governments, of widely varying political colours, have tackled the 'problems' of inflation, recession and unemployment.

Europe's economic problems have been overshadowed, in media reports, by worry over deterioration in the international political climates, over the coldness of U.S.-Soviet relationships and over the Euro-missile debate. Looming larger in reporting has been the crisis in the relation of the European Countries to each other which was highlighted at the Summit Conference in Athens in 1983.

The national headlines are dominated by issues of national politics such as the reform of the army and the struggle against the Basque 'terrorists' in Spain, the fate of Socialists and communists in local elections in France, the troubles of the German Steel Industry, the middle-class demonstration in Sweden against the planned wage-earners fund, the public sector strike in Holland, Violence in Northern Ireland, the coal miners strike in Britain.

### THE TWO NATIONS

There is widespread concern that Europe is seen to be at a crossroads. The road which is seldom looked at is the one that faces up to the causes of the growing inequality. The endorsement or collusion with capitalism still continues to systematically produce inequality. The 'ruling classes' of Europe have 'afforded' some reforms, while retaining their own status and privileges. In spite of a Welfare state conditions are currently getting worse for large sections of society. The Welfare state has not abolished inequality, exploitation and the appropriation of wealth by a few.

In Britain the true face of capitalism has emerged even more clearly since the 1979 Conservative Government was returned again in 1983. Economic goals are being pursued at the expense of a large sector of society. They are being pursued without any feelings of guilt at the increased poverty of 1/7 of the entire population. The government <sup>has</sup> not even made a pretence of being interested in greater equality. It's policies have been consciously divisive.

The extent to which present policies are deepening the traditional class divisions and are separating Britain more than ever into two nations can be demonstrated by the following:-

- (a) the deliberate raising of levels of unemployment so that the national level is 24%. This is spread unequally so in housing estates on Merseyside it is as high as 70%. I know several housing estates where it is the exception to have a 'real' job.
- (b) the curbing of wage increases which affect certain sectors of the population most. This has been done by rescinding all-Party agreements of 1946, on Fair Wages and by planning the disbanding of Wages Councils.
- (c) by cuts in public expenditure and by increasing privatisation. So provision for those most in need, in depressed areas, is withdrawn, reduced or costs more in such vital services as Health.
- (d) by cuts in State Benefits - which for 1/7 of the population are the only means of livelihood.

Examples are the cutting of unemployment benefit in 1980 and the taxing of this already reduced income in 1982. Unemployment benefits, as a proportion of national earnings, are now (with Greece and Italy) among the lowest in Europe.

As a result of policies like these poverty in Britain has increased by 30% since 1979. The pattern of poverty is changing also, from that of older people to families with young children. The poverty in families (especially Single parent families) has increased by 90% from 1981. Families of new immigrants and of those in our long-established black communities are the most deeply affected. Overall there is a cyclical trend of a declining share in the Country's total income.

Quite consciously the government has been making the poor and the weak pay the price of providing capitalism with another spurt of life. This widening of the gap between the 2 nations has taken place behind ceaseless propaganda about the need to make ourselves more competitive, about the bad effect of strikes, about pricing ourselves out of jobs, about 'scroungers' on the state etc. Policy measures have been slipped in, one at a time, and most people have failed to recognise the seriousness of what is happening.



On the other hand other policies and other measures are increasingly being promoted to make the rich get richer. This is well illustrated by the fact that the real take-home pay of those earning five times the average earnings has been increased by 25% between 1979 and '83. The wealth creators, with enormous incomes already, are being rewarded by increasing tax concessions, by tax relief on insurance and pensions and by enjoying fringe benefits which are not taxed.

#### A DOCILE EUROPE ?

What is most surprising to visitors from other continents, is the relative docility with which European electorates, as a whole, have accepted the measures to halt inflation. There has, of course, been some union resistance to Government austerity plans. But on the whole mass demonstrations and marches to protest against unemployment have been sent.

In Britain, in June 1983, a government which had allowed unemployment to be trebled since 1979, was returned with an increased majority. They had skilfully convinced a large section of the population - including a large number of working-class people - that unemployment was primarily the consequence of other people's actions and of external factors. The Scapegoats were the unions and the world recession. The real figures of unemployment were cloaked from the public by massively government-funded temporary job-creation schemes. These schemes are progressively being used as a means of social control, by taking thousands of frustrated, angry people off the streets, by clamping on 'political or related activities' within the schemes and by intruding into the field of education.

#### GLOOM.

There is a lot of gloom and despondency among those who hold different values from the government. Activists experience a sense of impotence as they witness the growing apparatus of the state to contain protest (e.g. use of police, army and courts against unionisations, strikes and anti-nuclear protest). They witness the influence on potential activists of the official propaganda on government policies crudely reflected in the most popular daily newspapers.

The response among those who are suffering most in areas like mine on Merseyside has generally taken two forms. Either people have withdrawn into their misery, in order to survive. Or the frustration and anger is expressed in an incoherent, unconstructive and disorganised way. With professional workers, trade unionists and opposition politicians, it is often expressed in verbal militancy and short skirmishes which are not part of an overall strategy.

For more than five years trade unionists, Community Workers and Community activists have been in disarray. Trade unionists have fought one unsuccessful rearguard action after another. Community groups have often been compelled to turn from militant community action to self-help activities with welfare rights becoming priority to organising claimants. Financial Survival has been difficult and has often been purchased by buying into government job-creation schemes. Community activists have been re-active rather than pro-active.

## HOPE.

All is not gloom. Questions of social justice, national and international, are getting more attention in our media. The debate about 'the two nations' in Britain is making itself felt in some attitude change. A Mori poll showed that 76% say that pay differences are too great; 74% consider that the gap between rich and poor is too wide; 74% also support a tax increase of 1p in the pound, in order to enable all people to have the 'necessities of life'.

Some now perceive the task to be about mobilising people who have experienced a change of heart, or who are afraid of a repeat of the uprising of 1980, to work for some change. Measures ranging from minor adjustments in tax and benefit systems to fundamental changes in the economic system itself are on the agenda of various organisations. A new Church organisation which has rallied broad support is Church Action on Poverty.

Creative collective action has brought together a large number of bodies including community groups, trade unions, the women's Movement and the peace movement. U.R.M. funds aided one such gathering of European Christian Community activists in Rotterdam in November 1983. E.C.G. sponsored a meeting of unemployed people, from across Europe, in the Netherlands in October, 1982 - a follow-up training session is planned for October 1984. E.C.G. also convened a meeting in Holland of Shop-Stewards from 3 nations - this is being followed-up by a meeting of women shop-stewards from 5 nations.

## COMMUNITY ORGANISATION.

For the past 20 years in Britain (and in Holland) there has been a growing number of paid/trained and unpaid/untrained community workers and community activists operating mainly in depressed areas. They have worked to mobilise people successfully on issues of social justice such as housing, environment, education, health etc. In general their ideological base has been either Marxist, Christian or Socialist-feminist (women are in the majority among community activists). Those with a Christian perspectives operate from other bases besides Church Sponsored projects. Many Christians have a Christian/Marxist perspective. Christians in this movement are often isolated so networks, like our Northern (England) Community Workers Groups, are important. So too is the "Theology for Britain ?" movement on Merseyside.

The danger of co-option is ever-present. Paid workers find themselves seeking work in state departments such as planning, education, social services and then facing compromise. Voluntary agencies seek financial grants from Government and Charitable Trusts and find these hedged with restrictions on activity. Local activists are sometimes 'bought off' by jobs or a new house or suffer 'gentrification' by being drawn on to committees and working parties. Sometimes they suffer being 'used' by local churches as a 'show-piece' of their engagement at 'grass-roots' and withdraw in disgust like one black activist leader of a local community Group.

I have spent time in the past six months recording lengthy conversations with experienced long-term activists of the past 15 years. Points which consistently emerge are:-

(a) the isolation of activists and their groups from others, even in the same city.

They point to a need for organisational initiatives which will link them not only with other Community Groups, but also in broad alliances with labour, peace and other organisations. Some would like to make links with grass-roots people's organisations in other parts of the world, but have neither the links nor the finance of groupings like the Trade Unions.

- (b) the detrimental effect, over the past decade, of having 'imported' paid Community Workers who led local campaigns and were then sacked or moved on, leaving local activists as unskilled and unknowing about community organisation as ever.
- (c) the need for forms of education and training for local activists, which are not imposed by people with different agendas from theirs and which are true to the culture of the communities in our depressed areas. One creative example in my own area is of the development of peoples' political and organisational awareness as they become literate.

The government has often, in the past twenty years, managed to take over and render ineffective good ideas in Community development. One of their more recent attempts is in the field of training for Community Workers. The Home Office, in tandem with a Charitable Foundation is seeking to impose a structure from above. The Federation of Community Work Training Groups is concerned to preserve and encourage grass-roots initiatives. Some Christians have been involved in this and in a small initiative with an Oxford College which trains labour activists.

*Mary Mc Aleese.*



## Report

### The URM-work in the socialist countries in East-Europe

As christians and churches we are sent to the people in order to share the sufferings and the hopes and to participate in their struggle for a new society on the basis of justice and equality. We are called by our Lord to follow the life and the way of Jesus Christ. Gossner Mission in GDR is convinced that this is our mission today, through which we are indicating the promises and perspectives, which are given by our Lord.

This mission has to be fulfilled on the national and the international level at the same time. Therefore our involvement has been focussed on the development in our own society and on the international solidarity with the liberation-movements, because everything we are doing at home has an international impact and everything which is going on in other parts of the world has an influence on our life in our own society. It means concretely, our attempt to create a new society could be a sign of hope for others, because it shows that an alternative is possible. On the other hand the progress of liberation and a cooperation between christians and marxists is an encouragement to our work at home, because we are working on this point since more than 35 years. This interdependence is very important today. So we have to keep in mind that we are working in a local and in an global context at the same time. We are part of a global struggle for a new world.

#### The socio-economic and political situation

Everybody in our socialist society takes employment, social security and economic growth for granted, not only by constitution but in reality. Although our economy is under the pressure of the international competition so that a good part of the production is for export and there is sometimes a shortage of goods in the shops, it is a ~~wealthy~~ wealthy society with a great and large social program. Gradually it is the same in the other socialist countries in East-Europe. It could be much better, if there would be an end of the arms-race so that we would have more resources for the social program and for the solidarity with the South. Today we have no poor people in terms of income and social security in our society. We haven't a deep gap between higher and lower income. This are the results of socialism in our society, which has been built without any support from the capitalist countries in contrary against a hard resistance and blockade, with the resources we have.

Politically the socialist society is a very well structured and organised one. The society provides an organisation or an institution for everything - from the local level for all problems in the community up to the national level for international solidarity. Everybody is invited to join this organisations in order to participate in creating the society and ~~to~~ in solving the problems.

we are struggling with.

What does URM-work mean in this context?

We are dealing with three problems which are linked together.

1. Socialist countries are politically and economically always under pressure from the capitalistic countries, so that they always feel attacked. That has been so from the beginning. This leads to a general feeling that the first task in the society is to protect and to administer the results I have mentioned above. It is understandable, but it raises the question of the perspectives of the socialist society. Everybody is involved in protection and administration and at the end socialism is going to be developed only in terms of economy and social security. But socialism includes new human relations.
2. We experience a tendency to bureaucracy, which makes people sometimes frustrated and which is a hindrance for participation in the local and political organisations. At the end even human relations seem to be administered. We feel that it is our task to help that communication can be developed such as friendship, open discussions of the problems, mutual understanding and mutual help.
3. The communication between marxists and christians or churches has been difficult from the beginning. Although all organisations and institutions are basically open for all, there is a lot of suspicion among marxists especially local leaders, that christians or churches try to get the power again. It is understandable for historical reasons and for the churches gone against the working-class and against socialism even in our country during the first time period of the new society. Internationally the church seems to be an agent of capitalism. We feel that it is our task to help in building communication between Marxists and Christian on different levels but mostly on the local level, to open ways for cooperation on concrete problems and to create an open discussion about all problems we and the people are facing. That means to overcome the suspicion and build trust among different people.

Therefore the main issue of our work is participation on the local level where different people are working on concrete problems in order to build communication and human relation through cooperation.

Our Participation is based on the decision, that we are in favour of the socialist society and we want to develop this socialism in our country. We learnt that socialism is a people's movement from the beginning, which expresses the hopes and the aspirations of the oppressed and exploited people. We learnt that socialism is a global movement even if the face of a socialist society has to be different in other parts of the world



from what we are trying to build. But our attempt is part of a global struggle for an alternative to the capitalistic society. We want to support this struggle with our solidarity and our work in our own situation and we want to learn what ever is possible from the people in their struggle in other parts of the world. Our mission is to participate in the struggle for a new society on the basis of justice and equality.

The main points of our work

1. We organise small groups in the neighbourhoods in the new cities and suburbs. These groups are appropriate to build human relations and to help them to get engaged in the local organisations. Sometimes they take the initiative for solving a local problem. They also meet for theological reflections in order to encourage each other and others. This work is mostly congregational based.
2. We organise a trainings-course for church-workers, mostly pastors, for participation in different community-organisations in their own neighbourhood. This program starts with an introduction-seminar, then they work in the institution or organisation for a period of time and it ends with a seminar for reflections. This work gives them the opportunity to build communication between marxists and others and also their congregations.
3. We organise meetings on a national and a regional level in our country, which gives the opportunity for an exchange of experiences of the local groups and for theological reflections.
4. We organise solidarity-groups with the struggle in the for liberation in the South. That is work on building consciousness so that people get awareness that they are part of a global struggle. We have also some projects for support of the liberation movements, which we do in cooperation with the committee for solidarity in the GDR. This committee is very much interested in our experiences with engaged people.
5. We include marxists in our meetings and conferences in order to discuss with them the problems and perspectives of socialism today. Next time we will have a discussion about what we have learnt from another on our national conference.
6. We organise the so-called Perch-Conferences, an ecumenical consultation with participants from the other socialist countries. It is an opportunity for an ecumenical exchange of our experiences. The subject for the next conference in November is "The Participation of the Christian Congregation in the Life of the Socialist City". Last year we build a small group for the preparation-work, which is composed out of friends



from different socialistie countries in East-Europe. We hope that we will have also participants from socialist countries from the South as we had at the last conference from Cuba.

The permanent work is lead by two groups in GDR.

#### Points for the future

We want to continue this work with more emphasis on theological reflections and perhaps more written documantation.

We want to extend our relations with movements and people in their srtuggle in the South.

We need an exchange of their Experiences and their reflections in the liberation-movements.

Our work is a challenge for the institutional church ~~een~~ even in our country to realise what is our mission today. We hope that we can strengthen this challange through an exchange which brings the experiences of the South into our work more than it happened.

We will do that, but we ask for the help of the URM.

CWME-URM SECRETARIES' REPORTS

-- Sam Kobia

Introduction

This is the first full Advisory Group meeting since Washington D.C., May 1982. Almost half of you present here were not with us in that meeting, so I would like to start by making reference to one major decision that the Washington D.C. meeting took. This is with regard to staffing. The Washington D.C. meeting unanimously recommended the name of Kenith David for the vacant position in the WCC-URM office. Immediately following the URM Advisory Group meeting, the CWME Executive meeting in Ventnor, New Jersey, approved the name of Kenith David for recommendation to the WCC General Secretary for forwarding to the Central Committee. As many of you know, Ken started his work in the CWME-URM office in June, 1983. His coming completed the URM team at Geneva after a brief period of some instability due to the fact that George Todd had to operate from the United States during his last year with us. The rest of the team are Dawn Ross, our Administrative Assistant, and Janet Thomas, Secretary, both of whom you will certainly get to know more in the course of our one week stay in Gweru. And then of course, I am the fourth member of the team.

My presentation has two main parts. In the first part I shall reflect on some of the emerging priority programmatic themes and concerns in the ecumenical movement today. I will start with taking you back a little to 1980, when CWME organized a world conference on World Mission and Evangelism. After that, I will come to the post-Vancouver period. In the second part I shall reflect on mass-based organizations and the role of the church. In particular here I am mainly concerned with the fact that it is through these mass-based organizations that meaningful social change is likely to take place.

1. Good News to the Poor revisited

In preparation for the Melbourne Conference on World Mission and Evangelism and at the conference itself, Good News to the Poor was accorded a lot of limelight. One whole section was on this theme. The theme was and is still a controversial one within CWME circles and indeed in the church in general. One major point of contention is the definition of *the Poor* to whom the Gospel is supposed to be

*Good News* and to whom the Kingdom of God is promised. Does *the Poor* refer to material poor or spiritual poor? This is the big question being asked over and over again.

For a long time, the definition of *the Poor* was taken for granted especially by the biblical scholars and preachers. *The Poor* simply referred to *the Poor* in spirit, from their perspective. This was the interpretation of the rich and privileged elite who down through the ages have monopolized the interpretation of the Bible. But when *the Poor* read and interpret the Bible from their own perspective, something new begins to happen. They get the message differently.

I will not spend much time on this point because in the URM circles I do not see this particular point as that much of an issue. We made our contribution towards understanding *Good News to the Poor* both during the preparation for the Melbourne Conference and at the conference itself. I expect that URM will continue to make this major contribution because *Good News to the Poor* as an ecumenical agenda and theme will continue to get the attention of the Ecumenical Movement and the churches.

The Vancouver Assembly called the WCC to continue and indeed deepen the theological significance of the study and reflection on *Good News to the Poor*. In the post-Vancouver period, particular attention will be given to the relationship between the Church, the Poor and Evangelism. In this endeavour, the churches involvement in the struggle of the poor should be stimulated. During this period CWME has identified *Good News to the Poor* as one of its priority programmatic themes. Through URM, CWME will give high priority to supporting involvement of the churches with people in their efforts to organize themselves to gain power over their own life and work in cities and rural areas. Cooperation with church-related grassroots action groups and people's movements shall be continued and intensified, paying particular attention to creative tension between action groups and churches. Attention will be paid also to the worship in the church of the poor.

I expect that in continuing to play this role in this CWME programmatic theme, URM's understanding of the Gospel will remain very clear. We see the poor primarily within a socio-historical context. Today we live in a world where poverty is by and large a result of a process of colonialization, exploitation and oppression. Hence, poverty is an obvious fact in the world. Majority of the nations in the South have been impoverished as a result of many years of exploitation and oppression by the more militarily and economically powerful North. Within the same nations in the



South, the majority of poor people are kept poor and powerless by the ruling classes in collaboration with external forces. Even within the nations in the North, the working classes are still poor amidst great material riches. Given this status quo, we continue to accept the definition of the Poor as suggested by Section I of the Melbourne Conference, "To be poor is to have not, to experience lack and deficiency...the poor are the 'little ones' (Matt. 11:25), the insignificant people of no consequence. They are powerless, voiceless and at the mercy of the powerful...The dynamics of being poor are such that the oppressed poor finally accept the inhumanity and humiliation of their situation; in other words, they accept the status as the normal course of life. Thus, to be poor becomes both a state of things and an attitude to life, an outlook, even a world-view" (Canaan Banana, "Good News to the Poor", Melbourne Conf. doc. No. 1.04, p.3f), quoted from Your Kingdom Come, p. 173.

It is to those oppressed, exploited and powerless, that we feel the Gospel message of liberation is Good News. It will become Good News depending on how the gospel is proclaimed and witnessed. In history we have known situations where the Gospel was indeed bad news especially where it was clearly hand-in-glove with imperialism. It was bad news where in this very country (Zimbabwe) people have summed up the White man's intervention in the following way, "When the White man came he had the Bible and we had the land. He told us to close our eyes and pray. When we opened our eyes, he had the land; and we, the Bible.

In situations of oppression and deprivation, people continue to hope and pray for a better future; so what could be Good News to them? Again let me borrow the words of President Banana in his speech to the Melbourne Conference, "Good News then, is the fulfillment of legitimate human expectations and the realization of dreams. It is that which releases and liberates the poor and enables him to define, analyze and come to grips with his situation. It is the arm which rescues humanity out of the great moral avalanche set in motion by evil and oppressive structures." (Your Kingdom Come, p. 110)

Increasingly, the word poor is assuming a political meaning. Insofar as the poor are also powerless, gaining of power in order to be masters of their own destiny becomes part and parcel of the liberation process. In many situations, oppressed people have reached a high level of political and theological consciousness and are organizing themselves to have a power capacity to change things in their interest. This is the point of departure for people's

movements. We will come back to this point momentarily. In conclusion, then, I would say that in the URM, our contribution towards this CWME priority programmatic theme, will continue to be through our experiences in our involvement with people in their day-to-day struggles to be truly human.

## 2. Gospel and Culture

This theme is not new in the church and the ecumenical movement. The controversies around this issue started at the very point where missionaries in their effort to proclaim the Gospel, encountered different cultures. History shows us that any signs of resistance to christianity stemmed from the fact that the Gospel as proclaimed by the missionaries attempted to negate the culture of the people being subjected to domination. In recent times, we see that there has been studies on Gospel and Culture initiated by the ecumenical movement mainly as a response to the concerns of the people from the dominated nations.

At the Vancouver Assembly, the issue of Gospel and Culture was revived. At the end of the Assembly, the Programme Guidelines Committee stated that the WCC should "help member churches in developing and understanding of the relationship between Evangelism and Culture in respect of both the contextual proclamation of the Gospel in all cultures and the transforming power of the Gospel in any culture." To CWME, "this theme is of special importance because of the historical as well as new forms of cultural insensitivity in mission." During the post-Vancouver period, CWME will play a major role in initiating a study on Gospel and Culture. This study "must include a theological consideration of culture per se, a development of critical-constructive criteria to guide churches and Christians to fulfil their mission in many diverse cultures."

As a point of departure towards that end, CWME is organizing a consultation on Gospel and Culture to take place in Rome from May 27-30th. This is only a beginning of what will be one of the main programmatic concerns of CWME in the near future.

It is expected that URM will have a large input in the study and programme on Gospel and Culture. This theme is not new in URM. As you will remember, it has been discussed to some length in the last two URM Advisory Group meetings. I would like to refer you specifically to the minutes of the 1982 Advisory Group meeting in Washington D.C. (Document No. 4)

Why such major concern on Gospel and Culture at this point in history? Part of the reason is the dismal failure on the part of imperialism to dominate people's cultures. We live at a time when no single culture can claim to have all the answers to the human needs and the notion of superior cultures has turned into a miserable illusion. The West that has all these years attempted to dominate other cultures today witnesses many segments of its society groping to find a culture to hang on to so that life can begin to have some meaning for them. They search as far and wide as Asia and Africa.

Secondly, it is cultural resistance more than anything else that has provided the basis on which the colonized and oppressed people have continued to struggle and maintain some level of sanity and humanity. It is quite clear that to take up arms to dominate the people is above all to take up arms to destroy or at least to neutralize and to paralyze their cultural life. For as long as part of that people can have a cultural life, foreign domination cannot be sure of its perpetuation. At a given moment, depending on internal and external factors determining the evolution of the society in question, cultural resistance may take on new (political, economic and armed) forms in order fully to contest foreign domination. Which means most of what have developed into liberation movements and most recently, people's movements, are basically various forms of cultural resistance.

Thirdly, is the realization that culture of any people is dynamic and not static. Insofar as people, any people, have a history, relationships with and among themselves and relationship with the rest of the creation (environment), it means they have a culture and they have inalienable right to develop their culture. Hence, destruction of any people's culture cannot and should not be made a prerequisite to their appropriation of Gospel. This realization has led many in the ecumenical movement to respect the obvious richness of the cultures of Africans, Asians and Latin Americans. The time is past when it was necessary to seek arguments to prove the cultural maturity of the so-called Third World people.

Obviously, the aforementioned constitute a motive for pride and stimulus for those who struggle for the liberation and progress of the people. But it is important not to lose sight of the fact that no culture is a perfect, finished whole. As Amilcar Cabral has said, "Culture like history, is necessarily an expanding and developing phenomenon. Even more important, we must bear in mind that the fundamental characteristic of culture is its close, dependent and reciprocal connection with the economic and social reality of



the environment with the level of productive forces and the mode of production of the society which created it." This reality shows that diverse cultures, if well understood and respected, will enrich the gospel rather than impoverish it as was erroneously contended in some missionary circles.

It is my strong belief that URM will have invaluable contribution to make in this programmatic priority theme of CWME. The fact that at the center of URM concerns is the respect for the people also means that we deeply respect people's culture. Today, there are various ways in which people express their cultural liberation. We shall continue to facilitate and strengthen those expressions, be they popular community based theatre, story-telling or dynamic community organizations to gain power in order to shape history from the perspective of the people.

### 3. Ecumenical Sharing of Resources

This is not a new subject in URM Advisory Group meetings. You will recall that in Washington D.C. there was an extensive discussion on especially the Resource Sharing System (RSS). Perhaps here I should remind ourselves of the distinction between Ecumenical Sharing of Resources (ESR) and the RSS. ESR is the overall concept which has implications for the on-going processes and programmes of all programme units of the World Council of Churches. It is also wider than that, in the sense that it could also embrace sharing of resources between ecumenical organizations and churches outside the funding instruments of the World Council of Churches. The Resource Sharing System on the other hand, is in the first place concerned with the funding instruments of WCC. As such, it is very much a part of ESR. It is based on a comprehensive understanding, taking into account also the sharing of nonmaterial and human resources.

To bring you up to date about the process in search for a new system of Ecumenical Sharing of Resources, we have included in your folders three documents. The Progress Report to Central Committee, July 1982, and Progress Reports to the Executive Committee, February 1983 and February 1984.

As URM staff, we feel that it will be important for this meeting to give some time to the discussion on ESR. In particular, we need to pay close attention to the following:

- Formation of regional contact groups for Ecumenical Sharing of Resources,

- Instruments of funding and how these could possibly affect URM funding, and
- Future consultations likely to influence the shape Ecumenical Sharing of Resources will take in the future.

As you will see in the reports to the WCC Governing Bodies (Central Committee and Executive Committee), formation of regional contact groups for Ecumenical Sharing of Resources have been highly recommended. The Central Committee meeting of 1982 accepted the recommendation and resolved that regional contact groups be formed in all the regions. In the past, the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) had regional committees for screening projects funded through that particular sub-unit. Other sub-units and URM have different decision-making procedures as far as Project Listing is concerned. The idea behind formation of regional contact groups is to have a wider representation from all WCC subregions. It is expected that in such groups there will be more transparency as far as the support for various regions is concerned.

It is important here to note several factors about these new regional contact groups. Firstly, their membership is to be appointed by the WCC Central Committee and not by individual sub-units though of course, the latter will in the first place make recommendations to the former. Hence, the regional contact groups will be accountable to WCC. Secondly, the regional groups will have a central place in giving leadership to the total process of the Sharing of Resources within the region and between the region and churches in other parts of the world. Thirdly, the primary role of regional groups will be to promote the ecumenical consultation and dialogue on the priorities and criteria for the sharing of resources in the region. In this regard, they should not become operational in terms of initiating projects or programmes, but should facilitate coordination and transparency, in particular with regard to the use of funds. Fourthly, they will be expected to have an important function in the selection, screening for the WCC Resource Book, and guidance for Listing Service. What this shows is that these regional groups will certainly have a more central role to play than either the previous CICARWS screening committees or even various Advisory Groups to other sub-units involved in the Resource Sharing System.

The first steps have been taken already towards formation of such regional groups. The Latin American regional group has been functioning since 1982. In 1983, there has been participation in the

meetings of what were traditionally CICARWS screening groups of URM, CCPD and other programmes in the Council. During 1984 there has been participation of CWME-URM in all the regional meetings except the Pacific. The tasks of the regional groups in 1984 are outlined in Appendix II of Document No. 7c. I suggest that when it comes to discussion, we need to pay some attention to that particular section of the document.

I expect that in the initial years of reconstituted regional groups their tasks will remain as outlined in Document No. 7. Their future role in the Ecumenical Sharing of Resources will be influenced to a large extent by the kind of membership each region will have. At this meeting we should discuss the URM representation in the respective regions in order to be in a position to advise CWME when it comes to the actual selection of the members.

The second concern is the way funding will be affected by the new system. In the last two years, WCC has published the Resource Sharing Book to replace the former CWME/CICARWS Project List. The Listing Service too has been published twice a year. Hitherto, as far as I know, there hasn't been much change in the patterns of funding. As far as URM is concerned, we have over the years developed a good relationship of trust with ecumenical agencies who have continued to support URM work. Here I would like to express our deep gratitude to the agencies and churches who have continued to show their solidarity with the URM work through their generous financial support. I will now leave this particular point because my colleague Kenith David will discuss it further in his presentation.

The third point I would like to mention briefly is about the consultations that are planned to take place in the next year or two. As we already know, this new system has been developed and shaped through a series of consultations both at regional and global levels. The consultative nature of the new system will definitely continue. I would like us to note that there are two meetings that will take place in the near future. The first one is a small meeting organized by the Resource Sharing Task Force to take place in June 1984. The main purpose of this meeting is to begin plans for the world conference to take place in 1985 or '86. We will have something more to say about this during our meeting here.

In conclusion let me stress here that during the process for search for a new Ecumenical Sharing of Resources system URM has had a fairly high visibility. There are two main reasons for this. First, CWME has been fully involved right from the beginning of



this process. Secondly and perhaps even more significantly, the URM story has been one of a different kind. What does this mean for the role of URM in the Ecumenical Sharing of Resources for the future? I leave this question for further discussion.

#### 4. Other Programmatic Concerns in the World Council of Churches

There are two other programmatic concerns that I would like to make a brief mention of without going into details. First is the Socio-Economic Concerns and secondly, the International Food Disorder. Since the Vancouver Assembly, leadership in the discussion of those concerns have been assumed by CCPD and CICARWS respectively. In both cases, URM staff participate in the staff working groups that are giving content and direction to those programmatic concerns.

At the moment it is not very clear what shape those concerns will take. At the Central Committee meeting in July, 1984, proposals will be made for programmes to cater for those concerns. We understand that CCPD is considering establishing an office with staff for the Socio-Economic Concerns. This, if it materializes, will operate more or less along the lines TNCs programme operated. It will be located in CCPD but there will continue to be a staff task force with representatives from other sub-units involved in that area.

The issue of International Food Disorder was dealt with extensively at the Vancouver Assembly. In fact, it is one of the few areas on which there was a public statement at the Assembly. To follow-up Assembly recommendations, discussions have continued both at the Core Group meetings in January 1984 and by a staff working group in which URM participates. It is rather too early to say what programmatic implications those discussions have but at any rate the issue is still very much alive within the ecumenical movement and beyond.

I hope that during our discussions later we will have more to say on these two programmatic areas.

#### 5. Development of Second Line Leadership

Leadership development in the ecumenical movement is a concern that must be given special attention. If care is not taken, the ecumenical movement runs the danger of becoming an 'old boys' (and girls) club. A casual observation of participants in an ecumenical gathering shows that the majority are the same faces one has seen over

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and over again. There is a tendency for some people to monopolize ecumenical relationships. With all due respect to continuity, it is time plans were made to develop secondline leadership in the ecumenical movement.

Having stated the above, I would like to note with appreciation the fact that attempts have been made by the WCC to develop a criteria for selection of participants for the meetings of its governing bodies and other bodies. But there does not seem to be a well thought out plan and strategy for serious training and development of what we call secondline leadership.

Of course there is a lot of training going on in the churches and church organizations. The question to ask is what is the content and methodology of that training. Is it the kind of training that develops young people into cadres with critical minds and consciousness for transforming the ecclesiastical and other structures which are not designed to serve the interests of the masses, or are they trained as elites for perpetuating the status quo? I contend that the latter is the case.

If the above is the reality in the churches and other church organizations, can we expect leadership in URM to emerge from among the ranks of the general leadership in the church? If that is to be the case, then retraining of those among them as potentially URM 'material' becomes imperative. Not only retraining but untraining and then training in a different way.

It is our strong conviction that within URM development of secondline leadership must be taken very seriously indeed. We have to work out a clear strategy for that purpose.

Here I would like to note with appreciation the fact that CCA-URM has over a period of time designed training courses on community organization and a sizeable number of cadres have emerged from such efforts. This must be encouraged and those efforts be doubled. Not only have Asians been trained this way but some Africans have benefited from such training courses.

In this meeting I would like us to consider this matter seriously and work out a strategy for consciously developing leadership within URM. We cannot afford to leave the responsibility for doing that to 'ecumenical chance'.

Part B

Mass-based Organizations

Today there is emerging a socio-political phenomenon which cannot be ignored anymore. In the South in particular and to some degree also in the North, there is emerging popular mass-based organizations and movements. We are witnessing emergence of these movements in an unprecedented way. There is no other time since the period immediately succeeding the second world war when masses of the oppressed people in most parts of the world organized themselves to overcome domination when there were such mass-based popular movements. Even then, there is a difference between the movements for the liberation from colonialism and the present day popular mass-based movements. Today, unlike in the '40s and '50s, it is the masses rather than the elite who are taking the initiative. It is particularly so in the South. There is a sense in which the intellectuals themselves have to seek political alignment with the people's movements and this time they find it difficult to take over like was the case in some situations during the struggle for political independence. The potential for meaningful social change is most likely within the grassroots people's organizations rather than within the state apparatuses. I will take a few moments to reflect on this phenomenon with a view to understanding what message it has for URM.

As I said, we are living through an epoch where popular mass-based organizations are emerging spontaneously within both urban and rural communities. These organizations are a result of mobilization stemming from the anger of the masses and their thirst for justice, having been thoroughly disillusioned with the ability, much less willingness on the part of the status quo to meaningfully respond to their needs, interests and legitimate aspirations. These popular organizations manifest genuine commitment to social change and to solutions of problems of the people.

In some regions, notably Latin America and to some extent Asia, the popular segments of the church has played a significant role in encouraging the people to seek solutions to spiritual as well as everyday needs through new forms of mobilization. URM work in Asia especially has stimulated the formation of many people's movements and mobilization of many activists in a number of countries. In other parts of the world, URM-related work has played and continues to play a useful role in people's organizations as they struggle

Handwritten notes in German:  
Hier werden spontane oder aber aus bestimmten Entscheidungen resultierende Bewegungen  
gleichgesetzt mit der Kirche + dem Kampf für eine neue Gesellschaft.  
Aber die Frage der Organisation mit politischem Aspekt ist als Führung der Volksbewegung  
nicht zu übersehen.



for justice and dignity. It is clear that such work stands apart from traditional and conservative elements of the church, especially in the hierarchy and the ruling classes. But for the church to be true to its gospel, it has to be on the side of those who are victims of injustice and oppression. Hence, there should be no turning away from the progressive course that URM and other popular segments of the church have taken. In such a course there will be a socio-political price to be paid but that is the expected price of discipleship of those who truly take up the cross and follow the one who did not compromise with oppression and injustice.

As I mentioned earlier, this phenomenon is not in the South alone. Today in the West, which prides itself as the epitome of democracy, the people are living in perpetual threat and fear of nuclear war. Many Europeans are awakened to the fact that they do not necessarily have that much say in major decision-making. The message from the peace movements is that although there is democracy and openness, etc., decisions that so vitally affect the people, indeed affect the life of the whole creation, are made without as much as consultation with the majority of the people in the technologically advanced societies.

For so long people entrusted the ruling classes with their future even in the West and it seems of course, in the East as well. Now we see what happens. One major prerequisite to the mass-based organization is the level of political consciousness of the people. Today the awakening of the masses is not limited to the South alone. Even in the North we note that for a long time the consciousness of people was domesticated. The people could go to sleep believing that their future was secure in the hands of the ruling classes. In the West, the people, including and especially the middle class, have been content to be invited every four or five years to vote for a new government or bless the incumbent one to continue. Even when a new party is voted in it perpetuates the status quo any. When you look critically at the different parties (the conservative and the more liberal) in the West, you will realize rather than being two different parties they are two factions of the same "Property Party." They may differ slightly in tactics but the basic philosophy is the same. In the South if you are allowed to participate in electing your ruler, you have a rare privilege. The masses are told their rulers know what they need anyway so why waste time with unnecessary exercises like voting?

But today, however, something is changing everywhere. In the West the threat of nuclear holocaust has set the people thinking/doubt-

ting seriously about how much genuine participation they have in their centuries-old democracy. They are organizing outside their "Property Party." The governments they voted in are actually now their enemies whose decisions threaten their (people's) very lives. The demonstrations organized by peace movements in Europe and USA having a lot to say with regard to how much people actually participate in decision-making process on matters that vitally affect their lives - whether in the North or South. We are told there is openness in the West and no openness in the East. But as far as the nuclear development and all its derivatives are concerned, what is the difference between the West and East? In the West the ruling class takes a decision then allows the people to demonstrate against it, criticize it, cry about, etc., but that will not change anything anyway. In the East the ruling class takes the decision and denies people even the chance to do or say anything about it. To me the difference is the same; there is no genuine participation of the people on vital matters.

As noted elsewhere in our Advisory Group meetings, today the masses, though still oppressed, are speaking a different language altogether. A language of their own which indicated they have emerged into history as subjects; they have stormed into the political arena with or without invitation by the rulers. They see the situation of oppression that dominates them, but their consciousness is no longer domesticated. They are determined to liberate themselves historically.

In concluding this reflection I just want to underline the importance of people's movements and base groups in URM work. We should continue to strengthen their activities because I believe genuine social change lies in the success of those activities.

#### Conclusion

The concerns I have discussed and the issues I have raised in this presentation are of two types. First are those of structural/bureaucratic nature. I singled out only a few of them. There are many more particularly those that have emerged from the Sixth Assembly of the World Council of Churches.

Secondly are those that are a result of my traveling around, observing the events as they unfold and tumble among themselves and interacting and corresponding with many of you who are even closer to the grassroots in your work.

I have no doubt many more issues and concerns will be raised in this meeting. As we look into the future there is one question I want us to address seriously. For a long time URM has been almost the only programme within the framework of the ecumenical movement which has consistently defined its work as that of supporting people's organizations to gain power to be masters of their destiny. Today, however, almost every other programme is attempting to articulate the concept of the poor and the oppressed as basis for their work. The whole matter of being with and supporting the poor has become a fashion. All you have to do is speak the "appropriate language." What does all this mean to URM? What distinguishes our concept, understanding and work from the 'fashion' now being adopted by even the right wing religious organizations not to talk of other programmes in the ecumenical movement?

These are questions I feel we should discuss seriously in this meeting.



## CWME-URM SECRETARIES' REPORTS

-- Kenith David

### Introduction

This is a special occasion; it is the first time in fifteen years that the URM Advisory Group is meeting on African soil. That must be good cause for celebration--though somewhat belatedly! We welcome you to the continent and to Zimbabwe in particular.

We have decided to construct the staff reports under four headings and to elaborate on them from the point of view of our individual responsibilities. We hope that this process will raise, at least for discussion, various issues which we see to impinge on URM as a whole and on which we would value the advice and guidance of the Advisory Group.

### 1. Structural concerns

#### a) URM and CWME

The 1982 meeting of the Advisory Group, together with previous meetings, reaffirmed the continued location of the URM office within the Commission on World Mission and Evangelism, because "URM is deeply and inextricably rooted in missionary calling." URM is not a development agency; neither is it a service movement. It is our firm wish that any notions of restructuring or relocation be accorded the rapid burial they deserve.

In the post-Vancouver reflections, much thought has gone into preparing the CWME guidelines for the ensuing seven-year period. With the backdrop of the Melbourne conference ("Your Kingdom Come") and the reflections of the URM group invited to the WCC Vancouver Assembly, we have been able to contribute at least two new and distinctive topics for discussion--recognizing of course that the document has still to be accepted by Central Committee. Under the umbrella subtitle of "Priority Programmatic Themes", these two concerns are:

- i) *Good news to the poor.* The document underlines what is already standard URM ethos and practice:

The churches' involvement in the struggle of the poor should be stimulated. Through URM, CWME will give high priority to supporting involvement of the churches with people in their efforts to organize themselves to gain power over their own life and work in cities and rural areas. Cooperation with church-related grass-roots action groups and people's movements should be continued and intensified.<sup>1</sup>

While this is nothing new to this Advisory Group or the movement as a whole, the statement reaffirms URM's primary thrust as being the organizing of the poor to enable their empowerment. It is this thrust that distinguishes URM from any development or service movement. This particular thrust has produced an increasing awareness amongst the poor themselves, but with this increased awareness has come conflict. Not only is there conflict between the powerful and the powerless, but also between sections of the churches and church hierarchies and those (not only within URM) who stand with the poor. The Vancouver Assembly raised this concern, and CWME in its document affirms its commitment to work for relationships of creative tension, "whereby the groups involved in the struggle for justice and the churches will listen to each other and critique themselves, thus leading to a holistic understanding of Christian commitment to the poor".<sup>2</sup> I have no difficulty with this affirmation. However, let us be quite clear: it is certainly true that no URM activity begins on the basis of antagonism to the church or that the church is irrelevant. Rather, URM activity begins and ends with the struggles of the poor. It is the institutional church with its feudalistic hierarchical structures and interests which sees the emergence of the poor and those who support them as being a threat and challenge. It is this fear, together with the desire to retain power and influence, that has brought relationships between some URM groups and the institutional church to a low ebb. We will not deny that URM has an obligation to challenge the churches, but I would caution (though this is unnecessary) that this challenge be based not on self-righteousness but on commitment of purpose and action.

- ii) *Mission as resistance*. The following is stated in the CWME document:

The human struggles against various forms of oppression and dehumanization of both left and right have multiplied over recent years. CWME continues to affirm (see *Your Kingdom Come*, p. 213) "the practice of non-violence as an inalienable part of the Christian obedience." His-

torically, as well as in contemporary times, resistance has often taken the shape of martyrdom. We are reminded that we live together with the martyrs of all times in the community of saints, and we would honour their sacrifice by our witness today. Mission as resistance is a missiological issue which can extend to resistance to war, militarism, injustice, political and economic oppression, secularism, etc. Resistance may well be a contemporary form of Christian witness, even within ecclesiastical structures which need to be resisted. CWME will support options such as symbolic fasting, acts of civil disobedience based on Christian conscience, facilitating the entry of the poor into the corridors of power, and enabling persons to share experiences, strategies and solidarity.<sup>3</sup>

As this is by no means the finalized document, we still have the opportunity at this meeting to make an input on the basis of URM experience in the field of resistance. From what I have heard and seen, I have no doubt that this experience is considerable and well worth sharing.

b) URM in Europe

The European Contact Group on Church and Industry (ECG) came into being in 1967 and has continued largely as a body representing the interests of people involved in industrial mission in Western Europe. In recent years, there has been a minimal branching out into urban community work. By way of contrast, the countries of Eastern Europe have not been full members of ECG, though representatives have participated in meetings, workshops, etc. After extensive discussions, the CWME-URM office decided in mid-1983 to recognize the existence of a "contact group" for Eastern Europe. This recognition is based entirely on the distinctive political and economic realities, together with the role of the church, in the East European countries. The details concerning the constitution, style of operation and even the name of such a group, have still to be finalized, and steps in this direction will be discussed at the Ferch conference in the DDR in November 1984. It should however be stated that continuing contact between East and West European groups is not at all precluded by this decision--it could well be that a new relationship based on equality of status could result in even stronger bonds being forged.

*Age: Rabai - Kumbura auf S. 7.*



c) Appointment of WCC general secretary

Most of you will know that Dr. Philip Potter, who has been general secretary of the WCC since 1973, announced immediately after the Vancouver Assembly his intention to retire in December 1984. The Search Committee is presently going through the consultative process, and it is hoped that it will recommend a name to the July 1984 meeting of Central Committee. CWME-URM, like all other offices in the WCC, has a keen interest in this appointment. However, at the moment this can only be a matter for information rather than discussion.

2. Financial concerns

a) Comments on the 1982 and 1983 financial reports

i) A cursory study of the total askings and total receipts for 1982 and 1983 reveals the confidence of the donor agencies in URM activities. We hereby officially record our gratitude to all those churches and agencies who have supported URM activities throughout the world. We recognize in this support the desire of supporters everywhere to participate with the poor in the realization of the kingdom of God. We recognize further that this has been a critical confidence which has expressed itself in questions based on knowledge of particular areas, constructive criticism and debate where necessary, and the almost perpetual demand for more information. We have greatly appreciated this, and we have been extremely fortunate in that this critical element has been accompanied with such good grace.

ii) The 1982 and 1983 reports reveal also that the levels of askings and receipts have been maintained without any serious fluctuation. Simultaneously, we remain aware of the ever-increasing need for more funds to support URM activities. This is hardly surprising, as the scale of oppression increases alongside the rise of militarism, various forms of imperialism, and the ruthless acquisition of wealth and power by ever-decreasing numbers of people. This has had the positive result of an increased awareness amongst the poor and the dispossessed. It is only a matter of time (as the CCA-URM approach confirms) before visits, training programmes and involvement in local struggles give such people the opportunity to expect and demand access to ecumenical funding. This is a scenario that we know well, and given the present confidence in URM and in its style of solidarity, we can only expect the need for funds to grow.

However, while in no way denying such needs, we must as a movement ask ourselves whether we should or should not set limits to the volume of funds. Is it "good" for URM to be seen to have access to increased funds? There is also the practical consideration of whether the WCC-URM office is in a position to administer increased funds?

iii) With regard to the project askings list (yet we claim in the WCC Resource Sharing Book that "URM is not a 'project system'"), I have two questions which I deem to be worthy of discussion. The questions relate to the "image" of URM, which has always been that of having a basic solidarity with those involved in local and national struggles, built upon the organizing of people, particularly the poor, to enable empowerment. The impression is clearly that of innovation, commitment, endurance and struggle. How does this impression relate to those projects or programmes which have been funded through WCC-URM since 1972, 1973 or 1974? Does this indicate a measure of institutionalization, and/or a loss of the essential URM cutting edge? (I am not referring to those organizations which have been in existence for many years but which have embarked on different struggles over that period.)

My second question, not unrelated to the first, concerns the amounts requested for initial allocations, or "seed money". I do not pretend that there can be any set rules; but what expectations do we allow to be created in situations of dire need and poverty when comparatively large amounts are injected into relatively new, developing situations? I have no doubt whatsoever that URM funds are well and truly used; but I am asking for some discussion on the relationship between finance and struggle.

b) Relationships with supportive agencies

The WCC-URM office is in the fortunate--and enviable--position of having good relations with all donor agency personnel with whom we have direct contact. This is due in the first instance to the commitment and integrity of people in local situations. In addition, my predecessors and present colleagues have worked hard and imaginatively at communicating local struggles in ways which attract financial support. This has now to be built upon, and in this respect we are delighted to have with us from Evangelisches Missionswerk, Norbert Klein, whose office has been a major supporter of URM programmes over many years.

We cannot fail to note, however, that the context within which

donor agencies exist and operate is now very different from that which existed in 1961 when the WCC-URM office was established, or even in the late 1970s. The political pendulum has swung decidedly to the right (ably undergirded by a similar shift in theology and within the churches), with consequent repercussions in increasing arms expenditure, continued deliberate impoverishment of the South, the resurgence of "might is right" (e.g., the Malvinas and Grenada), the whipping up of racism and, to cap it all, a resurgence of the claim that "strong government" is required. Not surprisingly, this political shift has had its effects in the economic sphere as well. The myth of inflation has provided the ideal excuse not only for the highest levels of unemployment known in industrial societies, but also for a reassertion of feudalistic economics which obviously benefit only a very tiny minority.

That this overall situation would affect the incomes of donor agencies should not be unexpected. Neither should the increased questioning of individual programmes, nor the reluctance to support any programmes which may have even remote "political" connotations. We have been fortunate in that the staff of donor agencies and churches with whom we relate are firmly convinced of the URM approach to empowerment. But for how much longer can they hold back the tide that is inevitably being created by the political and economic climate of Western Europe and North America?

It is in this context that we ask for this Advisory Group's support for the proposal that a meeting be convened of URM supporting churches and agencies and URM staff in very early 1985 (similar to that held--to positive effect--in London in 1979), to discuss the relationship between the supporting agencies and URM, and the prospects for the next years.

### 3. Some highlights

#### a) Travel

I have never personally viewed travel as a highlight in itself, but in conjunction with the opportunity it provides for the establishment and restoration of relationships, for sitting down with those on the front line of various struggles, for the linking (albeit verbally) of people and groups with similar interests and in similar struggles--in conjunction with this, travel does take on a new meaning and sense of priority.

- i) The brief visit to Korea to participate in the 25th anniversary celebrations of URM in that country reminded all of us

*Considering  
the fact that  
donor agencies*



of the long and dour history of oppression and poverty and the constant struggle against considerable odds for justice and righteousness. It was an opportunity to pay tribute to the unquenchable spirit of resistance found preeminently within the URM movement there. Of greater significance, however, was the manner in which the occasion of the celebration provided for a sustained and intensive programme of education for church leaders and pastors, from whom previously there was mostly suspicion and even antagonism. It was both heartening and significant for the future to see the second generation begin to take over the leadership of URM and thus provide the foundations for the new thrust over the next few years. How this particular sign of hope can be reduplicated elsewhere is worthy of some discussion.

ii) Most of us will have read the Minutes of previous CCA-URM Committee meetings. Simply to read the publication, however, will give little indication of the intense preparation before, and the hard work of the meeting itself. The litany of national reports, indicating worsening and depressing situations, could give rise to despair. This was more than amply countered, however, by the stories of struggle and commitment and suffering in the cause of justice and dignity in so many local situations in the different countries of Asia. It was impossible to ignore the sharpness of the contrast between Australia's white settlement population and the Aborigines. The visit to India before the Sydney meeting, and to the Philippines after it, bore testimony to the tremendous courage of people.

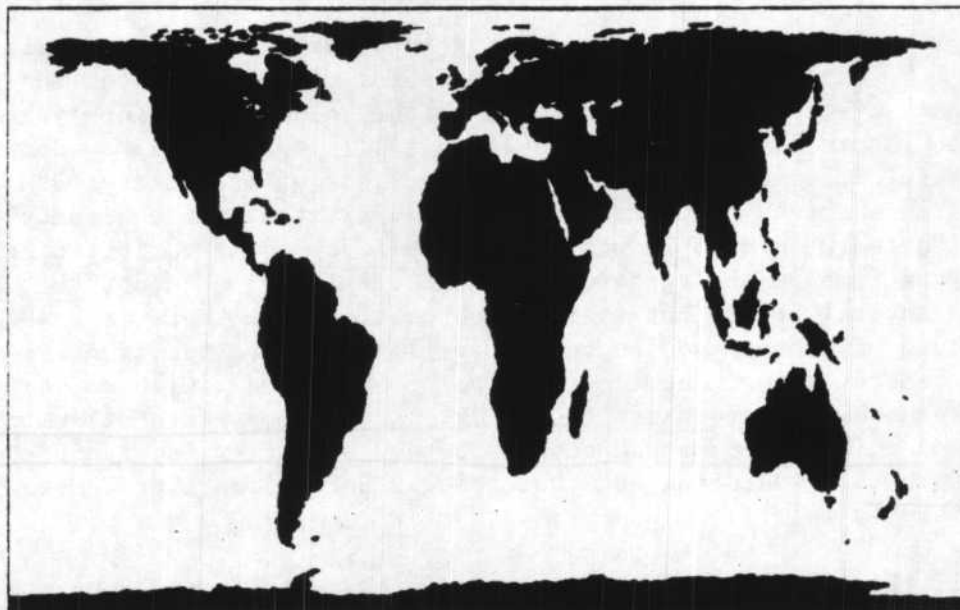
iii) The visit to Latin America in December 1983 (to Brasil, Uruguay, Perú and Chile) was for me a novel experience, in that it was a part of the world which I had not previously been to. The fascinating experience, although all too brief, provided some useful insights into the presence or lack of presence of URM in Latin America. Much is made of the claim that there already exists a "network" of people who are deeply involved in various oppressive situations in the different countries. I have no doubt that this is entirely true, but it is my perception that there is a whole range of groups and people who are locally involved, who are under no coordinating umbrella (and who probably don't wish to be), but who nevertheless desire the opportunity to meet with like-minded and similarly committed people at regular intervals within the region. I would suggest that this is a function that URM could usefully fulfil.

All the statistics show convincingly that the Andean countries,

that is, Perú, Bolivia, Ecuador and Colombia, are worse off than their counterparts in the Southern Cone. The "white" countries of Brasil and the Southern Cone have undeniably experienced harsh oppression and crushing poverty; but if distinctions and emphases are to be made, then it is probably valid that there should be a greater concentration on the Andean countries. Furthermore, it is the distinctive role of URM to side with the marginalized. It is therefore appropriate that we should begin to look more attentively at the plight of the indigenous peoples in the Andean countries. With this in mind, I hope to be able to visit the Andean countries later this year and, if there is some consensus within Latin America that there should be a regional meeting of grass-roots people, that this should be planned for sometime in the first half of 1985. It may even be possible to consider such a regional meeting preceding the next meeting of this Advisory Group.

b) Solidarity of the South

Throughout the travels of this past year (supplemented by travel experience of previous incarnations), I have become more and more convinced that the links between those committed to the struggle of the poor and powerless in Latin America, Africa and Asia should be increased and strengthened in a programmatic way. The title I propose for the programme, the Solidarity of the South, owes its inspiration to the Peters North and South map, which shows clearly the vastness of the three southern continents as opposed to the North, where reside the centres of power.



The North South Map

Peters Projection

Economic, missionary and ecclesiastical links between North and South continue along the well-established colonial lines, although the era of colonialism has passed. The ecumenical movement has provided opportunities for certain peoples to be linked across the South. I believe that we now have a unique opportunity to link those who are actively involved in local and national struggles in a systematic fashion. In discussions so far, the following areas have emerged as among those warranting inclusion in such a programme: theology, labour movements, women workers, and cultural renewal.

For all the acknowledged difficulties (language, appropriate venues, effects of taking people out of local situations, etc.), I suggest that this programme is worth exploring, and that a pilot "project" on any one of the four themes mentioned above be undertaken and evaluated before attempting to finalize a comprehensive programme. We would be grateful for your comments and observations.

#### 4. Theological reflection

##### a) Mission is subversion

The history of URM is the story of a fundamental recognition that the poor and the oppressed are, and will be, the instruments of God's purposes of restoration and redemption. This recognition has resulted in conflict with temporal/secular and also often church authorities. Whether that conflict has manifested itself in the struggle for the right to water or land or housing or education or employment, or whether or not the demand has been granted, the major victory has been the liberation of consciousness and thereby the empowerment of the poor themselves. This marks the first step in "taking over from the bottom".

As with so many words in the English language which have had unsavoury (and technically incorrect) connotations imposed on them, the word "subvert" or "subversion" has come to mean largely "a systematic attempt to overthrow or undermine a government or political system". In its Latin roots, however, it has far more to do with "taking over from underneath/the bottom". "Taking over from the bottom" should thus be seen as a methodology to counter the "imposition from above" which has characterized the development process and the traditional missionary approach. This "taking over from the bottom" is not entirely unknown in the Bible: (a) The image of the seed (John 12:24) being planted in the ground, dying to itself and yet rising to new and fruitful life, is a relatively



common biblical image. (b) The choice of the initial band of disciples is remarkable not only for the manner of their selection but also for the section of society from which they were chosen: to state that they were members of the lower classes of Jewish society is no exaggeration. How this band of not always faithful people working in the power of the Spirit changed (took over?) the course of history is the very story of the latter part of the New Testament itself. (c) St. John's simple descriptive sentence in the 19th chapter that "in the place where he was crucified there was a garden..." reveals yet again the image of the garden where seeds are planted in the ground to burst out in new life and beauty. Similarly the dead and (supposedly) useless body of Jesus was placed in the tomb, only to rise up and emerge to take over and change completely the course of history. The methodology or strategy of "taking over from the bottom" is not only underscored in the Bible but is at the very core of Christian mission. Imposition has no place in the Christian gospel; rising up from the bottom to participate with God in his mission, has.

When therefore it is claimed that mission is subversion, i.e., when the poor themselves rise up to take over the carrying of the good news, it is truly to use a methodology that is legitimate and appropriate, because we begin where the gospel begins.

Any socio-economic or socio-political analysis of individual countries or groups of countries always results in countries of the so-called Third World being at the "bottom of the pile". Whatever the exploitative circumstances or conditions that contribute to material failure, it is the human victims of poverty and humiliation that constitute the "bottom of the pile". It is in these very people that we are invited to recognize the incarnate Jesus and his kingdom. It is those who are consciously and deliberately made poor whom Jesus calls to establish his kingdom by "taking over from the bottom".

b) URM and evangelism

At its meeting in Sydney in February 1984, the CCA-URM Committee approved the following statement on evangelism:

Evangelism is the open affirmation of a belief that Jesus Christ is Saviour and Lord. His Lordship can be affirmed through both words and silence, and is revealed through any action which reflects the goodness, love and truth of God.

Acceptance of this affirmation leads to the forgiveness of sin, liberation of the poor, judgement on the proud and the restoration of human dignity to those who are despised and rejected.

It has been the strength of URM in Asia that it has enabled the process of evangelism to occur in full awareness of concrete historical situations. As action groups have helped the poor to discover their place in history, and as they have given new hope to those who are the sinned-against victims, they have been affirming the good news of God's love. Evangelism does not occur apart from social action.

This meeting of the CCA-URM Asia commits itself again to a holistic understanding of evangelism which is in solidarity with the poor, which takes seriously the structures of oppression in society, and which is sensitive to the context in which the message is preached.<sup>4</sup>

This statement has much to commend it, and indeed it would need to be studied if we are to come to any understanding of evangelism in the URM context.

In addition to the above statement, I would suggest that it is far too simplistic to define evangelism as "naming the name" of Jesus, or purely as the verbal proclamation of the good news or the word of God. This verbal proclamation has been ideally suited to the intellectual acceptance of the Christian faith; but it has not created living witnesses to God's power of restoration and re-creation.

For those who wish to engage in the industry of mass evangelism with all its attendant exploitative and manipulative paraphernalia, let us say quite openly that this is not our understanding of evangelism. Our understanding is based on

...the affirming of human worth, the naming of the oppressor, the giving of power to the powerless, the bringing about of a new sense of community in solidarity with the oppressed, and the relating of their struggle to the self-giving sacrificial love and death of Jesus; [these] are the words and actions that are fundamental to evangelism.<sup>5</sup>

It would however be helpful if our understanding of evangelism could be further discussed in one of the working groups of this Advisory Group meeting.

### Conclusion

An era ends and another begins with the appointment of a new general secretary of the WCC. I hope that within URM too, as we at the CWME level begin a new era, we shall be able to move beyond some of the outdated loyalties and perspectives of the past. May we move ever closer to those whom God raises up to "take over from the bottom".

This past year has been an invaluable learning experience. I am grateful to all those who have assisted me in this learning process, and particularly those who have been so generous with their hospitality and their time, especially in the countries visited during this year.

Sam Kobia, who leaves us later this year, has taught me much about gentleness and quietness; I am grateful for that useful lesson in the morass that is called the WCC. Without any doubt at all, my major debt of gratitude is owed to Dawn Ross and Janet Thomas, for assisting so much in orienting me to the Council and to Geneva. The office is a happier and more efficient place for their willingness and laughter.

### Notes

<sup>1</sup> CWME position paper, as presented to the WCC Executive Committee meeting, Geneva, February 1984, p. 3.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., pp. 3-4.

<sup>4</sup> *Minutes, Reports, Reflections* of the 15th meeting of the CCA-URM Committee, Sydney, February 1984 (Hong Kong: CCA-URM, 1984), p.13.

<sup>5</sup> *Proclaiming Christ in Solidarity with the Poor* (Hong Kong: CCA-URM, 1983), p. 2.



A URM VIEWPOINT ON EVANGELISM

--*Kenith David*

1. I believe that what we are and do in URM is what it means to make the gospel known to the world. Much of what goes on in the name of evangelism is apostate evangelism, communication of a news which is not the news of the gospel and is not a calling into the community of obedience that Christ has laid upon his people through his life and death and resurrection.

(George Todd, Washington URM Advisory Group, 1982)

2. Evangelism is the open affirmation of a belief that Jesus Christ is Saviour and Lord. His Lordship can be affirmed through both words and silence, and is revealed through any action which reflects the goodness, love and truth of God.

Acceptance of this affirmation leads to the forgiveness of sin, liberation of the poor, judgement on the proud, and the restoration of human dignity to those who are despised and rejected.

It has been the strength of URM in Asia that it has enabled the process of evangelism to occur in full awareness of concrete historical situations. As action groups have helped the poor to discover their place in history, and as they have given new hope to those who are the sinned-against victims, they have been affirming the Good News of God's love. Evangelism does not occur apart from social action.

This meeting of CCA-URM/Asia commits itself again to a holistic understanding of evangelism which is in solidarity with the poor, which takes seriously the structures of oppression in society, and which is sensitive to the context in which the message is preached.

(CCA-URM Committee, Sydney meeting minutes, 1984)

3. Some guidelines

- EUANGELION = the Good News.
- Evangelism = spreading the Good News;  
i.e., spreading the Good News that was and is Jesus Christ, his birth, life, teaching, works, death, resurrection and ascension, in the context of God's creation and his redemption of that creation.

- People are not evangelized.

The Good News is evangelized--this is done irrespective of results (success!).

God, through the power of the Holy Spirit, enables conversion.

We evangelize, but only God converts.

#### 4. Evangelism in the URM context

Evangelism in the URM context is rooted in creation, incarnation and redemption, and relies on the influence of the Holy Spirit and on the singular gifts, experience, histories, etc., of individuals and communities.

Evangelism in the URM context has its origins in creation: in addition to a correct understanding of the nature and intent of the Genesis stories, there must be a related understanding of John 1:1, "In the beginning was the Word, and the Word was with God." ('The Word' is sometimes used interchangeably as 'the Word' meaning 'the written word' and 'the Word' meaning 'the incarnate Logos, Jesus Christ'.) "He was in the beginning with God; all things were made through him."

Out of sheer and boundless love (and this to be repeated many times in scripture), God creates the world as an extension and reflection of the divine being, giving pride of place to human beings whom he creates in his own image (= an image of wholeness, love and beauty). He also grants to human beings, dominion over the earth and all within it, and the power to name.

(We should recall that Adam and Eve, representing the first human beings, entered a nameless world; it was the right of human beings to name the animals and all other things. In stark contrast, Christian mission did not enter a nameless world, nor did it enter a world of nameless people or nameless places. Each stone, hill, path and person had a name--a name which carried with it a wealth of history, relationships, joys, sorrows, etc.)

But the first human beings shirked from and abdicated the God-given responsibility to be stewards of his creation. (In Genesis, this abdication is in favour of the serpent.) We should ponder this assertion. C.f., handing over to others the responsibility to even think and act; thus our minds and our views are shaped by external forces, e.g., the media, advertising, etc.

Thus begins the distortion/defacement of creation and the long, slippery slope down to untruth, abuse, greed, selfishness, exploitation, and all the other evils against which most notably the prophets fought.

Hurt, rejected and forlorn, as God is depicted in Hosea, God, in an act of desperate love for his creation, gives his only son, his only child, to this world/creation. (Will any set of human parents ever sacrifice their only child?) And so God incarnates himself as Jesus, in history and in time and in a particular location. ("And the Word became flesh and dwelt among us.") God incarnates himself with the intention of a desperate (not despairing) act of redemption, to restore human beings to the image of God. This was and is the greatest rescue (for this is what 'redemption' means: to be rescued) in human history.

In the life and ministry of Jesus, the misunderstanding, the ostracism, the constant battle of interpretation of the Father's will, was only to be a foreshadowing of the costly nature of this rescue. In this connection, the emphases inherent in the Beatitudes--"Blessed are the meek": not the meek and mild of hymns, but the deep anger which is to be expressed at the right time--and Jesus' association with the poor, the outcast, the downtrodden, were all aimed at revealing and illuminating the true nature of the kingdom of God. Being with the poor, the outcast and the marginalized, and eliciting and revealing the root causes of poverty and oppression, enabled Jesus to understand and empathize with those who strove for justice and God's righteousness. It is no surprise, therefore, that the poor and the marginalized saw in Jesus himself the Good News.

The costly nature of this love and its self-emptying character was to reveal its full extent in the arrest, trial and death of Jesus on a cross outside the city walls, away from the religious and political centre but very squarely amongst the outcasts. Thus was the Good News, Jesus, firmly grounded, both literally and metaphorically, amongst the outcasts of society.

Costly love, as opposed to despairing love, is always positive and hope-full, as is indicated in the very simple wording of John: "In the place where he was crucified, there was a garden"--the garden being a symbol of new life, new hope and new vision.

URM therefore sees its evangelistic vocation:

- in its identification and solidarity with the poor, because that was Jesus' stance, and that was the Good News--that is the Good News we evangelize;
- in its enabling of analyses, documentation and information to ascertain root causes of poverty and oppression (e.g., DAGA, TNCs research; in the Philippines [and Korea] the fight is not against Marcos but against American imperialism, which is being shored up by the military and Marcos);
- in its protest against injustices, while at the same time binding up wounds (e.g., textile workers and Data Control strike in Korea; unemployed in Merseyside; victims of forced removals in Cape Town; MICEBA);
- in enabling empowerment and the building of confidence through confrontation and protest (e.g., the struggles for aboriginal land rights; traditional fishing communities in Chile and India; labour education classes in the northeast of Brasil and the Philippines; black trade unions in South Africa; enabling the rediscovery of names and cultures).

Within URM we see this vocation as a direct expression of the incarnate love of God through Jesus Christ, and we do so with the all-encompassing intent of enabling those who have been scarred and defaced and exploited to be restored to the true image of God. Thus do we participate in re-creation and redemption.

Perhaps this can best be summed up in the words of C.S. Song:

The whole of creation is the arena of God's love. To claim that some persons--in fact the majority of the human race--



are not reached by God is to question, if not deny, the power of God's engagement in the work of redemption. To assert that some histories--in fact most histories--are unreached by God is to put limits to the redeeming power of God's love that gives hope to those in despair (Tell Us Our Names, p. 108).

Within the URM movement, there is deep suspicion and sometimes even rejection of the approach to evangelism whose *raison d'être* and primary goal is the merely verbal proclamation of the Good News of Jesus Christ. This verbal proclamation is very seldom accompanied by a critical awareness of biblical literature or history, and is meant to appeal to the intellectual acceptance of the Christian faith. On the whole, such an approach--which neglects the roots of creation, incarnation and redemption--separates winning souls for Christ and incarnational action. This approach has not created living and vibrant witnesses to God's power of re-creation and restoration.

It is not always that URM-related people can articulate a comprehensive rationale for their evangelistic motivation. But nevertheless, evangelism in its positive sense is present. For example: "One URM-related person working among the unemployed who live on a mammoth rubbish dump in Bangkok, thought he was sharing in their sufferings and struggles, until some of the rubbish-pickers told him he was enabling them to understand Jesus better" (Theology and Ideology, p. 1).

Does URM never 'name the name of Jesus'?

Let me make three comments in response to this question.

- a) Of course there are those who, in the fullness of time, can appropriately 'name the name'. This is a fact, not fiction.
- b) The poor have been conned too many times in their histories by names: by colonialists, imperialists, TNCs, their own governments. Jesus himself was not especially impressed even by the naming of his name. "Not every one who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but those who do the will of my Father who is in heaven" (Matt. 7:21). Jesus objected to having his name turned into an empty and hollow catchphrase to be 'used'. URM is all too aware of and sensitive to the errors of the past. These errors are still the source of much rancour and bitterness.
- c) When I am naked...,  
You don't give me clothes,  
But offering baptism,  
I get colder.

(Yosef Widyatmadja, Refleksi, No. 4, 1979)

## 5. False evangelism and authoritarianism

There is all too prevalent--and sadly, increasingly so--a brand of evangelism which is other-worldly, which exploits the false dichotomy between material and spiritual, which is concerned with the saving of souls, which is

entirely divorced from the harsh realities of a decimated creation, and which exploits in a psychologically sophisticated manner the emotions and yearnings of the poor. The context is studiously ignored, and the entire exercise of so-called evangelism is too often devised in plush executive board rooms in countries like the USA.

There should no longer be any doubt that this false (I use the term advisedly--let's not be afraid to do so) evangelism has been grasped by authoritarian and dictatorial regimes, acting in collusion with economically and politically dominant powers, as a convenient tool to maintain and intensify their political and economic stranglehold over their people. The incursion of fundamentalist and repressive right-wing 'evangelical' groups into the poor countries of the South can no longer be considered merely as a 'coincidence'. This must be seen as a deliberate mockery of Christian evangelism.

## 6. Conclusion

- a) Matt. 28:19 - "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit." I have no difficulty in accepting this injunction, provided (as is indicated in its own setting in Matthew) that its interpretation is seen in the context of creation, incarnation and redemption; and provided that baptism does not continue to be a sacrament which negates and destroys culture, community, and the purposes of incarnation. Of course, this has now become the quotation for the justification and existence of mission boards and societies. "...And teaching them to obey everything I have commanded you" is an all-inclusive command to ensure that the totality of the incarnation, with the goal of rescue and restoration, is part of the teaching in the spreading of the Good News.
- b) Obedience. In institutional church circles, obedience has been depreciated to mean 'doing what you are told to do', being respectful to superiors, and/or unquestioning and uncritical allegiance. (The same can be said for the word 'patriotism'!) What we often fail to see is that in its Latin origins the word 'obey' has the far more pertinent meaning of 'to listen' or 'to hear'. In other words, to be obedient is to be a good listener. "And this connects with so much in the gospel about watching, about being sensitive to the signs of the times, and to what the Spirit is saying to the churches. We are called to be attentive listeners. The opposite of 'obedience' in the Latin origins of these words, is 'absurdity', or, to translate, being utterly deaf. So we have only two options, perhaps ultimate options, in life: we are obedient or we are absurd (Fr. Thomas Cullinan, OSB, The Passion of Political Love).

Within URM circles, we have listened to and have encountered the eternal Word, Jesus, in the people of God's creation. We have also listened and continue to listen to the anguished cries, the screams of the poor, the brutalized, the scarred and the oppressed. This listening/obedience leads us to an evangelism rooted in creation, expressed and symbolized in the incarnation, and with the goal of restoration and redemption. Any other form of evangelism is absurd (deaf, not listening).

*The following document was presented to the WCC EXECUTIVE COMMITTEE, Geneva, February 1984, and will be further revised for presentation to the Central Committee in July 1984.*

URBAN RURAL MISSION ADVISORY GROUP  
Commission on World Mission  
and Evangelism  
World Council of Churches  
Gweru, Zimbabwe, 13-19 May 1984

Document No. 10

COMMISSION ON WORLD MISSION AND EVANGELISM

A. CWME's main vocation is to help the churches in the proclamation of and witness to the Gospel. The Assembly has re-emphasized the concern of WCC for evangelism, both in its Message and in the Report of the Programme Guidelines Committee. CWME should continue to fulfil its responsibilities in a relational style.

B. Style of Work

CWME will endeavour to carry on its mandate in a relational style, responsive to, and in close contact with, its member bodies, related churches and movements. To this end CWME will:

1. Assume a forum character which will encourage wide participation of representatives of different theological views and confessions.
2. Work with advisory groups, as widely representative as possible, which will guide specific areas of CWME's activity. These will include:
  - a) An advisory group to facilitate work with the Orthodox churches.
  - b) An evangelism advisory group to guide CWME's efforts to assist with holistic and contemporary evangelistic outreach.
  - c) An urban rural mission advisory group to assist CWME in strengthening ties and relationships with Christians committed to the struggle of the poor.
3. Seek to increase Roman Catholic participation in the life of CWME, relying especially on the help of the permanent Roman Catholic consultants on the Commission and the services of a newly seconded Roman Catholic staff member.
4. Stress the importance of a major effort in CWME to increase sharing on mission and evangelism between evangelicals outside the WCC and the constituency of WCC. This will be pursued in conjunction with the General Secretariat, seeking the development of new understanding and relationships with evangelicals for the good of all.
5. Endeavour to enlarge the CWME constituency to augment in its life the participation of people already involved in mission and evangelism tasks within their own countries, in order to foster a broad missiological dialogue. In this connection the following will be stressed:
  - a) The use of ecumenical team visits.
  - b) Development of relationships with new national and regional councils.
  - c) Search for greater participation in CWME's life of "home mission agencies".
  - d) Development of relationships with Orthodox institutional representative partners.
6. Communicate intensively with churches, councils, movements and persons interested in mission and evangelism, in order to promote a wide sharing of ideas, to encourage ecumenical relationships. To this end CWME will continue to publish:
  - a) The International Review of Mission, which has a distinguished history and a crucial role in contributing to worldwide missiological



- thought. It is recommended that IRM create an editorial advisory group.
- b) The Monthly Letter on Evangelism.
  - c) The URM Newsletter.
  - d) The Mission Series booklets.

Care must be given to production of these materials in a style and language most useful for local groups, with adaptations which are desirable for particular situations. In addition to the use of printed material, CWME will encourage expressions of other forms of communication (song, dance, film, etc.) to assist persons and groups to express and understand more fully the richness of the Gospel imperatives.

- 7. Emphasize contacts with local situations, in recognition that the primary responsibility for mission and evangelism in any particular place rests on the Christians of that place. Within this emphasis the following are to be stressed:
  - a) Ecumenical team visits.
  - b) Special attention to evangelism in socialist countries.
  - c) Special attention to evangelism in Western Europe.
  - d) Continued development of relationships to Christian groups which give testimony to Christ in the struggle of the poor.
- 8. Stress the participation of women and youth.
  - a) The new Commission and the CWME advisory groups should have membership of women and youth at a minimum in the percentages represented at the Vancouver Assembly (29% women, 13% youth).
  - b) Efforts will be made to include women and third world persons in CWME staff as openings develop.
  - c) Women's participation in mission will be encouraged with CWME-related mission boards and agencies.
  - d) The involvement of youth in mission and evangelism will be explored to encourage increased youth participation in mission and evangelism efforts.
  - e) CWME will work closely with the sub-units on Women and Youth of Unit III.
- 9. Stress the development of new relationships with mission boards and agencies to challenge them to consider and implement new structures of mission relationships which may be more appropriate for unity in mission today and for the sharing of resources with equity and justice.

#### C. Priority Programmatic Themes

CWME will respond to some concrete areas for reflection and ongoing work highlighted by the Vancouver Assembly:

- 1. Gospel and culture. The Programme Guidelines Committee stated that the WCC should "help member churches in developing an understanding of the relationship between evangelism and culture in respect of both the contextual proclamation of the Gospel in all cultures and the transforming power of the Gospel in any culture." This theme is of special importance because of the historical, as well as new, forms of cultural insensitivity in mission. This study must include a theological consideration of culture per se, a development of critical-constructive criteria to guide churches and Christians to fulfil their mission in many diverse cultures. Some sub-themes to be analyzed are: the problems of religious and cultural freedom, various forms of spirituality in cultures, the contemporary 'multinational' culture, the liberation of women in different cultural contexts, the 'culture of patriarchy' and its impact on women's participation in mission, and related issues raised in

the Assembly document on "Witnessing in a Divided World". The breadth of this study will require close cooperation with other sub-units, e.g. DFI, F&O, C&S, CCPD, and CCIA (on religious freedom). It will be important to seek the involvement of third world churches in the study to assist western churches in the consideration of this issue. Attention must especially be given to the rich diversity of third world cultures and spirituality, especially in Asia.

2. Good News to the poor. The previous studies of CWME and CCPD should be continued, and their theological and pastoral significance deepened. Particular attention has to be given to the relation between the Church, the poor and evangelism: The post-Vancouver understanding stresses seeing the commitment in terms of mission and evangelism, of the importance of local congregations, a more explicit invitational methodology, of the poor as both recipients and bearers of the Good News, and as a way for a renewed understanding of the faith through the perspective of the poor. The churches' involvement in the struggle of the poor should be stimulated. Through URM, CWME will give high priority to supporting involvement of the churches with people in their efforts to organize themselves to gain power over their own life and work in cities and rural areas. Cooperation with church-related grass-root action groups and people's movements shall be continued and intensified, paying particular attention to the following elements:
  - a) Creative tension between activist groups and the churches. The Assembly raised this concern, and CWME affirms its commitment to work for relationships of creative tension, whereby the groups involved in the struggle for justice and the churches will listen to each other and critique themselves, thus leading to a holistic understanding of Christian commitment to the poor.
  - b) Worship and the struggles of the poor. Worship plays an important role in sustaining the people's struggle and in providing the logical context for Christian proclamation. Focus will be on the rediscovery of faith, worship and the power of the Gospel among the poor. CWME, in relation with churches and groups of the poor, will learn about and facilitate the sharing of experience through:
    - contextual Bible studies
    - intercession emanating from an identification with the pain and aspirations of struggling people
    - music, poetry, drama and dance from people's own cultural context
    - collation and sharing of the rich resources of worship within poor and struggling communities as one element in facilitating the solidarity of southern, non-western communities and cultures.

CWME will explore with Faith and Order possible cooperation in these areas.

3. Mission as resistance. The human struggles against various forms of oppression and dehumanization of both left and right have multiplied over recent years. CWME continues to affirm (see Your Kingdom Come, p. 213) "the practice of non-violence as an inalienable part of the Christian obedience..." Historically, as well as in contemporary times, resistance has often taken the shape of martyrdom. We are reminded that



we live together with the martyrs of all times in the community of saints, and we would honour their sacrifice by our witness today. Mission as resistance is a missiological issue which can extend to resistance to war, militarism, injustice, political and economic oppression, secularism, etc. Resistance may well be a contemporary form of Christian witness, even within ecclesiastical structures which need to be resisted. CWME will support options such as symbolic fasting, acts of civil disobedience based on Christian conscience, facilitating the entry of the poor into the corridors of power, and enabling persons to share experiences, strategies and solidarity.

4. Common Witness. The witness rendered in common by Christians of varying ecclesiological or confessional identities and of different cultural backgrounds demands particular attention. The quest for unity is part of the missionary vocation. On the basis of the document of the Joint Working Group on Common Witness churches in local situations should be encouraged to engage more fully in the fulfilment of their common vocation with those of other confessions. The actual encounter and dialogue among Orthodox, Roman Catholics and Protestants of various theological positions should be continued in CWME and reflected in the composition of staff and the Commission, and in the working methodology. Consideration must be given to the possibility of initiating three or four model projects to gain experience. Great care must be taken to avoid proselytism, which goes counter to the spirit of common witness and which denies the missionary vocation at its best.
5. Study of the Ecumenical Affirmation on Mission and Evangelism. CWME will continue to stimulate the study of this document, promoting not only its translation, but also its pedagogical use. Out of the discussions around this document certain themes for missiological consideration have already been indicated in Vancouver: meaning and methods of evangelism, evangelism and the wholeness of salvation, criteria for authentic church growth, evangelism and proselytism. IRM may dedicate a future issue to examine the response of the churches to the Ecumenical Affirmation. Along with the BEM text, these two statements provide a comprehensive understanding of the contemporary Christian task in faith and witness. CWME will undertake to help churches work out the missiological implications of BEM and the theological emphases of the Ecumenical Affirmation as a way of participating in the growth towards a vital and coherent theology, and in the shaping of ecumenical learning. Operationally, this requires the holding of theological seminars, more intentional use of mailing lists, closer communication with constituencies, creation of new ones, a stronger publication programme in different languages. We look forward to cooperating with Faith and Order.
6. New patterns of ecumenical sharing for mission. CWME will continue to participate in the ecumenical sharing of resources process. It will give emphasis to the strengthening of local, national and regional cooperation. Special consideration will be given to the sharing of human resources. CWME will encourage member bodies to examine their role, their structures, and their outreach. CWME will seek to include mission and evangelism programmes in the Resource Sharing System. One important aspect of sharing is involvement in cross-cultural mission, with new exchanges of



personnel and experience. Women, youth, cross-cultural researchers, and people with special ecumenical gifts must figure prominently in ecumenical sharing of personnel. CWME will encourage the ongoing worldwide reflection on personnel in mission. CWME works jointly with CICARWS in giving priority to the sharing of people within and between the so-called second and third world areas. With churches in the third world CWME will continue the process of consultation which was initiated in regional mini-consultations.

7. Education for mission. The Programme Guidelines Committee gave particular emphasis to ecumenical learning. CWME's emphasis on education for mission is one part of such learning, aiming to help churches discover the missionary frontiers in their local situation, the missionary dimensions of the faith, and the relation of mission and unity. Central to this emphasis is the enablement of churches to witness in their own contexts. Various arenas for such education exist, but we emphasize especially the opportunities for study of mission and evangelism in theological faculties, with particular emphasis on biblical preparation for mission. In collaboration with Unit III CWME will foster learning processes that enable the churches to connect their local struggles with global perspectives, assisting them in witnessing more fully to the Gospel's redeeming and liberating power amidst the realities of the world.
8. Study on the theological significance of other living faiths. The debate around Issue I in Vancouver signals the need for a serious ecumenical consideration of this concern. Such a study must build upon the centuries-long experience of missionary encounters, the reflections gained by DFI, and very specifically the biblical, theological and missiological reflection which takes place in countries where Christians and Christian churches are a minority. DFI is developing a long-term programme on this subject, with which CWME will cooperate as may seem best. Its findings should be incorporated into the planning and programme of the World Mission Conference in 1987. It is clear that this study is of fundamental interest to both DFI and CWME, for major dialogue and missionary issues are at stake.

#### D. Additional Future Tasks

1. Witnessing among children. The Vancouver Assembly lifted up a special concern for witnessing among children (Witnessing in a Divided World, sections 24-31). CWME is willing to pursue with Unit III possible ways of implementing this priority.
2. World Conference on Mission and Evangelism. In 1987 another world conference on mission and evangelism, in line with previous assemblies (Mexico City, Bangkok, Melbourne) should be held to assist the world ecumenical community to reflect on contemporary missiological issues as they relate to the context of the world's reality at that time.
3. New frontiers. Two areas in which CWME should give attention as new frontiers of Christian witness to explore are: (a) ministry among migrants, and (b) Christian witness to secular society.

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URBAN RURAL MISSION ADVISORY GROUP  
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Document No. 7a

## RESOURCE SHARING SYSTEM

(Project List Review)

### Progress Report to Central Committee July 1982

#### I. Introduction

1. At the last Central Committee meeting (Dresden 1981) the following steps for the year 1981-1982 were proposed in the Progress Report on the Project List Review to the Unit II Committee:
  - a. The consultation with fund-raising agencies and churches. The meeting will be co-sponsored by CICARWS, CWME and CCPD and will bring together representatives from both service/development and mission agencies, and from the regions.
  - b. A joint meeting of sub-units concerned with the coordination of funding instruments: CICARWS, CCPD (EDF), PCR, CWME (URM), PTE, Scholarships, Women, Youth. The meeting should aim at making proposals for implementation as of 1983-1984.
  - c. Report to Central Committee in August 1982. Submission of proposals for the coordination of funding instruments.

The Unit II Committee received the progress report on the Project List Review and encouraged staff to proceed in the directions suggested.

2. The proposed Consultation was held from 3 to 6 February 1982 at Glion, Switzerland. Following this event a series of meetings took place with staff of all the concerned sub-units of the three Programme Units: CWME, CICARWS, CCPD, CMC, PCR, PTE, Education (Family, Scholarships), Youth, Women and OICD. Taking into account the previous stages of the Project List Review, the Consultation and the subsequent sub-unit meetings addressed the question of a new system for the sharing of resources. The present Progress Report reflects the state of the process up to now. It contains the proposal for a new Resource Sharing System replacing the old Project List operations, and aiming at the coordination of the various funding instruments of other sub-units.
3. A distinction should be made between the Resource Sharing System which is the subject of this Report and the Ecumenical Sharing of Resources. ESR is the overall concept which has implications for the ongoing processes and programmes of all

three Programme Units (Central Committee Minutes, 1980). The Resource Sharing System is in the first place concerned with the funding instruments. As such it is very much a part of ESR; it is based on a comprehensive understanding taking into account also the sharing of non-material and human resources.

## II. Funding instruments

Besides CICARWS and CWME which share the responsibility for the WCC Project List several other sub-units and programme desks are in various ways involved in the funding of projects or programmes. Some are included in the Project List, others are using separate lists or other methods. Below is a provisional list of these different funding instruments with an indication of the approximate amounts of askings and receipts in 1981. It should be noted that almost all sub-units occasionally deal with funding requests which are not part of a systematic listing.

	<u>ASKINGS</u>	<u>RECEIPTS</u> *
<u>CICARWS/CWME</u>		
<u>Project List</u>		
CICARWS Projects Cat. I	3 467 707	3 300 000
Cat. II	50 051 544	24 560 000
Refugee Projects	6 483 209	5 059 210
Casa Locarno	112 000	88 513
ECLOF	1 300 000	1 102 000
Urban and Rural Mission	1 974 350	1 796 014
World Youth Projects	262 878	250 139
Scholarships	650 000	266 462
<u>CCPD</u>		
Ecumenical Development Fund		
-Operating expenses	1 163 226	1 041 378
-Programme activities	2 019 840	1 680 774
Special programmes outside EDF	-	1 127 803
<u>PCR</u>		
Special Fund	550 000	511 086
Programmatic categories	601 500	325 826
Human Rights in Latin America	2 696 000	2 048 130
<u>PTE Projects</u>	-	465 000
<u>Women Projects</u>	-	93 542
<u>Family Projects</u>	-	104 300

\* all amounts are given in US\$



### III. Summary of the Review Process

1. The Project List Review, begun in 1978 by CICARWS and CWME, was an attempt to evaluate the instrument in the light of the study programme on the Ecumenical Sharing of Resources. The first phase of the review resulted in the Newby Report of 1979, which called for a new approach to mission and service and stressed the need for regionalization. The report set out the extent of the issues at stake, not least for the WCC itself.

A Joint Committee of CICARWS and CWME met late in 1979 at Cartigny to study the Newby Report and the reactions it had provoked. The Committee proposed that the Project List should be replaced by a new system and suggested three guiding principles for the future (see Cartigny report):

- An ongoing process of ecumenical dialogue and consultation
- A selective focus on priorities
- A speedy and flexible listing of needs.

The report also called for participation of CCPD and other sub-units in the process. There followed a period of extensive reflection on how the Cartigny proposals could be implemented and what the implications would be. The conviction grew that a consultation should be organized bringing together the various partners. In 1981 the active participation of CCPD with regard to Latin America in particular led to the proposal to create a new regional group for this region.

In the same period a set of recommendations was formulated in view of a new resource sharing system. CCPD then joined fully in the effort and the three sub-units decided to call the consultation on 3-6 February at Glion. The aim was:

- i) in terms of the theological assumptions, to deepen the holistic understanding of the Mission and Service of the Church as the servant body of Christ;
  - ii) to reach a consensus on a new "resource sharing system", its implications of ecumenical cooperation in mission, service and development, and international funding of such activities.
2. The Glion Consultation was co-sponsored by CICARWS, CWME and CCPD. A document reflecting their common insights and convictions on the sharing of resources was the basis for discussion. It brought together Commission members, representatives of churches, of regional groups and networks related to the three Commissions, of service and development agencies, of mission boards, of confessional bodies, and staff, including staff members of several other WCC sub-units. Indeed, the group that gathered at Glion represented in its diversity much of the reality of the ecumenical sharing of resources. The

Consultation affirmed the principle of replacing the old Project List operations by a new system for resource sharing; it agreed on the basis and the outline of such a system. It stated that in due course all WCC funding instruments should be combined in the new system and stressed the need for further involvement of sub-units which had not had an active role in shaping the process to be followed. \*

3. In the period March-June 1982 all the concerned sub-units began to work together on the new system. The staff group dealt with its major aspects, the meaning of 'resource sharing' was further spelled out and several issues were identified which will need more consideration. In terms of practical implementation the sub-units agreed on the first joint publication of their funding instruments in a 'WCC Resource Sharing book'. The discussions also touched on the structural implications of the new system, which should be taken up in the context of the current review of structures, policies and working methods of the Council.

#### IV. What is meant by "Resource Sharing"

1. Most of the funding instruments of the WCC sub-units are programme related. That is to say, funds are made available as programme assistance to churches or groups which participate in some way in the programme of the sub-unit. Characteristic of programme assistance is often that small amounts of seed money are allocated for a limited period of time. In most cases there is no financial support of operational structures.
2. The pooling of resources for guaranteed funding is a more elaborate form of programme assistance. It is built on a certain trust relationship among partners who are committed to a common cause. The amounts of funds, the duration and the extent to which structures are financed can vary considerably. In fact these questions are often secondary to the spirit of solidarity that is being expressed, and to the objective of self-reliance. Urban and Rural Mission, the PCR Special Fund, the Ecumenical Development Fund of CCPD and the old Category I (now Priority Projects) of CICARWS are examples of guaranteed funding through the pooling of contributions to those funds.
3. Another type of funding in which WCC is involved is the transfer of funds to projects or programmes which are initiated or operated by third parties (e.g. churches, councils, groups). The intermediary role of WCC in inter-church aid and project funding is mostly, but not exclusively, fulfilled by CICARWS. Generally this type of

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\* Copies of the Draft Report of the Consultation are available.

funding requires large amounts of money and part of the funding is for operational purposes. In the case of long-term programmes of a composite nature a framework of co-operation with fund-raising churches or agencies is set up in which WCC has a coordinating function. Funding is done by way of block grants. Examples are the country programmes (CICARWS) and the consortia (CCPD). Other operations which fall under the transfer of funds are the refugee services, emergency appeals and reconstruction and rehabilitation programmes.

ECLOF, also involved in the funding of projects, is based on the entirely different principle of loans instead of grants. It is an alternative model aiming at self-reliance of the project holders through the repayment of the loans to the national ECLOF committees.

4. The three categories of funding could be summarized as follows:

<u>Programme assistance</u>	<u>Guaranteed funding</u>	<u>Transfer of funds</u>
- related to sub-unit programme	- pooling of contributions	- project funding
- seed money	- trust relationship	- larger amounts
- small amounts	- solidarity	- long-term
- short-term	- self-reliance	- operational structures
- no financing of operational structures		- multilateral cooperation

It is not always easy to make a clear distinction. For example, the CCPD consortia belong to the third category because of their size, duration and structure, but they are clearly programme-related. On the other hand, CICARWS often supports small short-term projects and many of these as well as some of the bigger projects are related to one or another sub-unit programme. In other words, there are overlapping areas between the categories. There is also sometimes overlapping with the operating budgets of sub-units handling funds in terms of resource sharing.

5. In the present project system the term "resources" is in most cases used and understood in the sense of material resources or funds. The concept of resource sharing implies a wider interpretation which encompasses human and non-material resources (e.g. spirituality, culture, etc.), and funds. Another characteristic of the present system is that it mainly seeks to meet the material needs of the churches by publicizing the funding requirements. The new system of resource sharing should endeavour to provide the possibility for the churches to say also what they have to offer, and what their needs are other than financial ones.



## V. Rationale

1. The context for the proposal for a new Resource Sharing System is found in the basic principles of the ecumenical sharing of resources.

Given the injustices of the present world it is necessary and urgent to engage in a process that enables and influences the transfer of funds while, at the same time, affirming that the WCC's responsibility is not limited to financial transactions. The availability of resources, regardless of their source, should neither determine the use of them nor how the Church fulfills its mission. All resources belong to God and no church can claim the ownership for itself. Insofar as sharing involves funds, a "resource sharing system" should be a sign-post pointing towards the just, participatory and sustainable society.

The transfer of funds should take place within a framework of equality and trust relationships based on a common understanding of objectives and priorities. Sharing of resources is a mutual process which requires transparency on all sides. It involves participation and sharing of decision-making. The partners should be accountable to each other about their decisions, their criteria for using and raising funds, their priorities and the way they exercise power. A comprehensive approach to the sharing of resources is necessary bringing together the concerns for the upbuilding of the Christian community and its mission ("mission" is understood as the total task of the Church). It should not be a rigid and uniform approach but allow for the fullest participation of network groups along with churches and ecumenical organizations.

2. The WCC should concentrate on developing procedures by which the inadequacies of the existing project system can be overcome. The instruments to be created should reflect what the WCC stands for and the priorities which determine its work as a whole. Only a small percentage of all the funds for inter-church aid and development (in the order of 10%) are channelled through or coordinated by the WCC. The crucial point is, therefore, to define the specific role of WCC in resource sharing:

Its primary task is to foster an ongoing process of dialogue and relationships aiming at an ecumenical consensus on the objectives of mission, service and development in each and every place. There is no point in the WCC having a "resource sharing system" unless it is based on such a process. The purpose is to affect the total sharing of resources between the churches.

Secondly, the role of WCC is actively to promote projects/programmes reflecting the priorities which emerge in the ecumenical consensus:

- the building up of relationships in the search for unity
- comprehensiveness in witness
- solidarity with the poor and oppressed.

Thirdly, the role of the WCC is to serve the churches with a flexible and speedy listing of needs and projects for which they solicit inter-church aid.

The different WCC sub-units relate to networks of churches and groups. Although they sometimes overlap, the sharing of resources which goes on within these networks is not co-ordinated between them to any great extent. Each one has its own way of establishing its criteria and priorities and of making decisions. In order for the WCC to fulfill its role in resource sharing effectively it is necessary to relate the different networks closer together by establishing a means or "platform" for interaction. Since most of the networks have a regionalized structure, the appropriate way is to set up new types of regional groups for this purpose, in the place of the old CICARWS regional screening groups. Such new regional groups are not meant to become operational but rather to be the intermediaries and enablers for the dialogue process and the coordination of resource sharing.

The coordination of sub-unit related networks in the region should be complemented by the coordination within WCC. That means that the resource sharing system should bring together the various WCC funding instruments as listed under II. It should be flexible enough to incorporate the different types of funding set out under IV. Some of its crucial functions should be to strengthen the link between programme assistance and transfer of funds, to promote the pooling of resources and to encourage the interaction between sub-units. It should also indicate the relation between the overall funding of the WCC itself and its role in resource sharing through the activities of sub-units.

## VI. The New System

### 1. Basis

The basis of the new system is the process of ecumenical dialogue and consultation. In this process, the theological basis, the underlying principles and the problems of resource sharing will be discussed, the issues of mission, interchurch aid, service and development as well as the priorities, criteria and procedures. The priority is at the national and local levels. Intra-regional and inter-regional dialogue offer other dimensions of sharing and deepening the sense of solidarity. Consultation at the global level has less priority, unless it is a church-to-church dialogue on basic issues rather than funding. An illustration of the purpose of the dialogue and consultation process is the statement on development aid which was made some years ago by the Mekane Yesus Church in Ethiopia.

Sharing of human resources and non-material resources is also essential, e.g. exchange of personnel, experiences, joint study and action, training, etc.

The implementation of the process of dialogue and of other forms of sharing should be initiated jointly by partners such as national councils, networks, regional councils and the WCC.

### 2. Functions

The main functions of the new system are:



- i) To provide an adequate forum for dialogue and consultation about the sharing of all available resources and to promote forms of sharing of non-material resources. To be open in its various aspects to network groups and encourage the interaction of such groups with churches and ecumenical bodies.
- ii) To give tangible expression to the priorities as reflected in priority projects and to seek guaranteed funding of such projects through undesignated income.
- iii) To promote programmes of a composite nature:
  - country programmes
  - consortia
  - networks
  - Christian councils
  - other programmes which require a specific consultative processand to seek funding of such programmes through block grants and multilateral forms of cooperation.
- iv) To offer to the churches the services of a listing of needs and projects for which they solicit inter-church aid.

### 3. Instruments

The instruments of the new system are:

- i) An annual Resource Sharing Book reflecting the priorities which determine WCC's work as a whole.
- ii) A Listing Service appearing several times a year and reflecting WCC's intermediary role in the transfer of funds to projects submitted by the churches.
- / iii) An annual Financial Reporting on the previous year's flow of funds.

#### 3.1 Resource Sharing Book

The WCC is to publish annually a Resource Sharing Book comprising:

- Projects and funding requirements for ecumenical dialogue and other forms of sharing.
- Projects falling under programme assistance and guaranteed funding - priority projects.
- Programmes of a composite nature.

The purpose of the publication is to provide a comprehensive instrument for WCC's involvement in resource sharing as a whole. It is therefore suggested that all the programme-related activities of the sub-units be published, it being understood that security considerations will be taken into account where necessary. A statement of the overall WCC budget requirements is also to be included, with a description per sub-unit.



The Resource Sharing Book should not only set out the requests for material and other resources but as much as possible also include the resources that churches and groups have to offer to one another.

Obviously it will take some time before this book becomes the kind of instrument that it is intended to be. As a first step (1983 edition) the projects/programmes will simply be listed per sub-unit with an introduction setting out each screening process. In future, new ways of presentation reflecting the growing interaction between sub-units and networks should be found with the progress of coordination and shared decision-making in the Regional Groups and within the WCC.

### 3.2 Listing Service

Another important aspect of WCC's role in resource sharing is to mobilize the response to a wide range of needs and projects of the churches. For this purpose the creation of a Listing Service is proposed. It should be a speedy and flexible instrument coming out 3 to 4 times a year. While the theological criteria will be the same as for the Resource Sharing Book, the basis for the listing of projects should be national screening in order to enhance the decision-making capacity of national ecumenical bodies. This will require a long-term effort since the prevailing practice is to rely on regional screening. The challenge is to arrive at a meaningful instrument building on trust relationships between partners. The Listing Service should also become an instrument for all the concerned sub-units of WCC.

### 3.3 Financial Reporting

In 1983 it is aimed to produce a first report on 1982 WCC transfers through sub-units. This implies that during the next year the following would be defined:

A standard WCC reporting format (and the mechanical requirements to facilitate this), to cover the needs of all sub-units transferring funds, including the definition of its degree of detail, taking account of security sensitivities in some areas.

It would probably be impossible to include such a report in the Resource Sharing Book but the aim should be to produce a report book at the same time.

## 4. Regional Groups

The Regional Groups will have a central place in giving leadership to the total process of the sharing of resources within the region and between the region and churches in other parts of the world.

The primary role of Regional Groups will be to promote the ecumenical consultation and dialogue on the priorities and criteria for the sharing of resources in the region. They should not become operational in terms of initiating projects or programmes. The groups should facilitate coordination and transparency, in particular with regard to the use of funds. Another important function is the selection/screening for the WCC Resource Sharing Book and the guidance for the Listing Service.

The basis for the composition of the Regional Groups should be 40% Church representation, 40% WCC programme representation (sub-units) and 20% representation of 'other expressions of ecclesial life' in the region.

The Regional Groups should be appointed by WCC after consultation with the regional ecumenical councils. The member churches should have an opportunity to express their opinion and to suggest names. Consultation could be done by way of a joint WCC/regional council letter to the churches or in another appropriate manner, and could differ according to each region. The Regional Groups should be accountable to WCC.

New Regional Groups should be constituted according to the above model in 1983 in all regions except Latin America where such a new group has already begun to function in 1982.

#### 5. Selection and Screening

The procedure for the Resource Sharing Book is:

- Projects aiming at dialogue and sharing of non-material resources are submitted to the Regional Groups so as to advise the WCC on selection and funding requirements.
- Each sub-unit/network has its own procedures for the screening of programme-related projects. The projects are shared with the Regional Group for coordination and interaction.
- Priority projects submitted to CICARWS Area Desks are initiated by churches or groups and endorsed at the national level. The selection of priority projects for guaranteed funding is done by the Regional Groups up to an agreed annual ceiling per region.
- Programmes of a composite nature have their own consultative procedures. The role of the Regional Groups is to examine such programmes within the regional context.

NB: Since it is a new process this is suggested as a provisional procedure. The different methods for selection and screening should be gradually harmonized.

The procedure for the Listing Service is that project/programmes are screened at the national level whenever feasible. Where this is not possible they may be submitted with the endorsement of the Regional Group or other WCC-related network, or directly by the church.

Each regional Group should work towards common priorities and criteria for programme-related and guaranteed funding. Each Group should also set up guidelines for national screening. In each region a process should be developed for initiating and approving projects between meetings of the Regional Group. Screening mechanisms should be reviewed annually.

#### 6. Funding

A pooling of financial resources is necessary in order to:

- i) Provide funds to enable the implementation of
  - the process of ecumenical dialogue and consultation
  - sharing of non-material resources.
- ii) Provide guaranteed funding of priority projects.

Block grants and multilateral forms of financing are necessary in order to provide funding of programmes of a composite nature.

The new system requires greater funding and especially the extension of undesignated giving. In order to make it work it needs the commitment from the side of fund-raising churches, agencies and mission boards.

#### VII. Implications for WCC

The coordination of funding instruments within WCC requires that provisions be made to:

- ensure transparency between sub-units so as to avoid duplication and to overcome competitive attitudes;
- make optimal use of available expertise;
- establish common priorities and criteria in view of a coherent WCC policy for resource sharing.

In order to locate the responsibility it is proposed to set up a collegial body (i.e. a Task Force for Resource Sharing) representative of all the concerned sub-units. Such a Task Force should be in charge of all the aspects of the new system: Regional Groups, coordination within WCC, Resource Sharing Book, Listing Service, etc.

The question which needs to be considered is the accountability of the Resource Sharing Task Force and the corresponding staff team within the structures of WCC. In the discussions which have taken place so far a distinction has been made between administrative accountability and policy accountability. Until now the administrative accountability for the ESR desk has been with CICARWS. The policy has gradually become the shared responsibility of several sub-units and the proposal is now to entrust the Resource Sharing Task Force with the policy accountability. This raises two questions:

- a) to whom the Task Force itself would be accountable;
- b) the ad-hoc character of the distinction between administrative and policy accountability and the need to come to a more permanent solution.



Possible solutions are:

- i) An approach at the level of each Programme Unit. A committee composed of two or more representatives of each Unit Committee could be formed, to whom the Resource Sharing Task Force would be accountable.
- ii) A collegial approach including the three Programme Units. The Resource Sharing Task Force would be accountable through SEG to the General Secretary. Policy accountability would be to the Executive Committee. The desk could be attached through one of the Unit Moderators to the General Secretariat.

#### VIII. Issues for further consideration

1. At the Glion Consultation considerable disagreement crystallized in the discussion on the theological basis. In the preparatory document of CICARWS, CWME and CCPD it was stressed that in the ecumenical sharing of resources the churches are the intermediaries. The primary purpose for our action is to equip the local churches to be the servant body of Christ in the situations in which they are called to act. For some this text focused too much on the role of the church and left no room for pluralism of action. In their view it reflected the idea that God is at work in the world only through the church and neglected the dimension of God speaking to the church through the world. The debate revealed a confusion about the nature of the church as the ecclesiological institution and as the ecclesial community. But it was more than a theological controversy. The disagreement was also on how to express the solidarity of Christians in the first world with the struggle of the people in the third world: through national churches and Christian communities or directly?

These tensions were not resolved but the fact that they surfaced confirmed the need for a continuing discussion on these fundamental issues. These belong to the agenda of that "process of ecumenical dialogue and relationships" that was unanimously declared by the Consultation to be the cornerstone of the new resource sharing system.

2. In the discussions of the concerned sub-units the following issues were identified:
  - The relationships between churches and network groups
  - The problem of bringing together programmatic and regional approaches in one system
  - The problem of programmatic specificity and comprehensiveness
  - Bilateralism, confessionalism and multilateral cooperation.

3. The Glion Consultation urged that the following concerns be addressed:

3.1 At the regional level

The creation of an equitable and effective representational process at the regional level.

There is a need for further consultation with the regional ecumenical organizations on the role and function of the regional groups and the relationships between the two. Full consideration should be given to interpreting the process so as to include the ecumenical organization in the region.

3.2 At the global level

There is a need for some type of consultation among all users of the resource sharing system at the global level. The WCC is asked to consider the form and frequency of such consultation and its purpose with regard to the system as a whole.

3.3 On fund-raising churches and agencies

To express genuine reciprocity and full commitment to the ecumenical sharing of resources the fund-raising churches and agencies must be challenged to re-examine their basic mandates, priorities, guidelines and procedures in consultation with their partners from the regions. The WCC should take major leadership in issuing this challenge and helping the churches to implement it.

The WCC should take the initiative to call as soon as possible a consultation on the question of public and government funding and co-financing methods.

EXCERPTS FROM THE MINUTES OF THE CENTRAL COMMITTEE MEETING  
JULY 1982

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In 1976 the Review Committee of the Central Committee recommended a study on the ecumenical sharing of resources. In 1978 a joint evaluation of the Project List was undertaken by CICARWS and CWME which resulted in the report "Towards a New Process for Mission and Service" in 1979 (the Newby report). A joint CWME/CICARWS meeting took place at Cartigny to review this report and take the study to the next stage. The 1980 Central Committee received with appreciation the final report on the study "Ecumenical Sharing of Resources", adopted a message to the churches and recommended the wide circulation of the study guide "Empty Hands". The 1981 Central Committee received a progress report on consultations held and urged implementation of a joint funding instrument by 1983-1984. A consultation held at Glion in February 1982 addressed the question of a new system for the sharing of resources. The proposal "A Resource Sharing System" is the result of this process...

The Unit Committee recommends that the WCC Central Committee receive the report and:

1. Approve the proposed new resource sharing system and set in motion a process to ensure that all WCC funding instruments be coordinated into the new system with a view to progressive combination as appropriate.
2. Request the General Secretary to facilitate through the Staff Executive Group the implementation of the new resource sharing system.
3. Request the General Secretary to appoint the Resource Sharing Task Force to monitor the process leading to the new system according to the terms of reference and timetable; it being understood meanwhile that the sub-units will continue to perform the responsibilities for their funding instruments.
4. Request that the General Secretary bring a progress report, including any recommendations for reorganization and the relocation of the administrative and policy responsibility for the system to the February 1983 meeting of the Executive Committee.

It is recognized that details of implementation need further clarification. Special efforts should be made in connection with the composition and mandate of the regional groups in order to enable them to serve in the best possible way under the new system. This process is left with the General Secretary and the Task Force...

The Central Committee accepted the recommendations in this section of the report, as amended above.

Resource Sharing Task Force: terms of reference

1. To be responsible for implementing the resource sharing system, in particular with regard to:
  - a) the production of the resource sharing book;
  - b) the operation of the listing service;
  - c) the financial and other forms of reporting;
  - d) the administrative implications of the system.



2. To maintain the relationships with the regional groups on behalf of the WCC, and to submit proposals to the Executive Committee for the mandate, the appointment and the functioning of the regional groups.
3. To promote the process of ecumenical dialogue, relationships and consultation which is the basis of the resource sharing system, and to seek ways in which this process can facilitate the combination of the funding instruments.
4. To coordinate processes concerning resource sharing, including:
  - a) the processing of funding requests addressed to sub-units;
  - b) the consultation between sub-units on such funding requests;
  - c) the coordination with regard to projects and programmes in which sub-units are involved, if necessary in consultation with the regional task forces.
5. To maintain the integrity of the project screening and selection processes in order to ensure consistency with the goals of the sponsoring sub-unit.
6. To further the aim of combining all the funding instruments of the WCC sub-units in the resource sharing system and to monitor the process leading to this goal, beginning with the coordination of these funding instruments. Taking into account the need to preserve the programmatic specificity of each sub-unit, the combination of funding instruments will imply:
  - a) common objectives, priorities and criteria, reflecting the task of the WCC as a whole;
  - b) joint approaches in the different regions;
  - c) procedures for joint decision-making, screening, funding and reporting;
  - d) pooling of resources;
  - e) one administrative mechanism.
7. To follow up on the issues for further consideration, as mentioned in the report to Central Committee.
8. To report regularly through SEG to the General Secretary and to the Executive Committee and the Central Committee.

*Konradshof.*  
*beulshof.*

## RESOURCE SHARING SYSTEM AND REGIONAL RELATIONSHIPS

### I. RESOURCE SHARING SYSTEM

#### 1. Purpose and categories of funding

The Resource Sharing System aims at 'coordinating all the WCC funding instruments with a view to progressive combination as appropriate' (Central Committee, July 1982). In doing so, its focus is primarily on the quality of sharing.

Therefore the purpose of the Resource Sharing System lies primarily with the different instruments and procedures which are currently used by the WCC for the funding of projects and programmes, additional to the budgets approved by the Central Committee. There are several categories of funding involved:

- a. Programme assistance related to the programmatic concern of a particular sub-unit, usually in the form of small amounts of seed money on a short-term basis.
- b. Guaranteed funding related to the common cause of a group of partners in relationship to a particular sub-unit, usually with some form of pooling of resources.
- c. Funding of third parties related to projects and programmes which are initiated and operated by churches, councils or groups, usually in the form of transfer of funds through a sub-unit.
- d. Multilateral funding related to broad programme concerns of one or more sub-units, usually a country programme, consortium or otherwise integrated programme.
- e. Funding of relief and rehabilitation related to service activities such as emergencies, refugees, etc. (especially CICARWS).
- f. Loans (ECLOF).

The list as yet is neither exhaustive nor definite. Other funding activities which are not adequately described under the above categories may also have to be included in the scope of the Resource Sharing System.

A dossier including the profiles of the various funding instruments and procedures is in preparation.

With regard to programme assistance and similar funding activities involving small amounts of money, it will be necessary further to define their place in the system since these types of funding are often an integral part of a sub-unit programme. Common criteria and procedures could be developed. The coordination of programme assistance should not impinge on the required flexibility. Similarly it is understood that the confidentiality of certain funding processes will be fully respected.

This being stated, the tasks, organization and location of the system as proposed in the following paragraphs are intended to provide the basic frame so that it can begin to meet its purpose.

## 2. Tasks

The task of the Resource Sharing System is not to centralize funding, but in order to make the system more effective it requires:

- a. Relationships:
  - facilitating activities of ecumenical dialogue and consultation on resource sharing issues;
  - maintaining working relationships with churches, councils, agencies for service and mission, etc., on questions concerning the implementation of the Resource Sharing System.
- b. Administrative responsibility:
  - coordinating the instruments of the system, i.e. Resource Sharing Book, Listing Service, financial reporting, etc., as well as the funding procedures of the sub-units;
  - coordinating the regional resource sharing groups (see point 5);
  - preparing the work of the Resource Sharing Task Force.

## 3. Organization and location

In order to organize the above tasks it is necessary to establish a service which relates to the different sub-units and can assume the administrative responsibilities. Such a service may be small and thereby flexible, but it needs to be operational. It is therefore proposed to set up an Office on Resource Sharing which should relate and report to the General Secretariat through one of the Deputy General Secretaries.

In terms of working relationships the Office on Resource Sharing should be in close cooperation with:

- a. Sub-units. All the relevant sub-units will be equally involved in the new system. The Office will work closely together with the area desks of CICARWS which are already serving other sub-units and could do more so through improved working methods.
- b. Regional staff task forces. Inasmuch as the role of regional task forces will be strengthened (see under II.3d), it will be necessary to establish consultation on resource sharing policies, regional groups, etc.
- c. OICD. The Office on Resource Sharing and OICD should work together internally on coordination and monitoring of funding mechanisms and financial reporting, and externally in their relationships with churches and agencies. The two Offices will complement each other in the fulfilment of their respective functions, both operating at the same level under the General Secretariat and linked together through the Resource Sharing Task Force on which OICD is represented.



#### 4. Involvement of constituency

The preceding paragraphs deal mainly with the implications of the system as it applies internally to the WCC. Obviously the ongoing involvement of the churches, councils, agencies and ecumenical groups is equally important. The implementation of the Resource Sharing System is a process that will take several years. A major event which enabled the participation of a large cross-section of the constituency was the consultation held at Glion in February 1982. Future consultation with the constituency might be organized in a similar way, globally as well as regionally or nationally. It could be on resource sharing as such or on a particular aspect, like the consultation on government funding held recently. Already the need is felt for a follow-up meeting to the Glion consultation in the course of 1984. Therefore it is proposed to maintain this consultative method for constituency involvement until such time as a more structured solution may become desirable and possible.

#### 5. Regional resource sharing groups

(According to the Terms of Reference appended to the Central Committee Minutes of July 1982, the Resource Sharing Task Force submits proposals to the Executive Committee for the mandate, appointment and functioning of regional groups.)

The report to Central Committee in July 1982 says that regional groups will have a central place in the Resource Sharing System. Up to now there have been CICARWS screening groups. These should be modified to become new regional resource sharing groups with the participation of all relevant sub-units and with a new mandate and new functions. Instead of screening their major task will be to promote common objectives and priorities for the sharing of resources in the region. They will explore ways to promote national screening and to make it more effective. The groups will fulfill an advisory and consultative role on resource sharing for the WCC.

In the formation of new regional groups the particularities of the regions must be taken into account. There is no uniform model since the situations vary from region to region.

It is proposed to form regional resource sharing groups according to certain principles applicable to all groups and to work out the specific points for each region, in consultation with the regional ecumenical body, the regional task force and the regional screening group meeting this year. The first meetings of these groups should be arranged to take place in 1984.

##### a. Interim mandate, composition and appointment of regional resource sharing groups

##### i. Mandate

The mandate must be seen in terms of a process over a period of several years, similar to the Terms of Reference of the Resource Sharing Task Force. It is a mandate for resource sharing, including spiritual and human resources:

- to foster the reflection on the ecumenical sharing of resources, involving the churches, councils, network groups, etc., in a process of discussion on the issues of mission, service, development, on priorities and criteria as well as on projects and programmes;
- to help the churches realize more fully their potentialities for resource sharing;
- to facilitate inter-action of churches and network groups;
- to build up a common trust between the different sub-units/networks, starting with the sharing of information on projects and programmes, leading to new ways of pooling and sharing of resources and decision-making;
- to facilitate suitable ways for screening, taking into account the existing procedures of sub-units and including promotion of screening at the national level.

ii. Composition

The regional groups must be representative of the programmatic involvement of the WCC in the region (through the various sub-units and their networks) and of the ecumenical movement in the region (churches, councils, ecumenical groups, etc.). In the composition the following elements must be taken into account:

- the 'programmatic' and 'regional' representation must be seen as a guideline rather than a rigid principle since they are often combined in one and the same person;
- the regional ecumenical council and the churches in the region should feel that they are sufficiently represented and involved;
- the fund-raising churches or their agencies for mission and service should be represented;
- the groups may vary from region to region because of the differences between the regions but they should all reflect the same basic principles.

iii. Appointment

The regional groups will be appointed by the WCC, which will be responsible for the 'programmatic' as well as the regional representation. The regional ecumenical council will be invited to nominate its representative(s). Accountability will be with the WCC. Appointment will be monitored by the Resource Sharing Task Force with final approval by the Executive Committee. Procedures should include:

- for 'programmatic' representation, to consult with all concerned sub-units/networks;
- for regional representation, to consult with the churches and the regional ecumenical council, seeking their advice on criteria for membership and asking them to suggest names;
- for the representation of fund-raising churches/agencies, to work out in consultation with them an appropriate way to be collectively represented; as



for their status, they should be observers at the 1984 meetings, after which a proposal for their future participation should be formulated;

- after a first selection, the Resource Sharing Task Force should seek the advice of the regional task force on the overall proposed composition of the group, and then advise SEG on the recommendation to be submitted to the Executive Committee;
- as for the term of the regional groups, a period of three years would seem to be a reasonable span of time to bring the process as indicated under the Mandate to a certain stage of completion; the groups should meet annually;
- the size of the groups should not exceed 20-25 members.

b. The specific points to be worked out for each region include:

- to review the understanding of the regional ecumenical body regarding its involvement in resource sharing;
- to agree on the degree of participation of the regional ecumenical body in the regional group and its share in responsibility/accountability;
- to work out the consultative process for regional representation (see under (c), second item);
- to determine specific items for the mandate if required.

c. The proposed time-table is:

- approval of the present proposals by the Executive Committee meeting 28 February - 4 March 1983;
- consultation with the regional groups meeting in March/April 1983 and with the regional ecumenical bodies on specific points for each region;
- selection of names and approval by the Executive Committee or the Officers in the course of 1983;
- first meetings early 1984;
- A 'Glion follow-up' meeting composed of representatives of the new regional groups, of fund-raising churches, agencies, mission boards, of regional ecumenical councils and core-groups of new commissions; this world consultation should take place immediately after the new regional groups have had their first meetings (April or May 1984);
- report to the Executive Committee in July 1984 for review.

## II. REGIONAL RELATIONSHIPS

### 1. Introduction

In the course of the review of WCC structures, policies and working methods, it became clear that particular attention had to be given to the question of future relationships with churches and ecumenical partners in the various regions. The need for such a review of 'regional relationships' had also emerged clearly in the course of the discussion about a new Resource Sharing System. In the meeting of the SEG on 30 September 1982, the General Secretary therefore suggested that a special staff group be appointed 'to review the present situation, consider suggestions made by the Units, consult the regional task forces, and bring proposals to the SEG'.



The task force was then appointed by the SEG on 28 October, and has since then held four meetings. It was clear from the beginning that the task force would have to work in close coordination with the Resource Sharing Task Force, given the linkage between the issues concerned. The task force has understood itself as an ad hoc group, with the assignment to prepare a paper for presentation to the Executive Committee, as part of a composite presentation on the review of structures, policies and working methods.

## 2. Insights gained so far

Regional relationships have received increased attention in recent years, particularly through the process of team visits in preparation for the Sixth Assembly. Any review of the present situation has to acknowledge the fact that a number of earlier initiatives have been undertaken; these include the work of the Secretariat for Relationships with national and regional councils from 1968-1972, the surveys of Roman Catholic participation in conciliar structures at local, national and regional levels, carried out under the sponsorship of the Joint Working Group between the Roman Catholic Church and the World Council of Churches, as well as the attempt following the meeting of the Central Committee in Jamaica, 1979, to initiate a process of consultation with the regional ecumenical organizations.

One of the results of these earlier efforts was the growing awareness of the great diversity which characterizes ecumenical structures in the various regions. This has consequences for the relationships of the WCC with regional and national ecumenical organizations, with member churches and specific networks of programmatic partners. Each of the regional staff task forces in the WCC prepared a profile of the ecumenical situation in the respective region, with particular attention given to WCC relationships with the constituency. A dossier including these various regional profiles is under preparation.

The regional profiles served as the basis for intensive discussion in the task force. The following points are an attempt to summarize the main insights emerging from this discussion.

- a. Given the diversity and complexity of the various national and regional situations, it appears unrealistic to aim at a general statement of WCC policy on regional relationships that would do justice to the different histories, structures, policies and agendas of ecumenical bodies in the various regions. At the same time, the need to acknowledge this diversity challenges the WCC to clarify the understanding of its own role, its 'integrity' with regard to relationships with regional and national situations.
- b. The WCC, by its own Constitution, is a council of churches. Any reflection about regional relationships therefore must start from the basic fact that the member churches are the primary partners of the WCC in its relationships with the constituency. Promoting the ecumenical movement at the local, national and also regional level is an integral part of the responsibility of the WCC with its member churches.

As a world council of churches, the WCC has its particular task and responsibility in taking up the trans-regional or global aspects of relationships between the churches over against the purely national or regional aspects. Having said this, it should be added that of course all ecumenical organizations, whether on local, national, regional or global level, affirm that they exist in order to serve the churches in their mission. The WCC, regional conferences of churches, and national councils of churches, face the same challenge of becoming more fully rooted in the life of the churches themselves. This need therefore has to take precedence over the concern for the relationships between various ecumenical structures. Neither of them can substitute for the others, but there is a complementarity of relationships with the churches which could be used more consciously than has been the case so far.

- c. The scope of the enquiry therefore has to be extended beyond the question of regional relationships and has to include the sub-regional or national levels. This means, however, that the variety and diversity will further increase. In some instances, the development of viable national ecumenical structures is considered as a high priority, whereas in other countries long-established national councils have progressively lost influence on the ecumenical process.

Many councils, due to their dependency on foreign funding, are still considered as 'foreign' bodies, or are under the direct institutional control of the national church leaders with little room for innovative ecumenical initiative. In some other cases, the national councils have been so active and successful in promoting the ecumenical cause of common witness and service that the churches tend to keep a certain distance from them.

In a number of countries, the presence of a large established majority church creates obstacles for a viable conciliar structure, and the majority of existing national councils have difficulties in relating to ecumenical grassroots initiatives, action groups, etc. This complexity and diversity of ecumenical structures on the national level presents a constant challenge to the WCC in its efforts to develop 'more truly sustained and sustaining relationships' with and among the churches (cf. Breaking Barriers, Nairobi, 1975, Report of Section II, paras 20,21). The WCC should strive to contribute to a renewal and strengthening of ecumenical commitment at all levels.

- d. In addition to member churches and councils, as well as world ecumenical organizations like the WSCF, the World YMCA and YWCA, a number of new ecumenical agencies have developed over the last ten years on local, national and regional levels. In Europe and North America a number of regional ecumenical associations and coalitions have been formed, which are only loosely related to existing ecumenical structures on national or regional level, but which have become important counterparts for WCC work. Several religious orders have made the ecumenical movement the focus of their commitment.



In other cases, the WCC itself has directly participated in the creation of ecumenical groups and organizations in response to its programmatic thrusts, and has tried to establish linkages and networks between partners in the various countries and regions. Any future policy on relationships must include these partners in a comprehensive perspective.

In particular, the WCC cannot escape the responsibility of inter-relating member churches and networks of ecumenical groups in critical dialogue, and this responsibility ultimately has to be shared by regional ecumenical conferences and national councils of churches.

- e. A further feature with some influence on regional relationships is the fact that Christian World Communions and evangelical organizations like World Vision have increased their visible presence in many regions, and are deeply involved with a growing number of WCC member churches. The Roman Catholic Church occupies a very special place in this context. Consultations which have taken place with at least some of these bodies have focused on the question whether in fact we serve the one and the same ecumenical movement and respond to a common ecumenical agenda. The ecumenical movement certainly is broader than the WCC; but the WCC remains the most comprehensive instrument of the ecumenical movement in the world today. The WCC has the responsibility to maintain the integrity of the ecumenical movement, recognizing that its constitutional functions focus on the call to unity and common witness, mission and service, as well as renewal (cf. WCC Constitution, Art. III).
- f. The team visits in preparation for the Vancouver Assembly have confirmed the basic conviction that relationships with member churches should receive priority attention in any future policy. The WCC must be prepared to invest more time and resources in being with its member churches in ways that are acknowledged by them. It is equally clear, however, that the WCC in its efforts to reach its member churches cannot bypass existing ecumenical structures on national and regional levels, but should work towards the closest possible inter-linkage in relationships with the constituency.

### 3. Elements for a future policy and structure

- a. The first and most important conclusion for future policies, structures and working methods of the WCC is that programmatic and relational emphases should be treated on the same level. This has been true in the work of some sub-units - notably CICARWS, CWME, Education, Youth and more recently CCPD - and it is clear that no programme of the WCC can be or is being carried out without entering into intensive relationships with churches and other partners. It is probably fair to say, however, that the basic rationale for WCC policies, structures and working methods has so far been derived from programmatic concerns.



It would mean a basic change in orientation if the relational responsibilities of the WCC - i.e. being and sharing with member churches in their totality - were acknowledged by all sub-units as fully as the programmatic commitments, in terms of the allocation of resources both material and personnel, the use of time, and structural provision.

- b. Once the claim regarding the independent validity of the relational emphasis has been made, the second basic affirmation has to be added immediately.

Programmes, relationships, and resource sharing have to be seen as inter-related ways in which the WCC responds to its mandate. All programme units must share equally in the responsibility for fostering relationships, including the sharing of resources and processes of ecumenical learning. The programmes of the WCC are not an end in themselves but are ways of focusing the basic ecumenical calling, i.e. to manifest visibly the fellowship among the churches which is the gift of God in Christ.

- c. The future instrumentalities of the WCC for relating to its constituency in the broadest sense must be flexible enough to take into account the specificities and differences of partners on national and regional level - i.e. member churches, regional conferences, networks, ecumenical organizations and other agencies. This requires of the WCC the ability to monitor, coordinate and foster multiple relationships in a conscious manner which overcomes the present uncoordinated and decentralized mode of operation.
- d. From the discussion so far, it emerges that the regional staff task forces will continue to be the most important structural elements for some time to come. Membership of these task forces should not be limited to staff from the region. In order to ensure the linkage between programmes and relationships, it is suggested that there be at least one person in each Programme Unit and in the General Secretariat, who, in addition to a programmatic assignment, would have the further responsibility of serving as a link with a given region. These persons would compose the core of the regional task force.

Provision would have to be made to ensure that the regional task force is consulted prior to any programmatic initiative which might touch a given region. The members of the task force would have to develop a system of continuously monitoring developments in the churches and countries in their respective region, and to advise appropriate authorities of the WCC as required.

The regional task forces should be obliged to report regularly to the SEG.

- e. Two further needs have been identified, but no satisfactory structural response has so far been found. The first concerns the visible acknowledgement of regional relationships

as part of the highest executive responsibility of the WCC. The present arrangement, which places area secretaries in one of the commissions - i.e. CICARWS - and assigns limited regional responsibilities among members of the General Secretariat, may have to be revised, in order to provide for more conscious coordination of these various assignments on the level of the General Secretariat, and to provide for a clearer point of reference for the various partners in the region.

Several proposals for an eventual re-location of the area secretaries or the re-establishment of a senior staff position for relationships with national and regional councils have been made and are still being discussed.

- f. The other need arises on the level of the Governing Bodies of the WCC - i.e. Central and Executive Committee. At present, all the advisory instruments - i.e. commissions and working groups - have been constituted according to programmatic criteria, and there is no instrumentality outside the staff task forces to advise the WCC Governing Bodies officially on policy questions regarding regional relationships. The new regional resource sharing groups have a more specific and limited mandate and should not be expected to serve this wider purpose.

Consideration should therefore be given to the proposal of convening a consultation of representatives of WCC member churches in each region at least once between two assemblies. It has further been suggested that ways be found to bring together for occasional meetings persons with official responsibilities in the WCC, i.e. Assembly delegates, members of Central Committee and of commissions. Such meetings could be held on the national or regional level. The national and regional ecumenical bodies should be fully involved in order to avoid the formation of further competing networks.

- g. Apart from these considerations regarding future structures and instrumentalities, the review of regional relationships carried out by the regional staff task forces strongly suggests that visits and consultations with member churches should become a regular feature in the period following the Assembly. The concept of team visits should be further elaborated on the basis of experiences gathered during the pre-Assembly visitation process. The hope would be that, in future, each member church could be visited at least once between two assemblies by an ecumenical team. In preparing for such future team visits, every effort should be made to involve the regional and national ecumenical organizations concerned in the planning of the visit, the composition of the team, and the eventual choice of a particular focus for the programme of the visit. The visits could in fact become occasions where the member churches can experience the wholeness of the ecumenical movement rather than having to relate separately to various ecumenical agencies at the same time.

- h. It is obvious that these proposals will require a reallocation of resources - i.e. time, staff and funds - which are presently bound up with programmatic commissions and secretariats. It is clear that a conscious investment in the area of relationships like the one proposed above may pose new problems for the existing relationships with regional and national ecumenical structures and lead to internal tensions in the WCC about the allocation of resources. The basic criterion which has been used in formulating these proposals is the question: What is needed in order to make the WCC more fully a world-wide fellowship of churches? It is the conviction of the task force that the reference to the future programmatic agenda of the WCC is only one part of the answer and that the other part must be provided by a conscious policy regarding relationships with the churches on national and regional levels.

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Excerpts from the Minutes of the Executive Committee Meeting,  
28 February-4 March 1983

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The Executive Committee agreed:

- i. to receive the report on the Resource Sharing System and Regional Relationships, as revised;\*
- ii. to the setting up of an Office on Resource Sharing related to the General Secretariat through one of the Deputy General Secretaries;
- iii. to the formation of WCC regional resource sharing groups with a view to arranging for the first meetings in 1984;
- iv. to the formation of regional task forces composed of staff with regional assignments from each Programme Unit and the General Secretariat.

PROGRESS REPORT ON RESOURCE SHARING

1. History (see pp 125 & 126 of 'Nairobi to Vancouver' report)

The study programme on the Ecumenical Sharing of Resources (ESR) was launched by the Central Committee in 1976, following the Nairobi Assembly. In 1980 the Central Committee received a report on ESR and commended the study guide "Empty Hands" to the churches for further study and action. Meanwhile the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and the Commission on World Mission and Evangelism (CWME) had initiated in 1978 a review process of the Project List operations. The first phase of the review resulted in the Newby report of 1979. A Joint Committee of CICARWS and CWME suggested some guiding principles to replace the Project List by a new service and called for participation of the Commission on the Churches' Participation in Development (CCPD) and other sub-units (Cartigny report).

The various documents on the review and on ESR were widely shared with the constituency and further reporting was done in 1981 at the Commission meetings of CICARWS and CWME and to the Central Committee. In February 1982 these two Commissions together with CCPD cosponsored a world consultation at Glion which brought together a representative group of participants from churches, councils, networks, agencies and missions. The Glion Consultation engaged in a theological debate and affirmed the need for a new 'system' for the sharing of resources. It stressed the importance of further involvement of sub-units which had not had an active role in shaping the process.

The 1982 Central Committee received a progress report which was based on the results of the Glion Consultation and which took into account also the involvement of other sub-units. The Central Committee approved the proposed Resource Sharing System and recommended that a Resource Sharing Task Force be appointed within the Council. Further proposals for implementation were submitted in February 1983 to the Executive Committee, which agreed to the setting up of an Office on Resource Sharing related to the General Secretariat through one of the Deputy General Secretaries, and to the formation of WCC Regional Resource Sharing Groups.

At the Assembly in Vancouver the ecumenical sharing of resources was taken up in Issue Group 4. The Assembly approved the recommendation of the Programme Guidelines Committee to implement the new system "on the basis of the comprehensive understanding of ecumenical sharing of resources and as part of a continuing dialogue on the mission and service of the church. The

purpose should clearly be to facilitate models of ecumenical sharing and not to create a heavy centralized structure."  
(Issue 4)

## 2. Rationale

The biblical foundation of sharing lies in the Eucharist and the Pauline image of the Church as the Body of Christ. In the Eucharist we share in the life of God offered in Christ. According to St Paul's familiar image the Church is like a human body which exists only through the sharing and mutual support of its diverse parts. This sharing is not only for or among the churches, but in and for the oikoumene. Sharing in the biblical sense of the word goes beyond giving and receiving. It implies mutuality and equality. It is an act of justice, not only in the material sense but also as a sharing of power and decision-making. Above all, sharing implies community. Ecumenical sharing is the mark of a community rooted in the Eucharist and which claims Jesus Christ as the life of the world.

The study on the ecumenical sharing of resources has held before us the vision of 'sharing with empty hands'. It has led us to address the sharing of material resources in an effort to enable the churches to set out signs of justice, solidarity and participation in the midst of an unjust world order based on the power of those who have these resources. This 'resource sharing process' seeks to express the convictions about sharing through the instruments, relationships and procedures for the transfer of funds. Its focus on the instruments and procedures which are used by the WCC for the funding of projects and programmes is an attempt to develop models for the total process of sharing.

Money is of course not the only resource to be shared by the churches. The WCC as a whole is an instrument for sharing of resources of many kinds - spiritual, cultural and human, as well as financial. Through its programmes and relationships the WCC is constantly bringing together people from various spiritual and cultural traditions, thus enabling a deep sharing of resources. A recent example of this is the Vancouver Assembly, which the General Secretary of the WCC characterized as being "in itself an expression of ecumenical sharing of resources".

The emphasis on financial resources is a necessary focus because it urgently requires action. But it is part of the broader concern for a comprehensive approach to ecumenical sharing. It is a step on the way toward more inclusive sharing of all resources.



### 3. Partners

The partners may be grouped into four broad clusters:

1. The churches, councils, network groups and other organizations (church-related or not) who carry the main responsibility for the projects and programmes.
2. The agencies for inter-church aid, service and development, the mission boards and the fund-raising churches who provide the funding for the projects and programmes.
3. The regional ecumenical organizations, sub-regional bodies and national Christian councils who promote ecumenical cooperation in their respective areas, according to their different mandates.
4. The World Council of Churches, its Commissions, Sub-units and networks.

### 4. Tasks

Only an estimated 5 to 10% of the total flow of funding for mission and service is facilitated by the WCC through its various structures for sharing. The intention is not to set up a 'system' for this small percentage but to develop a process which promotes transparency, shared decision-making and solidarity in cooperation with the partners in the whole field of resource sharing, and to express in practice the principles of the ecumenical sharing of resources.

The proposal of the Glion Consultation spelling out the tasks of a resource sharing system within the WCC was approved by the Central Committee as follows:

"The primary task of the WCC is to foster an ongoing process of ecumenical dialogue and consultation on the mission and service of the church... The purpose is to affect the total sharing of resources between the churches.

"Secondly, the role of WCC is actively to promote projects/programmes reflecting the priorities which emerge in the ecumenical consensus:

- the building up of the relationships in the search for unity
- comprehensiveness in witness
- solidarity with the poor and oppressed.

"Thirdly, the WCC is to serve the churches with a flexible and speedy listing of needs and projects for which they solicit inter-church aid."

### 5. What has been done

The following is a summary of what has been achieved so far, especially since the last progress report to the Executive Committee in July 1983.

### 5.1 Profile of Funding Instruments (see Appendix 1)

This Profile is a basic document for the resource sharing system. It sets out the purpose of the various funding instruments within the WCC and contains a description of each one of them.

### 5.2 Resource Sharing Book

The WCC Resource Sharing Book was published for the first time in 1982 and again in an improved way in 1983 (for 1984). It contains the lists of askings from all the sub-units and offices participating in the resource sharing, as well as a presentation of the programme budgets of the Council. This annual publication, which is an important part of the new process, is intended to reflect in its format and content the role of the WCC as an instrument of sharing for the churches and church-related partners. The 1984 book was the first to be compiled and published under the responsibility of the task force. Several improvements were made on the basis of last year's experience: division into two parts, order of presentation of sub-units, cross-references, indexes, geographical separations, coloured page markers..

### 5.3 Listing Service

The Listing Service has been published twice a year since 1981. Until last year it contained only CICARWS askings. The listing of askings from other sub-units was begun with the second edition of 1983. But until now the funding of the projects in the Listing Service has been poor. It has not yet become the service that it was intended to be. Therefore the Listing Service is currently under review.

### 5.4 New Regional Groups

As a result of the earlier project list review of CICARWS and CWME, the CICARWS screening groups were enlarged in 1982 and 1983 with representatives of several other WCC sub-units (persons from the region); the groups took part in the on-going reflection on resource sharing while continuing to screen CICARWS projects. In Latin America a new group was formed in 1982 with the participation of CICARWS, CWME and CCPD.

In February 1983 the Executive Committee approved the following principles for the formation of regional resource sharing groups. All the concerned sub-units of the WCC should participate in the new groups; instead of screening their major task should be to promote common objectives and priorities for the sharing of resources in the region. The Executive Committee recognized that there could not be a uniform model and that the particularities of the regions should be taken into account. It underlined the importance of further consultation with the regional ecumenical organizations.



Extensive feedback from the meetings of the regional groups in 1983 was received and analyzed in the process of implementing the Executive Committee's decision on the formation of new regional groups. The issues which resulted from the feedback were:

- a) The need to take into account the particularities of each region. The WCC has formulated a broad mandate which has to be developed in each regional context. Revisions may be necessary which will then have to be approved by the WCC, within the overall approach.
- b) More consultation with and involvement of the regional ecumenical organizations. They should be fully consulted in the formation of the new groups which should be fully open to their participation. It was a mistake not to invite them to the Glicon consultation. On the other hand, it should be clear that they are not the only partners. Churches and network groups in the regions should be consulted, along with the REOs, in constituting the new regional groups.
- c) Defining the screening function of the new groups. This was identified as a crucial issue which required further discussion. CICARWS has accepted the transformation of its regional screening groups into resource sharing groups with the participation of the other sub-units and with a new mandate. But the purpose of the new groups is not to do the overall screening of all the projects and programmes. Moreover, each sub-unit has its own procedures. Therefore the issue is to define the screening tasks of the regional groups so as to promote transparency and shared decision-making, and to foster interaction and joint decision-making by the ecumenical partners in the region. This can only be dealt with step by step. It will require, among other things, a review of sub-unit procedures and a consideration of national screening.

Establishing clear guidelines for the meetings of the groups in 1984 is a first step (see point 5.9). The intention was to form the new groups in time to have their first meetings in the period March-April 1984. This is the case in the Middle East where a new group is being set up (see attachment). In Africa and Asia more time is needed for consultation; in Latin America and Europe the mandates of the existing groups expire in 1984. Therefore 1984-1985 will be a period of development to complete the formation of the new groups.

A possible procedure has emerged in the course of some of the discussions which were held recently (see point 5.5). The first step is to reach a common understanding with the regional ecumenical organization on the resource sharing process and the role of the regional group. The churches and other partners in the region might then be contacted to clarify the process and to invite them to submit comments and names. At the same time, the sub-units and regional task forces of the WCC would be consulted on the composition of the group. The next stage would be to seek agreement with the REO on a list of names (10-20, according to the region). Appointment would be done by the Executive Committee; the REO would nominate its own representative(s).

*Regional Ecumenical  
Representatives*



## 5.5 Consultation with Regional Ecumenical Organizations

So far the following steps have been taken:

- a. A meeting with the Latin American Council of Churches (CLAI) took place in Buenos Aires in October 1983. CLAI does not want a major involvement in the area of projects and programmes which it continues to see as the distinct task of CLACER (the regional group which was formed in 1982). There was agreement on the renewal of the group after its meeting in 1984. CLAI will take up the issues at its board meeting in Mexico on 11-16 March 1984.
- b. In a meeting with the Interchurch Service Committee of the Conference of European Churches (CEC) in October 1983 some of the implications of the resource sharing process for Europe were discussed in detail. It was agreed to widen the mandate of the regional group in accordance with the Executive Committee's report. The composition of a new group was left for further advice from the existing group at its next (and last) meeting in April 1984 (NB: the existing regional group is a joint group of CICARWS and CEC).
- c. Discussions with the Middle East Council of Churches (MECC) were held in November 1983 in Cyprus. There was agreement on the principle of the new regional group. The MECC is asking that an item be added to the mandate saying that the group will take into account MECC's own reflection on priorities for resource sharing. Besides, the new group should not only be advisory to the WCC but also to the MECC. The latter will participate fully in the process of composing the group. Consultation with the churches on names, etc. can best be done through visits rather than a formal letter. The MECC sees no need to have its own representative(s) as long as staff can attend in the same way as WCC staff. Appointment of the group would be done by the WCC on the basis of the understanding with the MECC which was reached in the above-mentioned discussions. The group should be formed in time for its first meeting in April 1984 (see attachment).
- d. Also in November 1983 discussions took place with the All Africa Conference of Churches (AACC) in Nairobi. The resource sharing issues, and particularly the formation of a new regional group, will be taken up by the General Committee of the AACC in May 1984. Meanwhile the same enlarged regional group which has been in existence since 1982 will meet once more in 1984. There will be an AACC-WCC meeting in April 1984 in Geneva to deal with resource sharing and regional relationships as well as other issues.
- e. In the Pacific a new Regional group was formed in 1983 in consultation with the Pacific Conference of Churches (PCC).

- f. In November 1982 there was a discussion at staff level with the Christian Conference of Asia (CCA) in Singapore. The resource sharing issue was one of the main agenda items of the CCA-WCC consultation on 5-8 November 1983 in Geneva. Most of the discussion focused on the new regional group and the proposed process of formation in consultation with the churches, networks and CCA. The CCA has always considered the existing screening group as a CICARWS-related group in which it was participating unofficially. It has some serious reservations about what it sees as centralization and institutionalizing in the way of a broader group bringing together the different networks. The CCA recognizes the need for more coordination but it has not yet had an opportunity to discuss the resource sharing proposals internally. It was agreed that this would be done at the next meeting of its General Committee in March 1984, to be followed by a consultation or ad-hoc meeting in Asia.

#### 5.6 Consultation with agencies and missions

In May-June 1983 delegations of agencies in the FRG and the UK visited the WCC in order to discuss resource sharing issues and to express their concern that the basic vision of the Glion consultation should be maintained. This led to the conclusion that a consultation with agencies and missions should be held soon after the Vancouver Assembly, as indicated to the Executive Committee in July 1983. The meeting took place on 10-11 October in Geneva. It was an opportunity to raise questions, to search for better ways of sharing and to bring up ideas; there were no final conclusions or recommendations. The discussions reflected the dissatisfaction with the present situation of fragmented relationships and funding mechanisms. The main issues which were discussed were the sharing of non-material resources, bilateral relationships, the consultation process, regional groups and the RS Book. Perhaps the best way to summarize the discussions is the emphasis to involve agencies and missions more in terms of a 'community of service and sharing' and to come to an 'ecumenical discipline' for all partners. The participants underlined that the meeting was part of the on-going consultation process (report available).

#### 5.7 Task Force and Resource Sharing Office

The Resource Sharing Task Force (RSTF) was reconstituted in November 1983, with the participation of all the concerned sub-units (9), represented by the directors (7) or their nominees (2). As of 1 January 1984 the Resource Sharing Office is related to the General Secretariat through the Deputy General Secretary/Moderator of Unit II, who is also the moderator of the task force. It is a small office consisting of one programme staff and one administrative assistant. In 1984 the cost of the office is covered by CICARWS; for 1985 the cost will be jointly met by the concerned sub-units. Long-term arrangements will be taken up in budget planning for 1986 onwards on a similar basis.



#### 5.8 Discussion at Core Groups meeting January 1984

A background paper on the resource sharing process was prepared for the Core Group meeting. It was discussed in the General Secretariat in terms of reporting on the resource sharing system to the Central Committee. The Unit II Core Group proposed that a consultation be held after this year's meetings of the regional groups and prior to the Central Committee in July (see point 6) to consider some of the issues arising in the resource sharing process itself.

#### 5.9 Regional Group meetings in 1984

The meetings of the regional groups in the period March-April are being coordinated at different levels:

- a. Sub-unit participation: with a few exceptions all the sub-units involved in the RSS will be taking part in each of the regional groups. Each sub-unit is expected to share with the group the information about its priorities and projects in the region.
- b. Tasks: in order to facilitate and coordinate the work of the groups certain common tasks have been formulated as a guideline for all (see appendix 2). These include a discussion of the totality of projects and programmes in the region on the basis of 1984 requests and with a view to 1985, in order to engage in critical assessment and mutual advice. Each sub-unit should take the comments of the groups into account for subsequent screening and decision-making.
- c. Staff attendance: in order to help the group to fulfill their new tasks, staff members of different sub-units will attend the meetings in 1984.
- d. Representation of agencies and missions: this is coordinated on the basis of a WCC proposal grouping the agencies and missions into five 'clusters' and assigning each cluster to two regions. The preferences of some agencies and missions for a particular region are also taken into account, but the number of representatives per group should be limited to three. They will have observer status and they are asked to take responsibility for representation of their cluster and for feedback.

#### 6. Agenda Outline for 1984-1985

##### 6.1 Goal and method

- The goal is to promote a set of agreed upon principles and relationships or an 'ecumenical discipline' affecting as much as possible the entire field of the sharing of resources, with a focus on funding. This might take the form of a document expressing the commitment of all the partners and affirming their common convictions. It should embody the vision of mutuality and equality in a true community of sharing.



- The method is the process of consultation involving as much as possible all the partners in an ongoing dialogue, and enabling them to listen to one another and to understand one another's difficulties and expectations. Begun at the Glion consultation, this process is intended to culminate in a world conference, possibly at the end of the two-year period, with the purpose of reaching agreement on an 'ecumenical discipline'. The conference itself would be a major step towards a community of sharing.

A few workshops and/or regional consultations on specific and/or regional issues are to be organized in preparation for the world conference.

#### 6.2 Some issues for discussion in consultation among the partners

- The relationships of the various sub-unit structures for sharing and networks with respect to priorities and criteria, and their interaction at regional and local levels.
- Methods of sharing responsibility for decision-making and screening, taking into account participation and representation. The specificity and expertise of Sub-units, local and national priority-setting and screening.
- Models of ecumenical sharing, integrated programmes, consortia and similar mechanisms for resource sharing.
- Formation and tasks of the Regional Resource Sharing Groups.
- Relationships, in particular with the regional ecumenical organizations and the agencies and missions. The question of bilateralism within an ecumenical discipline. The structures for sharing in the fund-raising countries.
- Improvement of the Resource Sharing Book and the Listing Service as instruments of resource sharing. The flow of funds and reporting.
- Ways and methods for wider sharing of resources ('non-material') beyond the more limited focus on funding.

#### 6.3 Proposed events

The following schedule of events is meant to be a framework for planning. Efforts will be made to intensify the working relationships among the partners through visits and other contacts. The consultation process will be kept flexible to provide for new ideas emerging from the ongoing dialogue which may influence the flow of events.

##### 1984

March - April:

- Regional Group meetings

March - May:

- Discussion of resource sharing issues at the General Committee meetings of CLAI, CCA and AACC; and Presidium of CEC

- June: - Preparatory Consultation to consider issues and to formulate issues for discussion in preparation for the World Conference
- July: - Progress report to Central Cttee
- September - December: - Asia ad-hoc group meeting or consultation
- - Workshop on specific issue

1985

- January - June: - Discussion of resource sharing issues at the meetings of Commissions and Working Groups
- February: - Executive Cttee - appointment of new regional groups
- March - April: - Regional Group meetings
- May - June: - Workshop on specific issue
- Consultation in one of the regions
- July or August: - Progress report to Central Cttee
- October or November: - World Conference

# APPENDIX 1: WCC Funding Instruments

A funding instrument is the mechanism used by WCC sub-units and offices to seek the funding of projects or programmes of partners through the raising and transferring of resources according to established priorities, criteria and procedures.

The various funding instruments of the WCC are set out in a Profile under the respective units and sub-units. Each one is described in terms of its basic thrust, priorities and criteria, decision-making, fund-raising and reporting. Most of the annual askings are published in the Resource Sharing Book, also with a description of each funding instrument.

<u>Unit/subunit</u>	<u>Funding instrument</u>	<u>Asking for 1983</u> (in US\$)
<u>Unit I</u>		
CWME	Urban and Rural Mission CWME Funding (a small number of projects, no annual listing)	2,316,300
<u>Unit II</u>		
CCPD	Ecumenical Development Fund (Programme activities)	1,192,000
	Consortia (total asking for '83-84 and partly '85)	6,059,855
CICARWS	Inter-Church Aid	
	- Priority Projects	3,500,000
	- Composite Programmes (total asking for '83-'85)	35,264,575
	- Listing Service (figures for 1982)	22,633,096
	Emergency and Rehabilitation (appeals issued in 1982)	5,529,000
	Refugee Service	5,500,000
	Ecumenical Church Loan Fund	2,000,000
PCR	Special Fund Programmatic categories	605,000 637,000
CMC	Programme askings	250,000
Unit II	Human Rights Resources Office in Latin America	1,950,000

/...



Unit III

Education	Scholarships and Leadership Development (in addition to the askings there are also free place opportunities offered, for an estimated total of 687,500 in 1983)	582,500
	Family Education Projects	200,000
Youth	World Youth Projects	309,859
Women	Rural Development	87,000
PTE	Theological Education Projects	450,000

The response to these askings varies from more than 100% to Emergencies to an average of 16% for the projects in the Listing Service. In some cases the total asking is covered to a certain extent or mainly by undesignated contributions. It is difficult to make comparisons since the thrusts and objectives of these funding instruments differ considerably. Therefore an average percentage for the overall coverage makes little sense. It should be remembered also that the figures only represent a small percentage of the total flow of funding.

APPENDIX 2:

Tasks of the Regional Groups in 1984

- a. Each subunit/network submits to the meeting a paper outlining its basic thrust, priorities and criteria with a focus on the region, and a list of its projects and programmes in the region and the askings for 1985, which should be as definite as possible.
- b. The group makes an overview of the information it has received, and discusses the possibilities to improve the coordination and cooperation; there may be mutual advice and critical assessment. Some of the basic questions for the group are: what does this mean for the overall ecumenical sharing of resources in the region? where are the problem areas and obstacles? what is the role of the local resources?
- c. The group looks at the thrusts, priorities and criteria of the subunit/networks so as to discuss the similarities, the differences and the approach to the region on the basis of the projects and programmes in 1984, and to express its general opinion on what should go into the 1985 Resource Sharing Book. In doing this, the group has an advisory capacity to all the funding instruments.
- d. The group discusses the screening and decision-making procedures of the subunits/networks in relation to the region. How can these be improved in order to achieve more sharing of power, for example, at the sub-regional and national levels? How can more 'cross-participation' of subunits/networks in each other's procedures of decision-making be promoted?
- e. Depending on the region, the screening of the projects submitted through the area desks of CICARWS is done by the whole group or by a sub-group which stays on for a day or two at the end of the meeting. In either case the advice of the group (points 3 and 4) has to be taken into account, and this applies equally to the other subunits/networks and their screening..
- f. The group also discusses the wider issues of ecumenical sharing, i.e. forms of sharing which go beyond the north-south flow of funds.
- g. The group reports to the WCC. Feedback from the meeting goes to all the subunits/networks for consideration in their meetings in 1984, as well as to the churches, councils, ecumenical groups and the regional ecumenical organization.

## GROUP I - PRACTICAL PROGRAMME

We affirm the "URM Directions for the Next Decade" from the 1982 Advisory Group meeting in Washington, D.C., including the 10 Guidelines of 1978.  
(Source:

Specifically, we seek to multiply the support of organizing efforts at the local and national level. We see this support best provided through regional and interregional collaboration. We affirm that:

"The priority here should be the training of organizers for work in the various local and national situations. Such training, whether carried out under local, national or regional auspices, should continue to emphasize training in and for actual local organizing situations in cities and villages.

URM work in information, documentation and communication should be carried out in the context of organizing and training organizers. An integral part of training for organizing should be training in skills of access to, development of, and use of information. Its focus should be creative communication within and among people's movements."

### TRAINING

URM training takes place in the context of people's struggles of various types peculiar to localities and given times. From the past 25 years' experiences we find commonality in this contextual basis and in the sharing of tools of analysis. Different styles and methodologies of training have emerged and been subject to internal and external criticism leading to improved training toward the goal of supporting and participating in people's struggles.

In Asia several types of URM training have developed:

1. Selected groups for specific periods of time on themes, e.g., community organizing, awareness building of TNCs, fishworker's struggles, women workers;
2. Individuals traveling to other countries in the region, without formal sessions, for specific encounters;
3. Exchange of persons from similar situations for in-depth involvement;
4. ACPO in-service training for six months to develop qualities and skills appropriate to the participants' back home community organizing situation.

Such training is seen as essential for sustaining and strengthening workers in local action. It is understood as a process and not a transportable model.

[ We have particular concerns for the African situation which calls for training related to [strong organized] URM activity. ]

which will be



Both African and Latin American participants identified the need for training of trainers. The Southern Africa URM consultation called for community organization type of training as did European URM.

Each region will need to develop its own training strategy which may include drawing on resources of other regions. This strategy, appropriate to the needs of each region, may also be cross-fertilized by interregional interaction and visits.

### Community Organization Training

*lives* The main thrust of community organizing is to empower powerless to participate meaningfully in the decision-making process affecting their own life. The basic assumption is trust in the inherent wisdom and strength of the people. So community organization training is only to develop these qualities and help develop a systematic method to achieve its goals.

While emphasis will be given for structural analysis and to place the local community in the context of <sup>the</sup> global situation with proper analysis of the different forces acting upon and influencing them, community organization starts with a local situation. The people are encouraged to articulate their hopes and aspirations and the organizing is done around the most felt need/problem of the area. A proper social investigation will further identify the root cause and enemies. The community is helped to systematically organize themselves. *in*

Through community organization training people will equip themselves with the ability for continuing self criticism and reflection and analysis of socio-political situation <sup>in</sup> which they act as subjects.

The process itself is very important. In unity as they rise up, fear is replaced by courage and realization of power. Despair gives way to hope and leads on to further involvement in the political process. A search for a meaningful ideology may take place and one can expect emergence of people's movement.

### Development and Justice Training

Development in its broader sense includes justice concerns and in its narrow sense relates to growth or modernization efforts. URM, for the sake of the sharpness of its thrust, should not concern itself with development training which could be skill training either in rural or urban industrial setting. URM should stay on with training for justice concerns - for mobilizing people, for conscientization and political participation. However, in cases of extreme oppression, certain development skills may be a point of entry.

### Solidarity of the South

URM's 25 years of experience leads to a new emphasis on the solidarity among Africa, Latin America and Asia regions. We are ready to shift from the primary focus on North/South relations to a solidarity among the peoples of the South, particularly in the areas of labour movements, women workers,

migrant workers, theological reflection, cultural renewal, race and minority issues. This may find its expression through conferences, exchanges and other appropriate types of training programmes.

CCA-URM has already scheduled conferences on several of these themes in 1984/85 and is happy to invite participation from Africa and Latin America.

#### URM Linkage/Contacts

CCA-URM is planning visits to China and Indochina by small groups and welcomes interregional participation.

URM Geneva staff is urged to establish working relationships with URM concerns in the Pacific region. Because of its geographic and historic relations with Asia and current activity in the region by USA and France, CCA-URM and other related groups may be called upon to collaborate on this.

In the deteriorating Middle East situation, Geneva staff is urged to seek appropriate contacts to express URM concerns.

In order to organize an exchange of URM experiences the Gossner Mission has planned a conference in November '84 on the theme "The Participation of the Christian Congregation in the Life of Socialist Cities" and has invited representation from socialist countries in Eastern Europe, Africa, Asia and Latin America.

#### URM Newsletter/Information Sharing

It is proposed that the Geneva URM staff initiate an information-sharing newsletter in September, 1984. In addition, Geneva staff is requested to gather information on the food issue from Africa region, URM, WCC-CCIA, etc., and distribute this to all regions. Geneva staff and regional contact groups are urged to facilitate information sharing among action groups for three-way communication. Funds for translation and publication of documents need to be made available at local and regional levels.

Attention is drawn to the effective use being made of mass media materials for action groups - videotapes, cassettes, people's theatre. Sharing of story telling and training materials is seen as supportive action as well as bringing people closer together in their various local struggles. The use of cartooning, posters and popularized messages is strongly encouraged along with people's newspapers, plus the sharing of the skills and tools to produce them.

Significant worship resources have been developed and should be shared more fully within and between regions; e.g., songs of Asian cities, liturgies. A page in each newsletter from GENEVA office should be used for sharing new worship resources among URM regions.

Solidarity networks need to be built and strengthened for emergency contact re imprisonment, detention, eviction, etc. Local and regional contact persons should be informed and have churches and action groups ready for immediate responses.

URM groups have identified some propaganda materials and activities emanating from former colonizers and neo-colonial agencies. There is need for further identification of this continuing powerful influence ("naming the devils", e.g., TNCs, government programs, churches, media, etc.). Ways must be found to disseminate this information among URM groups as well as educational materials which help to liberate people's minds from mental colonialization and empower them for critical creative action (e.g., Zimbabwe Foundation for Education with Production).

'85 URM Advisory Group Meeting

It is anticipated that this meeting will take place in South America in 1985. The venue and date will be decided in consultation with Geneva staff and Latin America URM contacts. We recommend a ten-day period with adequate time for local exposure programs rather than a shorter tight schedule.

'86 URM 25th Anniversary Celebrations

It is recommended that this auspicious event take place in '86 in Asia. The format suggested is a three-stage event: first, regional meetings to review URM experience and future plans; second, theological reflection ~~conference~~ based on solidarity of the South; and third, WCC-URM Advisory Committee meeting.

*Consultation*



SHORT REPORT ON THE BRASILIAN REALITY,  
ESPECIALLY IN RELATION TO THE NORTHEAST

This document was prepared for presentation to the URM Advisory Group meeting in Gweru, Zimbabwe from May 13-19, 1984. The document aims at sharing a specific understanding of the Brazilian situation, especially in the rural Northeast, where CENTRU (Centro de Educaçao e Cultura do Trabalhador Rural - Center for Education and Culture of Rural Workers) works.

The question of land has become, beyond any doubt, the central element which determines the Brazilian problems. At present, about 70% of the total population of our country is concentrated in large urban centers, because 70% of the land is in the hands of a tiny minority - the big landowners. The system of land ownership is a result of the economic, social and political history of Brazil. Through violence and the law, the ownership of land has been concentrating since the time of early Portuguese immigration when the immigrants were allocated free land, until the modern agrobusiness companies which we know in our times came into the scene. It is necessary to underline that many of these companies which occupy and exploit large sections of our land (and this against the interests of the people on this land) are transnational corporations, and they receive assistance in manifold ways from the Brazilian government, through financing of large cattle raising projects, agro-industrial, and mining or soil exploitation ventures.

The Northeast

Normally, the Northeast is associated with drought, hunger and misery. The government tries, through the public media, to convince the whole world that the problems of the Northeast are the result of the dry climatic, and therefore the drought occurs "for natural reasons"...

The Northeast has 37 million inhabitants, close to 30% of the Brazilian population. The average annual per capita income of these people is around US\$800, which is only 40% of the national average, and less than 25% of what it is in the state of Sao Paulo. According to the World Bank, there were, in the seventies, about three million families in the Northeast where the annual per capita income was less than US\$50, which means that 15 million people in the Northeast were living in conditions of absolute poverty.

What is called the Poligono das Secas (the "Dry Polygon") covers an area of 897,665 square kilometres within the total region of 1,542,246 square kilometres of the Northeast, and it extends to the north of the state of Minas Gerais with a total area of 936,993 square kilometres. So this whole region is called by a common name because of being affected by the drought. The climate of the Polygon in the areas most deprived of vegetation is semi-arid, not completely arid. The Sao Francisco River is crossing this area; the valley of San Francisco comprises an area of 638,700 square kilometers, that is 70% of the total area of the polygon.

The San Francisco River delivers more than 600 cubic meters per second, and the rainfall in the region varies between 500 and 1,800 milimeter (only 0.25% of the region has less than 250 milimeter of rainfall per year).

There are 800,000 hectares of irrigable land, but only 24,000 or 5% is being used. This is achieved without using the fantastic underground water resources of this region which amount to 250 trillion cubic meters per year in the sedimentary layer, and 50 to 250 in the crystalline layer. But so far, all the dams in the Northeast catch together only 20 billion cubic meters. However, the major part of the usable land and water which can be used for irrigation are in the hands of the big landowners (in spite of the fact that they do not use it to full capacity), and, on the other hand, those who work on the land and live on it find themselves excluded from it.

In order to understand the drama of the millions who starve in the Northeast, it is necessary to situate Brazil within the framework of the world capitalist system of which our country is a part. In 1980 the global population was 4.5 billion distributed in the following manner: 1.5 billion in non-capitalist countries, 700 million living in 24 highly centralized countries with an annual income per capita of US\$10,000, 2.3 million in the "developing" countries, where the average income is US\$800. per person.

Brazil, according to the 1981 report of the World Bank, represents an extreme case: It is listed as the only country in the world where 10% of the wealthy people consume more than half of the national product. This is the reason why we have famine in our country.

According to the World Bank, 32.8% of the population of Brazil receive more than the minimum amount of calories necessary. The remaining two-thirds are undernourished. 18.6% of these have a deficiency of 200 calories per day; 31.3% have a deficiency between 200 to 400 calories and 17.3% have a deficiency beyond 400 calories per day.

The problem of hunger increases all the time, not because we lack resources to heal this malady. It is due to the model of development that the transnationals have imposed in our country, which is now reinforced by the International Monetary Fund and the government of Figueiredo, which progressively substitutes food production of subsistence for food production for exportation. For example, vast production of soya beans for exportation, that instead of producing food for the people goes to feed the fat herds of the developed countries. In the meantime, our poor die of starvation.

According to a study made by Nelson Chaves, within a period of 50 years we shall have a generation of dwarfs which a very high percentage of mental disabilities unless the necessary measures are taken to improve the nutritional needs of the people of the northeast. This should be given priority over the establishment of ambitious projects such as the Jari Project, Project Carajas, Project Jica, Project Seca (drought), in the northeast and the large areas of Pro-alcohol Project which do not respond to the needs of the people.

The north and the northeast are regions with the largest concentration of land, thanks to the monocultivation of sugar cane and the incentives given by the government and the process of concentration of the sugar industry within the framework of the Pro-Alcohol Project.

In the northern states of Rio Grande, Paraiba and Pernambuco, the landowners, numbering 388,000 owned nearly 90% of the area in 1975. The squatters numbering 126,000, were distributed in 25% of the total agricultural establishments. The vast majority of our great governmental projects favor the concentration of land and protect the interests of the large landowners.

The effect that such an agricultural policy has on food prices is alarming. The cost of producing basic goods results in the reduction of supply and con-



sequently in the increase of prices. We must add to this the fact that the buying power of the minimum salary decreased by 11.2 percent between 1967 and 1969 verifies that by 1970, in spite of the "Milagre Delfiniano" (Economic miracle of Delfiniano) the hunger of our people increased significantly.

Government Policies: The greatest punishment of the Northeast

It is not by chance that land distribution on the northeast has resulted in one of the most concentrated of Brazil (vast amounts of land in few hands). It is the result of official policies that have always been at the service of the capitalist interests in general, and the interests of the large landowners in particular.

Our history can be divided into two different periods:

- A period that covers from 1920-1950 where there was a relative redistribution of lands favoring small proprietors. It changed from 72% in 1920 to 85% in 1950, from 9% to 17% of the land during that same period. This process was the result of the falling cycle of sugar and the result of a governmental policy for the urban areas.

The promises and proposals of government agencies are, as they always were, abundant. The state has many programmes, with a clear definition of objectives and catastrophic results; promises as to use the San Francisco River to irrigate the Northeast by a Program of Transposition of the San Francisco's waters; to deviate the waters of the Amazonian Basin to the Northeast and modify its climate by controlled interference; to build dams, tunnel-canal and lifts, using gravity, to irrigate the Northeast with the waters of the Tocantins, starting with a dam to be built in Carolina, GO.

What explains the absence of workable solutions throughout this century is precisely THE LACK OF POLITICAL WILL of those in power to go directly to the roots of the problem in the drought area. If the symptoms of the social illness of the region can be described as UNEMPLOYMENT, LACK OF AID, HUNGER and MISERY, their causes cannot be restricted to factors of climate. That social sickness did not fall from the sky. It has deep causes of economic and political nature, such as:

- a) The poor distribution of national income and of productive resources, with a strong discrimination in relation to the Northeast;

- (b) The distribution of estates, that permits land concentration in the hands of the few, who do not live off the land or for it, and who seek to use or control it with one sole purpose: to obtain the maximum profit.
- c) The abandonment of small proprietors and of the traditional occupants of the land, in face of the profit of the large landowners, and the condition of slavery to which workers on the land were driven, deprived even of the right to work to guarantee their own living and that of their families.

For those reasons there cannot be a definitive solution for the drought problem that does not pass through a transformation of the present agrarian structure, which concentrates land and income, by means of "a massive and immediate Agrarian Reform, with the participation of those most directly involved, the rural laborers, in all its phases." This implies the end of the "latifundio" and distribution of lands to the rural laborers, and means of agricultural development turned in the direction of the interest of small producers.

In other words, Brazil needs a government which is able to respond to a civil society in its struggle for solutions in relation to its interests and which issue from its effective participation - a truly democratic government.

May, 1984

José BARBOSA-MONTEIRO

Source of data:

IBASE - Brazilian Institute of Social and Economic Analysis, Rio de Janeiro, Brazil.

## THE PHILIPPINE SITUATION

The Philippines is one of the largest island groups in the world consisting of 7,100 island groups. It spans approximately 300,000 sq. m. (30 million hectares). The country is divided into 3 major island groups: Luzon - 141,395 sq. kms., Mindanao - 107,998.9 sq. kms. and Visayas - 56,606.4 sq. kms. The Philippines' natural riches are generally classified into the following resources:

- a) Forest - our forest supply at least two-thirds of the world's demand for such hardwoods as teak and mahogany. In 1982 exports totalled 752,408 cubic meter worth \$78.47 million (Business Day, August 29, 1983).
- b) Mineral - the Philippines holds the distinction of being the world's No. 5 producers of gold, No. 7 producers of copper, No. 5 producers of chromite and a major producers of nickel. During the first 9 months of 1983, mineral production value was paced at P10.59 billion.
- c) Agriculture - in 1982 our 8 million hectares of land were planted to food crops while newly four million hectares to commercial crops. Total crop production was 29,711,727 metric tone - value was placed at P39,542,733.
- d) Fishery - the Philippines marine resources cover a total area of 211,600,000 hectares. The country's total fishery production for 1982 was P15.30 billion.
- e) Energy - hydropower contributes only about 8% of the country's power needs. Coal is expected to make up 16% of the country's energy sources by 1987 from 2.4% in 1982 (Bulletin Today, January 9, 1983). Oil and gas - in 1982 domestic oil production reaches 3.6 million barrels or 5% of total oil consumed. (Phil. Development Report, 1982).
- f) Geothermal - during the first nine months of 1983, geothermal power generated reached 5.4 million barrels of full oil equivalent and supplied 7.5% of energy requirements (BD November 18, 1983).
- g) Non-conventional sources - for the year 1982, the country saved closed to \$400 million in foreign exchange as a result of the increasing utilization of bagasse and agricultural-industrial waste which reached 13.1 million barrels in fuel oil equivalent. This accounted for 13.7% of primary energy consumption (Bulletin Today, June 16, 1983). The Philippines is the only country in the world which has developed a biogas starter, a group of microbes that can hasten the fermentation of organic waste materials (BT, July 15, 1983).
- h) Manpower - according to an evaluation of the labor force of 42 countries by the Business Environment Risk Information (BERI), a New York based analysis group, "the Philippine labor force ranked as the 7th best in the world on the basis of productivity, workers attitude, level of technical skills and legal framework (MMT, April 22, 1983).



Looking at the facts we can say that the Filipinos with all the resources around them should be living comfortably, enough food for everyone; can send children to school, can afford to pay rent and medical health services and are gainfully employed - giving 52 million people a happy human life. But being victims of global power struggle of international political forces, multinational invasions, foreign military reserves (US Bases) and domestic corruption on all levels; the Philippine is turned in a land where dominant characteristics of human living is called "POVERTY".

### Economic Situation

The crippling economy aggravated in the 70's by an on-going world crisis forced the majority of the Filipino people in total poverty. The free enterprise ideas and the so-called equal rights of multinationals to help develop the Philippine industry and agribusiness forced the Philippine economy and financial system to collapse. The export-led strategy of development caused the marginalization of our people. Let us look at facts:

- according to the Philippine Signs, April 28 - May 4, 1984 issue, a total of 71,000 workers were laid off, 75% higher than that of the preceeding six months.
- employment figure as of the third quarter of 1983 released by NCSC placed the number of employed persons at 19,522,000. As of 1984, the regular workers receive a minimum wage plus allowances of P42.00/day. Seven out of ten workers do not receive minimum wage. The Wage Council spelled out that a family of 6 needs a minimum income of P72.00 daily in order to cope minimum income needed to fulfill the basic needs (1982).
- the real wages is pulled down by the increase in prices and the devaluation of the peso (twice in 4 months) June 24, 1983 - \$1 to P11; October 5, 1983 - \$1 to P14.
- the external debts were \$24.6B as of October 17, 1983.
- the tax collection in 1972 amounted to P39.5M, in 1982 it was P5.1B. There is a 70% increase within 10 years while the wage increase is on 298% within this period.
- we are rated as number ten (in borrowing) most-debt-ridden countries of the world. Most of the debt-ridden countries (like Mexico, Brazil, Argentina and Chile) are all in military regime under the guidance of U.S.
- according to the Far Eastern Economic Review (October, 1983) \$720M has gone out of the country since August 21, 1983. An average of \$10M daily since August 21, 1983.
- according to Ed Villegas, a Filipino scholar, for the year 1972-1976 \$483.1M foreign investment in the country, the investors were allowed to borrow \$12.4B from local sources. So for every \$1 invested P25 is taken from local sources.
- Inflation rate, according to the official figures released by National Census and Statistics Office, the inflation rate in Metro Manila gained to 40% in February, 1984, the highest since World War II. The NEDA, the economic planning agency had forecast that inflation would peak up to 28% only this year. The rate of inflation for the whole Philippines is 36.6%.

In the final analysis we have no real economy to speak of, for it is not based on the productivity and demands of our people.

### Political Situation

This economic repression is only possible with a political military state apparatus, controlling the political life of the Filipinos. President Marcos was elected in 1965 and re-elected in 1969 for a second term. In 1972 a year before the elections, he declared Martial Law. Gradually, he build up his repressive one man dictatorship abolishing all opposition parties and established one Party "KBL" (Movement for a New Society), leaning heavily on the military.

- October 17, 1976 IBP (National Assembly become a full force under Proclamation 1595). It is the first interim law making body after the declaration of Martial Law. It was composed of 192 assemblymen all but 16 belong to KBL.
- The Batasan six years operation have cost the country P428M. It has enacted a total of 979 legislative measures. Between June 1978 - October 1983, Mr. Marcos issued more than 1,300 laws
- According to Task Force Detainees there is a total of:
  - 11,000 political arrests (as of 1983)
  - 1,479 salvaging victims (1975-to 1983)
  - 322 missing persons (1975 to 1983)
- The people's resistance vs the incursion of MNC is undoubtedly the primary reason which has led to the sustained and escalating militarization in the Philippines. To understand it properly, this phenomenon should be viewed from the government economic policies reflected in its heavy reliance and accommodation of foreign investments. As a consequence, military hamletting, salvaging, massacres, detention has become rampant in the country, all these are gross violation of our human rights as a people.
- After the Aquino murder on August 21, 1983 we noted that one significant factor is the increasing disenchantment of the middle and upper classes with the prevailing state of affairs. The upper class did not stop at being disenchanting. Soon many of them were to link up with mass organizations and groups with varying degrees of anti-imperialist and radical persuasions. Tempered by united actions in demonstrations and rallies, as well as by exchange and struggle of opinions in meetings and assemblies many middle and upper class are finding themselves more and more involved with the new politics - mass-based and militant politics in contrast to the elitist and conciliatory politics of the politics of old.
- The process of polarization, to be sure did not begin with the death of Aquino. Way back in 1981 major political groups from the traditional politicians to civic, professional and religious groups, including mass organizations of peasants, workers and urban poor united to boycott



the 1981 presidential election. The boycott movement then demonstrated the extreme isolation of the Marcos dictatorship from the broad ranks of the people and the major oppositionist forces.

May 14, 1984 Election - this is the burning issue of the day. A curious tension has hung in the air for some time now. While tension maybe considered normal during a pre-election period, the present under current seems to be of a somewhat different sort. In past elections, the tension arose from the contest between candidates and political parties but hardly between principles. In effect, people have been divided not into parties or candidates they prefer, but between movements - the boycott movement on the one hand and the participation movement on the other.

After the Aquino assassination which opened the floodgates of massive protest against the Marcos government the May 14 elections is the first major step to stabilize the Philippine political climate and make it a safer haven for American vital interest (investment and trade, military bases and about \$28B loans extended to the Marcos government).

The US in order to avoid being more on the losing end, forces Marcos to call for an election in May 1984, refusing second payment of \$650M from the World Bank after May, hoping to divide the opposition and isolate the left.

The polarization and division will not work if the opposition is united vs the US-Marcos dictatorship. So far the opposition are organized in different parties, organizations and sectors take a firm stand to boycott the May 14 elections contending that there can never be free and honest elections under the present dictatorial regime. We have experienced 7 farcical referenda and four rigged elections. The US knows very well that the boycott of the May 14 election is only one step of the united Filipino people. While the boycott is a common rallying point, different sectors fight for their direct economic rights, bringing this on a level of political rights. The progressive forces to be found in big percentage among the basic masses, workers, farmers, fisherfolks, tribal Filipinos and some sectors in the middle class, present the only valid alternative program in a struggle for a nationalist, democratic, independent Philippines.

#### NCCP-Urban Rural Mission (URM)

As a concrete manifestation of our recognition of the very deplorable and inhuman life conditions of workers, peasants, urban poor, fishing folks, the NCCP URM undertakes the following:

1. Enable the churches to effectively respond to the issues, demands and aspirations of our workers and peasants;



2. Help interpret the conditions of the workers and peasants, urban poor, tribal Filipinos to the churches; and
3. Provide assistance to the churches as they respond through programs supportive of the workers and peasants' movements for emancipation and self-determination.
4. Services -- strikefund, education program, various organize groups.

The above mentioned tasks will be carried out through the following:

1. Organise educational programs, such as:
  - a) Exposure to the membership and leadership of churches to the concrete conditions of peasants and workers;
  - b) Provide forums wherein the workers and peasants can ventilate their issues;
  - c) Provide research and documentation services;
  - d) Sponsors and organize activities like Worker/Peasant Week;
  - e) Conduct studies on the Biblical insights of workers and peasants and provide for its popularization.
2. Organization:
  - a) Facilitate linkages for mutual benefits of workers and peasants on the local, regional national and international levels;
  - b) Provide human and material support to the workers and peasants organization and when possible initiate organizing work in area that are not covered by organizing programs and groups.